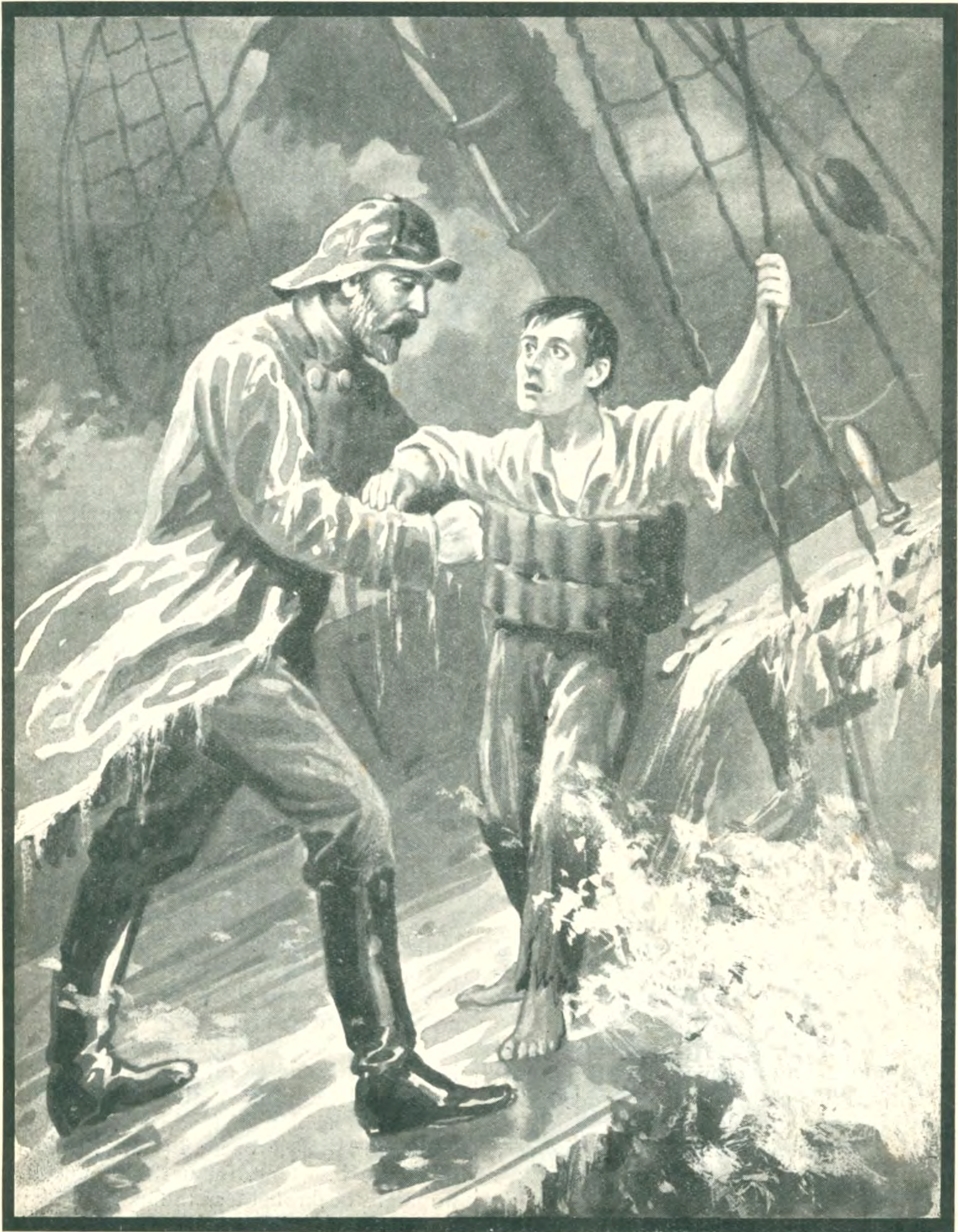


PICTURES ON EVERY PAGE. **BOYS & GIRLS:** STORIES FOR EVERY AGE





# THE CAPTAIN AND THE STOWAWAY.

A FINE steamer called the *Cyprian*, under the command of Captain Strachan, left Liverpool in October, 1881, bound for the Mediterranean. She had not proceeded far on her voyage before a great storm arose, and the tubes of the boilers bursting, the fires were put out, and she lay in the trough of the sea, at the mercy of the angry waves which swept her decks. They were off the Welsh coast at the time, and the vessel drifted towards the shore and at last struck on the rocks and became a total wreck. The captain, seeing that all hope was gone, told the crew that each one was to do his best to save his life.

At that time a poor stowaway boy came out of his hiding place, and, with a terror-stricken look, gazed on the scene. The sailors were too much occupied with their danger to notice him. "Every man for himself," shouted the captain, and life-belts, oars, boxes, and other things were seized hold of by the men to help them to reach the shore. The Captain had just put on his life-belt, and was preparing to leap into the sea, when his eye caught the poor, terrified boy. Unbuckling his belt, he strapped it on the poor stowaway, telling him how to save himself, and added, "I can swim; you take this belt, my boy." Overboard into the raging waves leaped the lad, and with great difficulty reached the shore. But what of Captain Strachan? He perished; and perished through endeavouring to save the life of this poor, unknown boy. The hearts of many were deeply touched at the urchin's account of the captain's heroism: "He gave himself for me! he gave himself for me!" You cannot help loving the memory of such a kind, good captain as Captain Strachan. He *risked* his life to save a stowaway who had no claim whatever upon him. He gave his lifebelt to the lad, and sank beneath the angry billows.

The love of the Lord Jesus to us was very much greater than that of Captain Strachan's to the stowaway boy. The captain *risked* his life to save another. He did not know that

he would perish. The Lord Jesus gave up His life for us. He knew what would take place at Calvary. He came into this world for the very purpose of dying on the Cross, in order that He might be able to save us. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17). When the Lord Jesus beheld us sinking into the depths of woe, unable to help ourselves,

He plunged into the sea of God's wrath in order that He might have us with Himself for all eternity. Harken to His own wondrous words: "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow Me" (Psalm 69. 2).

You may have been trying, like the sailors on board the *Cyprian*, to save yourself. This is utterly impossible, for according to God's judgment, "there is none that doeth good, no, not one" (Ps. 14. 3). But there is salvation present, full, and free,

and for you at this moment. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1. 15). He came from yonder bright glory down to this wicked world to "save sinners." Have you found that you are a sinner, lost and ruined? The Lord Jesus "bare our sins in His own body on the tree." He paid the ransom price for our deliverance when "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" (Isa. 53. 5). Jesus paid it all, and cried, "It is finished!"

The stowaway, when speaking of the captain's love to him, said, "He gave himself for me! he gave himself for me!" That is what you can say of the Lord Jesus. The Apostle Paul uttered the same beautiful words: "The Son of God, who loved me, and gave Himself for me" (Gal. 2. 20). He died, the just One, for us, the unjust, that we might be brought unto God. Will you now believe on Him and be saved? A.M.



THE LITTLE STOWAWAY.



## THE THREE SHINING ONES.

**I**MMEDIATELY after Pilgrim's burden rolled away three Shining Ones appeared to him and said, "Peace be unto thee." I wish you to notice very particularly that it was *after* he had recognised Jesus as dying for him, and had taken Christ as his own Saviour; *then* the three celestial ones gave him the salutation of peace. A great many people would like to have peace *before* they have Christ; that is impossible. Never can any one know the peace of God until after they have met the Christ of God at His Cross, and made Him their own. Another thing I would like you to know very particularly is, **THAT NO ONE CAN MAKE PEACE WITH GOD**, for a very good reason, viz., it has been made already, and never can be remade. Suppose you began to-day and never sinned again, and lived to the end of Time, that would not make peace with God. Jesus by His death on the Cross made peace with God for the world, and everybody in it (Col. i. 20), and only He could do so, for He was God as well as Man. Everybody in the world does not enter into peace with God, nor does the peace of God enter into them, only those among men who come to Jesus at His Cross, like Pilgrim, and embrace Him as their only Saviour, these and only these get into possession of the peace He bought for them with His blood.

An old gentleman was on his way down to a service in Newcastle on Tyne one night when a young man offered him a card for that same service. The old gentleman took the card smilingly, and thanked the young man so courteously that he was prompted to say, "I trust, sir, that you have peace with God" (Rom. 5. 1). "Before you were born, my dear fellow," replied the old gentleman still smiling. "That is well, sir, indeed it is," said the young man. "Aye, but do you know, my young man," went on the old gentleman, "I've something better than peace *with* God." "Oh, surely not, sir!" replied the

youth. "Indeed I have." "And what may it be, sir." "Why, the peace *of* God, to be sure" (Phil. 4. 7). "That is indeed better. Peace with God—a something into which we enter, and the peace of God—a something that enters into us." "Precisely so, my dear fellow," said the old gentleman. "But would you be very surprised to hear that I have something still better than either peace *with* or the peace *of* God?" "How can that be,



Peeps into Pilgrim's Progress—X. PILGRIM GETTING SALUTATION OF PEACE.

sir." "Easily," said the old gentleman. "And pray tell me what it is." "Why, the *God of peace* Himself" (Rom. 15. 33).

We must henceforth call Pilgrim by his new name, and that is Christian. He became a Christian by accepting Christ, and the moment he did so, the first of the shining ones said, "Your sins are all pardoned now." The Second one took away his rags and put a beautiful robe upon him. That was Christ's imputed righteousness. The Third set a mark on his forehead, and gave him a sealed roll. The mark was the evidence to all around that he was a changed man, and the roll was the Holy Spirit coming within to give him power to live a life to please God.



## THE BAIRNIES' FEET.

'T WAS winter, and a cold east wind  
Swept streets, deserted, bare,  
For none who could a refuge find  
The biting blast would dare.

The constable who paced the street,  
Longed for the hour to come  
When he might leave his dreary "beat"  
And reach his cheerful home.

The moon shone brilliantly,  
and well  
Each lurking thing revealed,  
Save where the house-top  
shadows fell:  
There one might be con-  
cealed.

And all unwittingly our friend  
Stepped there to break the  
blast,  
To watch the distant tree tops  
bend,  
And wish his duty past.

When, lo, a figure came in sight,  
A woman thinly clad;  
Her step was slow, her hair was  
white,  
Her features lined and sad.

So plainly seen in that bright  
light!  
She pauses, glances round,  
Then stooping quickly, some-  
thing bright  
She lifted from the ground.

With trembling hands, a mo-  
ment she  
Her sparkling treasure holds,  
Then thinking there are none  
to see,  
Her apron round it folds.

But ere a dozen steps she takes  
A strong hand grips her arm,  
A voice that's not unkindly  
makes  
Her pause in swift alarm.

"I mean no harm, nor wish you ill,  
But duty can't be blind,  
I do not mean to scare you. Will  
You let me see your 'find'?"

The woman in a timid way  
Unfolds the apron bare;  
What think you in its cresses lay?  
What had she hidden there?



A feeble voice said tremblingly,  
"It's jest a bit o' glass,  
I saw it lying in the way,  
An' couldna think tae pass.

I thocht 't wid cut the bairnies'  
feet,

The feet sae sma' an' bare;  
Sae mony rin about the  
street

That lack a mither's care."

Oh, beauteous thought! oh,  
nature sweet,

That for the "bairnies"  
cared;

And for the little ill-shod feet  
The way of life prepared.

Have we, who long have trod  
the way

That upwards leads to  
Heaven,

Done aught to smooth it day  
by day

Or help to others given?

Say! do we scatter thorns  
around,

And things to grieve and pain?  
Or stoop and lift them from the

ground,  
And make the pathway plain?

Oh, as we journey day by day  
To reach the golden street,  
God grant we leave naught in  
the way

To hurt the "bairnie's feet!"

J A.W.H.

**A**ND the King shall answer and say unto them, Verily I say  
unto you, Inasmuch as ye have done it unto one of the  
least of these my brethren, ye have done it unto Me.

Matthew 25. 40.



# THE PURPOSE OF PRINCE EDWARD OF WALES.

THE entry of Prince Edward of Wales into the Royal Naval College at Osborne, where he shares the ordinary routine and fares as the other cadets, caused much pleasure to the boys of Great Britain. He went there in order to be the better fitted for the important responsibilities which attach to the high position he occupies.

A bright intelligent lad, he already realises the onerous place he may be called to fill, as the following story shows. When nine years of age he was slightly unwell one evening, and was enjoined to be quiet and go to sleep. "I will just say one thing," he replied. "You know one day I shall be king. When I am I shall do three things. I shall make a law that no one shall cut off puppy-dogs' tails. I shall make a law that no one is to put bearing reins on horses, for that is cruel." After a thoughtful pause he continued, "I SHALL TRY TO DO AWAY WITH ALL SIN."

The humane and earnest intentions of Britain's future king we commend to the consideration of our readers, and pray that he may be spared and



preserved to exercise the influence of such a resolve over the British people. "Righteousness exalteth a nation" (Prov. 14. 34), and a king's example should be toward righteousness.

We think, however, of another Firstborn, the well-beloved of God, Heir of all things, King of kings, and Lord of lords, who not only purposed to do away with sin, but who "appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Prince Edward speaks of making laws, but the Son of God took the law-breaker's place. He left His place of honour and power (Phil. 2. 6) and took our place of dishonour and shame (Isa. 53. 3). The suffering which was due to the sinner on account of his sin, the Saviour bore "in His own body on the tree" (1 Pet. 2. 24). Now sin has been removed from God's presence, and the precious blood of redemption meets the eye of God. The Father is now satisfied, and salvation, the forgiveness of sins, flows out through the Son to whosoever will (Acts 13. 38). If the sinner is to be pardoned he must have



## THE PURPOSE OF PRINCE EDWARD OF WALES.

his iniquity taken away, and no effort of prince or peasant, high or low, rich or poor, young or old, can accomplish this. You or I can try, but it is God alone who forgives sin. What earthly prince or king can never do—grant the “forgiveness of sins”—the Prince and Saviour, Jesus Christ, does for all who by faith make His finished work and present power their own (Rom. 10. 9). Are you prepared to do so now? J. H.

TALKING TEXTS, No. 1.—You may have heard of “sermons in stones” and “books from the running brook,” but here is something to behold—TEXTS THAT TALK. A verse from the New Testament is made to speak the truth by a picture from the Old Testament. It has often been said:

“In the Old Testament the New lies concealed,  
In the New Testament the Old lies revealed.”  
That this is true is manifest by No. 1, and will appear more and more so as other numbers follow. Turn up the Old Testament portion and read it, learn the New Testament

verse by memory, paint the picture and text in colours with crayons, paints, or coloured inks. Thus will 1 John 4. 8 become a talking text, and perhaps enable you to respond, “We love Him because He first loved us.” HYP.

ORIGINAL ACROSTIC, No. 189.—You have heard of EVE, HANNAH, &c., which can be spelt either backward or forward; but here are two names: spell one backward, you spell the other forward. What name is this?

There lived a man in former days,  
In nature very foolish;  
His heart was filled with churlish ways,  
His conduct simply mulish.  
You'll find his name in Samuel's page,  
When found reverse the spelling—  
Another name from Genesis  
Will rise up for your telling, T. B.

EASY EPIGRAMS for Little Searchers, No. 1:

A book whose name begins with P  
Invites us all to taste and see;  
One chapter forty verses has,  
And written by a king it was;  
What did he seek? and was not found,  
Though tree-like rooted in the ground. J. S. FS.

Take now thy son  
thine only son  
whom thou lovest. Gen 22. 2.



GOD  
IS  
LOVE

1 JOHN 4. 8



# BOYS AND GIRLS OWN PAGE.

**O**NCE more we unfurl the flag and nail our colours to the mast, affirming our conviction that *to day*, as in days of yore, "the Gospel is the power of God unto salvation to every one that believeth" (Rom. 1. 16). Mighty steamers like the *Lusitania* and *Mauritania* may cross the ocean at a marvellous speed; motor cars may supersede the slow trains and exceed the express trains; aeroplanes may fly quick, high and long to the astonishment of all; and many more marvels be accomplished on land or sea, but there is only one known power which can cause sinful boys and girls to "flee from the wrath to come" (Matt. 3. 7); to become *new* creatures (2 Cor. 5. 17), hating sin and loving God and good, and *land* them secure at last in the Palace of the King. That "*power*" is "THE Gospel" of a crucified, buried, risen Saviour, able and willing to save to the uttermost all who come unto God by Him. That Gospel has been stated in our pages with no uncertain sound for twenty-two years. That Gospel, and "not another," will continue to be sounded forth in our pages during 1910. If you believe it *not*, read John 3. 16, John 5. 24, Romans 10. 9, the first quiet moment you have. Simply take God at His Word and be saved. If you already believe, then lend a helping hand in keeping the flag flying by introducing this number with its pictures, incidents, searchings, &c., to some friend. Pray daily for writers, producers, and readers. Thus may we all "by love serve one another." HYP.

**Subjects for Sunday for 1910**, lessons for school and home use, take up the subject of "INTO THE PROMISED LAND," from Old Testament, and "STIRRING SCENES IN THE SAVIOUR'S LIFE," from New Testament. They are linked thus—(1) for *scholars*, "Boys and Girls Almanac," with daily texts, weekly subjects, &c., ½d.; 6d. per doz., post free; (2) for *classes*, "The Gospel Scheme," new folding shape in quarters, with subjects, hints, memory texts, &c., 1/6 per 100; (3) for *teachers*, "The Pathway," with Gospel notes on Scheme, Eyegate lessons, hints, &c., ½d. monthly; 1/ per year, post free. Samples free to any teacher.

| Sunday.                         | Subject and portion to read. | Memory verse.   |
|---------------------------------|------------------------------|-----------------|
| Jan. 2, David Established King, | 2 Sam. 5. 1-12               | Heb. 10. 12, 13 |
| " 9, David's Faithfulness,      | 2 Sam. 6. 1-15               | Rev. 21. 3      |
| " 16, David's Love,             | 2 Sam. 9. 1-13               | Eph. 2. 13      |
| " 23, David's Last Words,       | 2 Sam. 23. 1-7               | Isa. 55. 3      |
| " 30, The Attractive Saviour,   | John 1. 35-51                | Rev. 22. 17     |
| Feb. 6, Solomon's Wise Request, | 1 Kings 3. 5-15              | Deut. 30. 19    |
| " 13, Solomon's Great Work,     | 1 Kings 8. 54-63             | Psa. 72. 17     |
| " 20, Solomon's Royal Visitor,  | 1 Kings 10. 1-13             | Matt. 12. 42    |
| " 27, A Pharisee Perplexed,     | John 3. 1-17                 | John 3. 5       |

**Our Annual Volume** has again received a warm welcome. A set of these volumes is a valuable treasure to boys and girls. Some who read No. 1 as children are now finding them useful to their own children, even in distant parts of Canada,

United States, America, and China. "*A Good Foundation*" indicates that if boys and girls build their hopes for Eternity on the Word of God and the Blood of Christ they are indeed on the Rock of Ages. Beautifully bound in cloth, bevelled boards, 1/6 post free; 5 all different for 5/, post free.

**Talking Texts**, as on opposite page, another new idea, specially drawn for our pages, will be given month by month. Follow instructions, keep all till December 1, then post to Editor; awards will be made according to age, merit, &c.

**Original Acrostics**, introduced by us 22 years ago, will be continued. Eight new volumes as awards for Answers to No. 188 in last month's issue. Post replies by Feb. 1. No. 189, on opposite page, is a dual study. Ask your teacher if correct.

**Original Epigrams**. Our friend James Forbes, who labours without ceasing on behalf of young folks, has supplied a set of Searchings under this title. The "Original Searchings" have proved of such interest to old as well as young that we gladly add this series. Being a little more simple they may be useful for younger readers.

**Simple Searchings** for Little Folks, No. 74. The first month of the year, turn to the 1st chapter of John and find. What was Peter's father's name? Where was Peter born? What was his original name? What does his new name mean? *Ans.* 72: Earth (Jer. 22. 29) 73: "He" is 25 times mentioned in Isa. 53. It means Christ. JS. FS.

**50 Prizes for all** are offered in connection with *Boys and Girls Almanac* (½d. each, 6d. doz., p f.). See details therein, or in *The Pathway* for Jan. ½d.

**5000 Gift Books**. List of the cream of such at lowest discount rates per return post on application.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

**RATES PER MONTH**—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

**RATES FOR YEAR**—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. **Your own Title added free on 50 Monthly.**

OFFICES AND AGENTS FOR **BOYS AND GIRLS**—

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: C. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMEL, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

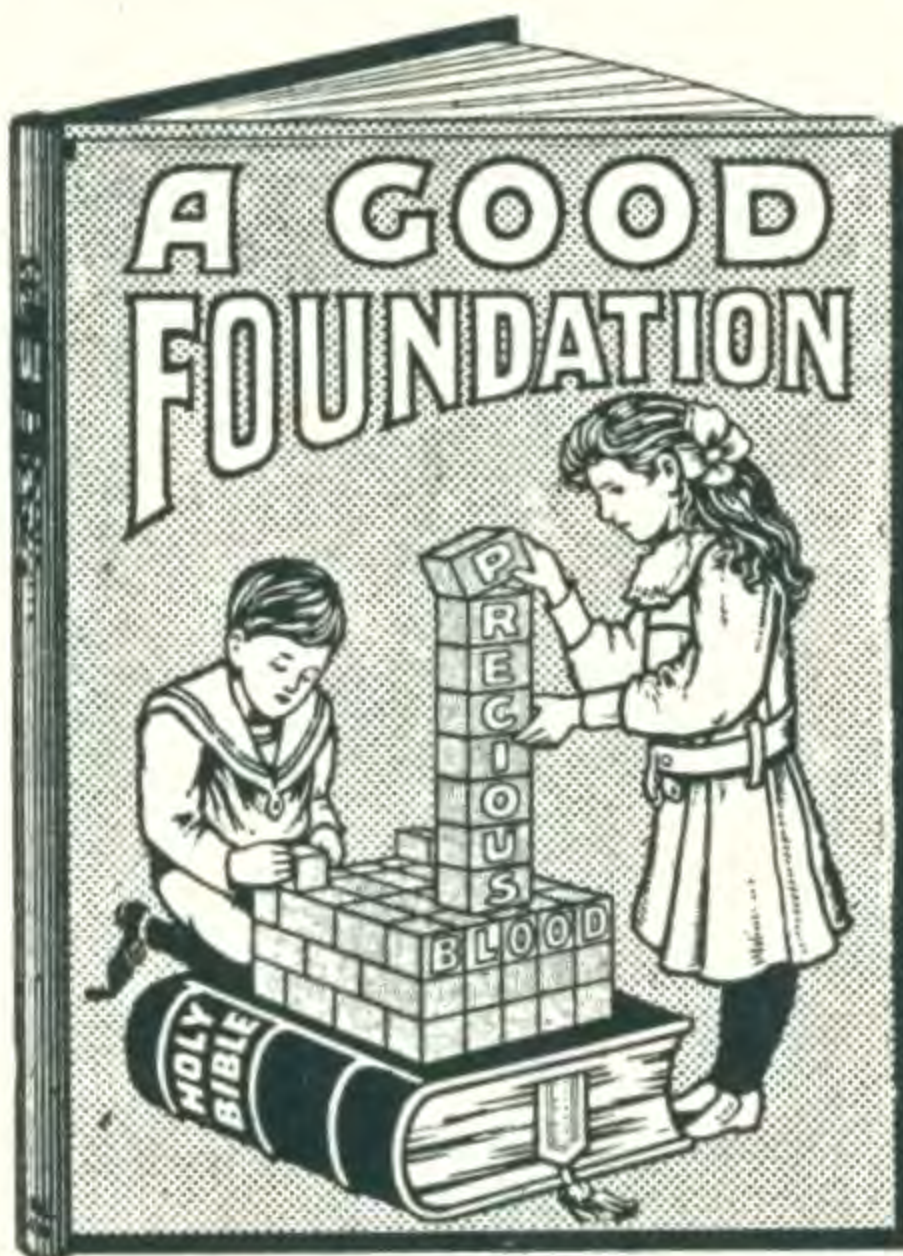
DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.





# THE SIMPLEST SALVATION STORY.

**H**ANDS ready! Count after me whilst I tell you the subject for the Soiree. Now, finger by finger. The **Simplest Salvation Story** Selected by the **Saviour**. Opening bag and producing the base and central pillar. Now we have the centre of the story; answer all together (Num. 21. 5-10). The children of I—Israel, had been brought out of the Land of E—Egypt, from the cruel bondage of P—Pharaoh, and might have had a pleasant picnic trip of eleven days from the land of bondage, groans, and tears to the "land flowing with milk and honey," but alas! alas! they were like the boys here, the girls here, and the big folks too.

Listen while I spell what the children of Israel did, then hands up all who never do it—G-R-U-M-B-L-E. Not a hand up, even from a teacher. What a lot of people live in "Grumble Corner." Because they murmured "against Moses," and, worse still, "against God" (verse 5), God sent amongst them fiery serpents (some say *fiery* because of their quickness, some their colour). Having got a pole and coloured red, my next effort was to get a

**SERPENT.** After trying in vain to buy in many shops, to beg and to borrow, I had to do as the Bible says—"Make thee a serpent." Producing serpent with a twist, fixing on pole, thus fixing every eye. Let us leave this cold, snowy land for a moment or two, and look at the three million host of Israel encamped under the blue Arabian sky. What a multitude! What a commotion!

What is wrong? Serpents here, serpents there, serpents everywhere, so that "much people of Israel died" (verse 6). In despair they cried to God, and God said to Moses—"Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that everyone that is bitten when he looketh upon it, he shall live." Notice the cure was (1) the simplest possible—look. (2) Cost nothing—look. (3) Never failed—"everyone." Well might the

**SAVIOUR**, after telling Nicodemus, "Ye must be born again," and the Ruler asking, "How can these things be?" select this story to show that "as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 1-16) (Putting in the crossbar). **AS** the Serpent, **SO** the Saviour. Although this is only a piece of wood, there was once a real cross on which hung a suffering Saviour who cried in anguish, "My

God, my God, why hast Thou forsaken Me" (Matt. 27. 46), then in triumph, "It is finished" (John 19. 30). Hence "whosoever will" can have eternal life. (1) Without works—"believeth." (2) Without money—"believeth." (3) Without failure—"whosoever." Who just now will "behold the Lamb of God"—believe and live. To all who believe, the cross becomes "an anchor of the soul" (Heb. 6. 19) with two S's. First it is

**SURE.** Does S-U-R-E spell hope? No, Sir. Does it mean you *don't* know or you *do* know that you are saved? "You *do* know?" "Right, do *you* know?" As surely as everyone

of the bitten Israelites who looked *knew* they lived, so truly all who gaze on "the Bleeding Lamb" and trust in "the written Word," realise that "the Blood secures and the Word assures." "But will I hold on to the end?" says some lad. Listen to the second "S":

**STEADFAST**, for it is "entered within the veil" (6. 19). It is a living Saviour in Heaven who saves. Not something to hold on to, but someone to hold on to you. Have no fear, for whom the Lord takes up. He never gives up (John 10. 28). Are you tired yet? Would you like another "S"? Where will it be? Here it is. Pulling the bar in form of a signal (see small cut). What does that mean on the Railway?

**STOP!** It seems to me that one of the arms of the Cross cries to all sinners—Don't live in your sins, don't die in your sins, don't perish eternally in your sins. Look and live, look and live, look and live. Then to all who stop, look, and live, the other arm cries aloud with a message quite different to this one (dropping signal). What does this signify? "Go on." Put it with an "S."

**STRAIGHT AHEAD.** That is the signal for those who are "born again." Now that you are "saved" (Acts 16. 31), get up steam. Join the Bible class, the tract band; get into active service for the Master. Remember that you are "saved to serve," and let your motto ever be—"Straight ahead from the Cross to the Crown."

Now I must stop. May you never forget the simplest salvation story ever told, and may it be the means of many reaching a better place than the land which flowed with milk and honey, the place where the Serpent, sin, sorrow, grumbling, sighing, dying, and such like are unknown for ever, even the Golden City of our God. HYP.









## THE SUMS WHICH PUZZLED.

JOSEPH was my earliest chum. Our parents being next-door neighbours, we crawled together when blue ribbons adorned our shoulders, walked out proudly together in our first male attire, roamed in field and wood ere school days began, sat in the ABC class and wondered at the peculiar card of twenty-six or more letters, remained more or less together till Standard IV. was reached, then parted never to meet again on this side of Eternity. Joseph caught a cold which settled down on his lungs, and in a month his body was laid to rest in the quiet country churchyard. Ah, well do I remember that day, though well nigh forty years have gone since then. Thoughts of the uncertainty of life, the suddenness of death, the bidding good-bye to all that is known and entering the region of the unknown, made lasting impressions on my young heart. Remembering Joseph has often recalled to memory sums we got which puzzled us, and led to thoughts of sums which we never got, which have puzzled many.

When in simple sums, and teacher asked, "If thirteen sparrows sat on a fence, and a man with a gun shot one, how many remained?" Joseph thought he had scored by quickly crying out twelve. We all guessed, then teacher coolly answered "o," for the other twelve flew away. When the monitor of a later class propounded the idea that "one from nine leaves ten," we failed to see it, till he took the chalk and put on board IX, rubbed out the I., and truly left X. Amongst others, one which seemed as difficult as the "Asses Bridge" was "By what fractional part does four-fourths exceed three-fourths?" All persisted in answering "by one-fourth," forgetting that three of anything if increased by one-third becomes four; therefore the correct answer is "by one-third." Ask your chums to verify.

The sums which never puzzled us, because no one cared sufficiently for our souls, were the sum of the LOST and the sum of the SAVED, for pertaining to both heaven and hell there is a question which no one can answer.

Get a piece of paper and see if you can solve the PROFIT AND LOSS problem first, and if you cannot answer, take it to your master and see if he can solve it. It was put by "the Master" of all masters, so is well worth the consideration of all. Here it is—"What shall it *profit* a man if he shall *gain* the whole world and *lose* his own soul?" (Mark 8. 36).



Put into the profit side all the wisdom of a Solomon, the power of a Cæsar, the triumphs of a Napoleon, the glory of a Victoria, the wealth of a Rothschild, and any other figure of earthly pomp and splendour your schoolbook recounts—add it all up as GAINED. Over against that place the loss of only one thing—"his own soul." Count up the loss of a soul lost for all eternity, and then state the PROFIT. Don't apply the answer to Solomon, Napoleon, or Cæsar; apply it to yourself,

and weigh well the solemn fact that you may gain *everything* on earth, yet if you die "without God and without hope" (Eph. 2. 12), you are a miserable loser for endless ages.

Turn the leaf and try the great MULTIPLICATION sum of heaven. A prisoner from the lonely isle of Patmos was permitted to enter "a door opened in heaven" (Rev. 4. 1). After his first sigh of amazement was passed, he seemed to set himself to the task of counting up the number of the ransomed in heaven. Here is his double multiplication sum—"The number of them was 10,000 times 10,000" (Rev. 5. 11). Get father or teacher to help count that up, and you will be amazed to find you want no less than eight o's and a 1 in front to set down the answer. Now tackle the second part of the sum—"And thousands of thousands" (Rev. 5. 11). Put down as many 1000's on top and multiply by as many 1000's as you like, and you will come to the same conclusion as John, that it is "a multitude which no man can number" (Rev. 7. 9). Yet every one of these myriads got there solely and only because they "washed their robes, and made them white in the Blood of the Lamb" (Rev. 7. 14). God grant that *you* may be there. HYP.



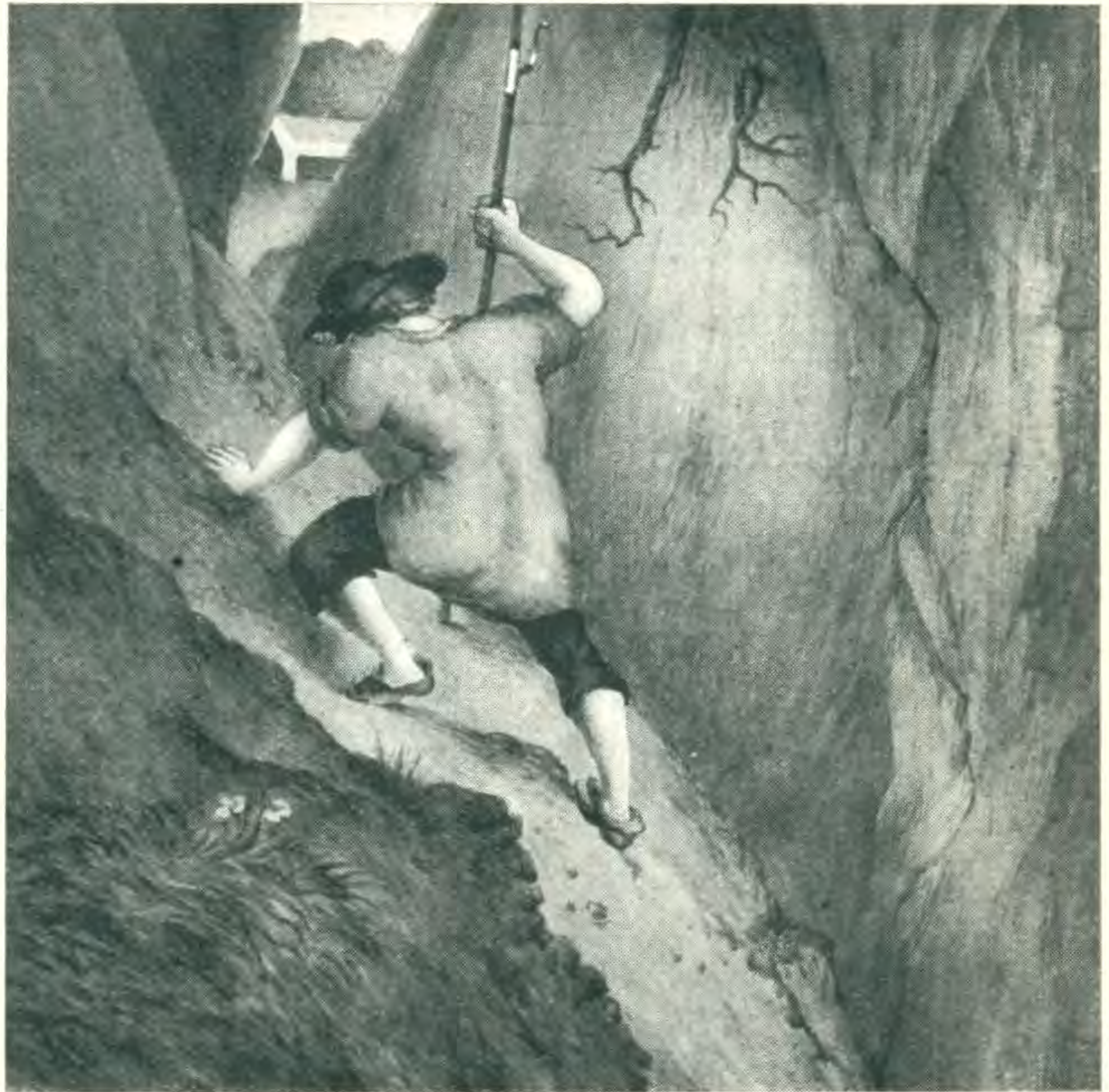
## THE HILL DIFFICULTY.

THE Hill Difficulty just means something very hard to do or to keep from doing immediately after one's conversion, or five or ten or twenty years later. Think how kind the Lord Jesus is, however. If He asks you to climb He will give you a draught at some sweet well of salvation at the foot of the hill just as you face it, so as to invigorate and strengthen you for the ascent. He will give you a rest in a specially prepared harbour half-way up, so that you may not be utterly worn out and exhausted. He will have a great big blessing waiting for you at the top of the hill by way of reward, and best of all, He will give you His own blessed companionship every step of the way up, so that you may never feel lonely. Ah, me! sometimes I've shirked my hills, and when I did I was always made conscious that I had missed a blessing, but when by grace given I faced them I was blest indeed.

Of course you notice the hill was *up*, not *down*. Zion is up. The celestial city is up. Christian went up. He was a living man. Where did he get the life to climb with? At the Cross. I suppose you know what sort of fish never swim against the stream? Dead ones of course. There are two sorts of people round you every day in the world, viz., the living and the dead. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were *dead* in sins, hath quickened [made *alive*] us together with Christ. By grace ye are saved" (Eph. 2. 4, 5). The living got the life at the Cross of Jesus. They are going up. The dead are going down. They cannot go up, they are dead. Many more are going down than up. Those who go up because they have life go against the stream of the world and its sin, follies, and pleasures. The dead go with the world. How are you going? It is not always easy to go up, but it is possible. With God all things are possible. This is one of the all things. You may go up, although all around you are

going down. God can put determined courage into you, so that you will set your face like a flint and say, "Please yourselves what you will do; as for me, I'm going up." And you will joyfully sing:—

"I'm on my journey up Zion's hill,  
All the way long it is Jesus;  
The way grows brighter and brighter still,  
All the way long it is Jesus—  
Jesus, Jesus, why all the way long it is Jesus."  
"Isn't that a happy song?" A little girl



Peeps into Pilgrim's Progress XI.

CHRISTIAN CLIMBING THE HILL.

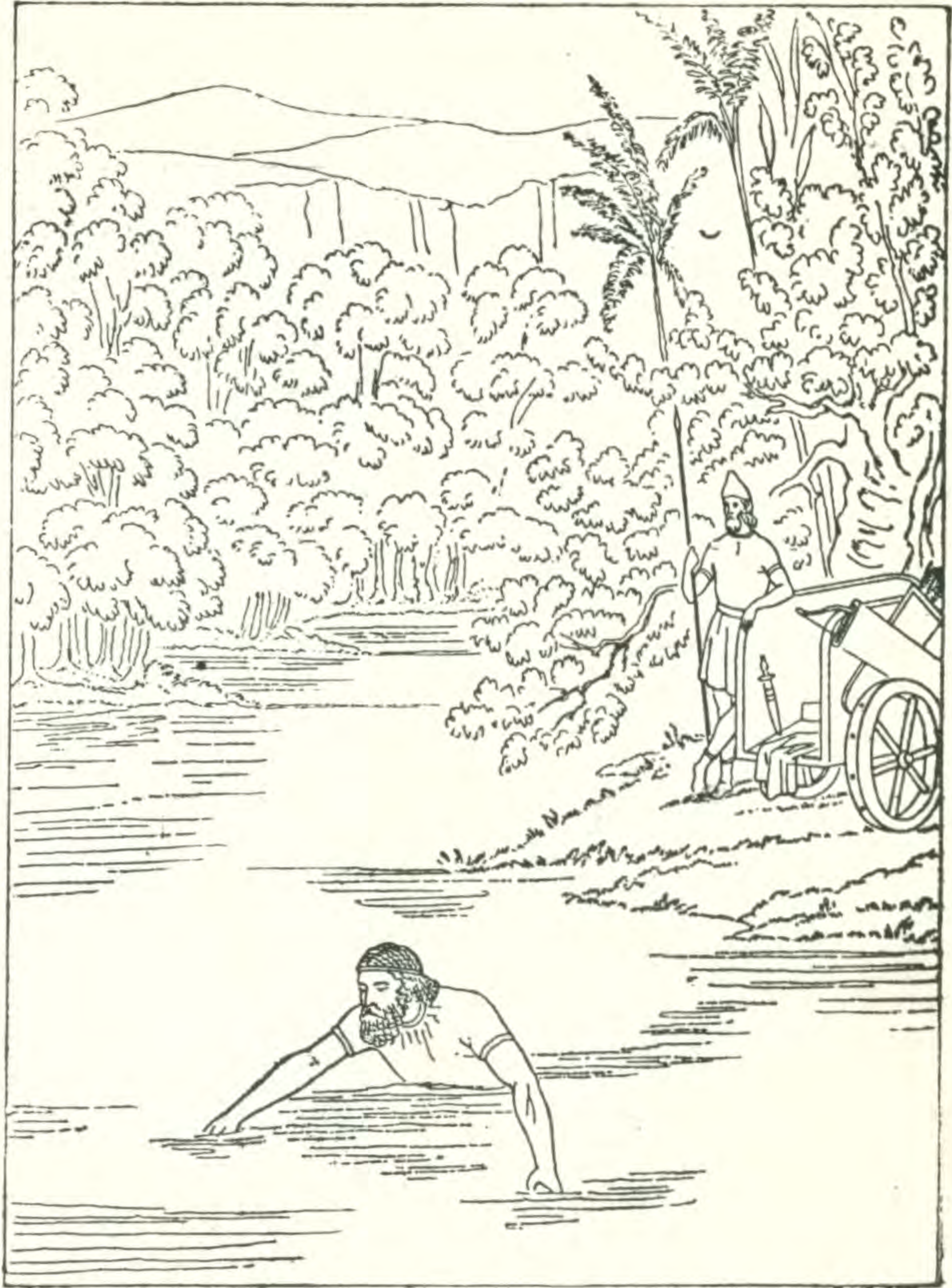
said to a friend of mine, "Is it right to go to a ball, sir?" Said he, "Are you a Christian?" "Yes, sir!" she replied. "Are you on the narrow path, my child?" said the gentleman. "Yes, sir!" "Will you only go where the narrow path leads you, my child?" "Yes, sir!" "I think you, does it lead into a theatre, my child?" "Oh, no, sir!" "Into a circus or public-house?" "No, sir!" said the little girl. "Then do you think it leads into a ball-room, my dear?" "No, sir, it does not!" "Well, then, can you go to a ball, my child?" "I'm going to keep on the narrow path, sir!" she said. She was climbing up Hill Difficulty. Are you? W.T.



# THE GREAT SYRIAN GENERAL.

OVER the hills of Lebanon  
 A cavalcade escorts  
 A heathen prince from Syria  
 To Israel's royal courts.  
 The splendid retinue draws up  
 Before Samaria's gates,  
 And a leprous man in costly robes  
 On King Jehoram waits.  
 He bears a letter running thus :  
 "Benhadad, Syria's king,  
 Prays that Jehoram's healing powers  
 May health to Naaman bring."  
 In angry mien Jehoram cries :  
 "The king a quarrel seeks,  
 In asking what no human power  
 Or skill e'er undertakes."  
 The news from Syria swept the land  
 And reached Elisha's ear :  
 "Gehazi," said he, "tell the king  
 To send the leper here."  
 In gorgeous pomp his chariot stood  
 Before the prophet's door ;  
 The leper's hopes ran high that soon  
 His plague would be no more.  
 But 'neath the leprous skin there beat  
 A proud and leprous heart, [sore  
 And the prophet first must heal *that*  
 By using humbling art.  
 Nor flattery, nor due respect,  
 Nor lust of curious eyes,  
 Could make Elisha *see* the man,  
 Or from his knees arise.  
 He sent Gehazi to the door  
 With message clear and plain :  
 "Go, wash in Jordan seven times,  
 Thy flesh shall come again."  
 Enraged, despairing, Naaman bade  
 His charioteer drive home ;  
 "Was it to be insulted thus  
 That he so far had come?"  
 Could Jordan's stream effect a cure  
 If Pharpar's waters fail?  
 The means are humbling, Naaman thinks ;  
 Shall pride or need prevail?  
 The chariot stops ; his servant speaks :  
 "My father, why not try  
 The means the prophet bid thee use?  
 See, Jordan's flowing by."  
 The broken-hearted man obeyed,  
 Put off his costly hood,

To Jordan dragged his leprous frame,  
 And sank beneath its flood.  
 Six times he sank and rose again,  
 As leprous as before  
 The seventh time he sank, and rose  
 A leprous man no more.



"GO AND WASH IN JORDAN SEVEN TIMES" (2 KINGS 5. 1-14).

Speechless with gratitude and joy,  
 He viewed his body o'er ;  
 His flesh was like a little child's—  
 No leprous spot it bore.  
 Ho ! ye whose pride with blindness veils  
 Your leprosy of sin,  
 Repent, repent, and turn to God,  
 His grace through faith to win.  
 So shall ye prove the cleansing power  
 Of Jesus' precious blood,  
 And share His Resurrection Life,  
 Who in your place once stood. L. DEAN.



# THE MAN WHO BOUGHT HIMSELF.

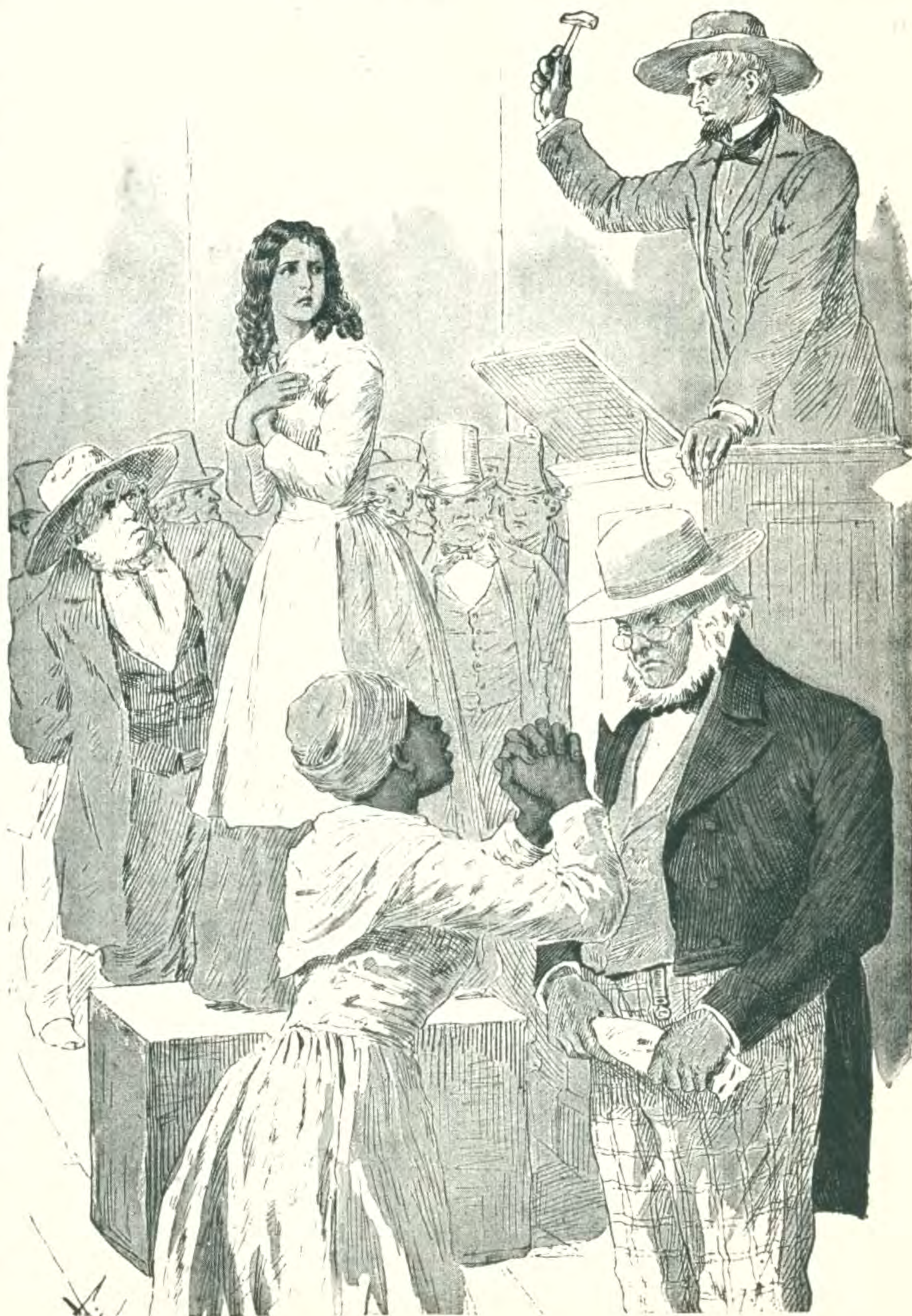
IT is many years ago now since slavery was abolished in the United States. Before that date slaves were sold in the market-places by auction, just as though they had been sheep or horses! General Fisk gives the following interesting account of the sale of a dear old Christian negro, who for long years had been saving up money with which to buy his own freedom.

"How much for this old man?" said the glib auctioneer. "Here is a fine man, honest, faithful, a good preacher: how much? how much? Gentlemen, bid something! Twenty-five dollars is bid; twenty-five, twenty-five only, for this excellent servant? Thirty is bid; thirty, thirty, forty: do I hear forty? Forty; fifty, fifty; sixty, sixty; sixty-five, sixty-five!" The old man's heart beat quick: his eyes were flooded with tears. He had laid up some money, hoping to buy himself and die free; his fortune was already nearly reached, the bids were running him up beyond his own means. In a clear voice, dictated by hope, he cried aloud "Seventy!" The slave buyers stood aghast: the moral effect stilled the crowd. "Seventy, seventy," cried the auctioneer; "seventy seventy, and done!" Precious purchase! he was free, who had always been a slave.

And he, you will remember, had purchased, his own freedom by the accumulated savings of a lifetime! But those who have been

the slaves of sin and Satan cannot buy themselves free. Some people try to do this, and that is why they do not trust Jesus and be happy, for they are always trying to pay for their own freedom, as it were, by good resolutions, and by trying to become religious.

But the Lord Jesus has bought *our* freedom. He died to do this, for the apostle Peter tells us: "Ye are not redeemed with corruptible



A SLAVE AUCTION IN THE SOUTHERN STATES.



## THE MAN WHO BOUGHT HIMSELF.

things such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." And the Saviour says to each one of us: "If the Son shall make you free, you shall be free indeed." He has promised, and will fulfil His promise: "Him that cometh to Me I will in no wise cast out" (John 6. 37). D. L. MOODY.

TALKING TEXTS, No. 2.—Turn to Genesis 7 and read the old, old story of how the world was destroyed by a flood because of sin. Notice there was one, and only one way of escape. "Come thou and all thy house into the ark" (verse 1). Entering the open door meant salvation. What a beautiful picture of the way of salvation to-day! Jesus said, "I am the Door, by ME if any man enter in he shall be saved" (John 10. 9). Have you entered in? Read the portion, learn the text, colour with crayons, ink, or paint, but don't forget to enter the open door. HYP.

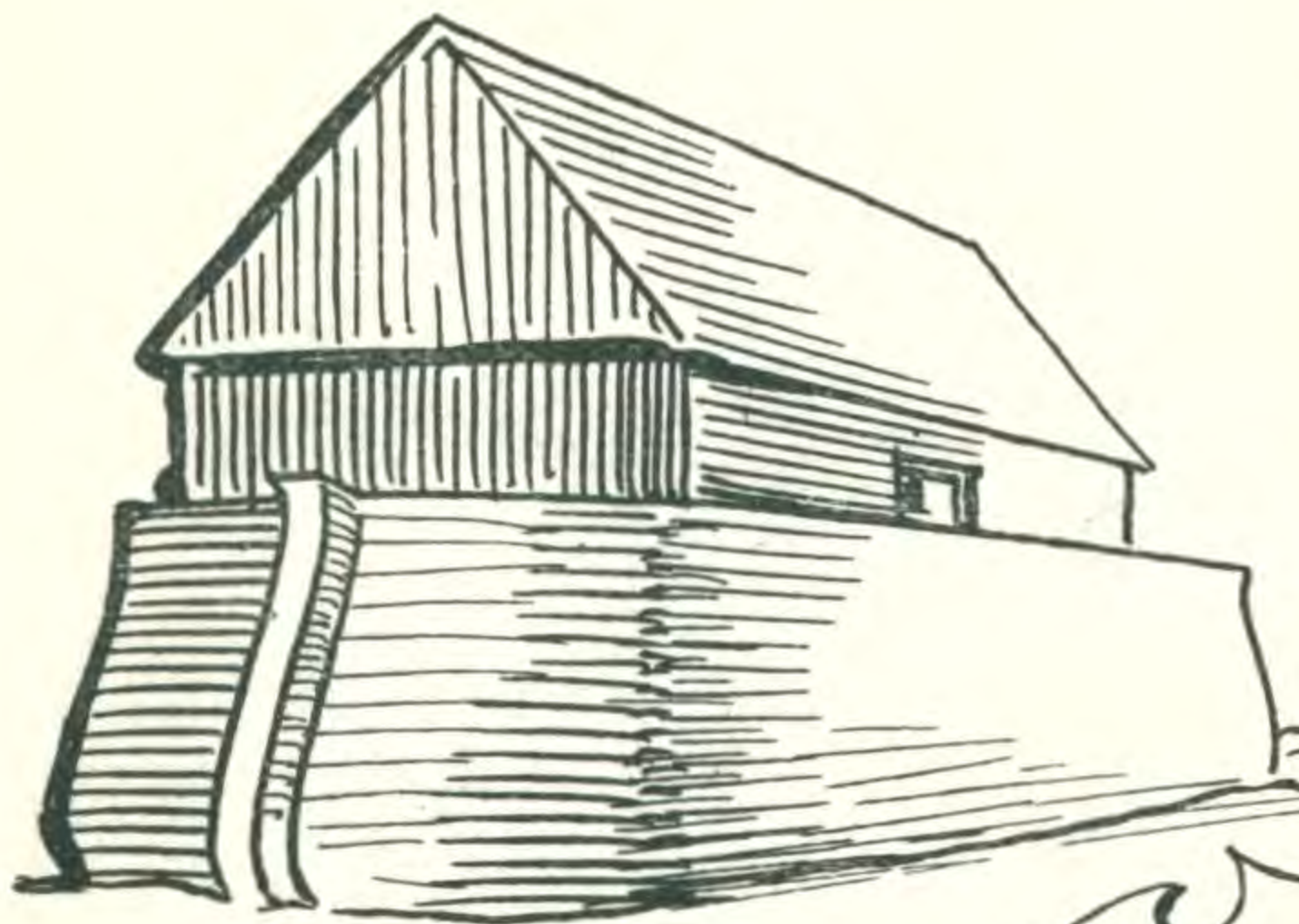
ORIGINAL ACROSTIC, No. 190.—Who does not love the mountains, hills, and valleys of the Promised Land? Here is a Geographical Acrostic which will be of interest to all young Searchers. Set to work at once.

A land with queen, whose heart was stirr'd  
To know the things of which she heard.  
Now name a once divided place,  
Because they heard the word of grace.  
A mount where once a prophet stood,  
And thence a favoured country viewed.  
A city small in size and name  
That caused a nation fear and shame.  
A land of which we all have heard,  
Twice mentioned in God's Holy Word.  
The letters first will spell a name,  
The mount from which God said He came. C. W. N.

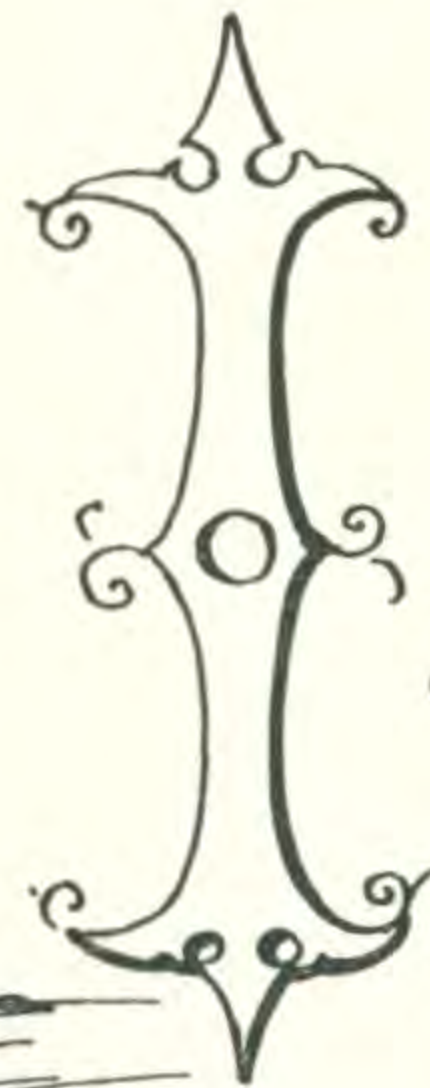
EASY EPIGRAMS for Little Searchers, No. 2.

Something than rubies better far,  
Or gems that kings or queens do wear;  
Of priceless worth esteemed is this,  
Who owns it certain is of bliss;  
This priceless thing now try and name,  
The book of Job doth it contain. J. S. F. S.

Ans. to No. 1.—The wicked man (Ps 37. 36).



Come thou  
and all thy  
house into  
the ark  
Gen. 7. 1.



I AM

THE

DOOR

JOHN 7. 9.



# BOYS AND GIRLS BIBLE BAND.

**N**OW that we have reached the second month of the year, we are pleased to find that loyalty to the old Gospel gives us an increasing number of friends—both young and old—as the years pass by, this year being one of considerable advance. Our one desire is that increase of circulation may also mean increase of blessing to our many readers.

The Editor is kept busy preparing reading matter for the little folks, and helpful matter for those who instruct the little folks and grown-ups as well. His latest volume of "Hints and Helps" is shown in the centre. As the pictures indicate it is fairly comprehensive in its scope. Bound in strong cloth, 1/ post free. THE SET of four volumes: (1) Subjects, Studies, Stories; (2) Truths, Topics, Tales; (3) Helps, Hints, Homilies; (4) Points, Pictures, Pearls, post free to any address in the world for 4/ (or \$1). Point this out to teachers.

Our own ideas are growing in favour. "TALKING TEXTS" have quite taken the fancy of young folks. Paint and keep till Dec. 1, when awards will be made. PEEPS AT PILGRIM are of interest to saved as well as unsaved, now that his name is changed. The pieces of original poetry for RECITATION have been much in use this winter. EASY EPIGRAMS some find easy, some not so. What say you? HYP.

**Simple Searchings** for little folks, No. 75. Turn up Luke 6. and find how many of the Apostles have similar first names. *Answer to No. 74*—John 1. Jonas (verse 42); Bethsaida (verse 44); Simon (verse 42); A stone (verse 42). JS FS. The *Christmas Searching* must be posted on Feb. 1.

**Boys and Girls Bible Band.** New names: 2166, Minnie Livingstone; 2167, James Livingstone; 2168, Jessie Livingstone; 2169, Hugh M'Guire, 2170, Ella Cullens; 2171, Nellie Cullens—all of Calton

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday. | Subject and portion to read.                | Memory verse   |
|---------|---|----------------|
| Feb. 6  | Solomon's Wise Request, - 1 Kings 3. 5-15   | Deut. 30. 19   |
| " 13    | Solomon's Great Work, - 1 Kings 8. 54-63    | Psa. 72. 17    |
| " 20    | Solomon's Royal Visitor, - 1 Kings 10. 1-13 | Matt. 12. 42   |
| " 27    | A Pharisee Perplexed, - John 3. 1-17        | John 3. 5.     |
| Mar. 6  | Rehob'am's Mistake, - 1 Kings 12. 1-17      | Prov. 22. 3, 4 |
| " 13    | The Widow's Friend, - 1 Kings 17. 1-16      | Isa. 41. 17    |
| " 20    | False Prophets Judged, 1 Kings 18. 25-29    | 1 Kings 18. 21 |
| " 27    | Wearied at the Well, - John 4. 6-26         | John 4. 14     |

**50 Prizes for all** in connection with *Boys and Girls Almanac and Magazine*:

Prize 28, for Short Essay on "The Sweetest Name on mortal tongue," either in your own language or in Bible words. Put in plenty of Bible References.

**Making copy of the Name**, as shown in *The Almanac* or in January *Pathway*. Can be redrawn and made any size; any colours. Any improvement or alteration can be made in design or style

of lettering. No improvement *can* be made in Name. He is worthy. 29, under 12; 30, Under 14. Put name, address, and age on back.

**Painting the Name**, as printed in *Almanac*, without re-drawing or enlarging. Any colour. Ink, crayons, or paint. 31, Under 10; 32, Under 12; 33, Under 14.

**Short Biography** of any great worker for God (male or female) at home or abroad. Do not give more than 100 words. 34, by boys; 35, by girls.

**Text Making.** May be any substance, size, shape, and painted or worked, but the words must be, "JESUS... the first and the last" (Rev. 22, 13, 16). 36, little boys; 37, little girls; 38, older boys and girls, according to age, &c.

**Notes of Addresses.** For best brief report of address on open-night in school or at annual treat. Blackboard address, object lesson, or any address, talk, or lesson which specially interested you. Prizes 39 and 40, according to age, merit, &c.

**Scripture Acrostic or Simple Searching.**—Original or copied.

Prize 41. Say if original or where found. It must be short. Can be poetical or otherwise.

**Teachers**—Prize 43, for male; 44, for female teachers. Best *Outline of a Gospel Address* to a class of boys and girls. Worthy awards to each.

**Superintendents, Parents, and Adults.**—45, Hints or notes as to "How best to prepare for Sunday's Lesson."

**Rules.**—All papers must (1) be sent in by Thursday, April 1, 1910; (2) Bear the name, address, and age of sender; (3) Be addressed to "Hy. Pickering, Editor of *Boys and Girls*, Bothwell Circus, Glasgow."

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

RATES FOR YEAR—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS—

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: C. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMLEY, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

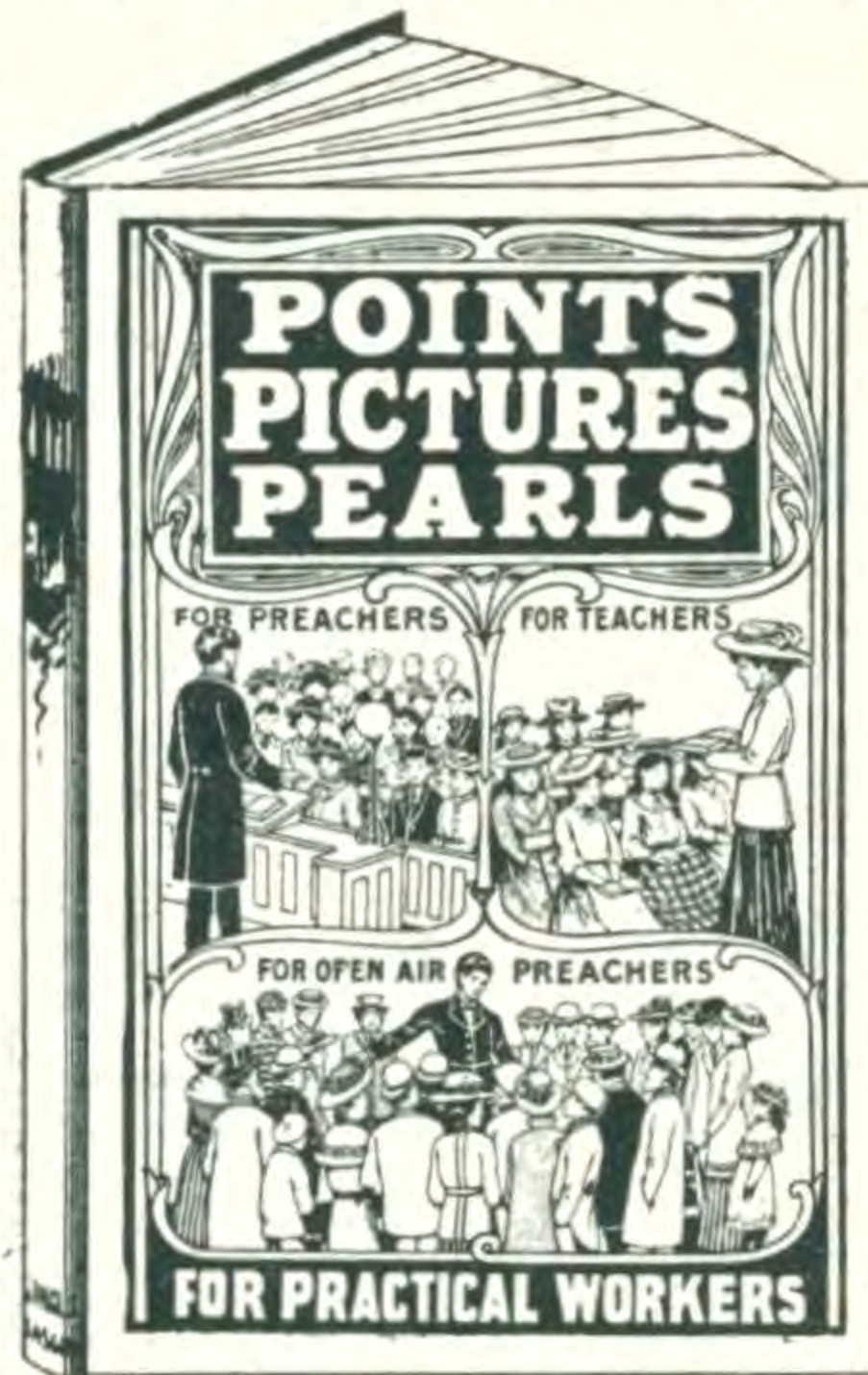
DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.





# A HEART-BREAKING LESSON.

ONE of the most fascinating stories which is found in the Scriptures is recorded in Daniel 4. There you have God by a dream giving warning of approaching judgment to a great king, who had his heart changed and a beast's heart given to him.

Walking one day in his palace, he was boasting of his might and power when suddenly a voice fell from heaven telling him of what was to happen, and how he was to be humbled to the level of the brute creation (Dan. 4. 16). He had

**A PROUD HEART,** and before the knowledge of God's majesty could be learned he had thus to be humbled. This was even a great kindness on God's part, for it was the means of his conversion. He learned that those who walk in pride God is able to abase (Dan. 4. 37).

But we read of another great monarch (Ex. 3. 10) who had

**A HARD HEART.** God spoke to him by mighty wonders, and made known His will to him, but he refused to yield, his heart grew harder and harder. Let me give a solemn warning to everyone as to the prevalent sin of refusing to yield instant obedience to what God requires. This is why so many grow up unsaved, and become scoffers in later days of their life. "To-day if ye will hear His voice, harden not your heart" (Heb. 3. 7, 8). God is in earnest. "Great and precious are the promises" He makes (2 Peter 1. 4), and it is "impossible for God to lie" (Heb. 6. 18). If then you fail to receive His gracious message, the sure result follows—each neglected opportunity will leave your heart the harder.

But from the treasury of Holy Scripture we listen to another king who, speaks of

**A BROKEN HEART.** You may not understand what this means. Many do not. But this monarch, who was one of Israel's best kings, says that "a broken and a contrite heart God will not despise" (Psa. 51. 17; 34. 18). These are wonderful words for a king to tell us. Amidst the splendours

of his wealth, and the eminence of his throne, how striking that his pen should be directed to a subject like this. It shows he was a wise man not to give the whole of his attention to the passing things of time, not even to the great concerns which one who wore the diadem of Israel would have to consider.

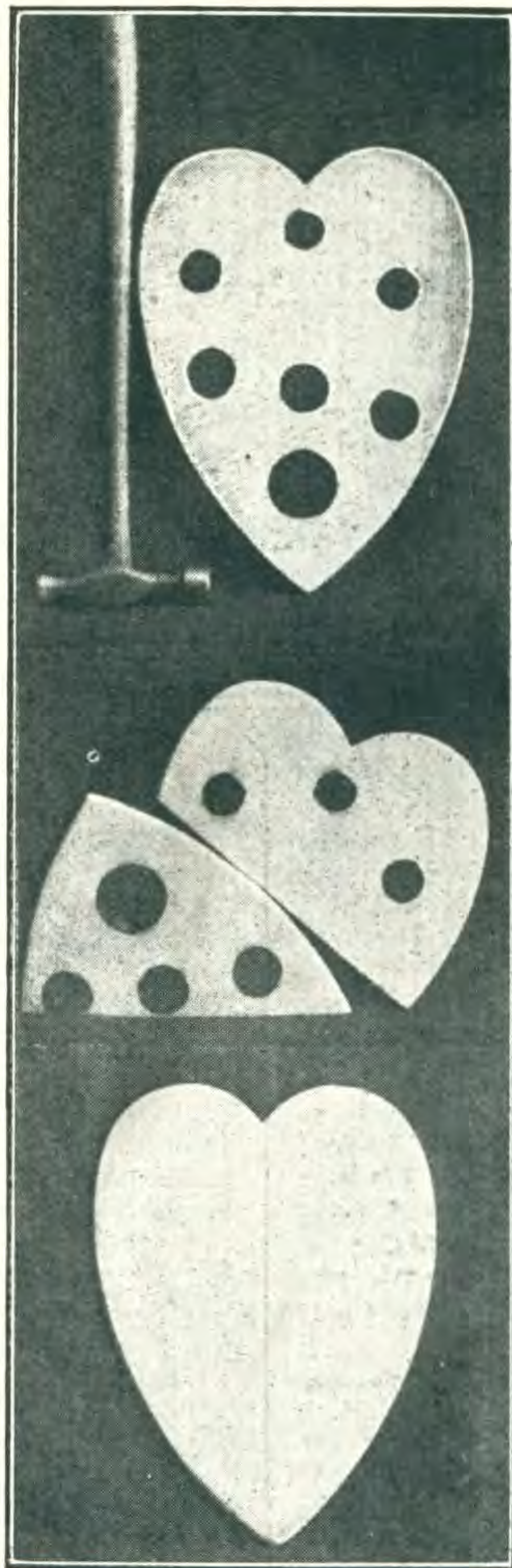
Now, could you tell me why the heart needs to be broken? I will give you an answer. You see in our illustration

**A SPOTTED HEART.** These spots speak of sins committed, and they all leave marks behind. That is what is meant by a guilty conscience—the memory of sins committed. It is possible to sin and your friends not to know, but it is impossible to hide from God. This is what God is seeking sinners for—to get the stains of sin removed; and before this can take place the hammer of God's Word (Jer. 23. 9) must come upon it, until, like the one in Luke 15, you humbly say, "I have sinned against heaven, and in Thy sight." This is what makes the angels rejoice. Have they rejoiced like this over the reader? If you yield to God's will, and own your guilt, trust in Jesus' precious blood, and turn and serve Him. That is a splendid proof of a broken and contrite heart (1 Thess. 1. 9).

And now, ere I leave off, let me tell you of the King who spoke of

**A LOWLY HEART.** You know who that was (Phil. 2. 5-8). The King of kings, who is surely coming back again. He said when here in humble form that part of His mission was to heal the broken-hearted (Luke 4. 18).

Hear His own words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and *lowly in heart*; and ye shall find rest unto your souls" (Matt. 11. 28, 29). If you will receive into your broken heart His Gospel Balm (John 3. 16), you will find it completely healed, and instead of a spotted heart, will be a whole, pure heart. JS. FS.









# WITH THE LOWESTOFT LIFEBOAT.

THE sun had passed the western gate,  
The golden porch grew dark;  
The stars beheld the boatmen wait,  
And watch a struggling bark.  
Those boatmen marked the shadows fall,  
The last gray streak had gone:  
While, like a battle-crested wall,  
The sea rolled madly on.

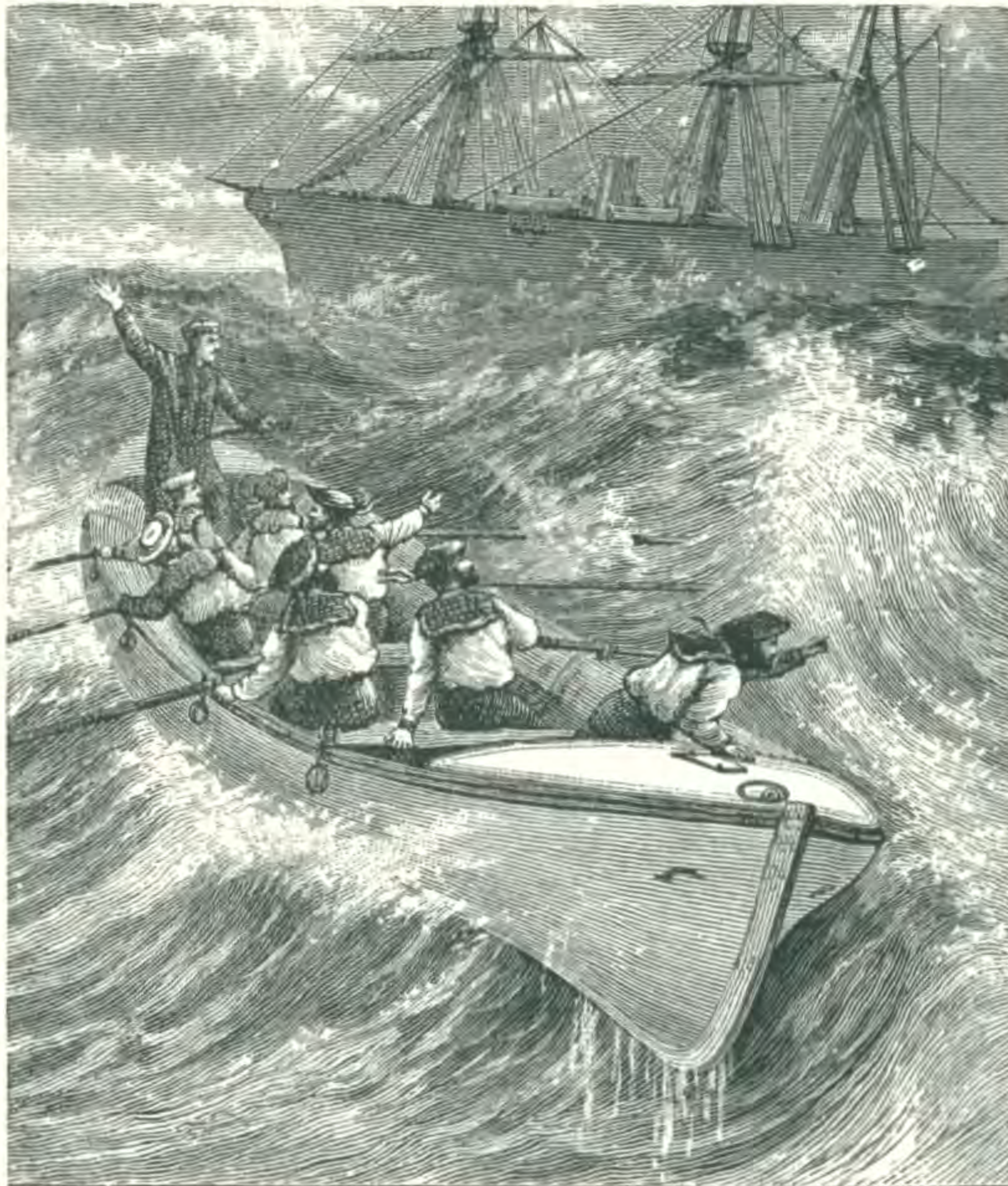
The ship bore up,  
though masts were lost,  
Though hope had all but fled,  
Though battered, beaten, swept, and tossed,  
On with a fearful dread.  
Though higher rose the angry waves,  
Still fiercer tempests blew,  
That hollowed in the deep the graves  
Of many a gallant crew.

But as that vessel rose and sank,  
Borne wildly on her way,  
She neared a bank, a fearful bank,  
Beneath the boiling spray.  
All saw the peril! anchors fell  
Down, down into the main—

And gripped—but, in that awful swell,  
Say, will they bear the strain?  
A rocket rose! "Distress!" it cried,  
And from the shore there shone  
The welcome signal that replied,  
"Help comes! wait bravely on!"  
It came! for there were heroes there,  
Who well the danger knew,  
Prepared at once to do and dare—  
The noble lifeboat crew.

They grasped the oars, and through the storm  
Pulled sternly on their way,  
As if but eager to perform  
The rescue of the prey.  
They crossed the threatening bank! nor stayed  
Till at the vessel's side—  
"A tug! a tug!" the captain said;  
"Ay! ay!" the men replied.

Again they crossed the surging bank,  
The billows dashing o'er,  
Lost in the darkness, void and blank,  
Back to the distant shore.  
The tug was sent: but not till day  
Could she perform her part;  
So once again, through blinding spray,  
The boat was seen to start.



Again upon the breakers tossed,  
By turns they rise and fall;  
Again that shallow sea is crossed—  
The shipwrecked hear their call.  
The night wears by, while on the shore  
The watchers wait in vain,  
As louder still the wild winds roar,  
And lash the foaming main.  
But still they wait; and through the gloom  
Peer out with anxious eyes,  
Fearing they've found an ocean tomb  
Where many a hero lies.  
Tell it, ye winds—"They live! they live!"  
And, hovering near that wreck,  
With cheer on cheer, new courage give  
To those who tread its deck.

The sea may toss them to and fro,  
And drench them through and through,  
The storm may beat, the tempest blow:  
Their hearts are brave and true.  
And often through the night will ring,  
As hour by hour goes past,  
The old sea-songs they love to sing  
Who face the raging blast.

Twelve hours have fled! they linger yet  
Beneath the biting cold—  
In winter, in a storm, and wet,  
But gallant, fearless, bold.  
Another hour, another still,  
And yet two more they stayed,  
Fighting with dauntless strength and skill,  
And with Almighty aid.  
For oft that anxious captain cried,  
"God help the lifeboat crew!"  
"I will," a still small voice replied,  
"And bring them safely through."  
At last they hail the lingering sun,  
And with the sun they see

they see  
The steaming tug—their task is done—  
A cheer, and they are free!  
O ye who man the Boat of Life,  
Leave not the sinking soul  
Amidst the tempest's raging strife,  
When billows round him roll.  
Keep near him till the morning breaks,  
Watch through each lonely hour,  
Until the gracious Saviour takes  
And draws him by His power.  
And, if upon the troubled sea,  
Some brother in distress  
Should in the darkness signal thee,  
Launch, and the Lord will bless.  
Go to him: cheer him with thy song,  
Keep near him to the end;  
The light will come again ere long,  
But never leave thy friend. w.l.



## MISTRUST AND TIMOROUS.

CHRISTIAN was just coming on to level ground on the top of the Hill Difficulty when he saw these two men, whom you see in the picture, and who bore the very significant names of Mistrust and Timorous.

They seemed as if they had got a great fright, and were running down the hill, hair on end, arms waving, and crying at the pitch of their voices when they saw Christian, "Back, back, man, back for your life!"

"What's the matter?" said Christian. "Oh, two dreadful lions right in the middle of the path, if we had gone a step further they would have made mince meat of us." "Back for your life, man, back!" So crying they ran down the hill and disappeared. You must know that the lions were "the world" and "the devil," and they certainly are very ferocious lions. How loudly they can roar! Did you ever hear the lions roar in the Zoological Gardens in London? I have; it is terrible, and would almost split your ears. There is not any danger, however, with the Zoo lions, because they are behind bars in strong cages. Nor was there any real danger to be apprehended from the lions Mistrust and Timorous saw, as they were chained. These two men, however, did not know that, therefore they ran. They were sham pilgrims.

It was their wives, with others of the same sort, that kept Christian's wife, Mrs. Graceless, from going on pilgrimage. They made her afraid of what people would say if she became a Christian, and also of the dangers and difficulties of the way. Are you? But to return to our pilgrim. "Lions," said he to himself, "what do I care? I have eternal life already, and I'm on the King's highway, and even if they should crush my bones, I have eternal life beyond them." He spoke like a true man, didn't he? Get right with God through Jesus, and keep right with Him, and you need fear no foe. The late Major Whittle used to tell a story of a

young ticket collector at a wayside station one very tempestuous night of wind and storm. It was the city men's evening train. As the station neared, every man was ready with his top coat buttoned and collar turned up to face the storm. No man expected that tickets would be examined, but to their intense disgust a young ticket collector, with his lamp under his arm, stood at the gate, which was open only wide enough to permit



Peeps into Pilgrim's Progress—XII.

"BACK FOR YOUR LIFE!"

one man at a time to get through, and shouted, "Show all tickets, seasons and passes." Didn't they growl, expostulate, and swear? but it was no use, the young man was obdurate. The Major caught his arm, and said, "I'm afraid you are not very popular with that crowd to-night." "What do I care for the crowd," said he, "as long as I keep right with that man up there?" And he nodded in the direction of the station-master, who was watching him from an upper window. Press on your journey against wind and tide, young Christian. Never mind what Mistrust and Timorous say, or even how lions growl. Keep you right with the Man up there.

W.T.



## HOW GOD SAVED AN IRISHMAN.

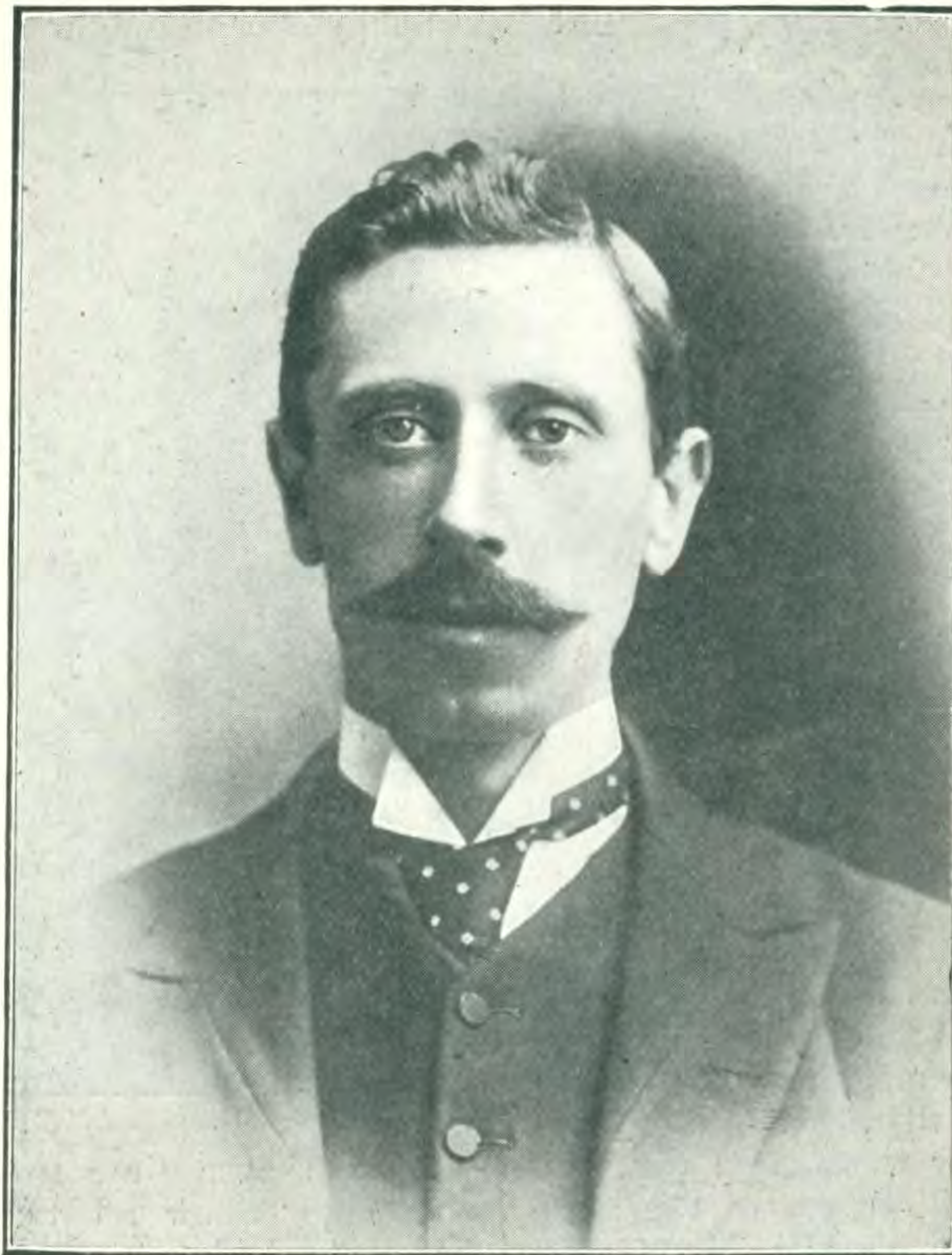
FROM my earliest years I was looked upon by my relations and friends as a good young fellow. I went to church regularly, and from a moral standpoint I was not very bad. If I had died during my early years, all who knew me would have said, "He was all right; he has gone to heaven." Many people speak in that way when some one has departed whom they knew to be good, upright, and moral living, forgetting or being ignorant of the fact that the Lord Jesus Christ said, "Except a man be born again, he cannot see the kingdom of God" (John 3. 3), and, therefore unless that change has taken place, no one has any authority for saying that the departed one has gone to heaven. Through coming under the ministry of a converted Church of Ireland clergyman, I began to be awakened to a sense of my danger. I saw clearly through his faithful preaching that I was not right with God, and that, despite both my own and my friends' good opinion, by nature and by practice, I was a sinner on the road to ruin.

On Sunday, 13th March, 1898, I was made to realise as never before the exceeding sinfulness of sin, and on the night of that day, ere I retired to rest, I poured out my heart and soul in prayer before God, saying as did the publican in the temple, "God, be merciful to *me*, a sinner." But I did not then know

how to be saved. As I was about to leave home the following morning for business I found in the letter-box a handbill, with my name on it written in pencil, inviting me to attend special meetings that were being held by Mr. J. J. Sims, the well-known Canadian evangelist, at the Merrion Hall, Dublin. I went the following Lord's Day evening to hear

Mr. Sims. In his address he referred to the Lord's Second Coming and the fulfilling of 1 Thess. 4. 13-18, and urged all to make themselves sure that they were ready by at once accepting Christ as their own personal Saviour. On the conclusion of his address he asked all those who desired to be saved to sing from their heart the well known chorus—

"I *will* believe, I  
do believe  
That Jesus died  
for me;  
That on the  
Cross Heshed  
His blood  
From sin to set  
me free."



J. A. McCULLAGH, DUBLIN.

Many times had I sung that chorus, but that was the first time the words came from my heart. As I sang I "looked to Jesus in my sin, my woe and want confessing," and believed in His power to save. The result was I left the Merrion Hall rejoicing in Christ, able by God's grace to say that I had become His child; that I had been born again, born into God's family through faith in His dear Son. "Hallelujah! what a Saviour."

If unsaved, why not rest your soul on the Mighty Saviour and be saved for ever? J.A. M'C.



# HAVE YOU HAD YOUR FORTUNE TOLD?

**P**RETTENDED prophets of the future! They are met with in the lonely countryside, by the seashore, in the city; sometimes they take the guise of the lowly gipsy or the humble Italian with canary; at other times they assume French names, and are found in fashionable quarters. The line of life, the palm, the crystal, the book, and various other mystical methods are adopted to conjure up the noble prince, wealthy suitor, goodlooking husband, angelic wife, and other imaginary dreams of the future—good or bad.

Rest assured that every other mortal, like yourself, cannot see one day into the future, however much they may pretend or guess. The Saviour of sinners made it plain that by nature's signs men might judge about to-day and to-morrow: "When it is *evening*, ye say, It will be fair weather, for the sky is red. And in the *morning*, It will be foul weather to-day, for the sky is red and lowering" (Matt. 16. 2, 3); but as to the fact of what will be the portion of anyone of us within the next twenty-four hours, the Scriptures

distinctly declare, "Ye know not what *a day* may bring forth" (Prov. 27. 1).

The fortunetellers of Daniel's day were helpless as to the future (Dan. 2. 10), and the princes of this world in the Saviour's day were alike ignorant of future effects, for "*had they known* it, they would not have crucified the Lord of Glory" (1 Cor. 2. 8).

Young friends, set aside all foolish and sinful "peeping" (Isa. 8. 19) after fortunes; set to work with a brave will, "not with eyeservice as menpleasers" (Eph. 6. 6), and God may crown your honest efforts and faithful labours with "good success" (Joshua 1. 8).

But listen whilst we tell your FORTUNE AS TO THE FUTURE, for thereon the light of Revelation shines. Your fortune for Eternity will either be made or marred as you treat the Gospel message, and accept or reject the Lord Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3. 36).

You are a sinner, with no hope of saving



The Fortuneteller

"THEY ARE MET WITH IN THE LONELY COUNTRYSIDE."



## HAVE YOU HAD YOUR FORTUNE TOLD?

yourself (Psalm 49. 7), but if you accept the Lord Jesus as your Substitute and Saviour, your future is linked up with the eternal Son of God, so linked up "that when His glory shall be revealed, ye may be glad *also* with exceeding joy" (1 Peter 4. 13).

Forsake the bubbles of earth, seek first the kingdom of God, live for Eternity, and you will have the "well done," with endless joy and peace in the presence of the Lord. HYP.

TALKING TEXTS, No. 3—One of the earliest messages given by the Lord was a word of warning to all. Read the portions; paint the text in any colour with any material you possess, but as you paint think—Have I fled? Am I inside? Am I saved?

*Answer to Searching, No. 189.*—Nabal (1 Sam. 25. 25); Laban (Gen. 29. 5).

*Answer to Acrostic, No. 190.*—Geographical question—Sheba, Iconium, Nebo, Ai, India—SINAI.

ORIGINAL SEARCHINGS, No. 191.—An Old Testament incident of interest to all.

A Gentile maiden lived in Moab,  
Now many years ago;  
Her husband died in that great land  
And left her full of woe.  
But she desired to follow God,  
And so she left her home,  
And with a friend she dearly loved  
To Bethlehem did come.  
She married there a wealthy man,  
Who had both power and fame;  
I want you all to tell me now  
Her and her husband's name. T. B.

EASY EPIGRAMS for Little Searchers, No. 3:

In Exodus the people cry  
For water, or of thirst we'll die;  
God quickly to their aid did come,  
And soon the water it did run.  
One thing I wish you now to name  
The place from whence the water came. JS. FS.

*Answer to No. 2.*—"The fear of the Lord"  
(Job 28. 28).



*Cities for refuge from  
the avenger Num 35 12.*

**Flee**  
from the  
**Wrath**  
to come

MATT 3 7



# OUR OWN QUIET CORNER.

**STEADY Progress** is the mark of the year. Here is the third month—how soon the sixth, the ninth, and the twelfth! Meanwhile early spring conveys a message and a promise: "They that seek ME early shall find ME" (Prov. 8. 17). *Steady progress* is also the mark of our rising list of subscribers, and we seek that *steady progress* mark the quality of articles, illustrations, and tone, as it marks the quality of the paper on which this number is printed. Helps and hints from teachers, workers, and all interested in young people, still valued by the Editor.

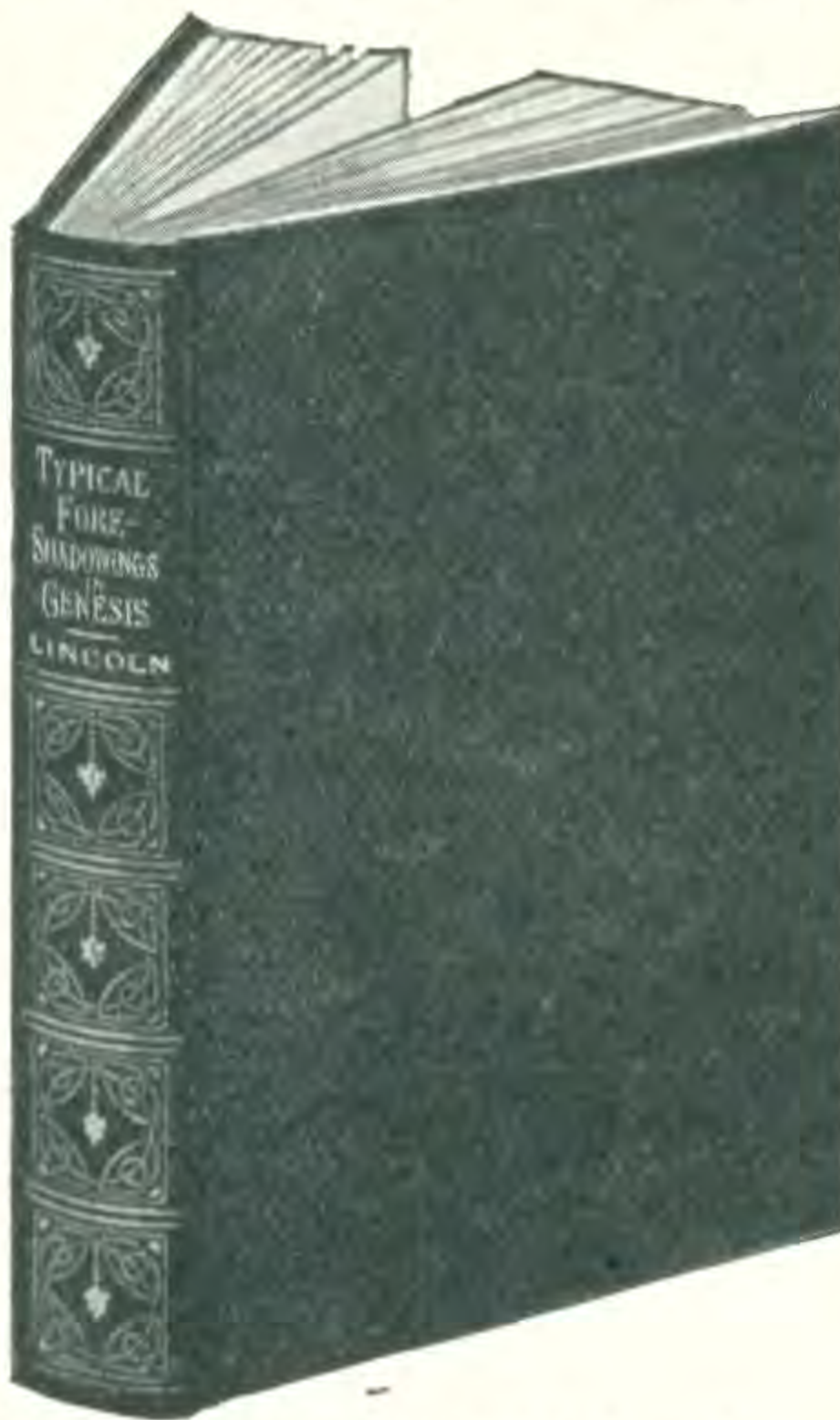
**Handsome.** The above is confirmed by a letter received from a worker who has long taken a lively interest in young folks. He wrote on Jan. 4 concerning "A GOOD FOUNDATION"—"This handsome volume is calculated to be a real help to the young, and even the old, in leading them to a knowledge of Jesus Christ. May God strengthen your heart and hands in the issuing of your *bright and good* little monthly. 'That day' shall declare what 'this thing' hath done."

**A Noble Idea.** Extensive sets of books on almost every subject, or collection of subjects, are finding their way into most homes. *Secular* books of a high moral standard are abundant in many modern sets, but *Spiritual* volumes are almost entirely eliminated. Hence, for the "ten thousand times ten thousand" of the Ransomed, still pilgrims and strangers here, your Editor has planned EVERY CHRISTIAN'S LIBRARY, or, The Bible Lover's Bookshelf of Standard Volumes. No. 1, entitled "Typical Foreshadowings in Genesis," is now ready. 1/ net (by post, 1/3). 7 Volumes will be issued during 1910. Anyone sending 8/ (or \$2) will get the copies posted promptly as issued. See photo in centre of page.

**Talking Texts** are meeting a want for filling up dull days, wet Sundays, long nights, &c., in a profitable way. If you enjoy colouring, mention to little friends, cripples, lonely children, or others who might be helped thereby. Keep all till end of year, then send in to Editor, when awards for painting will be made.

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday. | Subject and portion to read                | Memory verse   |
|---------|--|----------------|
| Mar. 6, | Rehobram's Mistake, - 1 Kings 12. 1-17     | Prov. 22. 3 4  |
| " 13,   | The Widow's Friend, - 1 Kings 17. 1-16     | Isa. 41. 17    |
| " 20    | False Prophets Judged, 1 Kings 18. 25-29   | 1 Kings 18. 21 |
| " 27,   | Wearied at the Well, - John 4. 6-26        | John 4. 14     |
| Apr. 3, | The Still Small Voice, - 1 Kings 19. 1-18  | Psa. 46. 1, 2  |
| " 10,   | Ahab's Murder and Theft - 1 Kings 21. 1-16 | 1 Thess. 4. 6  |
| " 17,   | A Remarkable Translation, 2 Kings 2. 1-11  | 1 Thess. 4. 17 |
| " 24,   | A Wonderful Cure, - John 4. 43-54          | John 4. 48     |



Reduced Photo of Volume I.

**Simple Searchings** for little folks, No. 76. Fill in the missing words of Searching on "The Prodigal Son," as below. Each dot stands for a letter. Prizes—46 for little boys, 47 for little girls, 48 for little folks in lands afar.

When the prodigal came with humble contrition,

The father on him had c . . . . .

When homeward his steps he did retrace

He found a loving father's e . . . . .

What wondrous love and grace was this,

The father now his son did k . . . .

Grace by the Spirit did his conscience probe

While righteousness put on the r . . . .

And though nothing he did bring,

Upon his hand was placed the r . . . .

While on the feet that once the paths of sin did choose,

A loving father said, "Put s . . . ."

The father's heart of love was filled,

And for the prodigal was killed the f . . . . .

**Answer to No. 75.**—Luke 6, Simon Peter (v. 14); Simon Zelotes (v. 15); James, son of Alphaeus (v. 15); James, brother of Judas (v. 16); Judas, brother of James (v. 16); Judas Iscariot (v. 16).

**Almanac Awards,** completing List for 1909: For Text-making, 26, little boys, Willie Ness, Nairn; 28, older boys and girls, Jack R. Wilkie, Crosshill. Notes of an Address, 29, James Malcolm, High Blantyre. Scripture Acrostic, 31,

Mary Hamilton, Boston, Mass. Best Almanac, 32, Mary Cupples, Ballymena. Little One's Searching, 36, little boys, Walter Binnie, North Berwick; 37, little girls, Maggie Hunter, Inverkeithing. For Little Folks in Lands Afar, 38, Elanore London, Johannesburg. Answer to Original Acrostic, 39, Frank London, Johannesburg; 40, E. Oldham, Hulme, Manchester.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH 12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

RATES FOR YEAR 1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS—

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.O.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: C. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMLKY, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPR TOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.



## HOW TO BECOME AN "M.P."

**T**HERE was recently a great election, and many gentlemen are gathering at Westminster who can put after their names the letters **M.P.** I want to tell our boys and girls how they may become M.P.'s—

### GOD'S M.P.'s.

**MADE PENITENT** on account of sin. This is the work of God's Holy Spirit, causing us to be sorry for offending so good a Friend. It means more than being sorry, because we are found out, or are in danger of punishment. It is true "godly sorrow," which "worketh re-

works." And Peter said: "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*" (1 Peter 5. 10). As yet, only in Christ are we made perfect; but at the resurrection we shall, even in our bodies, have perfection. "If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse" (Job 9. 20). But "the Lord will perfect that which concerneth me" (Psa. 138. 8). Then, like my

|              |                   |     |                       |                      |
|--------------|-------------------|-----|-----------------------|----------------------|
| <b>M</b> ade | <b>P</b> enitent  | AND | <b>M</b> ercifully    | <b>P</b> ardoned     |
| <b>M</b> ade | <b>P</b> artakers |     | <b>M</b> agnificently | <b>P</b> rovided for |
| <b>M</b> ade | <b>P</b> ure      |     | <b>M</b> eekly        | <b>P</b> atient      |
| <b>M</b> ade | <b>P</b> erfect   |     | <b>M</b> anifestly    | <b>P</b> romoted     |

pentance to salvation not to be repented of" (2 Cor. 7. 10). All who sincerely repent and trust the Lord Jesus are *Mercifully Pardoned*.

**MADE PARTAKERS.** You know what it is to go shares. All who believe have a precious portion with the Lord Jesus Christ. They are "made *partakers* of Christ" (Heb. 3. 14), of "His sufferings" (2 Cor. 1. 7), of "His holiness" (Heb. 12. 10), of "the Divine nature" (2 Peter 1. 4), and made "meet to be *partakers* of the inheritance of the saints in light" (Col. 1. 12), "a *partaker* of the glory that shall be revealed" (1 Peter 5. 1). All who are thus blessed and enriched are *Magnificently Provided* for. They have nothing of their own, but they have shares in all that is their Lord's.

**MADE PURE.** Is not this a lovely M.P. to have after your name? "Whiter than the snow," though once blacker than the coal. Pure in heart, in conscience, in mind, in language, in life. Not pure by nature, but made pure by grace; like a dirty stone made pure by lying in a stream, and while there kept pure; made pure like gold and silver that has passed through the fire (Mal. 3. 3). Paul said of young Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, *in purity*" (1 Tim. 4. 12). This purity will make us *Meekly Patient*.

**MADE PERFECT.** In Paul's second letter to Timothy, he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good

Lord in Glory, I shall be *Manifestly Promoted*.

Are you one of **God's M.P.'s**? How are the world's M.P.'s made? They are chosen. So are God's M.P.'s. Jesus said: "Ye have not chosen Me, but I have chosen you" (John 15. 16). But though chosen, every M.P. has to seek the honour, and so do we. "O God, Thou art my God, *early will I seek Thee*" (Psa. 63. 1). They who seek the M.P. of earth may be disappointed, but in this higher election "every one that seeketh findeth" (Matt. 7. 8). Whosoever will may come.

Are you one of

### THE DEVIL'S M.P.'s?

for the devil has his M.P.'s. They are **MARRIED** and **POLLUTED**—marred in character like broken vessels, and not only broken, but defiled. Yet they are generally *Morally Proud*, and so think themselves better than other people, like the thistles, which lift their useless heads above all the flowers of the field. The devil's M.P.'s are known because they

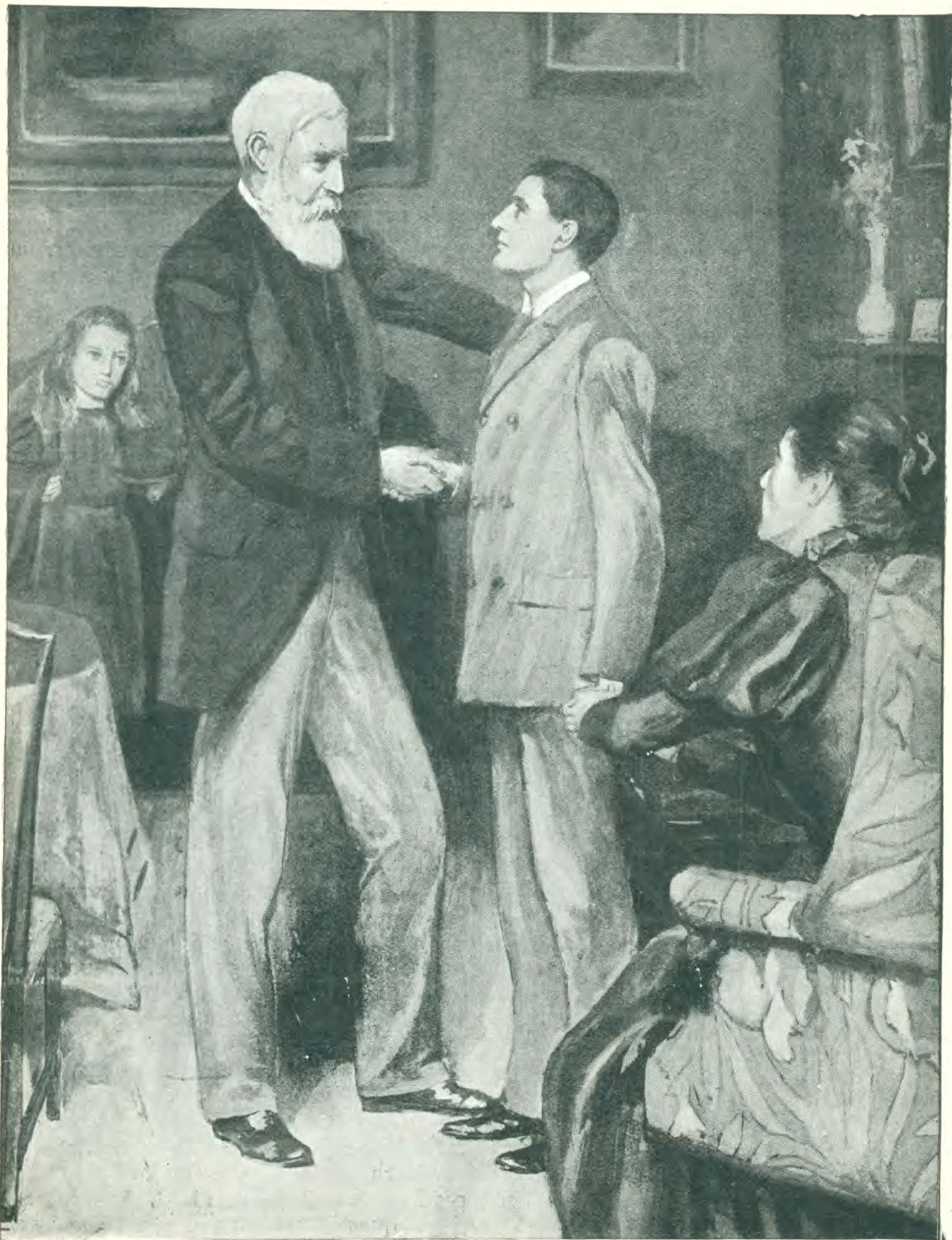
**MEANLY PROCRASTINATE**, and think to come to Christ just when they have the time, giving Him the old core of their apple when sin has eaten all the best. They are sometimes

**MADLY PASSIONATE**, have bad tempers, and often lose them in such a way that others find them. The end of all such is certain—for

**MISERABLY PERISH** will be the portion of every one of the Devil's M.P.'s.

Will you not seek earnestly to be one of God's M.P.'s? or will you continue among Satan's M.P.'s?—Marred and Polluted, Morally Proud, Meanly Procrastinating, Madly Passionate, and, at last, Miserably Perish. w.l.







## THE RIGHT CHOICE.

**C**HOICE is an important factor in the things of every-day life. The boy comes home from school one day, and bidding good-bye to his lesson-books he makes a choice of a trade, and as a rule that choice fixes his trade for all the rest of his life. But we want to speak of a more important choice than the mere choosing of a trade. At the commencement of life God places before every boy and girl two masters, two roads, and two destinies, and by many agencies beseeches them to make the right choice as to the master they will serve, the course they will pursue through life, and the eternal destiny at which they will arrive.

As to the masters—the one is SATAN and the other is the Lord Jesus. Each of them makes his offer. Satan offers the “pleasures of sin,” but the Word of God informs us that these are only “for a season” (Heb. 11. 25). Many a young lad makes a sorry mistake at the commencement of life by making up his mind that he will see and enjoy the world’s pleasures and “have his fling,” but finds out to his bitter cost that these things do not satisfy, and leave behind them an aching void.

LORD BYRON was one of England’s greatest poets. His company was courted by the wealthiest of the land; he revelled in pleasure almost all his days, and, as a result of his wild life, died at the comparatively early age of thirty-six years. On his last birthday he wrote these true yet mournful lines:

“My days are in the yellow leaf,  
The flowers and fruits of life are gone,  
The worm, the canker, and the grief,  
ARE MINE ALONE.”

What a hard master is Satan! Not only is “the way of transgressors hard” (Prov. 13. 15), but after spending the best of our days in his service we read “the wages of sin is death” (Rom. 6. 23). Poor wages indeed. Resign his service at once.

The other Master is the LORD JESUS,

and He makes His offer. He offers “pleasures for evermore” at God’s right hand (Psa. 16. 11). Just as the road to success is not strewn with flowers, neither is the road to heaven. There are trials and difficulties by the way, there is the “reproach of Christ” (Heb. 11. 26), there are the sufferings for “a while,” but in the end “everlasting life.”



LORD BYRON.

MOSES was a shrewd business man, who could allocate to things their proper value. He was surrounded with every comfort and luxury that wealth and position could afford, but, recognising that these things were only temporary, he chose to “suffer affliction with the people of God,” having “respect unto the recompense of the reward” (Heb. 11. 26). If hitherto you have been in the service of Satan, may God give you grace to quit it at once and say from your heart, “As for me . . . I

will serve the Lord” (Joshua 24. 15). Before, however, serving Him as Lord you must *know* Him as Saviour. Young as you are, you are a sinner, and need a Saviour. Jesus Christ loves you, and has manifested His love in dying for you on the Cross of Calvary, and now all that believe in Him are justified from all things. Believe now and be saved.

Having chosen Christ, you commence on the upward road to glory. You know life is spoken of in God’s Word and elsewhere as a journey. There are two roads leading to two different destinies, and we are all travelling on one or other of these roads. By nature we have all taken the wrong way—our own way; but Jesus Christ by His atoning death and glorious resurrection has opened up “a new and living way” (Heb. 10. 20), and all who trust the Saviour have not only their sins blotted out by the Blood, but they “rejoice in hope of the glory of God” (Rom. 5. 2).

Which master are you serving? On which road are you travelling? Having answered these questions the third will be easily answered. Where will you spend eternity? J.G.



## PASSING THE LIONS.

**I**T was getting dark as Christian pursued his way; he felt tired and hungry, and wondered where he might spend the night. Just then he saw dimly a little to the side of the way a beautiful palace. "There's a fine place," said he; "I wonder if they'll take me in there for a night." To his delight he noticed that the narrow path just led straight up to the door. Quickening his footsteps he hastened on, when there right before him were the lions he had heard of. They had scented him, and it seemed as if they were just waiting to spring upon him. He was in the act of turning to run, when the porter at the palace gate saw him, and cried, "Stand, man, stand; is your strength so small; the lions are chained; keep right in the middle of the pathway, and they won't hurt you." That reassured him, so biting his lip and carefully walking in the very middle of the way, he passed the great beasts safely. He trembled all over as he wiped the perspiration from his forehead, and said: "Oh, Porter! what do you keep these dreadful beasts here for?" "Just to find out who are real pilgrims and who are sham," was the reply. "The shams never pass; they are too much afraid. The real ones always do, sooner or later!" "I'm glad I'm passed," said Christian, as a thrill of real joy shot through his heart. "But what house is this, for I'm hungry and tired, and very much in need of some food and shelter for the night?" "Don't you know," said the Porter, "this is the Palace Beautiful, and it was built by the Lord of the way for the entertainment of weary pilgrims on their journey Zionwards." "That's just what I am, Mr. Porter; I'm a weary pilgrim, and am travelling by God's grace Zionwards; will you take me in?" "I dare not myself," replied the Porter; "but I'll call some of the household, and we will see."

Now all this just means: The Pilgrim is a newly converted man. Do you know what

that means in your own heart? The Palace Beautiful is the Church of the Living God on earth. By that is not meant the Episcopal, Presbyterian, Baptist, Methodist, Congregational, Brethren, Salvation Army, or any denomination. No, no! but by that is meant all who know the Lord Jesus Christ as their own personal Saviour—have been "born again," have their sins forgiven, and have received the Holy Spirit, who dwells within



Peeps into Pilgrim's Progress—XIII.

THE LIONS WERE CHAINED.

them. Such persons form the Church of God on earth wherever they may be. Are you a member of that Church?

The lions were the world and the things in it—the devil and his host, who, with their subtle wiles, try all they can to keep young converts back from openly acknowledging the Saviour who died for them. Are you being kept back? Remember the lions are chained. The Porter doubtless was some godly Sunday-school teacher, or deacon, or elder interested in the well-being of young believers. The Household was the "Household of God." Young Pilgrim, be brave! face the lions, enter the Palace Beautiful, rejoice in the Salvation and Service of God. w.t.



# THE WRECK OF THE 'HURON.'

FORTH from the docks at the close of the day  
The good old ship *Huron* steamed,  
The sky still looked wild, but yet through the grey  
A young moon's soft crescent gleamed.

The wind blew strong, but the ship was so good  
And staunch as an old oak tree,  
The captain skilful, and guided so swift  
From the river out to sea.

So onward she goes till the harbour  
far  
Is gone, and Atlantic's breast  
Now doth bear the good old ship  
*Huron* on  
Once more with the waves to  
wrest.

The east wind sweeps on with an  
awful hiss,  
And tears o'er the angry deep,  
While the waves leap high ere they  
sink in foam  
To rise in a longer leap.

Still onward she goes, and the  
moon is set,  
wind with increasing roar  
Doth challenge the sea to a greater  
feat,  
And higher the billows soar.

The ship holds on with a staggering pace,  
She reels like a drunken man,  
The sailors look up with an anxious eye,  
And pale 'neath their ruddy tan.

This ship with her freight of three hundred  
souls  
And crew too anxious to sleep,  
With the lives of men and the fate of homes,  
Tosses like a toy on the deep.

Woe to the wives who are list'ning that night  
While the storm shrieks o'er the sea,  
Woe to the babes in their innocent sleep,  
"Father" no more shall they see.

The wind sweepeth on with quickening speed.  
The waves hiss, gurgle, and roar,  
The ship—can it be? whatever is wrong?  
Seems not to rise as before.

And wave after wave breaks over her side,  
Pray for them now with all speed,  
For somewhere below a leak has sprung,  
Pitiful now is their need.

The men to the pumps—ah, yes, but alas!  
The sea doth steadily gain;  
They work on like slaves, their sinews stand out  
Like cord, with tension and strain.

No hope! at last with a lingering sigh  
The men are forced to give o'er,  
The lifeboats are out, and sailors stand near  
Ready the women to lower.

The order is given, and now from below  
Pale creatures crowd on the deck;  
O God, who could depict such a scene,  
Depict the woe of a wreck?



One boat is now filled, alas and  
alas!

'Tis only a hastened doom,  
For down she goes with her pale  
shrieking crew,  
Stern foremost 'mid ocean's  
gloom.

Another is filled, and another  
lost,  
Till all the lifeboats are gone;  
Hopeless and helpless the few who  
remain  
Cling close to wait for the dawn.

Still sinking! though now the wind  
is at rest,  
Slowly the sea going down,  
Out on the dull, heaving billows they  
gaze,  
'Tis hard after all to drown.

She suddenly gives a quick, forward lurch,  
There's a rush, a shriek, a roar;  
Now, not a trace of that pale sad-eyed crew—  
Crew! wreck! gone! waves rolling o'er.

None left of them all to tell this sad tale,  
But the heaving billows bore  
Some wreckage and a few dead bodies back,  
And cast them up on the shore.

"Gone down out at sea," the newspapers ran,  
Three hundred souls have been lost,  
But *souls* we know are not easily thus  
Recorded as saved or lost.

And doubtless some there in all that sad crowd,  
Though meeting this sudden death,  
Would enter heaven in this sudden way  
On Jesus, their Saviour's worth.

And some, who doubtless had often been  
warned,  
Yet scoffed at the Saviour's grace,  
Did find in sorrow and unending pain  
The poor Christ-rejector's place.

But had *you* been there, I ask you when rose  
That lone and sad dying wail,  
Would you have sunk *deeper* than deepest sea,  
Or risen *above* the gale?  
J. A. W. H.



# IF JESUS HAD BEEN YOUR TEACHER?

NELLIE BLACK was one of the brightest girls in the village school. A general favourite with her brothers at home, and with the girls in her class, sunshine seemed to ripple perpetually on her brow. To see her in her happy home, with her kitten play-mates, made a sight for any artist's eye.

And yet Nellie was not always happy. Favoured with a converted preacher in the little chapel near, and, still more unusual, a converted teacher in day school, who not merely sought the mental and moral, but the higher spiritual welfare of the pupils



"A SIGHT FOR ANY ARTIST'S EYE."

under his charge, Nellie had learned that "All have sinned and come short of the glory of God" (Rom. 3. 23), and that "the wages of sin is death" (Rom. 6. 23). Hence after the mirth of the day was past she might have been found with the tear in her eye, and the burden at her heart, wondering how she might get the great question of sin settled. I hope you have felt the same, for there is little chance of anyone being *saved* until they realise they are "*lost*" (Luke 19. 10).

Again and again the teacher had placed

the way of salvation before his earnest pupil. Nellie read that "the just shall live *by faith*" (Rom. 1. 17). She knew that the Bible said, "By grace are ye saved *through faith*; and that not of yourselves; it is the gift of God"

(Ephes. 2. 8); that Jesus Himself had said, "*Believe, and be saved*" (Luke 8. 12). But it

seemed such a big thing for a simple, sinful girl to commit her soul to the Saviour's keeping, and be "saved with an everlasting salvation" (Is. 45. 17). Great though it was, she did it. Shall I tell you how? Her mother commissioned Nellie to make a few pur-

chases at the village shop on the road from school, giving her some silver coins to pay for the goods. Not being accustomed to handle so much money, Nellie thought it best to ask the teacher to take charge of it till school hours were past. Approaching the master's desk, and laying down the money, she made her request. "But, Nellie," said the teacher; "can you trust me with so much?" "Yes, sir." "Had you not better get two of the other girls to witness that I have received the money?" "No, sir, I can



## IF JESUS HAD BEEN YOUR TEACHER?

trust you with it." "Then, Nellie, if Jesus had been your Teacher, would you also have trusted Him?" "Certainly, sir." "Well, Nellie, if you could trust Him with the silver coins, could you not trust Him with your soul?" "Yes, sir, I could." "Now, Nellie," continued the soul-winning teacher, "as you have trusted me just now with your money, will you not trust the great Saviour, who loved you and gave Himself for you, with your precious soul? Will you do it just now?" A moment's pause, then the anxious girl quietly replied, "Yes, sir, I *could* trust Him, I *will* trust Him." A little more conversation, then a steady routine of lessons, then home; but Nellie never forgets the real joy of that night, as again and again she hummed to herself the little verse:

"Jesus, I will trust Thee!  
Trust Thee with *my* soul;  
Guilty, lost, and helpless,  
Thou canst make *me* whole."

Will you do the same just now? HYP.

TALKING TEXTS, No. 4.—One of the earliest words uttered by the Lord formed No. 3, one of the last utterances is given below. Carefully colour the text letter by letter, and, as you colour, remember the Scripture saith—"Be ye also ready." HYP.

ORIGINAL SEARCHING, No. 192.—A remarkable dress worn long ago.

Of all the robes that e'er were made  
Or worn by poor mankind,  
I think there's one above the rest  
With sorrow fills the mind.  
Some men wore skins, and others chose  
The clothes the weaver weaved,  
But please to give the names of two  
Who donned a suit of leaves. T.B.

*Answer to Searching, 191.*—Ruth and Boaz.

EASY EPIGRAMS for Little Searchers, No. 4—

Upon the ground a man is seen,  
Astonished greatly he has been;  
He hears a voice declare his name,  
His mother tongue is just the same.  
Who was it spoke? And who did hear?  
In Acts you'll see the whole thing clear. J.B.F.S.

*Answer to No. 3.*—The Rock (Exod. 17. 6).





# BOYS AND GIRLS BIBLE BAND.

**CHOICE** is a very important word. It has always been so. Adam made a bad choice, Joshua made a good choice, Moses made a choice—one of the best of all ever made (Heb. 11.....). We all have made or must make a choice, *the choice*—But why say more here when the leading article this month makes it all so clear? If you know of any little friends who have not yet "chosen that good part which shall never be taken away" (Luke 10.....), read with them this special article.

**Striking** is an attractive word. The smith at the anvil striking the iron whilst it is hot aptly pictures the striking stories in this newest of volumes, each one illustrated with a striking picture. Anecdote and application make the volume suitable for every member of the household. Only 1/-, post free.

**Simple Searchings** for Little Folks, No. 77: How many times is "taken up" mentioned in the first chapter of Acts? *Answer to Searching* No. 76 in last number. Words at end of lines should be—compassion, embrace, kiss, robe, ring, shoes, fatted calf.

**Peeps into Pilgrim** continue to illuminate the immortal dream. Postcards with the same pictures and quotations underneath are sold at 1d. each. 1/- doz., well assorted, post free.

**Talking Texts IV.** gives a very important thought for all. The Rightful Heir of all things is coming back again. "Oh, to be ripe and ready." Paint each text, preserve till end of year, when awards will be made.

**Boys and Girls Bible Band.** Commenced 22 years ago. New names: 2172, Agnes Cullens, Calton; 2173, James Cullens, Calton; 2174, John Winning, Calton; 2175, James Colclough, Calton; 2176, Mary M'Donald, Bernard Street; 2177, Allan M'Donald, Bernard Street; 2178, Jas. Cumming, Saltmarket; 2179, Wm. Cumming, Saltmarket; 2180, Jenny Cumming, Saltmarket; 2181, James M'Mullan, Tobago Street; 2182, Jas. Davidson, Tobago Street; 2183, Charles Bain, Graham Street; 2184, George Lang, Green Street; 2185, Peter Flannagan, Green Street; 2186, Thomas Kincaid, Bridgeton; 2187, Matthew Kincaid, Bridgeton; 2188, Maggie Kincaid, Bridgeton; 2189, Maggie M'Millan; 2190, John M'Millan, all of Glasgow.

**Subjects for Sunday** in connection *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday. | Subject and portion to read.                | Memory verse.   |
|---------|---|-----------------|
| Apr. 3, | The Still Small Voice, - 1 Kings 19. 1-18   | Psa. 46. 1 2    |
| " 10,   | Ahab's Murder and Theft, - 1 Kings 21. 1-16 | 1 Thess. 4. 6   |
| " 17,   | A Remarkable Translation, 2 Kings 2. 1-11   | 1 Thess. 4. 17  |
| " 24,   | A Wonderful Cure, - John 4. 43-54           | John 4. 48      |
| May 1,  | Noble Woman of Shunem, 2 Kings 4. 8-37      | John 11. 25, 26 |
| " 8,    | The Great Syrian General, 2 Kings 5. 14     | Acts 4. 12      |
| " 15,   | The Covetous Servant, - 2 Kings 5. 15-27    | 1 Tim. 6. 10    |
| " 22,   | An Unseen Army, - 2 Kings 6. 8-23           | Psa. 125. 2     |
| " 29,   | The Helpless Helped, - John 5. 1-15         | Psa. 113. 7     |

**50 Prizes** for all given in connection with *Boys and Girls Almanac* for 1910. Full details in February and March Nos. If you have not posted your answers, post them immediately on receipt of this No. to Hy. Pickering, Editor of *Boys and Girls*, Bothwell Circus, Glasgow.

## A Recipe for Tired Workers.

"I have received the copies of *Boys and Girls* regularly during the year. If you know of any tired and weary Christian workers, just tell them to get copies of *Boys and Girls*, and go to one of the schools, about the time the school comes out, and wisely circulate his copies. His "tire" will leave him, he will come home hungry and happy; he will get on his knees and praise the Lord."—J.P.

**Busy Bees** in the Bible Hive should gather plenty of honey if they take up in earnest the Acrostics for older scholars, and the Epigrams and Simple Searchings for little folks. Many are enjoying them.

**Eyegate Lessons** for little folks are given Monthly in *The Pathway*, as well as on next page. They would do well for "open"

school, infant classes, or even home use.

**Photographs.**—Summer is coming, many young friends will be out "snapshotting." If you get anything good, send it on to the Editor, for the benefit of your "chums." If reproduced, a number of copies will be sent free.

**Free Sample Packet** of Tracts with New Illustrated Guide to "Everything Evangelistic," post free to any Christian worker who sends postcard. New Cards, new Children's Tracts, new Leaflets for all. Low rates. Write early.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright.)

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

**RATES PER MONTH** 12 copies, 6d.; 25, 1/-; 50, 1/10; 100, 3/6; 150, 5/-; 200, 6/- Post Free to any part of the Globe.

**RATES FOR YEAR**—1 copy, 1/-; 2, 1/6; 3, 2/-; 4, 2/6; 6 or more at 6d. per copy; 12, 6/-; 25, 11/-; 50, 21/-; 75, 30/-; 100, £2; 300, £5. **Your own Title added free on 50 Monthly.**

**OFFICES AND AGENTS FOR BOYS AND GIRLS—**  
GLASGOW: PICKERING & INGLIS, Printers and Publishers.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: C. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMLEY, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

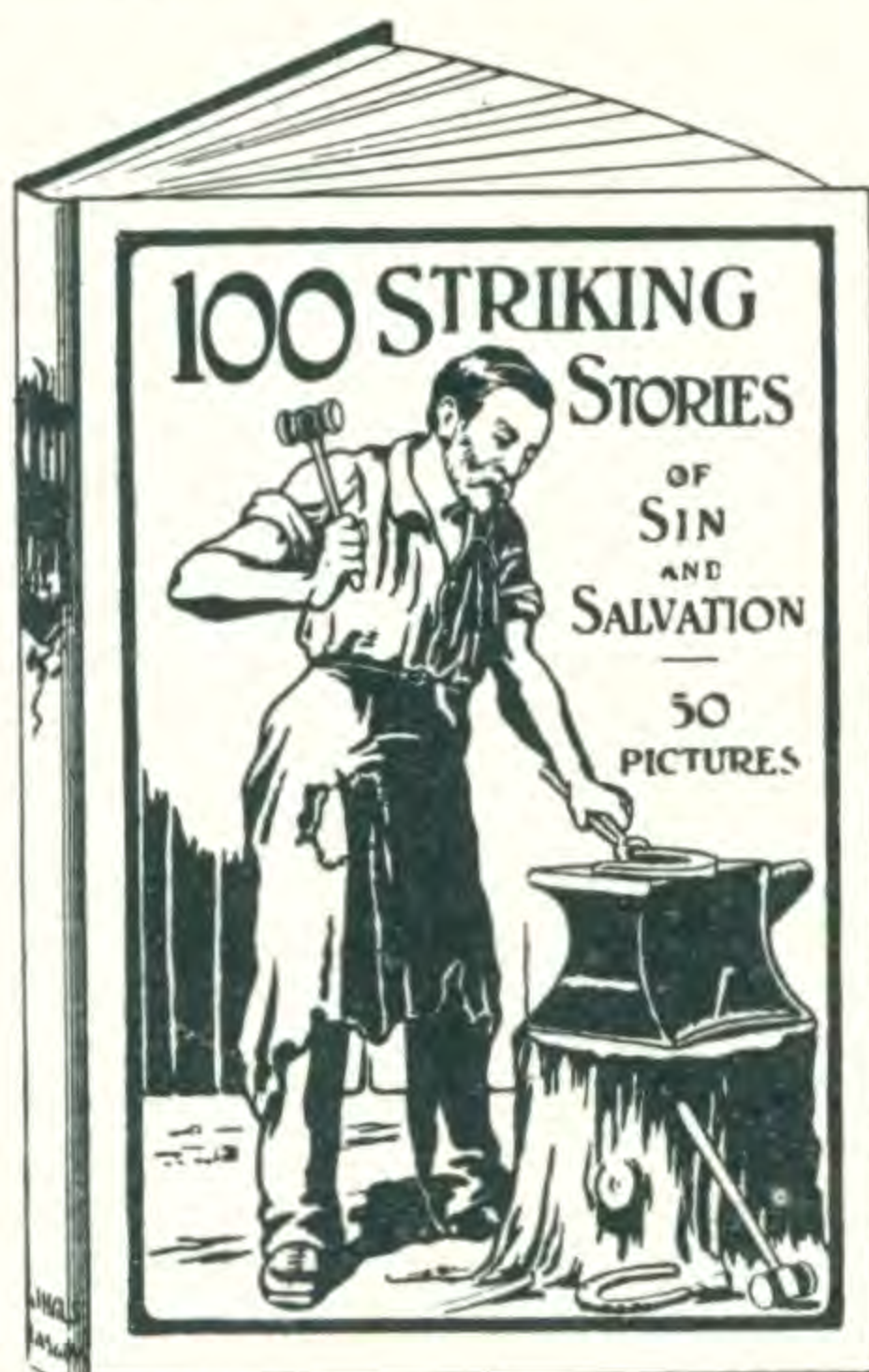
DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPE TOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.





# A BLAST FROM THE BIBLE HORNS.

**A**S each century dawns new inventions accompany it, and things that once were thought indispensable pass into the obsolete list. We want to have a talk on Bible horns, and first we begin with a very old one, the

## INK HORN.

You would likely name it an ink bottle, but you will find in the Bible it is spoken of as "the man with the *ink-horn*" (Ezek. 9. 3). A certain city in which was a beautiful house was to be inspected. God was going to have an examination day, when men and women and little children were to be examined, and all who did not answer to the requirements were to be slain. What was needed? you may ask. There was one man with an ink-horn, and he was to mark on the forehead all those who "*sighed*" and "*cried*" for the evil things that were being done. This was a strange mark to look for, but it betokened "*REPENTANCE*." God was grieved with the people's sins, and those who found pleasure in doing what grieved Him were to be slain. Alas! many died. At this time, in which we live, there is a mark which causes the angels in heaven to rejoice, and that mark is sorrow for sin against God. Have you been marked with this yet? You will not be saved without it (see Luke 13. 3). Have you yet learned that you are guilty in God's sight (Rom. 3. 19) and condemned? (John 3. 18). If moved by "godly sorrow," this is a precious mark, indeed.

Now let us go further and come to the,

## ALTAR HORN.

What a large place the altar occupies in God's Word. An altar—what was it for? It was the place where the victim was SACRIFICED for sin. Abel had one, Cain had none. Abraham and Noah, Isaiah too, all knew what the altar meant. Have you? Remember it is good to have the mark of repentance, but it will never take the place of the altar. It can never take away one sin. It can never pay one farthing of the poor sinner's mighty debt. Those altars which Abel and Moses and Elijah raised pointed on to the death of God's beloved Son at Calvary, by whose loving sacrifice all who trust in Him shall be saved (Rom. 3. 25). If you have learned your guilt, been to the altar where Jesus died, and have seen Him take your place, then as a saved sinner you are ready to turn up 1 Sam. 10 and learn about the

## OIL HORN.

"This was only appointed to be used for kings and priests. After David was chosen by the Lord He was ANOINTED in the presence of his seven brothers to be God's chosen king. This set him apart to wear the royal diadem. Surely there is something worth learning here. God in His precious Book tells us of crowns and harps of gold. But who are they for? Certainly not every one, but only those who have the mark of



repentance and faith in the Lord Jesus Christ. He wore the crown of thorns that we might wear the crown of glory, that fadeth not away. Few there are, among earth's

millions, who are favoured to wear its diadems, and even with the diadem much care is carried. But in the place where the crowns which Jesus gives will be worn none will ever be laid aside because its wearer has to die, for there is no death there\* (Rev. 21. 4). They reign for ever.

Before we finish our lesson we better name the

## RAM'S HORN.

We do not see many trumpets made of this material in our day, but in Joshua 6 you will see seven of them in use at one time. The priests and soldiers marched round the walls of Jericho 7 days, going round 7 times on the 7th day. At last the 7 priests with the 7 Rams' Horns blew "a long blast" and down fell the great walls, and every man went up straight before him. Now, what are we to learn here? It is the lesson of POWER. The great high walls of Jericho fell flat after the priests blew with the rams' horns.

When by grace you have travelled this road, outlined in our Bible Lesson, of *repentance* towards God, *faith* in the Lord Jesus, and have received the *anointing* of the Holy Spirit (1 John 2. 27), then you will be a *power* in sounding out the Gospel trumpet, which is God's power, not to destruction but to the salvation of all who believe (Rom. 1. 16). Remember the Bible Horns. JS. FS.







## WHAT STARTLED THE STUDENT?

A NUMBER of years ago a wonderful work of grace was going on in a ladies' college. An unsaved young lady shared a room with a Christian. The truth of the Lord's coming was dwelt upon, and numbers were led to see that He might come at any moment to take His people to be with Himself. Numbers of the young ladies were brought to a knowledge of the truth, and, saved themselves, they in turn sought to win their fellow-students for Christ. Numerous prayer meetings were held at different times of day and night.

One night the unconverted girl went to bed as usual, and fell asleep, but awoke later on. It was a beautiful night, the moon shining brightly, making every object quite distinct. She looked for her room-mate, but no trace of her could be seen. She went to an adjoining room which was occupied by two Christians, but she found it vacant. Then she hurried to several other rooms, but they were also unoccupied. The thought came before her: "The Lord Jesus has come! All the Christian girls are gone, and I am left behind for judgment!" In agony of soul she reached the college chapel, and there found the Christians engaged in united prayer. Early next morning she was led to accept of God's "unspeakable gift" (2 Cor. 9. 15), and rejoice in Christ as her Saviour.

Most of our readers have read, or heard, of the Lord's coming for His people. He is coming to the air to take them to be with Himself. Dead saints will be raised, living saints will be changed, and all true believers will be caught up together to meet the Lord Jesus. (Read 1 Thessalonians 4. 13 to 18).

What is to become of the unsaved? Those who have rejected or neglected the salvation of God will be left behind for judgment (Matt. 24. 40). What will become of you?

"All *who are ready* shall enter in,  
The marriage feast will then begin."

If the Lord comes and finds you still unsaved, what will take place? Picture the

scene. Your parents we shall suppose are Christians. The Lord comes when all in the house are asleep. All who are under the shelter of the precious blood are caught up to meet the Lord Jesus, and the others are left behind. What a rude awakening it will be to many! To think that they pray "Thy



THE WISE ENTERING IN. (Matt. 25. 6). THE FOOLISH SHUT OUT.

kingdom come," and sing such hymns as "O hasten the Day of Thy coming again," and when their prayers are answered they discover that at His coming they are shut out.

"Strive to enter in at the strait gate, for many, I say unto you, will seek to enter and shall not be able, and when once the Master of the house riseth up and hath shut to the door, and ye begin to stand without and to knock at the door saying, 'Lord, Lord, open to us,' and He shall answer and say unto you, 'I know not whence you are'." The appeal to be in earnest to enter the door is not based on its narrowness, but on the fact that the "Master of the house," though now seated, will "rise up." The Lord Jesus is seated at the right hand of God. His long-suffering is salvation to the perishing. But when He "rises up" the door will be shut. Were He to come at this moment, would you be among the redeemed or would you be left behind to bemoan your folly and madness in neglecting God's "great salvation"? A. M.



## CHRISTIAN IN THE ARMOURY.

BEFORE Christian left the Palace Beautiful the inmates brought him into the armoury. They said, "You know, between this Palace and the City for which you are bound you will be intercepted by any number of foes for whom you are no match, but come into the armoury and get clad with our northern steel!" He was clothed with the whole armour of God. They put a **HELMET** on his head, "the helmet of Salvation," which meant that he was saved from head to foot. The **SHOES** of Peace were his exact size, signifying his standing was now one of "peace with God" from toe to top. A **BREASTPLATE** was fastened on in front, denoting not only that righteousness was imputed to him, but also imparted through and through. A **GIRDLE** named Truth was fastened round his waist to keep him taut and trim within as well as without, for God desires "truth in the inward parts." A **SHIELD**, the device on which was "Faith," was slung on his left arm so that no matter from what direction the enemy's darts might be flung at him, he could turn round and catch them on that shield. A magnificent **SWORD**, his Holy Bible, the Word of God, was placed in his right hand, that with it he might stand on the defensive if need be, but that also more constantly he might act on the aggressive, and cut his way through the Hosts of his Lord's enemies, and win glorious victories over them. To crown all, an invisible weapon was given him, so that in time of stress and strain when he was like to be utterly overwhelmed, all his guards beaten down, he might call to his help and rescue the Hosts of Light—viz., the weapon of all—**PRAYER**. What a splendid suit of armour! Do you wear it? None can wear this armour till they are saved and enlist in the ranks of the King's army.

Andrew Hislop, a young Covenanter of Eskdalemuir, was a soldier of the Lord Jesus, and wore the armour. One day he was coming

over the hill reading his Bible. Before he knew anything, a troop of dragoons were on him, and the thundering voice of the captain rang in his ears. "What book is that you are reading, Hislop?" "It's the Word of the Living God, sir." "Is it?" cried the captain contemptuously. "Throw it over the hedge, then." "I will not, sir," replied Andrew. "You will do what I tell you, or I'll shoot you," said the angry captain. "You can



Peeps into Pilgrim's Progress—XIV.

"HARNESSED FROM HEAD TO FOOT."

shoot me, but I will not throw the Word of the Living God over the hedge." "You will not, will you not?" roared the captain. "Then pull your cap over your eyes." "Nor will I pull my cap over my eyes," calmly replied young Hislop. "But with these two eyes of mine I'll look you straight in the face, and remember you will meet my gaze at the Judgment." Instantly the captain levelled his pistol and shot him dead. Brave soldier of Jesus Christ. I took off my cap recently as I stood on his grave, and asked his Saviour and mine to raise up a great many like him in Scotland. Will you be one such? Does it take more courage to live for Jesus every day, or to die in a moment for Him? w.r.



## THE CLOWN'S WARNING.

BY foolish jokes amused they sat,  
Intent on the words of a clown,  
One moment his face was wreathed in smiles,  
The next with a solemn frown.



They were all well pleased with his empty  
jest,  
Their minds were filled with fun,  
And when the time was fleeting past,  
They thought it scarce begun.

But suddenly, another change,  
The jester's face stole o'er;  
They thought his actions very quaint,  
And did with laughter roar.

"Fire! fire!" he said, but one and all  
Clapped hands in great delight,  
They thought him performing part of the play,  
To be acted before them that night.

"Fire! fire!" re echoed again, again,  
Through that densely-crowded place,  
But they laughed once more in their foolish  
At the solemn look on his face. [glee,

They heeded not his warning words,  
Thrice sounded in their ears;  
The curtain then was pulled aside,  
Their laughter turned to fears.

Behind the stage was all in flames,  
They saw with looks of awe;  
Every one thought of their own escape,  
And made a rush for the door.

Oh! that awful rush! that terrible crush!  
What numbers came to harm!  
They were crushed, and burnt, and all who  
Had laughed at the warning alarm. [died,

What a change! but a few brief moments  
They sported in folly and glee, [before,  
Their only care for the pleasure of sin,  
And thought nought of eternity.

O sinners! be warned, while yet there is  
Believe what the Scripture saith, [time,  
Oh! laugh not at its warning notes,  
Before you lies endless death!

But God in His love, calls to sinners now,  
From coming wrath to flee,  
To trust to the One who in boundless love,  
Gave His life on Mount Calvary.

Oh! come to Him now, then from all your sins  
For ever you will be free,  
No judgment, sorrow, curse, nor wrath,  
Will ever your portion be. A.G.

## "JESUS CAN" AND "JESUS WILL."

I CANNOT make this black heart white,  
But Jesus can.  
I cannot make my life a light,  
But Jesus can.  
I cannot beat back every foe,  
Nor make my naughty temper go,  
Nor wash my robes "whiter than snow,"  
But Jesus can.

Not only "Jesus *can*," we say,  
But "*Jesus will*."  
Jesus *can* wash my sins away,  
And Jesus *will*.  
This heart I ask Him to renew,  
And fill with all that's good and true.  
More than I ask Jesus *can* do,  
And Jesus *will*! N. L. ELEY.



## HOW A MISERABLE GIRL WAS MADE HAPPY.

WHAT girl is there who, like the girl below, does not like to be happy in the sunshine of the summer day, aye, and happy in the sunshine of God's love?

To illustrate how to be truly happy, we give a letter received by Mr. Boyle, a veteran evangelist. Read it with care, and examine your heart and your hope for Eternity as you read it.

"At last I have got my feet on the Rock of Ages. I was over spending Christmas with some friends in Co. Antrim, and while there went with them every evening to Mr. Lamb's meetings at Klonkeen. Heretofore I had been very careless, having no desire whatever to be saved. However, seeing the happiness of my cousins, who had been lately

saved, I began to think that all was vanity, and that for the unbeliever there was no true happiness in this world. Certain words of Mr. Meharg's laid hold on me—'Take care, careless sinner, take care!' And again I was troubled by Mr. Lamb saying it was quite possible that there were some into whose eyes he was now looking who would be lost for ever.

"From that time until the preachers came to Magherafelt I was under the impression that if I were not saved at the present meetings my doom would be sealed. I had a longing desire to get the matter settled, but seemed to stick there. One Wednesday morning, in the third week, on arising I said to myself, 'Well, this is the third week of the

meetings, and I am as far on as ever.' I began to get aroused, and when at dinner time I heard that Florrie was saved I began to be troubled. This gradually increased, and on Friday night I stayed in the meeting until late talking to Mr. Lamb. I went to bed at three in the morning. Mr. Lamb came up at dinner time that day, and conversed with me until about 6.30. We talked and talked. I at last saw that God was holy, and must punish sin, and that the wages of my sins would be eternal death. I was sticking up on a great many props, but one by one they fell away and left me helpless. Then my difficulty was how to believe. I went down to Mr. Stewart's, and stayed there till half-past ten talking with the evangelists. I came home, sat up most of the night reading, praying, and calling upon God to save me. Next day I did not attend Sunday school or morning meeting, lest my anxiety should leave me. In the evening



"HAPPY IN THE SUNSHINE OF THE DAY."



## HOW A MISERABLE GIRL WAS MADE HAPPY.

Mr. Lamb was in with father. He talked, but I was darker than ever. Eventually I said, 'I can't believe; I shall just have to be lost, and I cannot help it.'

"Shortly after father came in, and said that it was through Isaiah 53. 6 that Florrie had got deliverance. He read it: 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of US ALL.' 'Well,' I said, 'if that is the case, then May Picken's was laid there too; He was not dying for any sin of His own.' At that moment I hadn't any very great joy, but that came afterwards, and I went to bed that night thinking that if Christ would come now I should not be left behind." M. P.

TALKING TEXTS, No. 5.—A foundation truth in the New Testament with familiar illustration from the Old in Isaiah 53. The dark background and lost sheep indicate our condition. They form a good background for coloured crayons or paints, as they also form one for God's grace to shine forth. HYP.

ORIGINAL SEARCHING, No. 193, by C.W.N.

A prophet who in dungeon wept,  
Was by two kings in safety kept;  
Then one who told of Edom's fate,  
But also Zion's future state.  
A priest, a captive far from home,  
Who told of wonders yet to come;  
A book that only tells of woe,  
Sin's awful fruit its pages show.  
In letters first of these we see  
A prophet, who in chapters three,  
Tells us of many things to be.

Answer to Searching 192.—Adam and Eve (Genesis 3. 7).

EASY EPIGRAMS for Little Searchers, No. 5:

Three men the way of truth forsook,  
Their names please find in God's own Book—  
The first his name begins with B,  
In Numbers twenty-two you'll see.  
The next you'll find in second Kings,  
With letter G his name begins.  
The third begins with letter J,  
In Matthew you will hear him say,  
"I've sinned," and this was true of all  
These men, who did the same way fall.  
What was this fatal way? JS.FS.

Answer to No. 4.—Paul (Acts 26. 14).





# BOYS AND GIRLS OWN QUIET CORNER.

**M**AY is ever the month associated with merriment. Perhaps because the gloomy days of winter are fast passing away, the flowers are springing, the trees are budding, and everything in nature is beginning to look bright and gay. Merriment in the Bible is associated with the return of the Prodigal, when the dark dismal days of sin and slavery gave place to the days of reconciliation, the robe, ring, fatted calf, and the Father's house. May you know this kind of true merriment this May (Luke 15.32; Rom. 5.2). HYP.

**Our Present Number** commences with a startling story by the world-famed tract writer, A. M.; continues with a lesson from Pilgrim, a poem for reading or reciting on The Clown's Alarm, A True Testimony from Ireland, Searchings and Studies; and concludes with the Comet.

**Signs in Heaven** are expected this month in the form of comets. Hence we give an up-to-date lesson on next page by an earnest new author and worker. The Saviour used the fall of a tower (Luke 13. 4), so the servant can safely use the appearance of a comet to illustrate eternal truths.

**Words to the Wise** are another new addition to the many "GRAPHIC" series of cards and tracts by the Editor. The above cut indicates the nature of the folding cards. 100 (assorted) 6d., post free. Send for the complete list of many more specialities. Post free on application to the Editor.

**Simple Searchings** for little Folks, No. 78, What is said in John 17 and Matthew 26 about Judas Iscariot? No. 79, What verses in Jeremiah 31 were fulfilled in Matthew 2. 18? Answer to No. 77—Four Times (Acts 1. verses 2, 9, 11, 22). JS. FS.

**Original Searchings** and Epigrams will be found on opposite page. Make sure that you and your brothers, sisters or companions, try and search for these, then look if correct by the answer given in the next number. If teachers gave a card to those who answered rightly it would do much and cost little.

**How and When** do we become children of God? is the title of a remarkable book just issued at 1/. It contains answers by fifty witnesses in various parts of the world. Don't fail to get a copy.

**Subjects for Sunday** in connection *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday. | Subject and portion to read.             | Memory verse. |
|---------|--|---------------|
| May 1,  | Noble Woman of Shunem, 2 Kings 4.8-37    | John 11.25,26 |
| " 8,    | The Great Syrian General, 2 Kings 5. 14  | Acts 4. 12    |
| " 15,   | The Covetous Servant, - 2 Kings 5.15-27  | 1 Tim. 6. 10  |
| " 22,   | An Unseen Army, - 2 Kings 6. 8-23        | Psa. 125. 2   |
| " 29,   | The Helpless Helped, - John 5. 1-15      | Psa. 113. 7   |
| June 5, | Dying of Hunger, - 2 Kings 6.24-33       | John 6. 35    |
| " 12,   | Saved from Starvation, - 2 Kings 7. 1-11 | 1 Cor. 1. 27  |
| " 19,   | A Hidden King, - 2 Kings 11.1-16         | 1 Tim 6. 15   |
| " 26,   | A Multitude Fed, - John 6. 1-21          | John 6. 50    |

**Four years ago.** An evangelist writes: "With regard to the young woman at W—— who was converted through reading *Boys and Girls*. It was quite four years ago. She was then sixteen years of age. Those in the assembly know her, and are satisfied that she is saved." This little word of cheer should encourage our many helpers to "sow on."

**Peeps at Pilgrim** are wearing up in numbers. He is a true pilgrim making progress.

**Jottings.** Why not write your testimony like May Picken on page 5? ... One or two photos have already arrived. If you have anything good send it along....The special seaside number for July is being prepared.

**Awards for Christmas Searching,** entitled Three Titles of Christ: Edward A. Grant, Craigellachie; Edith Bowles, Bath; Maggie Cleland,

Dalry; May Simpson, Belfast.

**Search Sketches** awards have been made as follows: 1st prize, Frances May Clews, Ridware, Staffs.; 2nd, Lily Turfus, Grimston, Harray, Orkney; 3rd, Henry Hynd, Govanhill, Glasgow.

**Painting the Sketches**—1st, John M'Intyre, St. Andrew St., Glasgow; 2nd, Minnie Ewart, Coventry, Ontario; 3rd, Frances May Clews, Coventry.

**Boys and Girls Bible Band.** New names: 2191, Jeanie M'Millan; 2192, John Bruce; 2193, Robt. Livingstone; 2194, Tom Bell; 2195, Warnock Boyd; 2196, James Turnbull; 2197, Helen Forsyth; 2198, Lizzie Forsyth; 2199, Nellie Flannagan; 2200, Jeanie Flannagan; 2201, Francis M'Inally; 2202, James M'Inally—all of Glasgow.

**Subjects for Speakers and Students,** a series of original studies by well-known teachers and workers, are appearing monthly in *The Pathway*.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

**RATES PER MONTH**—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

**RATES FOR YEAR**—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

**OFFICES AND AGENTS FOR BOYS AND GIRLS—**

GLASGOW: PICKERING & INGLIS, Printers and Publishers

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: O. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMLEY, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'OLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPE TOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.

**SOMETHING  
WORTH  
KNOWING**





## A CHAT ABOUT THE COMET.

**W**E are going to have a lesson to-day from "a coming event." On the blackboard will be seen three stars with a very peculiar-looking one in the centre, and written along the top of the board we find its name. Will a girl at the back let us know what the word is? "COMET, SIR." Quite right, my girl. Now let us see what lesson we may learn from the **Comet**, and trust that it may be of eternal profit to us all.

Very many minds (especially of the older people) are taken up with the appearance in the near future of a Comet, and I wonder if any boy or girl could tell me its name?

"**Halley's Comet**, Sir."

Quite right, my boy, I see you have been paying attention to current topics. Now if the appearance of a Comet can attract so much attention, how much more should the appearance of the Lord Jesus Christ, "who died for our sins according to the Scriptures, was buried and was raised again the third day" (1

Cor. 15. 1-4), have such an effect on our lives, not only for Time but for Eternity.

I purpose taking up the word COMET and making an acrostic of it with reference to the coming again of our Lord Jesus Christ. The first letter is "**C**," and that tells us

**CHRIST IS COMING** (John 14. 3). As surely as He said it, so surely will it come to pass, and so the clarion call to everyone is, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 25. 44). His coming will not be universal, or for everybody in the world, so that brings us to our next letter "**O**," which tells us that at His coming again Christ is coming

**ONLY FOR HIS SAINTS.** The work of God's Holy Spirit is to convince every one of their need of a Saviour, and to plead with them that they do not neglect "so great salvation" (Heb. 2. 3) purchased on Calvary's Cross by the precious blood of Christ (1 John 1. 7). When He comes for His Church every converted boy and every converted girl will be amongst the number who will be caught

up to be "forever with the Lord" (1 Thess. 4. 17). Our next letter, "**M**," tells us that

**MANY WILL BE LEFT**

(2 Thess. 1. 8). How sad it is to think after all the times you have heard the Gospel you have stubbornly refused to come to Christ and be saved (Matt. 11. 28).

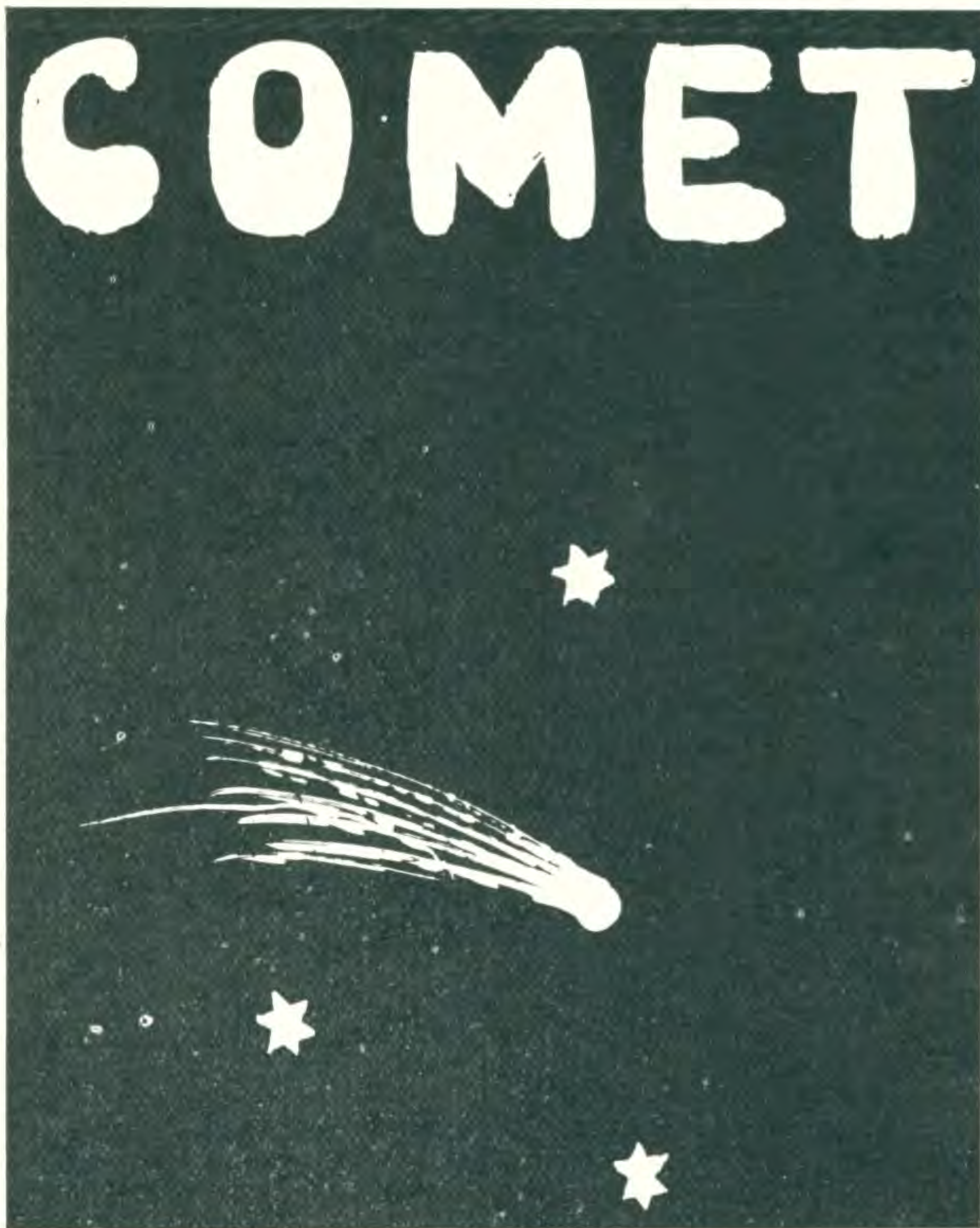
Our next letter, "**E**," tells us

**EVERYONE MAY BE READY**, so it

remains with every boy and girl to yield to the Saviour's entreaties, and to "come, for all things are now ready," and to make no delay, for time is

short. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2, 3). We come now to our last letter, "**T**," which tells us just as the shipwrecked mariner trusts himself at the lifeboat, so every boy and every girl is asked to

**TRUST JESUS NOW**, so that when He comes again they will find themselves in the ranks of those redeemed from among men. Instead of being amongst those who will be left behind, they will be amongst those who are ready, who have trusted in the Saviour, who have listened to His call, and are **SAVED**. May God bring this to pass, for the sake of our Lord Jesus Christ. Amen. W.J.C.









## LIKE ONE OF THESE.

AS the summer sun was setting in the western sky, and filling the neighbouring rugged glen with a golden radiance, an eminent Scotsman stood near the summit of one of his native hills, watching a shepherd placing some sheep in a fold. Sorrow had entered his life, and darkened his prospect of the present and the future. His learning had failed to bring him the comfort necessary for the hour of trial, while the failure of his struggles after satisfaction and peace had embittered him against God. He was truly "without God and without hope."

At his side stood his eldest daughter. A few years before she had come under the convicting power of the Holy Spirit and accepted Christ, by faith as her Saviour and

Lord. She longed to see her father really happy.

Often had she tried to engage him in conversation on the things of Eternity, but had always been repulsed, and on one occasion forbidden to speak of the subject again. As they stood together, a wayward sheep, after a good deal of coaxing and vain efforts to escape, at last walked through the door into the fold.

The scene had doubtless brought to the young woman's mind the familiar picture of John 10. 9: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture"; for turning round to her parent she laid her hand on his shoulder and said, "That's all you need to do, father, only enter in." The Spirit

of God used the simple message, and there on that hillside, the father saw that the work of salvation was complete in Christ Jesus, and entering in by faith he was saved (Acts 16. 31).

What his learning and efforts had failed to secure for him he received the moment he as a lost sheep entered through the door Christ Jesus. Believing brought joy unspeakable to his darkened soul. Such is the simplicity of salvation, that in like manner you may also know the joy of sins forgiven. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). Salvation is not "do the best you can and look for mercy." It is simply to rest upon the *best* which is already done, and trust the Lord Jesus Christ who accomplished it; to obey His invitation, and enter in at the open door. Enter now and be saved, and be welcomed by the Chief Shepherd into the Fold. J.H.



"WATCHING A SHEPHERD PLACE SOME SHEEP IN A FOLD."



## THE FIGHT WITH APOLLYON.

I AM sorry to say that as Christian came down the hill from the palace he wandered into a part of the valley called Forgetful Green. Who do you think he saw coming to meet him across the green? None other than Apollyon himself. You see, just on the back of the blessing comes the tempter and the test. It is always so. Look out. Better still, avoid Forgetful Green. When Christian saw Apollyon he

got a fright—no wonder, for he was terrible to look upon. His wings were like a dragon's, his feet like a bear's, his jaw like a lion's, scales like a fish were all over him, smoke and fire issued from his mouth and nostrils, and fiery darts were in his hands. "I'm never fit to face him," said Pilgrim, "I must run for it." He was just turning when he remembered that he had got no armour for his back. "If," said he to himself, "I run, he will take one of these dreadful darts and transfix me with it, and it will be a shame for me to fall with my back to the foe. I must face him." That he did. Up came Apollyon with a gruesome look on his face. "Hallo," cried he, "who are you? What's your name? Where do you come from? Where are you going?" As bravely as he could answer, Pilgrim said, "My name is Christian, although not so very long ago it was Graceless, but I got it changed. I was born in the City of Destruction, the place of all evil, and, if you must know, I am going, by the Grace of God, to the Celestial City." "Ho! ho! my fine fellow, then you belong to me," shouted Apollyon. "Now, I prithee, tell me why it is that you are running away from your lawful prince." Pilgrim was getting braver, and replied stoutly, "The reason is your work was dirty work, and your wages were not what a man could live upon, for 'the wages of sin is death.' So I've looked out for a better master, whose work is cleaner, and who pays better wages. I pray you let me pass on."

Then Apollyon changed his tune, and tried bribing and coaxing. "See here," he said, "I'm a bit sorry for you, so, if you have had hard lines and dirty work in the past, just you come away back with me, and, on my honour, what is good in the land I'll give you." "Don't tempt me," said the Pilgrim firmly, "I have plighted my troth to my new Master, and I am determined to be faithful to Him." "Oh! but you plighted your troth to me



Peeps into Pilgrim's Progress—XV.

FIGHTING APOLLYON.

first," said Apollyon angrily. "Alas! I did," said Christian, "for I did not know what I was doing, but God has given me life, and light, and wisdom to do far otherwise now, let me pass." In a fury, Apollyon sprang at his throat, saying, "I hate your new Master, His laws, His ways and people, and I swear by my infernal den, I'll spill your soul where you stand." At it they went for nearly half a day. It was a terrible fight. The picture is a bit fearsome, but the fight was ten thousand times worse than the picture of it. Yet Christian in the end gained a glorious Victory.

W. T.



# MARY LOST AND FOUND.

MARY lived with her fond mother  
 In her little Highland home  
 'Mid the hills and blooming heather,  
 Over which she loved to roam.  
 So she bloomed the sweetest flower  
 On the verdant mountain side,  
 But she often wondered vaguely  
 What the world held broad and wide.  
 [mountain,  
 Once she climbed the highest  
 Straining her bright eyes to see  
 Far beyond the dim horizon,  
 Wondering where the town  
 could be.  
 "I mun gang," she whispered,  
 tossing  
 From her brow the sunny curls;  
 "I mun hae my bit o' pleasure,  
 Whit mair me than ither girls?"  
 All went well, until one evening  
 Mary, looking strangely bright,  
 Crept into the little kitchen  
 In the dim, uncertain light.  
 Just one parting look she ventured,  
 Then she sped upon her way.  
 And her home was far behind her  
 At the early break of day.  
 Morning dawned. The careful  
 mother  
 Early had the firewood lit,  
 Wondering as she filled the kettle  
 Why her girl was sleeping yet.  
 One more hour and still no Mary,  
 So she called her cheerfully—  
 "Are ye sleeping? Mary! Mary!  
 Dae ye ken the time o' day?"  
 Still no answer, and the mother  
 Went into the tiny room,  
 But her look, so kind and gentle,  
 Changed to fear and sudden  
 gloom.  
 Mary gone! A little letter  
 Written carefully and neat  
 Told her mother all the story [feet  
 Whence had turned her weary  
 Then the mother, strangely aged,  
 With the sudden bitter grief,  
 Carried all her woes to Jesus,  
 And He gave her sweet relief.  
 Days, and weeks, and months  
 rolled onward,  
 Day by day the mother prayed—  
 "Father, bring ma lassie hame-  
 ward, [strayed.  
 For Ye ken where she has  
 "Grant that I may see her, Father,  
 Ere Ye call me up above;  
 Let me ken ma wandering lassie  
 Sought and found a Saviour's  
 love."

And each evening in the window  
 Patiently she placed a light,  
 Saying, "She micht come this  
 e'ening,  
 And 'twill keep her steps aright."  
 Never once since Mary left her  
 Had she barred the door within,  
 "For," she thought, "she micht  
 be coming,  
 And the latch wid let her in."



Winter passed, and gentle summer  
 Clad the hills and vales with  
 flowers,  
 But the mother's watch was  
 faithful [hours.  
 Through the long and sunny  
 "Father, lead ma lassie hame-  
 ward,"  
 Was the burden of her prayer,  
 "Yet I ken that I can trust her  
 Tae Your ever-loving care."  
 Then at last one wintry evening  
 When the light was burning low,  
 And the dreary clouds were  
 threatening  
 Soon a heavy fall of snow.  
 Up the glen a weary figure  
 Toils along with faltering pace.  
 Pausing now and then to gather  
 Strength the biting wind to face.  
 Onward, upward to the cottage  
 Where the widow trims the  
 light,  
 That it may be burning brightly  
 Through the dreary hours of  
 night.  
 And the weary wanderer hears her  
 Saying, "She micht come the  
 nicht,  
 And the snaw 'll come directly,  
 I mun hae a cheery licht."  
 "I hae come, O mither! mither!  
 Will ye ever tak me in?  
 But I'm weary o' this wand'ring,  
 Weary o' a life o' sin."

"Mary!" and her mother clasped  
 her  
 To her heart with joyful tears,  
 "He has answered ma petition,  
 Praise the Lord! who ever  
 hears."  
 Then she gazed with deepest  
 sorrow  
 On the face once sweetly fair,  
 Now so weary, wan and wistful,  
 Lined with sorrow, pain, and  
 care.  
 "Ye hae suffered, but, ma dearie,  
 Noo ye're hame tae me again;  
 Ye will sine be bricht and rosy,  
 All your health and strength  
 regain."  
 But as days and months fled  
 onward,  
 Mary only weaker grew,  
 And that she would ne'er be better  
 In this world her mother knew.  
 One day sitting in the sunshine  
 Mary called her mother near,  
 "When I came to ye yon evening  
 Had I ony need for fear?"  
 "No, ma Mary, for I lo'ed ye  
 Faur ower much tae say ye nay."  
 "Mither, if I come tae Jesus  
 Will He turn Himsel' away?"  
 "No, ma Mary, if I lo'e ye  
 Jesus lo'es ye dearer still,  
 He is waitin' to receive ye  
 If ye come wi' broken will."  
 Next day Mary's face was radiant  
 With a new-born heavenly light,  
 As she whispered to her mother,  
 "Jesus took me in last night."  
 "I just came and Jesus showed me  
 How He hung upon the Tree,  
 When I saw His wounds He told me  
 That He died for love tae me."  
 "And I saw that I, the sinner,  
 Could dae nought mysel' tae save,  
 Bit when Jesus suffered for me,  
 He a perfect ransom gave."  
 "Noo I mean tae serve this Jesus  
 Till he tak's me tae His home,  
 Whar I'll rest, and never yonder  
 Seek again frae Him tae roam."  
 And when in the early Spring-time,  
 Ere the snow was off the glen,  
 Mary heard the Saviour calling,  
 Glad she answered back again.  
 "Yes, I'm coming!" and her Saviour  
 Softly loosed the silver cord,  
 And the ransomed soul sped  
 Homeward,  
 To be ever with the Lord.



## WILL YOU DECIDE FOR CHRIST?

**W**ILFRID, Annie, and Eveline lived with their parents in a country home, blessed, like Timothy of old, with relatives whose joy it was to read and explain the old, old story to their little ones. As they grew up they were more than once brought face to face with the great question of decision for Christ. It came at last in the following very simple way.

Annie and Eveline had been requested to put Yes or No to the all-important question. Will you decide for Christ? which had been written and handed to them on separate slips of paper. Deep conviction of sin had been wrought in the hearts of Annie and her sister, clearly evidenced by tears, sobs, and sighs, which occasioned no small concern to little Wilfrid, who was keenly watching the proceedings, and, suddenly interposing, said: "Why don't you put yes? I would in a minute, and you are a lot older than I am. Jesus will save you if you trust Him." This unexpected but pathetic appeal helped in accomplishing the result so greatly desired.

After a further examination of the question, with a

holy, firm resolve the slips were signed in the affirmative. The choice was made, Christ accepted, the burden gone. What a change. Praise to God for the gift bestowed flowed from grateful hearts, and, rising from our knees the well-known chorus rang out:



Photo, Wallace, Sidmouth.

"TO READ THE OLD, OLD STORY."



## WILL YOU DECIDE FOR CHRIST?

"Oh happy day that fixed my choice  
On Thee, my Saviour, and my God."

To some the question, Will you decide for Christ? may again and again have been pressed home perhaps by a fond parent, an anxious Sunday School teacher, or others interested in your welfare; but above all, the tender pleading of the Saviour, who loved and gave Himself for you, is the most weighty, and worthy of your earnest consideration. Doubtless you admire the simplicity and earnestness of little Wilfrid, but will you not at once practically act upon his suggestion and ours by putting "Yes"? A.L.

TALKING TEXTS, No. 6.—A truth alike precious in Heaven and in earth, at the *first* and at the *last*—"GOD IS LIGHT." Make the clouds pale blue, sun yellow, letters different colours, and you will see the effect of the strong black strokes. HYP.

Answer to Epigram 5.—Balaam (Num. 22), Gehazi (2 Kings 5), Judas (Matt. 27. 4). The fatal way. Covetousness.

ORIGINAL SEARCHING, No. 194.—A study from two special Psalms.

What is the Psalm in which you find  
Christ risen from the dead?  
He leaves no trace of death's decay  
Upon His sculptured bed.  
Another Psalm please can you name  
In which the Heavenly doors  
Are thrown wide back in welcome grand,  
To Him for ever more? JS FS.

Answer to Searching, 193.—Jeremiah, Obadiah, Ezekiel, Lamentations—JOEL. C.W.N.

EASY EPIGRAMS for little Searchers, No. 6.

Under a juniper tree is seen  
A man who valiant for God has been;  
False prophets he has boldly slain,  
Jehovah's glory to maintain.  
But now he seems all hope to loose,  
Despairing prays, and death doth choose.  
In such distress he falls asleep,  
While angels round their vigils keep.  
With bread and water he's supplied,  
And counsel too is not denied.  
His course he ends, all danger past,  
He safely reaches Heaven at last.  
What scripture does these things relate?  
And what her name who did him hate? JS. FS.





# BOYS AND GIRLS BIBLE BAND.

**WATCH the Flight of the Arrow!** is a suitable message for the month of JUNE, reminding us that half the year has already fled. FIND WHERE IT WILL STRIKE reminds us that with any one of us it may strike ere the other half of the year has sped. All children don't die young, but some do. Hence the wisdom of being *ready* in life, *ready* for death, *ready* to meet God and to enter Eternity! Are you ready? If not, read again this number and get ready. HYP.

**The Shepherd and the Sheep** is subject of first article in this number, telling how to be saved; then follows the battle on the way to Zion with Apollyon or the devil; a recitation as to how the lost one was found; a lovely picture and story of decision for Christ, and a Shipyard Lesson, embracing all from the plan to the perfect vessel.

**Our Summer Number** is due next month. We are preparing a number of beautiful seaside and country pictures to illustrate interesting Gospel matter.

**Bound to be Read** is the title of a new series of striking cardlets illustrated in centre of page, so called because young or old must read if seen. 6d. per 100 (assorted) post free. See next column.

**Talking Texts**, Original Acrostics, easy Epigrams, found on opposite page, should help to keep head and hand busy to profit.

**New Names** for *Boys and Girls Bible Band* begun many years ago, now containing over 2000 in all parts of the world. A few more Glasgow names:—2203, Patrick M'Inally; 2204, Hugh M'Donald; 2205, Maggie M'Donald; 2206, Kate M'Donald; 2207, Ina M'Donald; 2208, George Hunter; 2209, Tash Hunter; 2210, Kate Hunter; 2211, Kate Wiseman; 2212, Wm. Smith; 2213, John Smith; 2214, Robert Smith.

**Something to look at.** A missionary in South America writes: "I want something that will help me to give some good object lessons. The people out here are only like children, and want something to look at as you speak to them. If you can tell me where and what I can get in addition to 'Twelve Baskets,' 'Eyegate,' and 'Beams,' that will be really helpful, do so." Having found these three shilling books "really helpful" he desires others. 1/ each, post free.

**Eyegate Lesson** on ships on next page can be used for coast school or beach meeting.

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*. 6d. per doz., post free.

| Sunday                               | Subject and portion to read | Memory verse |
|--------------------------------------|-----------------------------|--------------|
| June 5, Dying of Hunger,             | - 2 Kings 6. 24-33          | John 6. 35   |
| " 12, Saved from Starvation,         | - 2 Kings 7. 1-11           | 1 Cor. 1. 27 |
| " 19, A Hidden King,                 | - 2 Kings 11. 1-16          | 1 Tim. 6. 15 |
| " 26, A Multitude Fed,               | - John 6. 1-21              | John 6. 50   |
| July 3, Repairing the Temple,        | - 2 Kings 12. 1-16          | Rev. 3. 20   |
| " 10, Death of Elisha the Prophet,   | 2 Kings 13. 14-21           | Rev. 14. 13  |
| " 17, Israel carried into Captivity, | 2 Kings 17. 6-23            | 1 Pet. 4. 18 |
| " 24, A Proud King's Fall,           | - 2 Chron. 26. 14-23        | James 4. 6   |
| " 31, The True Light of the World,   | John 8. 1-16                | Eph. 5. 13   |

**Simple Searchings** for little Folks, No. 80. What same word of five letters is found in Genesis 3 and Ezekiel 44? No. 81. What chapter in Luke has two weeping women in it? Answer to 78—He is lost (John 17. 12). Good for him if he had not been born (Matt. 26. 24). Answer to Simple Searchings, No. 79—verses 15, 16. JS. FS

**A Free Packet of Tracts** will be sent to any young convert who wants to commence work for the Master. Illustrated *Guide to Everything Evangelistic* and samples of varied series, post free. Address Editor, 11 Bothwell Circus, Glasgow.

**Peeps at Pilgrim** (as on former page) given monthly afford a clear view of the pilgrim course from the City of Destruction to the Celestial City. Trust you have begun the journey and are reading the lessons.

**Every Christian's Library.** A new and noble series planned by the Editor is meeting with much acceptance by superintendents and

teachers. No. 1 is Typical Foreshadowing in Genesis. No. 2, God Spake all these Words. No. 3, How and when do we become Children of God. No. 4, Satan and the Satanic System. They are sterling matter, artistically bound, and good value at 1/ each net (1/3 post free).

**Almanac Awards.** The pile of books are being carefully examined. Some of the awards will be given in next number.

**Holidays** are now the order of the day. If you are in coast or country do not miss your regular number of *Boys and Girls*. After reading, pass it on to some little friend, lay it on a seat, or hand it to someone in a quiet corner of the holiday resort. A seed sown, how great may be the harvest.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

RATES FOR YEAR—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS—

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.O.

MANCHESTER: J. HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, Broad Street Corner.

EXETER: C. W. ROGERS, 17 Cathedral Close.

BARROW-IN-FURNESS: J. M'CAMLEY, William Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: A. STEVENSON and TRACT AND BOOK SOCIETY.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

MELBOURNE: GORDON & GOTCH, Queen Street.

BRISBANE: W. R. SMITH & Co., Albert Street.

DUNEDIN: GEORGE DERBYSHIRE, 11 Princes Street.

PALMERSTON, N.Z.: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And may be ordered from Booksellers at home or abroad.



# A SHIPYARD LESSON.

ALL are more or less interested in the great ships that sail our seas. It is not long since we were reading of the launching of the *Lusitania* from the Clyde and the *Mauretania* from the Tyne—those magnificent vessels which by their speed records have brought back to Great Britain what is known as the Blue Ribbon of the Atlantic. Before a ship is ready for the water a great amount of work has to be performed.

## I. THE PLAN.

In the building of a ship the first thing necessary to be prepared is the plan. The size, design, and details of the vessel must all be carefully thought out, and put in the form of a plan for the guidance of the ship-builder. In the first sketch we have a plan of a ship reminding us of the plan of a greater work than merely that of building a ship, namely, the Plan of God's great salvation. God knew all about us before we were born. He knew how we would sin and come short of His glory (Rom. 3. 23); how that, if He did not interpose, our sins would drag us down to a lost eternity, but having loved us before the foundation of the world (John 17. 24), He thought out Redemption's plan, and when the time came "Christ died for the ungodly" (Rom. 5. 6). Through personal faith in Christ many a boy and girl can say, "He loved me, and gave Himself for me" (Gal. 2. 20).

## II. THE KEEL.

The second sketch shows us the keel or foundation of the ship laid. Whether it be a ship or a house we build, it is necessary to have a good foundation, otherwise when the storm comes the result will be disaster, as in the case of the foolish builder who "built his house on the sand" (Matt. 7. 26). The foundation of Redemption is the Lord Jesus Christ in His death and resurrection (1 Cor. 3. 11). There are thousands of men and women, and boys and girls, of every clime and nation who have rested their all for

eternity on the finished work of Christ, who from their heart can sing:

"Upon a life I did not live,  
Upon a death I did not die;  
Another's death, another's life,  
I stake my whole eternity."

I wonder if each one here to-night is one of that number.

## III. THE FRAMEWORK.

The keel having been laid, the vessel begins to take shape, and our third sketch shows us the framework. The lesson we learn from it is that those who trust the Saviour are not only built upon the foundation, but are "fitly framed together" (Ephes. 2. 21) by the Holy Spirit, and become a temple in which God dwells" (2 Cor. 6. 16). Our outward life should be consistent with the Holy Tenant within. We should be careful in our walk and conversation not to grieve the Holy Spirit (Ep. 4. 30).

## IV. FINISHED SHIP

The vessel being completed, it is taken over by the owners, and the fourth sketch shows us the ship sailing majestically out of harbour laden with merchandise to do business in the great waters, thus bringing gain to the owners. We are reminded here that every young Christian belongs to Christ (Mark 9. 41), and our business is not to live to ourselves, but to Him who loved us and gave Himself for us (Gal. 2. 20).

We are not saved by good works, but we are saved unto good works (Ephes. 2. 10). We do not work to be saved, but we labour for our Lord because we are saved; and the youngest and smallest can do something for and give something to the Lord Jesus Christ. The little boy spoken of in the sixth of John gave his five barley loaves and two small fishes to the Lord, and with these loaves and fishes the Lord fed over five thousand people. If, however, you are not a child of God, yet God's Word to you is, "Son, give Me thine heart" (Prov. 23. 26). Yield to Him to-day. WM. SN.



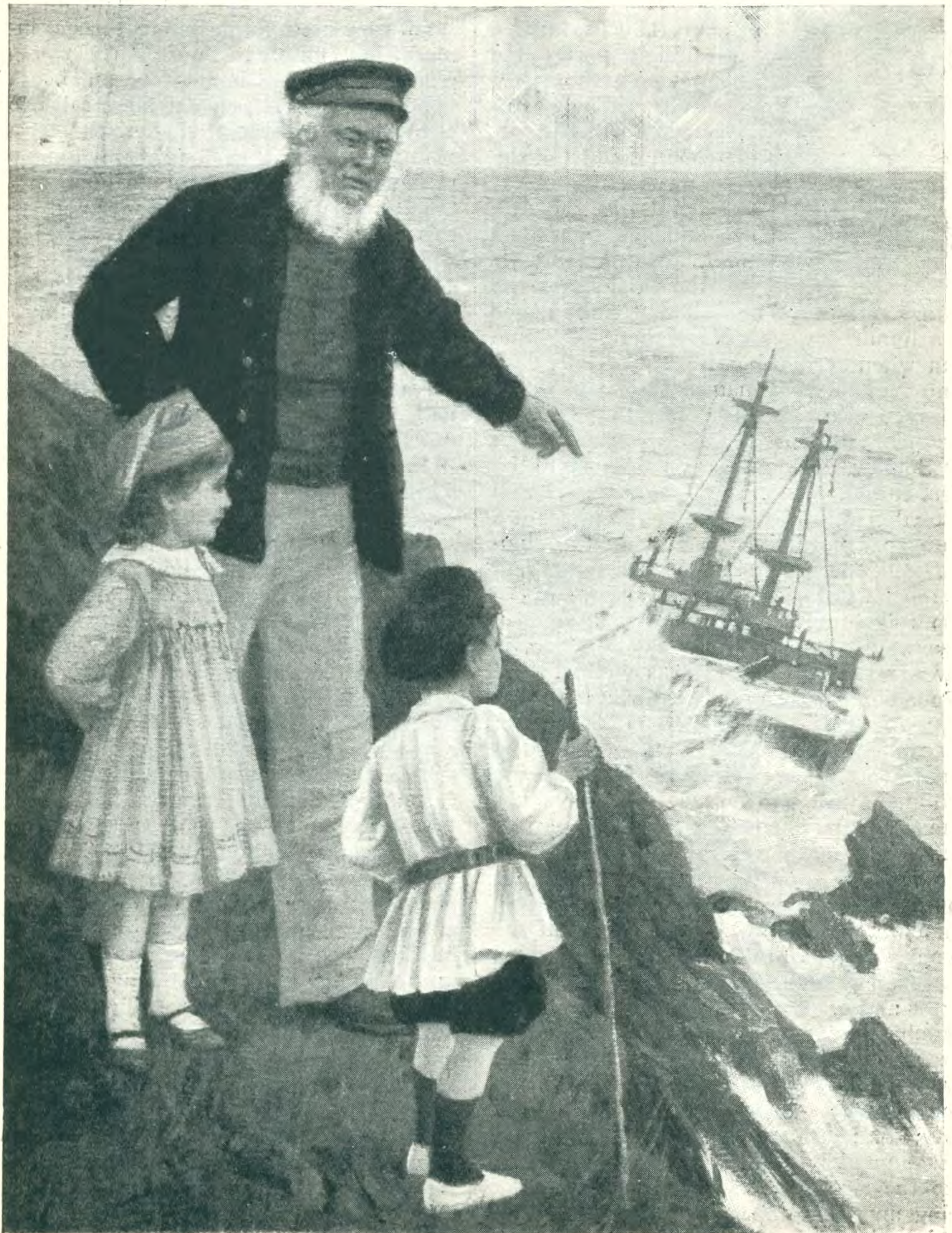


SPECIAL SEASIDE NUMBER.

PICTURES  
ON  
EVERY PAGE

# BOYS & GIRLS

STORIES  
FOR  
EVERY AGE



No. 271—July, 1910.

"HE COULD INTEREST THE OLD AND INSTRUCT THE YOUNG"  
Registered for Canadian Magazine Post.

One Halfpenny.



## ALONE IN THE ATLANTIC.



SMITH, as everyone called him, had sailed many a stormy sea and visited many a foreign port. He was an authority on everything connected with the harbour, could tell the story of the wreck, point out the safe and dangerous parts of the coast, interest the old, instruct the

young, and prove himself a "handy man" in a hundred ways. Never more at home than when recounting his exploits in days gone by, he usually managed to weave words of grace into his tales of truth. Here is one of his stories:

"Some years ago I was on a voyage to the West Indies. When about mid ocean, I well remember sitting one Sunday evening on a spare spar on the quarter deck in the company of a youth named Parry. The sky had assumed a storm-threatening aspect, and the ship rolled uneasily, while now and then a wave would dash its spray over the deck, as it were an earnest of what was coming. My companion was planning for the future. Said he, 'When this voyage is ended I will ask the captain for an A.B.'s discharge, and after that sail as an able seaman.' Just like the rich man, who had so much for his soul's ease for years to come, he laid his earthly plans well, but never thought of eternity, nor yet how soon he might have to enter upon that unknown sea. At eight o'clock, when we 'turned in,' the weather had become worse, with a heavy overcast sky. However, we both separated to our respective berths and went to sleep. But before our 'watch below' was expired, we were suddenly roused up by the cry, 'All hands on deck; shorten sail.' When I got on deck it was blowing what sailors call a 'living gale.' 'Lay aloft; furl the foresail,' rang out from the commander, and some thirty men sprang into the rigging to obey, among the first being my late companion, Parry. He 'laid out' to the lee yard-arm, and with the rest

soon had the immense sail rolled on the yard. While fastening it in that position, however, he inadvertently let go his hold on the yard, and put all his strength to tightening the small rope used for fastening the sail in its place. IT BROKE! Poor Parry was precipitated in the boiling ocean beneath. 'Man overboard!' several men called out. Being on deck, I shouted aft to the captain. 'Man overboard!' as loud as my lungs permitted me. To throw him a life-buoy was the first thought that crossed my mind. With this object in view I ran in the direction of where they were kept—on the taffrail—when I was tripped up by a rope, and with a heavy lurch of the ship was sent rolling into the lee scuppers, which were full of water. When I extricated myself I knew it was *too late*; the poor fellow would then be fully half a mile astern, and most probably drowned, and his soul before his Maker.

In a day or two it seemed as if nothing had happened; Parry's things were given in the captain's charge, and then his name was scarcely mentioned. But I used often to ponder the matter. I could not forget that fearful shriek of despair as he fell, and I think I never shall. I imagined a fierce battle against fearful odds with the elements. Alone in the darkness in the midst of the vast Atlantic, the last ray of hope dying as the ship disappeared in the gloom! A roaring hurricane madly sweeping overhead, and an inevitable death beneath. That last gasp; then, oh then, ETERNITY! But where? I was unsaved at the time, and I fear Parry was the same. I thought, 'How would it be with my soul if I were in my shipmate's place?' I thought that God was knocking at the door of my heart by this terrible incident, and I resolved to *live better* for the future, and *do good*; and by my good living and well-doing I kept the Holy One of God outside the door for three or four years more, until, by His grace and light, I found that His salvation was not to be earned by *good living*, but was a *gift* (Rom. 6. 23) to be received with thankfulness; that it was not 'doing,' but believing in something already 'done' by the Lord Jesus Christ, who loved me and gave Himself for me (Gal. 2. 20). I believed, and I was saved." E. C. Q.



## "I'LL SAVE HER IF I CAN."

A LARGE excursion steamer was making its way down the broad bosom of the Clyde; the day was beautiful, and the sun brilliantly bright; the crowd of passengers on deck were thoroughly enjoying their day's pleasure—smiles were on every face, and fun and chatter on every side.

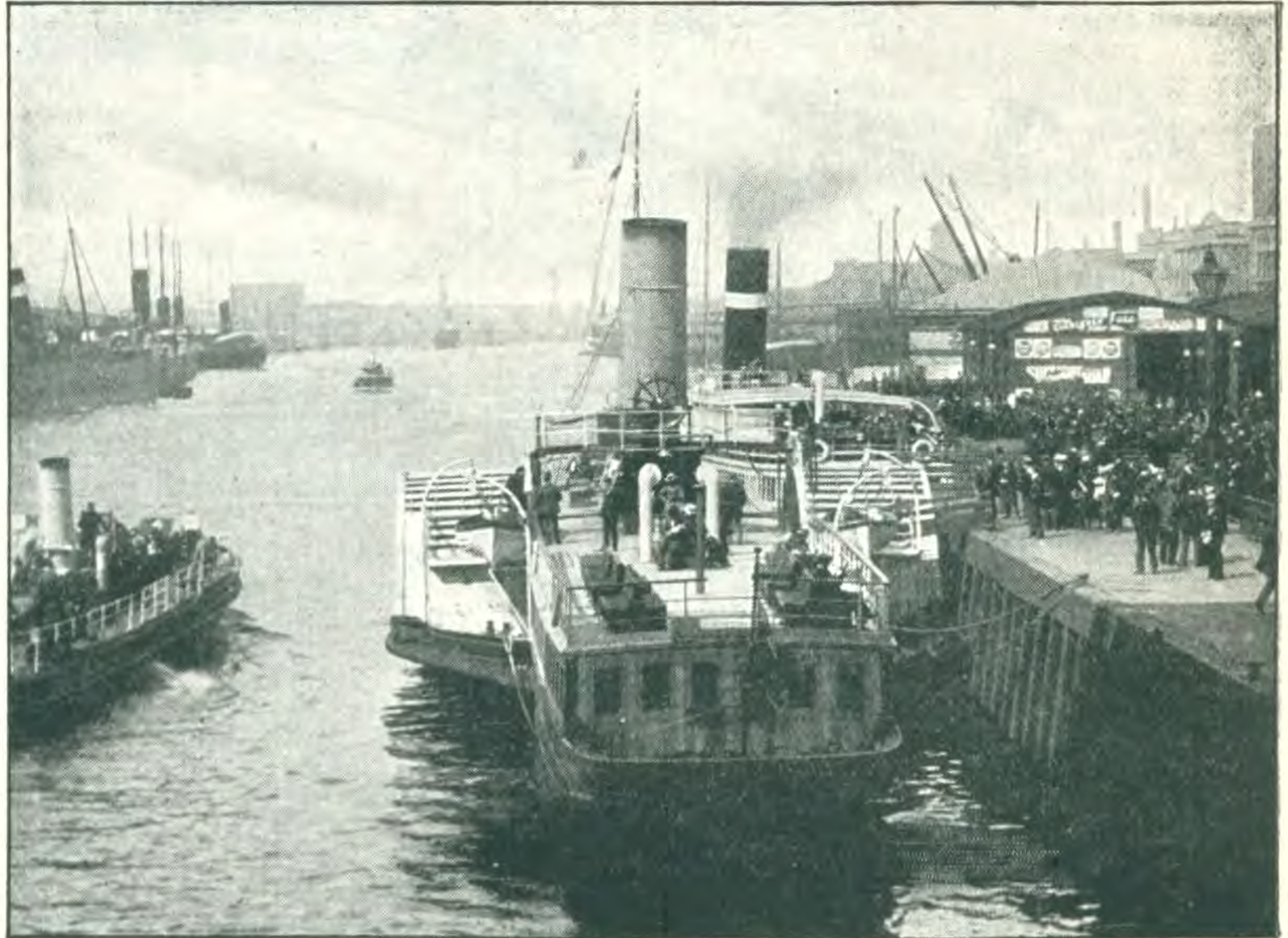
The centre of one little group was a tiny child of four years old, her pretty face partly hidden by a big white sun-bonnet. The little one grew very excited as time

passed on, climbing on seats, and venturing into many unsafe places. After a while she disappeared, and then—how it happened no one quite knew, but there was a sudden splash, a frightened cry, a rush of people to the steamer's side, and a shout of "Child overboard!" For a moment everyone seemed paralysed; the women's faces whitened with fear, and the brief minute of silence and inaction seemed almost like an hour.

There was on board a young sailor, slender, timid, and fair-faced, who had often been laughed at and called "coward" because he would not drink, gamble, or use bad words, like the other sailors. He had also to stand a great deal of "chaff" from many a passenger when his steady refusal to "take a glass" was found to be more than mere modesty. At the time of the accident this young fellow happened to be on deck, and in a moment, comprehending the situation, he leaped over the ship's side, crying, "I'll save her if I can!" The child had just risen to the surface, but before the brave young sailor reached her she sank again. Breathlessly the onlookers watched him, and,

when at last he rose near the side of the vessel, bearing in his arms the tender young life he had risked his own to save, a shout of joy rose from every lip, to increase in intensity as the child and her rescuer were brought on board.

For a few seconds the child was the centre of attention, until the little life was pronounced to be saved, and then she was carried below to be tenderly cared for by those on board to whom she was near and



PLEASURE STEAMERS LEAVING BRIDGE WHARF, GLASGOW.

dear. Then the passengers looked for the young sailor to give him words of praise, but he had disappeared, and only with great difficulty could he be induced to come forward to receive the thanks he so richly deserved. His was true bravery of spirit, shown in his daring to risk popularity, by his steady refusal to do wrong; and in risking his life in order to save another.

But he was not only a hero, he was a saviour to the little child. A simple picture to bring before you a greater Hero and the greatest Saviour. Jesus might have been the Hero of heaven for ever, but He willingly came down to seek and to save that which was lost. Will you let Him save you? E.T.



## THE RACE IN THE AIR.

IT was a great prize—£10,000—and yet for a long time no one came forward to win it. Can you think what a pile of sovereigns it would be? Try and picture the glittering heaps 10,000 golden coins would make. God offers a prize far greater, even salvation—riches that will last 10,000 years, wealth that will not rust, tarnish, or melt away.

The prize of £10,000 was for the first man who flew from London to Manchester, a distance of 180 miles, in 24 hours. A difficult task and a dangerous task. God's prize is offered on no such terms. There is no difficult thing to do, and no dangers to face—the dangers are to those who do not enter for this prize. Yet, though the prize is far beyond £10,000, and the terms are as easy as God can make them, few even think of accepting what is offered.

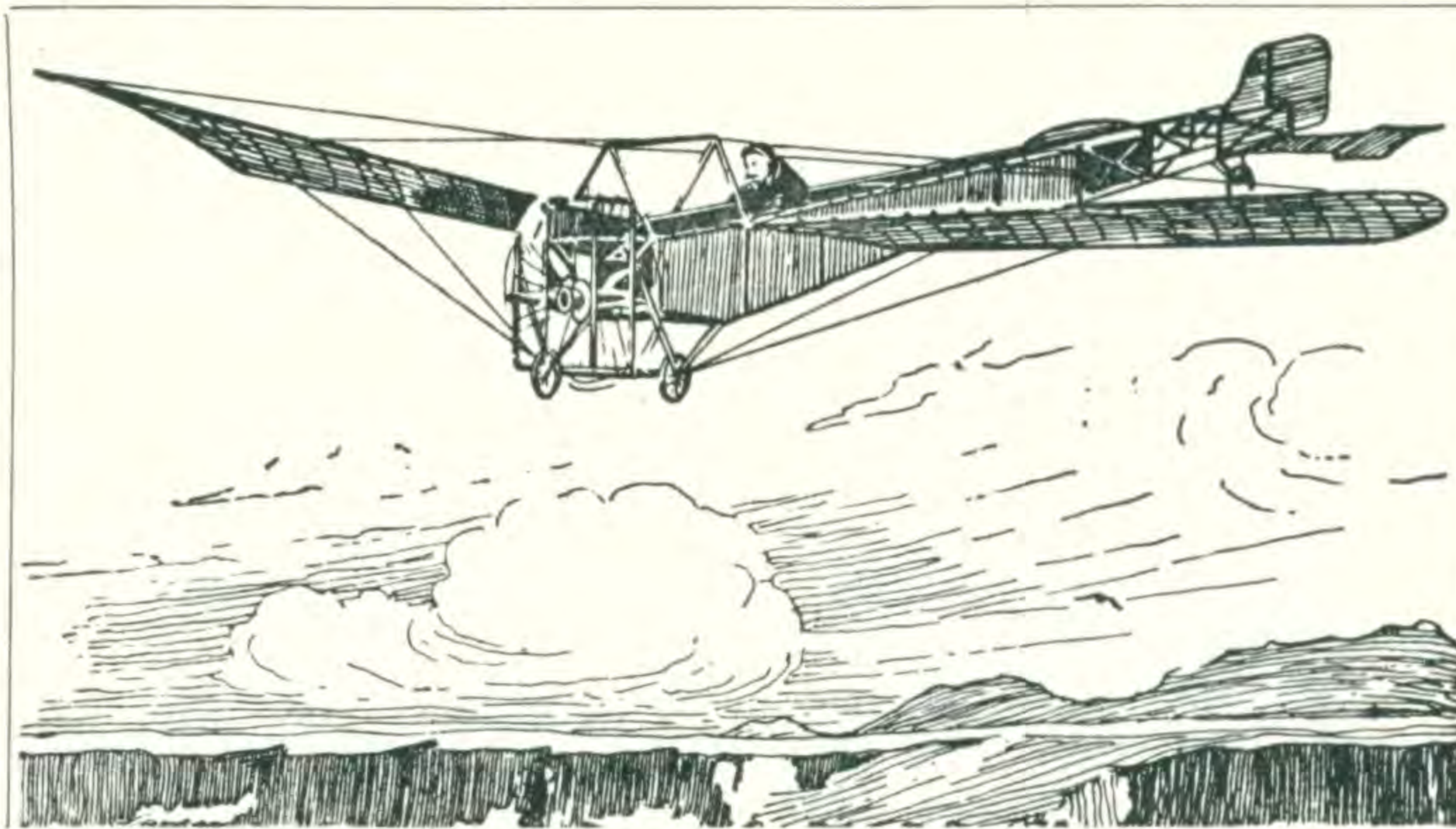
There was *only one way* of winning the £10,000. It was useless to walk or motor to Manchester: the winner must get there above the earth. There is *only one way* of getting God's Prize, and it is useless to try any other. It must be obtained in the divinely appointed method—faith in Jesus Christ, the Heavenly Aeroplane.

On April 27, 1910, two aviators were *ready to start* in the race for the £10,000—Mr. Grahame-White and M. Paulhan. They were on different grounds, and at early dawn crowds of people gathered to see them start, but for hour after hour a stiffish breeze prevented the flight. In the afternoon the machine of M. Paulhan was wheeled into the open, and the crowd shouted, "He is going up!" "Impossible," said some; "he'll never do it!" "He has been up in worse than this," said others, who knew the man. At 5.21 p.m. he started on his all-important flight, and was soon lost to view.

News was carried to Mr. Grahame-White that his rival had started. "Then I must be after him," said he; but it was an hour before he was able to follow, and that hour lost him the £10,000. Moral—"Be in time!" Start early! God first! "Go Thy way for this

time; when I have a convenient season, I will send for Thee" (Acts 24. 25), was language which cost Felix his soul; and waiting for a fair wind has prevented many winning the Heavenly Race. Heaven lost by delay—a soul lost by putting off—how sad!

M. Paulhan flew on till darkness overtook him, and he had to alight at Lichfield, 117 miles. After a sleep and refreshment, he again rose into the air at 4.15 a.m., and flew



on until, as he said afterward, "to the north loomed a vast grey cloud. It was the smoke: Manchester was in sight. I forgot the cold; I forgot for the moment everything else. A thrill of joy ran through me. Soon the city spread out. I saw the alighting place. The

voyage was over!" May not that moment faintly illustrate the joy of the believer in Jesus as he sees the end—"the City which hath foundations," the resting place?

How had he found his way? By following *the old-fashioned track* of the L.N.W.R., and if we are to travel straight to the goal we can only do it by keeping our eye on the old track—salvation by the blood of Jesus Christ. Apart from that we must be lost in cloudland.

As we saw a picture of M. Paulhan in his aerial seat, we said, "What faith he had in his aeroplane." It was his life. May I have such faith in the Lord Jesus, who is my life, my all.

And what of the other aviator? He had flown as far as Roade (60 miles) by 7.55 p.m., where he alighted. To try and make up *lost time* he started in the dark (2.50 a.m.) at awful risk; but, after alighting for the fourth time at 7.10 a.m., finally abandoned the flight. Lost time meant a lost £10,000, and lost time may mean a lost salvation, a lost heaven, a lost soul. Start now! accept the Saviour now! for "now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2).

The prize is set before us; 'Tis Jesus gently calling:  
To win, His words implore us: He is nigh! . . .

The eye of God is o'er us,  
From on high! . . . By-and-by we shall meet Him,  
By-and-by we shall greet Him,  
His loving tones are calling,  
And with Jesus reign in glory,  
While sin is dark, appalling; By-and-by! . . . W. L.



## MY LESSON FROM THE SEA.

THE glorious sea!  
How it bounds to me  
With a leap and a splash right merrily;  
How the wavelets prance,  
While the sunbeams dance  
O'er the laughing waters so fairily.  
How the ripples meet,  
Round the children's feet,  
As they play with the water laughingly;  
How the small boats glide  
O'er its bosom wide, [lovingly.  
While the white spray leaps up so  
'Tis a fair, fair scene,  
Not a cloud between;  
And I gaze on it all while musingly  
I think of the love,  
All others above,  
And wonder why Jesus has chosen me.  
Hark! now, soul of mine!  
His Spirit's divine [thee;  
God's love through the sea now teaches to

His love, like the sea,  
So great and so free,  
Is so wide and full that it reaches to me.  
What more small or frail  
Than the weed or shell?  
Yet the great wondrous ocean doth cover  
With waves great and small, [them  
Embraces them all,  
And deep in her bosom doth mother them.  
And I, though so weak,  
A shelter may seek  
In His ocean of love, abounding to me  
From Satan and sin,  
And lose myself in [me.  
The love and the grace that's surrounding  
Ah! now I can see  
His love like the sea  
Flows on, ever on, and flows over me;  
I'll bathe in its light  
With sweetest delight,  
I'll rejoice, and just *let it* cover me. J.A.W.H.



"HOW IT BOUNDS TO ME WITH A LEAP AND A SPLASH SO MERRILY."



# SOMETHING TO SEARCH FOR AND STUDY.

A BANK IN THE SEA.—Original Acrostic,  
No. 195.—A Summer Study for the young:

A question I will now propose,  
Pray answer it whoever knows—  
A banker in the mighty waves,  
Which men describe as watery graves,  
His money placed, and still could get it,  
Though water soaked and drenched and wet it;  
A messenger he sent to fetch it,  
And told him how he was to catch it,  
And though the waters rush and rave,  
This banker could his money save.  
Who was the banker? what his name  
From whom this deed of wonder came?  
Where was the bank, the mystic hoard,  
Around which waves of ocean roared?  
Who was the messenger, and whence  
This deed of dread omnipotence?

WM. N.

TALKING TEXTS, No. 7.—In a month of  
sightseeing it is important not to miss the  
sight of all sights—The Lamb of God dying  
for me on Calvary's Cross. Have you seen  
this sight by faith?

HYP.

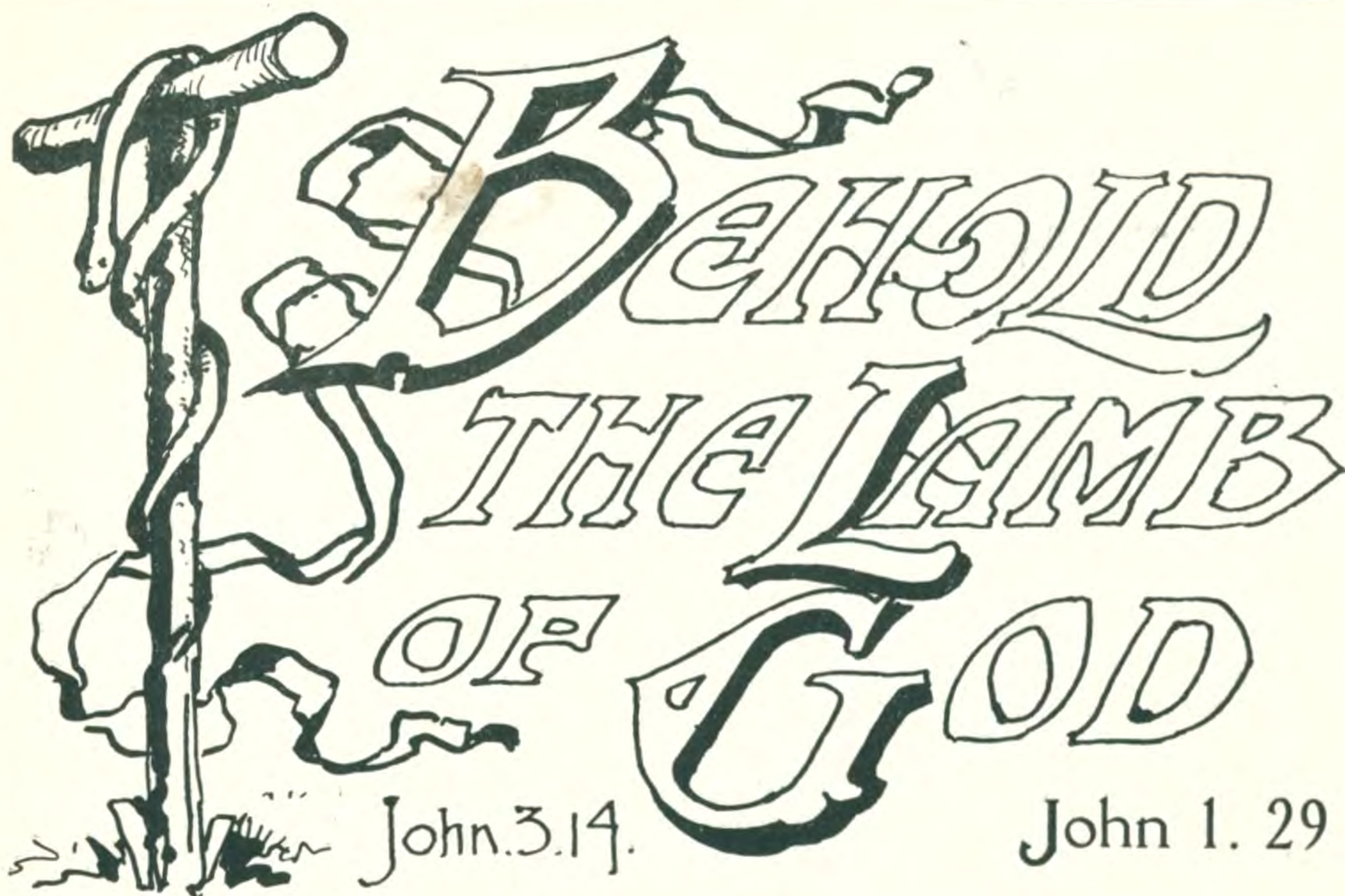
A SEASIDE PRAYER MEETING.—Easy  
Epigrams for little folks, No. 7:

Upon the shore they gathered are  
In love to Him who came from far,  
To tell them burning words of love  
Of One who came from heaven above.  
Ere he from them a farewell take,  
To God above their prayer they make,  
That covering wings He will o'erspread  
Around him whom their souls have fed.  
Among that holy, happy band,  
Who kneel to God upon the sand,  
With great delight our eyes behold  
The young are seen as well as old.  
And so, God who the record gave  
Of Him who died the young to save,  
Doth note e'en still when children pray  
As much as in a by-gone day.  
Now name the *place* the ship did call,  
And *him* who thus was loved by all.

JS. FS.

Answer to Epigram, No. 6.—Jezebel  
(1 Kings 19. 1-8).

Ans. to Acrostic 194.—Psalm 16. 8; 24. 7.



When he looketh  
upon it, shall live. Num. 21. 8.



# OUR SPECIAL SEASIDE NUMBER.

**L**IKE the rolling sea the years seem ever to roll on. How many great year waves have been cast upon the shores of time since we first launched a special seaside number we scarcely like to count. One more must go forth for 1910, so here it is. The picture of old salt and little friends makes fine frontispiece; the rescue of a little girl illustrates the way of salvation; the next picture takes us above sea and land, yet tells us how to get above even aeroplanes; the poetry and lovely seascape with original seaside searchings come next, and last of all a lesson showing how to build on the rock, drink of the river, and dwell on high for ever. Do not fail to show this special number to



companions and friends, especially the new ones you make at the seaside or in the country. HYP.

**A Prize Sea Searching.** In addition to the Acrostic, Epigram, and Searching, doubtless you want to hunt in the most trusted Guide Book about THE SEA. To encourage this the Editor will be pleased to give four valuable volumes as awards for best papers giving TWELVE SCRIPTURE FACTS ABOUT THE SEA, with references to Old and New Testaments. Find out anything definite in the Word of God about the sea, ocean, or waters, put in order, add texts, name, address, &c., and post to Mr. Hy. Pickering, Bothwell Circus, Glasgow, by the end of July in Britain, and end of August anywhere else.

**Write to the Editor** something like this (if you can): "Harray, Orkney, 6th May, 1910—Dear Editor, just a few lines thanking you for the prize, and to tell you that I got saved some time ago while I was reading the eighth chapter of Acts. I saw that Christ suffered for me, and I knew that if I did not trust Him I would be eternally banished from Him, so I trusted Him as my Saviour, and received Him into my heart.—L. T., Bible Band, No. 1899."

Could you tell when, where, and how you were saved? If not, why not do as above and as pointed out in Talking Text opposite? Look away from your own heart, look to Jesus dying on the tree, trust Him and salvation is yours.

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*. 6d. per doz., post free.

| Sunday  | Subject and portion to read                     | Memory verse |
|---------|---|--------------|
| July 3, | Repairing the Temple, - 2 Kings 12. 1-16        | Rev. 3. 20   |
| " 10,   | Death of Elisha the Prophet, 2 Kings 13. 14-21  | Rev. 14. 13  |
| " 17,   | Israel carried into Captivity, 2 Kings 17. 6-23 | 1 Pet. 4. 18 |
| " 24,   | A Proud King's Fall, - 2 Chron. 26. 14-23       | James 4. 6   |
| " 31,   | The True Light of the World, John 8. 1-16       | Eph. 5. 13   |
| Aug 7,  | Hezekiah's Godly Training, 2 Chron. 29. 1-14    | Matt. 6. 33  |
| " 14,   | Revival in Israel, - 2 Chron. 29. 18-29         | Acts 3. 19   |
| " 21,   | Gladness of God's People, 2 Chron. 29. 29-36    | Acts 2. 46   |
| " 28,   | The Blind Beggar Cured, - John 9. 1-17          | Eph. 5. 14   |

**Simple Searchings** for little Folks, No. 82. What word of five letters is found in Malachi 1 and Matthew 11? No. 83. What word of four letters is found six times in Malachi 1? Answer to No. 80—Sweat (Gen. 3. 19; Ezek. 44. 18). No. 81—(Luke 7. 13, 38). JS. FS.

**Lonely Children.** A lover of little folks in a distant part of Canada says: "I wish I could get a quantity of *Boys and Girls* to hand to the children in the lonely farm houses scattered about these out-of-the-way parts." Would any Postal Band, Bible Class, or Sunday School care to send a few to this earnest worker at the reduced price of 2/6 for 100?

**Prizes for searchings** in connection

with *Boys and Girls Almanac* for 1910. For filling in references to 365 texts—(1) Youngest boy, Alfred Nash, Stevenage; (2) youngest girl; Nellie Sim, Walsall; (8) under 9 years, Violet Gosling, Rochester; (9) boys under 10, Alex. Innes, Paisley; (10) girls under 10, Edith A. Price, Newbridge; (11) boys under 11, James Smith, Portessie; (12) girls under 11, Lilian Wells, Swindon; (13) boys under 12, Wm. R. Smith, Brechin; (14) girls under 12, Joan Tyler, Lee, London. *More in next number.*

**Elder Girls** should read the bright life and triumphant death of Madame Willy given in *The Pathway* for this month. Teacher may show it.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

RATES FOR YEAR—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS—

GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

EXETER: C. W. ROGERS, 17 Cathedral Close.

CARDIFF: WM. LEAR, 17 Royal Arcade.

BARROW-IN-FURNESS: J. M'CAMEL, Forshaw Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: RELIGIOUS TRACT AND BOOK SOCIETY.

MOTHERWELL: ROBERT MORTON, 73 Merry Street.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

" L. S. HAYNES, Yonge Street, Toronto.

MELBOURNE: GORDON & GOTCH, Queen Street.

SYDNEY, N.S.W.: F. GRACE, 84 Bathurst Street.

BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.

DUNEDIN: GEORGE DERBYSHIRE & Co., 11 Princes Street.

PALMERSTON NORTH: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And through most Booksellers, Colporteurs, and Tract Depots.



## REMARKS ABOUT A ROCK.

**R**OCKS are found in many parts of the world, some of them, such as the one at Gibraltar, being very large and famous. They are emblems of strength and endurance. In the Bible, Christ is compared to a Rock (1 Cor. 10. 4), and there are several ways in which He is like one. To bring these before you we have drawn a sketch of a rock in a desert place, and engraved an acrostic on C.H.R.I.S.T.

I. Notice the opening in the side. Such openings are called "CLEFTS," and some of them are wide enough to allow a person to enter and hide within (Exodus 33. 22).

Jesus is like a **CLEFT** Rock, because His side was opened on Calvary that He might become a hiding-place for sinners from the tempest of coming judgment (Isa. 32. 2). You may have sung often "Rock of ages *cleft* for me, let me hide myself in Thee," but have you really come and found shelter in Jesus? If not, do so now by simply believing in Him, then you will be able truthfully to say, "The Lord is my hiding-place" (Psalm 32. 7).

II. Observe the sun shining down on the desert and causing the rock to cast a **SHADOW**. In some countries the heat of the sun is so great that those who remain for a time under its rays suffer much discomfort. What a pleasant thing it is then to get into the welcome shade!

Jesus is like a **HIGH** Rock, because all may find relief under His shadow. When cares of life oppress us we may go to Him in prayer and find sweet comfort (Song 2. 3). David knew this when, in deep distress, he said, "Lead me to the Rock that is *higher* than I."

III. Do you see a **DOVE** flying swiftly along. A cruel enemy is swooping down in pursuit of its prey, and the dove is trying to escape to a hole in the rock, too narrow to admit the enemy. Just in time the hunted one gains this place of refuge, and is safe.

Jesus is a **REFUGE** from the great enemy of souls. The "devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5. 8). He will surely cause you to lose your soul unless you take refuge in Jesus.

IV. That house on the top of the rock has a firm **FOUND**ATION. Had it been built on the

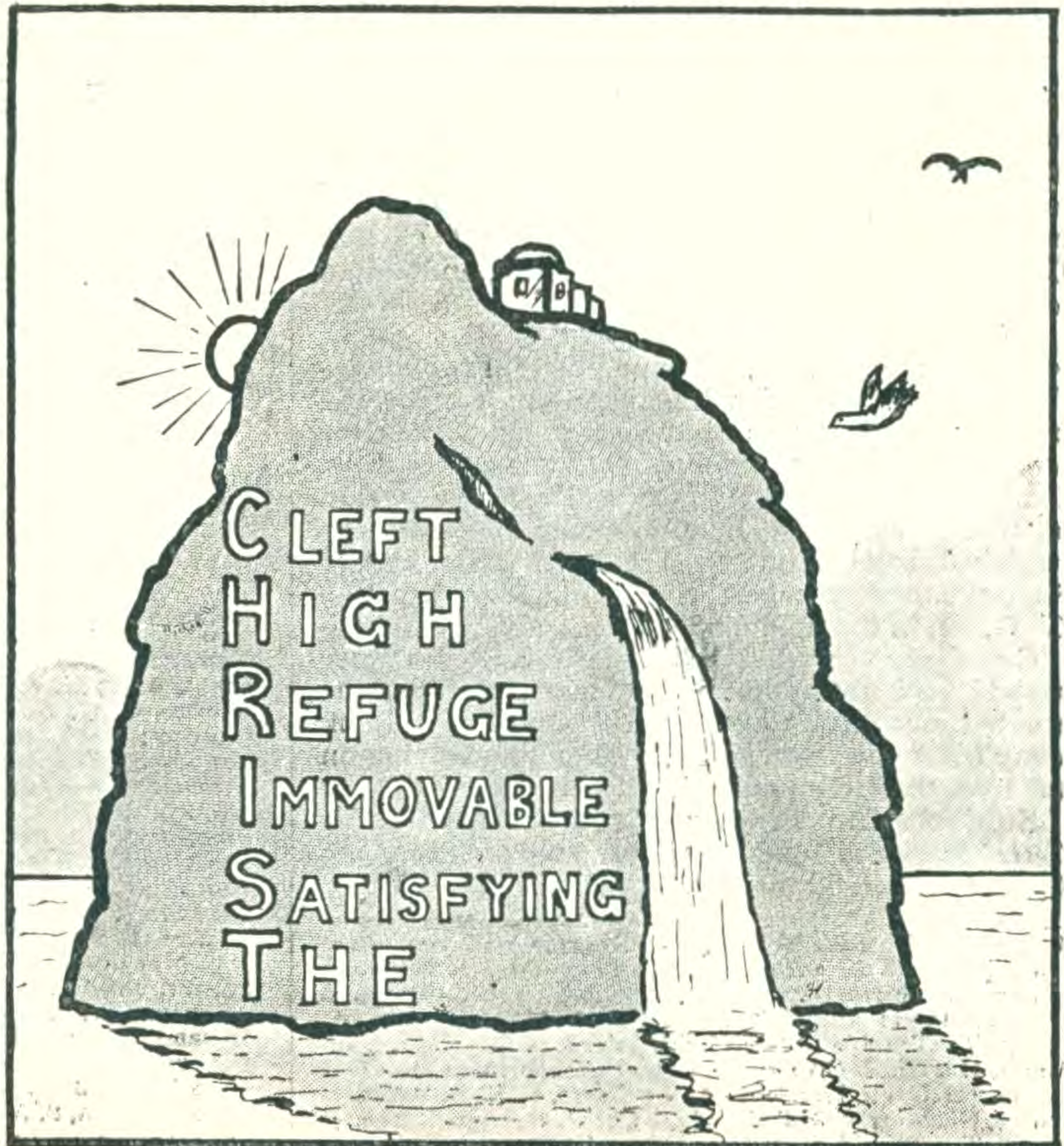
sand below it would not be safe to dwell in, because shifting sand makes a bad foundation.

Jesus is like an **IMMOVABLE** Rock, because He never changes. He is "the same yesterday, to-day, and for ever" (Heb. 13. 8). Everyone is building a house of hope for the future. Some expect to get to heaven because of what they *do* or feel, which is like building on sand (Matt. 7, 24, 26). Others trust to get to heaven because of what Jesus has *done* for them. They are resting on a sure foundation.

V. Water is scarce in the wilderness. The Israelites found it so, for they thirsted (Exod. 17. 3). At the command of God Moses smote a rock, and there came forth a satisfying stream.

Jesus is like this **SATISFYING** Rock, because He gives lasting joy. Many try to find true happiness apart from Him, but utterly fail. None but Christ can satisfy. Whosoever drinketh of the water of life shall never thirst.

VI. To impress upon you that **NONE** other can save you but Jesus, we have the words, "He is **THE** Rock" (Deut. 32. 4). "Neither is there salvation in any other" (Acts 4. 12). Accept Him now, and say, "He only is my Rock and my Salvation" (Psalm 62. 2). T. R. C.







"DAY DREAMS."



## "DAY DREAMS."

"THERE is a Happy Land, far, far away." No doubt about that! Whatever babblers may say and doubters suggest, the Word of the Eternal God and the true yearning of the human heart equally echo, "Where saints in glory stand, bright, bright as day." The

chubby child with peculiar questions to mother, the maid with "day dreams" of a land far off (Isa. 33. 17), the matron with yearning heart after little ones or loved ones gone before, all indicate that the Creator has implanted within every bosom a desire for something real and lasting "beyond the clouds and beyond the tomb." A desire which remains unsatisfied with all the things of earth, and will only be satisfied when able to read "a title clear to Mansions in the Skies," or better still, a personal acquaintance (Job 22. 21) with the Lord and Master of the heavenly mansions—"Jesus the Son of God."

Day dreams and night longings to be able to say, "God is *my* Father, Jesus is *my* Saviour, Heaven is *my* home" come over most young hearts at one time or another. A family sorrow, a trial at school, a disappointment with companions and friends, the sorrows, aye, and even the joys of earth call loudly that "Here have we no continuing City" (Heb. 13. 14), and stimulate the desire to "seek one to come, even an Heavenly" met often with the despairing cry, "How CAN I FIND THE WAY?"

Perhaps such an one may be resting the eye on these very lines. It may help you to read on as we recount a true story of conversion written by a Liverpool girl:—

"It is just eighteen months since the Lord saved me, and plucked me as a brand from the

burning. I well remember the night when God spoke to me, I was sitting in a Gospel Hall listening to the preacher, but I did not feel troubled. I went to bed, and all of a sudden I woke up to the fact that I was a lost sinner and on my way to perdition. I knew

that if I were to die that night I would wake up in Hell, for I had not on a 'wedding garment' (Matt. 22). I then thought that I would lead a better life, and, like many others, I tried to make a 'wedding garment' of my own, but failed. I read from God's Word that 'all have sinned' (Rom. 3. 23), and therefore I needed a Saviour. Satan oftentempted me to wait a little longer, but the still small voice of Jesus

whispered to me, 'Now is the accepted time, now is the

day of salvation' (2 Cor. 6. 2). I there and then received Jesus as my own personal Saviour. I rested on the finished work of Calvary. I believed that Jesus died on the Cross for my sins (1 John 2. 2), and therefore I am saved (Rom. 10. 9), and I can only praise the Lord for saving my precious soul.

'And when life's journey is over,  
And I the dear Saviour shall see;  
I'll praise Him for ever and ever,  
For saving a sinner like me.'

Now what did this sinner *do* to be saved? She ceased from herself, then and there received the Lord Jesus Christ, rested her soul on the work which He finished on Calvary (John 19. 30), believed that when He died He died in her room and stead and *therefore* was saved. Could you not do the same just now? Jesus still is waiting, His invitation is, "Come unto ME and I will give you rest" (Matt. 11. 28). Just as you are step out on His promise and be safe for ever. HYP.





## OLD, BUT NOT FORSAKEN.

THE accompanying picture, exhibited in the Palace of Women's Work, Franco-British Exhibition, London, was much admired by the numbers who saw it, especially the beautiful verses printed underneath, both in English and in French: "NOW ALSO WHEN I AM OLD AND GREYHEADED, O GOD, FORSAKE ME NOT" (Psa 71. 18); "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE; SO THAT WE MAY BOLDLY SAY, THE LORD IS MY HELPER" (Heb. 13. 5, 6).

The old cottage woman who posed as the model has been with the Lord several years. She was born into a good position in life, and her early days spent amidst comfortable surroundings; but through circumstances over which she had no control, at the time her portrait was painted was partly dependent on what help she could obtain from the parish and sympathising friends. Yet she was always full of praise to God for His goodness to her, for she seldom lacked any real necessity.

As she was almost blind she could not read the Bible herself, and this was indeed a great denial; but she rejoiced that when formerly able to do so she had committed much of it to heart, and the memory of its contents cheered her through many a long hour of loneliness. So desirous was she that nothing but the truth should be depicted of her or her surroundings, that she re-

quested the artist not to paint the spectacles as first arranged, for as she could not see to read they were no longer needed, and to her truthful mind this savoured of deception. They were afterwards painted into the picture before it was exhibited at the Crystal Palace, Sydenham, some time afterwards. F. W.

OLD, BUT NOT FORSAKEN, should help young folks to get rid of the two great fears with which the enemy of souls torments

them. I. "If I get converted young, I will die young." Here is a saint, ripe and ready at a good old age, who, like hundreds more, had only one regret, that they were not converted earlier in life. "Seek ye Me, and ye shall *live*" (Amos 5. 4) is the promise. II. "If I am saved to-day I may not be able to keep it." Reverse it, and you will be like the old lady, you will not keep *it*, but Jesus the mighty Saviour will keep *you*. Think of it thus: He left the Glory for *me* (2 Cor 8. 9), He died upon



"NOW ALSO WHEN I AM OLD AND GREYHEADED, O GOD, FORSAKE ME NOT."

the Cross for *me*" (Gal. 2. 20), He was raised for *my* justification (Rom. 4. 25), He ever liveth on the Throne to make intercession for *me* (Heb. 7. 25). If I trust Him, can He, will He let *me* go? May this testimony before me, and many more which I have read and known, lead me to joyfully exclaim, "I will trust and not be afraid" (Isa. 12. 2). Trust Jesus now, and you may live long, but you will never, never regret the step. Delay and you may regret it for ever. HYP.



## THE MISUNDERSTOOD SIGNALS.

THE day was foggy and dull, and since early morn five healthy children had been for the most part indoors, trying the patience of all with whom they came in contact with their noise and mischief. They

had wished and longed for weeks for the 18th November, 1905. While mother and the children had come south to France to spend part of the winter, father remained in London, busy in the service of the Government; but at last he had got a well-earned holiday. To-

day he was to cross the Channel, and before bedtime he would be with them. What scenes of pleasure these young minds pictured up, what stories they would have to tell of all their childish adventures since landing in sunny France.

At last darkness began to settle down, the hour of the steamer's arrival drew nearer, and their excitement was at fever height. "Mother, won't you take us down to the wharf?" queried one childish voice. "Is it near time yet," asked another. At last the mother set out with her elder boys for the wharf at which the passengers from St. Malo were landed.

Outside the night was dark and stormy, and, to add to the unpleasantness, snow was falling heavily; but love made light of the discomforts, and along with a knot of English visitors they waited patiently for news of the steamer. At last a message came: "Owing to fog, the *Hilda* was several hours late in leaving." One by one the little company

began to disperse, until the lady and her boys were almost alone on the pier. Disappointed at the delay, and loath to go home, the boys proposed to climb the tower and see father's steamer. All climbed the tower,

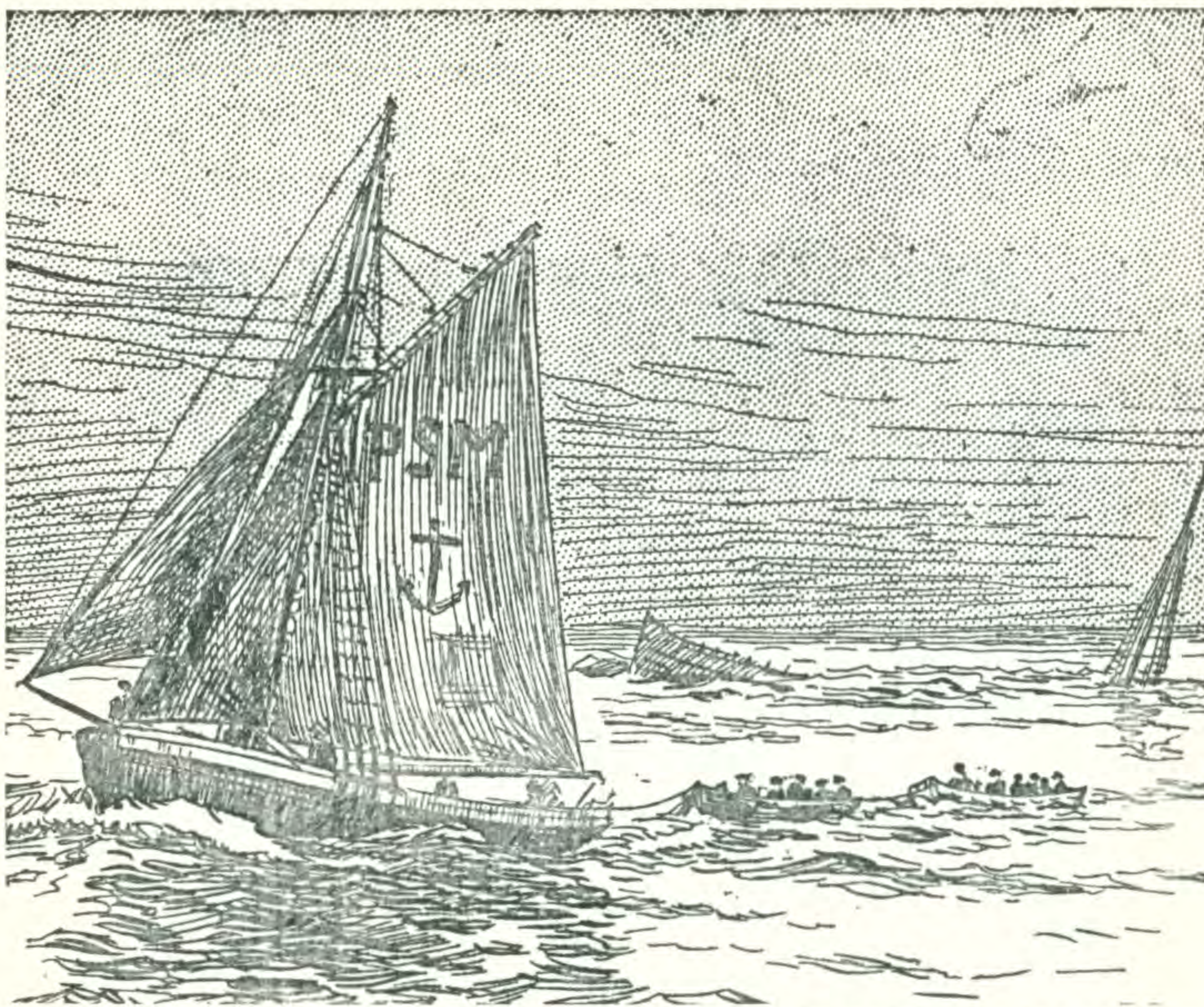
and looking across the bay they saw blue lights ascending. The mother exclaimed, "Oh! that's father's boat signalled; he'll be in the morning," and with this assurance the boys went home to bed, and soon were fast asleep.

Oh! how little they knew of the

real meaning of these fateful lights! The morning dawned, but no steamer and no father came with it. As the day wore on anxiety as to the fate of the steamer was replaced by grief when an outgoing vessel returned to port with the news that the *Hilda* had become a total wreck, and that every one of the English passengers had perished.

What an awful ending to the brightest prospects of these young hearts! The signals assured them, and they went to sleep because they read in them safety, when their true message was one of distress and despair. When it was too late they learned they had been deceived, and sad to tell they saw the last appeal of that vessel and her perishing people, and turned away thinking all was well.

To-day there are many sinking into the awful whirlpool of sin and death; lost, not for want of earnestness, but because the signals of eternity are being misread. Can you truthfully say you have obeyed the call and accepted the Lord Jesus Christ? J.H.



TO-BOW AND MAST OF THE "HILDA" ABOVE WATER. RESCUED FOREIGNERS IN SMALL BOATS.



## LITTLE MARY'S CONFESSION.

I HAD been spending a little time in one of the quiet country retreats near a northern city, seeking to make known the Way of Life to old and young, as opportunity occurred, on the beautiful Lord's Day.

On Monday morning as I sat in the dining-room of the house in which I was staying a young lady with her little sister entered, saying: "Mr. D., Mary has something to tell you." So as the thoughtful-looking child came to me I placed her upon my knee, and bade her let me hear her secret. Looking me in the face with her truthful grey eyes she falteringly said: "I got saved last night." Certainly such a witness of God's love came to me as a glad surprise, and I cried, "Thank God for that." I was then told that on the previous night, after coming

from the Gospel meeting, Mary was seen to be very quiet, and as bed-time drew near the silent tear fell down her cheeks. She feared to go asleep, she said, lest Jesus should come and take the rest and leave her behind.

The preacher had told a striking tale of an infidel who denied that there was such a person as God. He said he would wait at a particular place alone, and if God did not appear to him then, He did not exist. Accordingly the bold sinner went to the spot and waited. No vision appeared, no thunder-bolt struck the blasphemer, but as he was about to leave, a tiny gnat stung him in the eye. Blood-poisoning set in, and shortly after the blasphemer died in agony. God was not to be mocked. The weapon in His hand was one of the smallest creatures.



"In one of the quiet country retreats."

HAPPY MOMENTS BY THE BROOK.



## LITTLE MARY'S CONFESSION.

Mary was afraid to meet God. Her parents were from home, but her sister pointed her to the Lord Jesus, who died to save, lives to save, and comes to save all who simply put their trust in Him. So Mary wiped away her tears and praised her Saviour. My little friends, if still unblessed,

"Take Christ, God's gift, this very hour,  
Possess Him for your own."

T. R. D.

TALKING TEXTS, No. 8. Read the story in the book of Esther. See how in order to save the people she *ventured* into the presence of the king, touched the top of the sceptre, and was blessed. As you paint, act, by faith enter into the presence of the King of kings, by faith venture on His love and grace, own Him Saviour and Lord, and "thou shalt be saved" (Rom. 10. 9).

HYP.

ORIGINAL SEARCHING, No. 196. — Three things in one verse.

When the first book of Samuel you carefully read  
You will find in one verse if you patiently heed

Three things all connected with God.

One thing speaks of *Light* and the other of *Law*,  
The third names a *place* which the Israelite saw  
As to worship he travelled the road. [and through,  
Now, down with your Bible and search through  
And I will be glad of a letter from you.

T. B.

*Answer to Searching 195.*—A Bank at Sea.

Hark! I shall tell you since you wish,  
The Bank was but a living fish  
Commanded by a living word.  
The Banker was the Living Lord,  
The Fisher was a living stone,  
In house that can't be overthrown.  
The money counted out so true  
Was found to meet the want of two.  
We learn from God's eternal Word  
The two were Peter and the Lord.

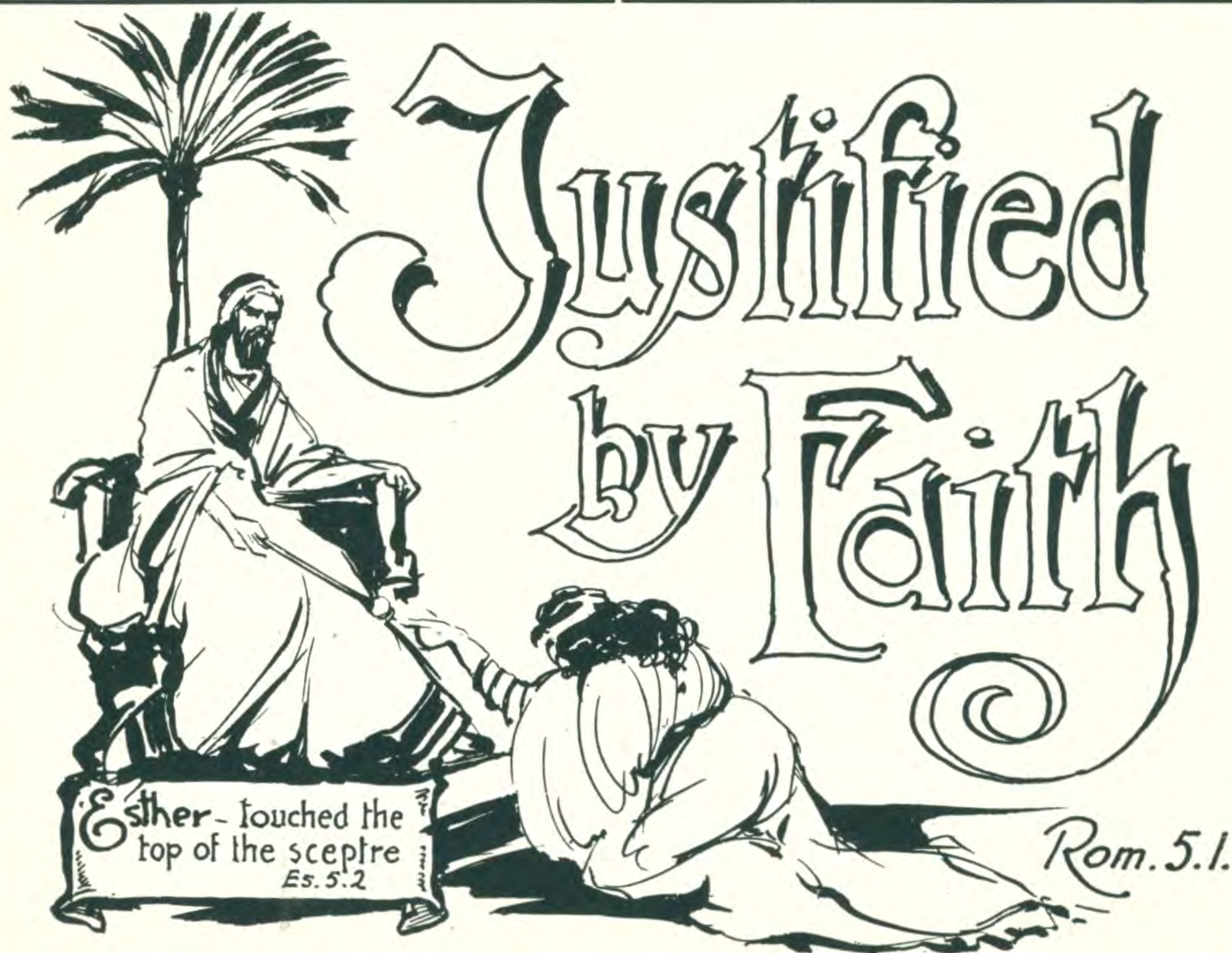
WM. M.

EASY EPIGRAMS for Little Folks, No. 8.—

Two boys who have the same birthday  
Have each a very different way;  
O'er field and hill one loves to roam,  
The other fondest is of home.  
What part of Genesis doth tell  
His name, who did his birthright sell?

J. S. F. S.

*Answer to No. 7.*—Tyre, Paul (Acts 21. 3, 5).





# OUR OWN QUIET CORNER.

**COMING and Going.** Some will be coming home from the holidays, some going to the spots of enjoyment and pleasure on which they have set their heart. A friend interested in young folks sends us a few lines which should be of interest to all moving to and fro:

**NORTH** speaks of Judgment in the Scriptures we see,  
**EAST** speaks of Ruin from which we should flee,  
**WEST** speaks of Blessing which in Christ may be found,  
**SOUTH** speaks of Grace in which all should abound. D.Y.

**An Exhibition Picture.** Miss Wolsey, who kindly supplied us with original drawings of views in Spain and of General Gordon's Bible and Tomb, has kindly sent the beautiful picture on page 3 of this number. His late Majesty KING EDWARD VII. was graciously pleased to accept a copy of *Boys and Girls* containing General Gordon's pictures.

**A Good Shillingsworth** is the general testimony of the new book as pictured in centre. It contains no less than 50 testimonies as to "HOW AND WHEN WE BECOME CHILDREN OF GOD." Suited alike for unsaved, doubters, anxious, and saved. Of interest to old and young. 1/-, post free.

**Busy and wise** will apply to all who diligently apply themselves to the searchings and painting on opposite page and on this page.

**Simple Searchings** for Little Folks, No. 84—What expression of four words is found eight times in the first two chapters of the 30th book of the Old Testament?

Answer to No. 82.—Blind (Malachi i. 8; Matt. ii. 5). No. 83.—Name. JS. FS.

**Almanac Awards.** Some of the 50 prizes in connection with "BOYS AND GIRLS ALMANAC." Under 13 years (15) Boys—R. Buchanan, Southwick. (16) Girls—Jenny Binning, Glasgow. Under 14. (17) Boys—Thos. Rogan, Sunderland. (18) Girls—Annie Turnbull, Methil. [Special.—Agnes Cupples, Shankbridge]. Under 15 (19) Boys—Sydney Ferguson, Wigan. (20) Girls—Nellie Scammel, Portsmouth. Under 16 (21) Boys—Clifford Reynard, Harrogate. (22) Girls—Jean Deery, Cedar Hill, Ont. Boy or girl over 16 (22)—Florence Dorling, Stowmarket. Completion of awards in next number.

**Subjects for Sunday** in connection *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday. | Subject and portion to read.                 | Memory verse. |
|---------|--|---------------|
| Aug. 7. | Hezekiah's Godly Training, 2 Chron. 29. 1-14 | Matt. 6. 33   |
| " 14.   | Revival in Israel. - 2 Chron. 29. 18-29      | Acts 3. 16    |
| " 21.   | Gladness of God's People 2 Chron. 29. 29-36  | Acts 2. 46    |
| " 28.   | The Blind Beggar Cured, John 9. 1-17         | Eph. 5. 14    |
| Sept. 4 | A Call to Repentance, 2 Chron. 30. 1-12      | Acts 2. 38    |
| " 11.   | Keeping the Feast, - 2 Chron. 30. 13-23      | Excd. 12. 13  |
| " 18.   | A Great Slaughter, - 2 Chron. 32. 9-21       | John 10. 28   |
| " 25.   | The Blind Man's Testimony, John 9. 18-38     | Prov. 28. 5   |

**Sea Searching.** If your answers are not away, post on receipt of this with *urgent* written in top left hand corner. The Original Searching in last number, with poetical answer on opposite page, is clear and worthy of note.

**Boys and Girls Bible Band** continues to grow in interest and numbers.

Here are a batch more of new members: 2203, Patrick M'Inally; 2204, Hugh M'Donald; 2205, Maggie M'Donald; 2206, Kate M'Donald; 2207, Ina M Donald; 2208, George Hunter; 2209, Tash Hunter; 2210, Kate Hunter; 2211, Kate Wiseman; 2212, Wm. Smith; 2213, John Smith; 2214, Robert Smith; 2215, Gracie Smith; 2216, Nettie Smith; 2217, Geo. Halliday; 2218, John Young; 2219, George Murray; 2220, Archie Lyle; 2221, Samuel Lyle; 2222, Robert Bailey; 2223, Hugh Dickson; 2224, Isa Dickson; 2225, John Turnbull; 2226, Wm. Irving; 2227, James Ferguson; 2228, Kate Campbell; 2229, Agnes Campbell; 2230, Peggy Campbell; 2231, Nettie Campbell; 2232, Jas. Campbell; 2233, George Mould; 2234, Jack Mould; 2235, Ida Mould; 2236,

Alice Mould; 2237, Mary Neill; 2238, Bertie Thomson; 2239, Mary M'Gregor; 2240, Marquis M'Kay; 2241, Annie Girdwood; 2242, Nettie Girdwood; 2243, John Girdwood; 2244, Thos. Girdwood; 2245, John M'Donald; 2246, Frank Monaghan; 2247, Douglas Monaghan; 2248, Jeanie M'Gregor; 2249, Maggie Monaghan; 2250, Jas. Palmer; 2251, David Palmer; 2252, Robert Palmer—all of Glasgow.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright.)

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH 12 copies, 6d.; 25, 1/-; 50, 1/10; 100, 3/6; 150, 5/-; 200, 6/-. Post Free to any part of the Globe.

RATES FOR YEAR—1 copy, 1/-; 2, 1/6; 3, 2/-; 4, 2/6; 6 or more at 6d. per copy; 12, 6/-; 25, 11/-; 50, 21/-; 75, 30/-; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS

GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

EXETER: C. W. ROGERS, 17 Cathedral Close.

CARDIFF: WM. LEAR, 17 Royal Arcade.

BARROW-IN-FURNESS: J. M'CAMLEY, Forshaw Street.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: RELIGIOUS TRACT AND BOOK SOCIETY.

MOTHERWELL: ROBERT MORTON, 73 Merry Street.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

CANADA: S. W. BENNER, Orillia, Ontario.

" L. S. HAYNES, Yonge Street, Toronto.

MELBOURNE: GORDON & GUTCH, Queen Street.

SYDNEY, N.S.W.: F. GRACE, 84 Bathurst Street.

BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.

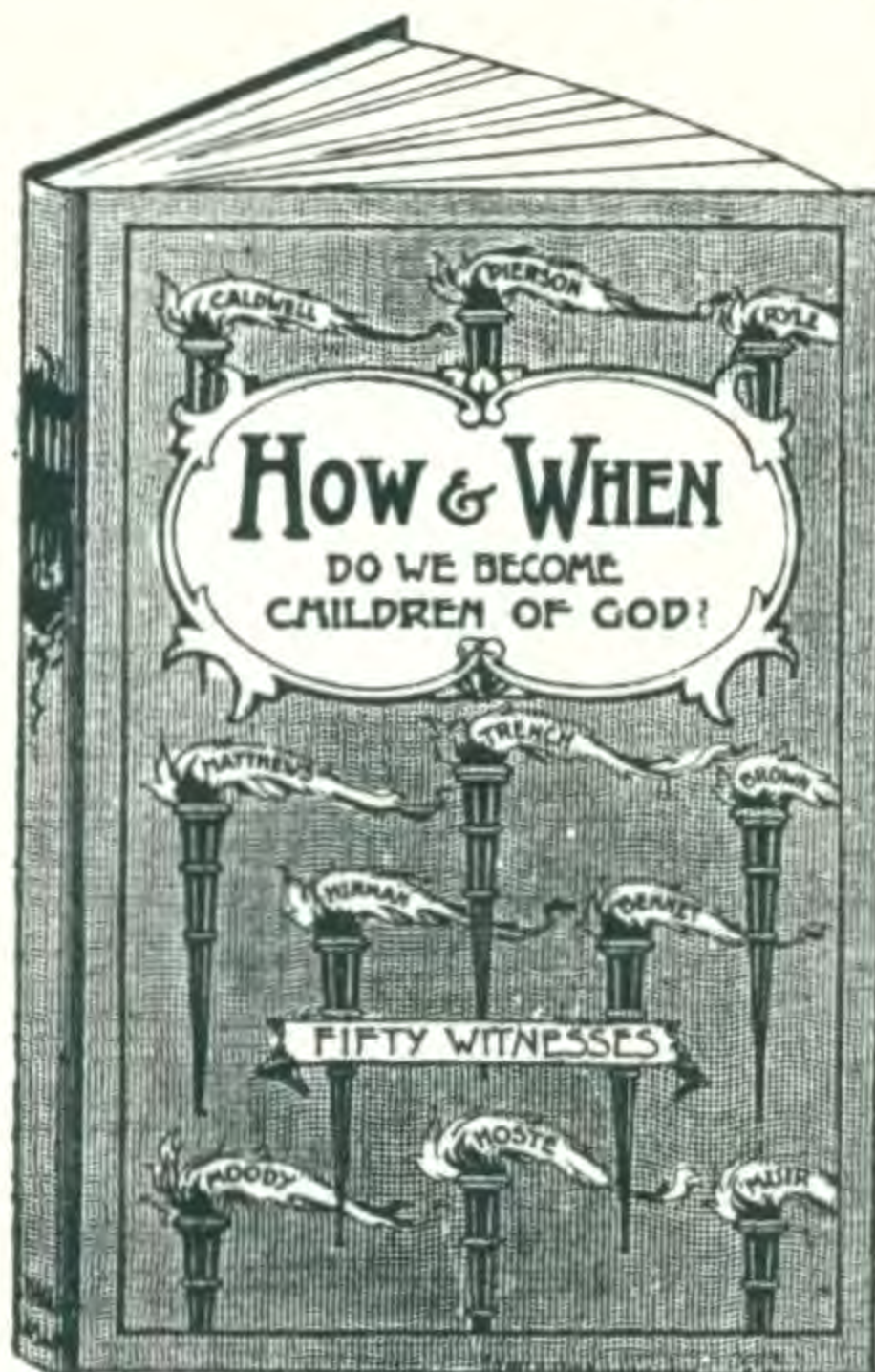
DUNEDIN: GEORGE DERRYSHIRE & Co., 11 Princes Street.

PALMERSTON NORTH: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 101 Long Market Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And through most Booksellers, Colporteurs, and Tract Depots.





# THE AXES OF THE BIBLE.

**W**HO is like unto Thee? was the question raised by one who beheld God's chosen earthly people in prophetic vision (Deut. 33. 29). What an ancient history is theirs. No nation can compare with it. What great things are recorded of them in God's Word.

I. In Jeremiah 51. 20 they are compared to a **BATTLE-AXE.**

This conveys the idea of war. The time was when God fought in them against mighty nations, and when He gave them the possession of a land flowing with milk and honey. But as the first man lost Eden, so Israel lost Canaan through disobedience. Still glorious things are in store for them. When God's present work is done they shall be exalted in the earth. He who sits on God's throne now was born of the seed of David.

II. Their present position is aptly illustrated by the **BORROWED AXE.**

In 2 Kings 6 a number of men are hewing down trees by a river side. As they are busy one of them looses his axe head. It has slipped off the shaft and fallen into the river. Being iron it sank. The owner feeling distressed, cried out, "It was borrowed." What did this show? That he was an honest hewer, because his first thoughts were about losing what belonged to another? But what about the lost axe? A separation has taken place, and the shaft and axe must be united if any more work is to be done by it. There is "a man of God" in the company, and by a miracle the iron is made to swim. That axe lying at the bottom of the river could never have raised itself up. So the people who once were God's battle-axe are lost until God will raise them up again, and this He will do in His own time (Rom. 11. 26).

III. Let us learn of another Bible axe. The **BOASTING AXE.**

In Isaiah 10. 15 it is asked: "Shall the axe

boast against Him that heweth?" You know the axe has no power to work unless some hand uses it. And this was the mistake the people of Israel made in Jesus' life-time, and are making to-day. They were foolish enough to think that they did not need Him.

IV. Listen now whilst I tell you about the **BROKEN AXE,** in the hope that each boy and girl may learn this most important lesson—"I need Jesus."

In Deuteronomy 19. 5 a case is supposed of two men at work felling trees, and while busy worse happens than what betel the borrowed axe. The axe head flies off and kills the man's neighbour. You can imagine the distress this will cause to all concerned. But as God through the prophet raised the axe from the depths of the river Jordan, so He made provision whereby the man-slayer could be saved. Away to the city of refuge he flees for protection. Now, "all have sinned" (Rom. 3. 23) and are exposed to judgment (Heb. 9. 27), but God, in the sending of His Son to die, has provided a City of Refuge. Jesus says, "I am THE Door" (Jn. 10. 9), and promises we shall not come into judgment if we believe in Him (John 5. 24).

V. In closing I want to remind you of the **BAPTIST'S AXE.**

In Matthew 3. 10 you find "a man sent from God." His name is John, he is calling all to repent. He compares the people to trees, and tells them that "the axe is laid at the root of the tree." That means God is about to cut it down unless it bears fruit. He tells the people of "a fire that shall never be quenched" (Matt. 3. 12). These were the words of the Greatest of all the Prophets. Now, unless you are born again you can bear no fruit to God, and it was for this purpose Jesus died. If you turn to Him, believe in Him, and follow Him, then you will "never perish" (John 10. 28). Turn now. JS.FS.





PICTURES  
ON  
EVERY PAGE

# BOYS & GIRLS

STORIES  
FOR  
EVERY AGE



No. 273—September, 1910.

"IN THE ORCHARD."  
Registered for Canadian Magazine Post

Monthly, One Halfpenny.



## THE GARDENER'S DAUGHTER.

EMILY HALL was a loving and affectionate daughter. At a very early age she was called upon to suffer one of the greatest sorrows on earth—the loss of a loved mother. Though quite young, the duties of making home comfortable for father, and of looking after the little brothers and sisters, was bravely undertaken by her. For some ten years she was the busy little housekeeper, doing her best to fill mother's place, helping father in the orchard, and cheering all around by her winsome ways. Regularly at the Sunday School, diligent in her Bible studies, she was early led to know herself a sinner, and the Lord Jesus Christ as her Saviour, Shepherd, and Friend.

At the close of the fruit gathering one season it was noticed that Emily was not looking as bright as usual. She began to fade like a summer rose. As the storms of winter approached it became evident to all that she was going to join mother in the summerland up yonder. Her greatest joy was to speak of Jesus and His love, of the pearly gates and golden streets, and of the white-robed band. Often she would add, "I long to be there."

It was delightful to be with her. Her conversation was heavenly, and she was so grateful for any little thing done for her comfort. When leaving her one evening, thinking it was the last time I should ever see her on earth, I said: "Have you any message, Emily, for me to carry from you to the children at school?" She answered, "Yes, give them all my kindest love, and tell them to meet me in heaven." I called the next evening to enquire if she had gone home, and was told "no." When I was shown into her room she greeted me with a smile, and said, "I am not gone home yet, but am still watching and waiting for the messengers to come and bear me home to the skies. But," she added, "I think I shall soon be there."

These were the last words I heard from her plainly. I left, and called again the next evening, and found her still alive. She had become much weaker, her voice had grown more feeble and indistinct. The doctor had forbidden us to speak to her. The reality and solemnity of the great truth dawned upon us that our friend was rapidly passing away, and had only a few more

hours to linger. The young person who nursed her at times heard the words in the faintest whisper, "Jesus"—"golden gates"—"heaven." Just before breathing her last her voice seemed to return in all its usual strength and clearness. She opened her eyes, and looking heavenwards, she said, with hands uplifted, "I AM COMING, YES, I AM COMING. GLORY! GLORY! GLORY!" Her hands fell, and in a few hours after her longing

desire was fulfilled, and she was at home, "for ever with the Lord."

Thus, at the tender age of eighteen, she passed away to the everlasting mansions, to welcome us home when our work is done; and as I thought of her patience and faith through all her pain, and witnessed the power of the grace of Christ shining forth in all its sweetness, filling her soul with a joy and peace beyond all understanding, I could not refrain from saying to the friends who stood around her bed, "God grant our last hours may be as bright and triumphant."

Death for her had no sting, and the grave no terror; she was resting and trusting in Christ, and death but snapped the fetters that bound her here, and set her spirit free.

May all who read this simple story seek and love the Saviour, who has so loved us as to die for us, and may they all have as sure and as bright a hope of heaven as Emily had; and as through grace she triumphed and overcame, so may they through Christ triumph and overcome, and sit down with Him upon His throne. C.C.



AT WORK IN THE ORCHARD.



## CHRIST OR THE DANCE.

I HAD a godly mother who was led to the Saviour in early life, and who sought to bring up her family in the nurture and admonition of the Lord. She embraced every opportunity of making the way of salvation plain, and ever kept before us the necessity of the new birth. This left such an impression on my mind that, when listening to the Word of God, I always felt convicted of sin. I attended the Sabbath School, and often wished I could know that my sins were forgiven. One Sunday a tract was put into my hands entitled "Archibald Boyle, or there is no rest in hell." We were not permitted to read anything on the Lord's Day except the Bible, but this being a religious tract, I believed it could not be wrong for me to make an exception with reference to it. Having perused it, I was miserable for the remainder of the day—one of the thoughts uppermost in my mind being that, should I die as I was, hell would undoubtedly be my portion.

We usually had a fortnight's evangelistic services every year in connection with the congregation to which I belonged, and a short time after I had read the tract a series of these meetings was announced to take place. There were children's as well as adults' meetings arranged for, and I attended them all, and was certainly very anxious. Often I would have been glad had anyone spoken to me personally about my soul's great need. But if those in charge of the services observed me at all, they doubtless considered that I was too young to understand, and therefore I was left alone with my conviction of sin, and also with a heart too proud to allow me to tell my mother how troubled I was.

The mission came to an end, but I was not saved, and very soon my serious thoughts passed away. Meanwhile the pleasures of the world began to have special attractions for me. As time went on I became exceedingly fond of dancing, and for a few years it was literally my god. Whilst in that frame of mind a great ball was announced to take place, and I expected to be invited to it. I waited patiently—or rather I should say

impatiently—for the invitation to arrive. One day I heard a knock at the door, and thinking that at last the missive had come, I hastened to receive it. On opening the door, however, the person whom I met, instead of being the postman, was a person delivering notices about another series of evangelistic meetings. I saw that the services were again to be held in the place with which I was connected. But I was so sadly disappointed and vexed that I threw down the bill, and stamping on it with my foot, I exclaimed, "Bother their old meetings; I would rather have that

invitation to the ball." On the Sunday evening I went to church expecting, of course, to see the aged pastor of the congregation coming in as usual, but as I watched for him making his appearance, a younger man, who turned out to be the evangelist, entered the pulpit and sat down. After bowing his head for a few moments in silent prayer, he arose and conducted the service. His subject was taken from Matthew's Gospel, chapter 22. He spoke as if his hearers were all sinners. I did not like his preaching, but I nevertheless prayed that God would make him a means of blessing to the people who were seated around me. In that prayer, however, I manifested no concern



THE STORY OF MY CONVERSION, BY S. C. PALMER.



## CHRIST OR THE DANCE.

about my own spiritual condition, and did not so much as dream of including myself among those who needed to be blessed. At the close of the address the speaker gave his testimony, which interested me greatly. Prior to going to the meeting my determination was to attend on Sundays only. But somehow that testimony was so riveted on my mind that it required very little persuasion on the part of my sister to get me to attend on the next evening. I therefore went on the Monday night, and again on the Tuesday night. The subject announced for the Wednesday evening's address was, "There go the ships," and on the supposition that the evangelist knew little about matters pertaining to seafaring life, I went to criticise. But I praise God that that night the Lord Jesus revealed Himself to me, I believed on Him as my own Saviour, and I was saved by the Blood and sealed by the Holy Spirit unto the day of redemption.

During the course of the address a disparaging allusion was made to dancing, which aroused my indignation considerably; and I said to myself, "If it means that I must give up the ballroom in order to be a Christian, then I will never be one. I must have the dance in Time, even if it should mean no Christ for me in Eternity." Following this soliloquy I tried to shut my ears to all that was being said, and to steel my heart against every appeal. Moreover, I inwardly resolved that, if I were once out of that meeting, I would not return.

In a short time, however, I forgot the speaker and the people and all other surround-

ings. In spite of my blind waywardness the Spirit of God was working mightily, and a great struggle had commenced in my soul. Every trace of my indifference was gone, and with all my heart I was sincerely and earnestly desiring to be saved. But the devil, who is always busy when anyone is anxious, said, "You can't get saved. Often on former occasions your reply to the Spirit's strivings was 'Some other time,' and to-night you have deliberately said 'Never.' You are therefore beyond the reach of mercy: God will not take you in." Oh, what a struggle that was! When tempted to doubt my salvation, I invariably go back in thought to that fierce conflict. I can never forget it. I felt the agony the sinner feels when awakened to a sense of the danger of rejecting Christ, and of neglecting the great salvation. And with the picture before my mind of the Lamb of God dying on Calvary for me, I came in faith to His feet saying, "Lord, if it be possible to take me in



"I MUST HAVE THE DANCE."

—if Thy Word be true 'that him that cometh unto Thee Thou wilt in no wise cast out'—I come now" (John 6. 37).

The struggle ended. I felt weak and helpless, but I knew that I was saved. God must do one of two things when sinners come. He must either take them in, or cast them out. But to cast them out would mean that He had proved unfaithful to His own promise. And realising this as never before, I did the coming—just as I was, a poor, guilty, lost sinner—and He did the rest.

May I kindly ask, Have you received Him? If not, receive Him now. S.C.P.



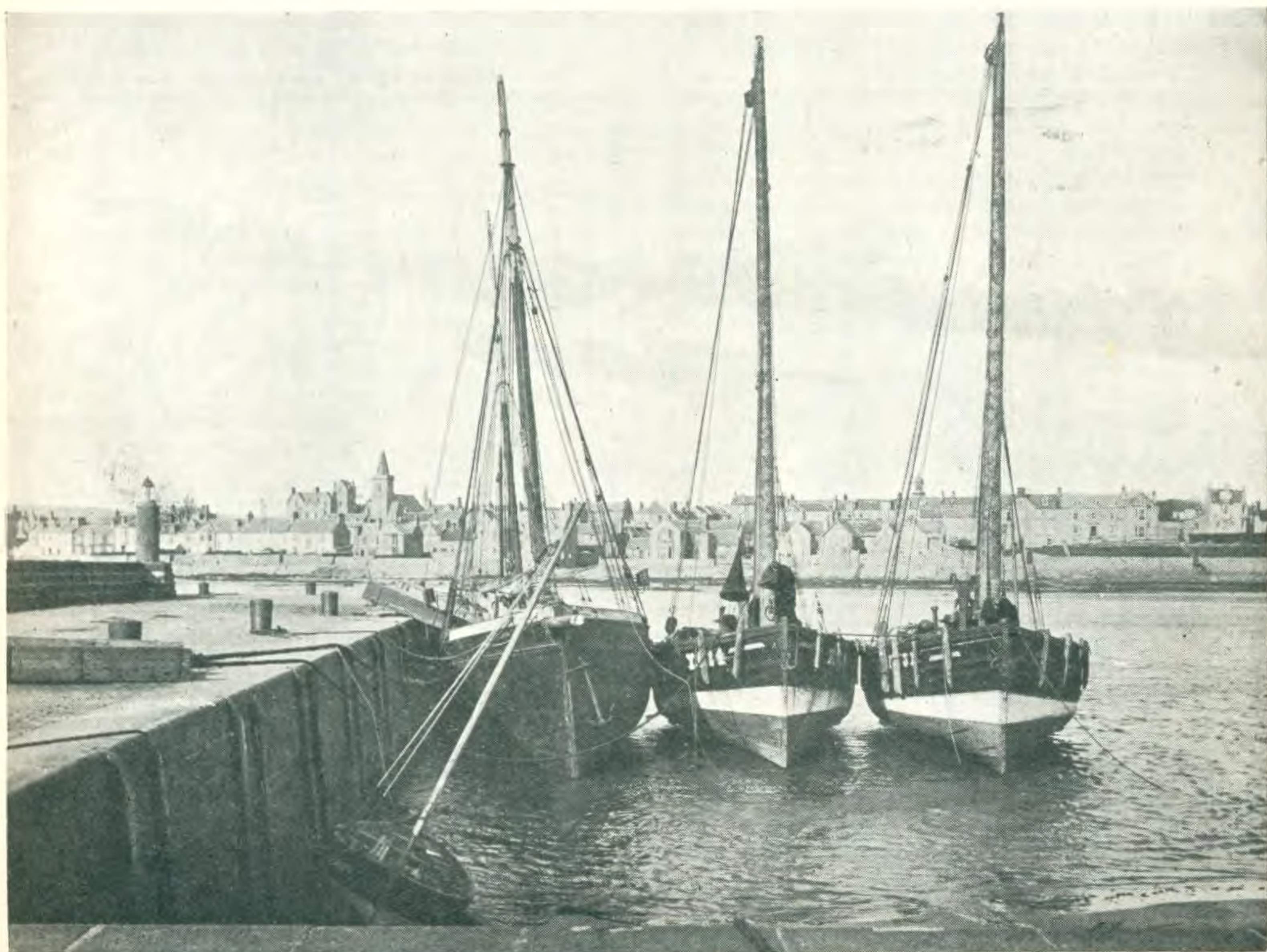
## "WHAT HAD HAPPENED?"

IT was a lovely sight gazing from the cliffs on the shore adjoining an East Coast summer resort over the sparkling ocean. Brightly spread the blue vault of heaven. Down on the beach might be heard the merry laughter of children as they built their sand houses, and the shout of the boys as they launched the boat or rowed about the pleasant bay. In a small village news of any kind, whether good or evil, soon spreads about. So meeting a lady with her little son she asked had we heard what had happened. "Well, what had happened?" "So-and-so fell into the harbour; she had been for a row, and in order to reach the pier had to step out of one boat into another, when lo! she missed her footing, and in a moment sank into the deep water." You may guess how terrified her dear mother felt when she saw her child sink before her eyes. Fortunately strong and willing help was near,

and dripping wet she was taken to the house where they were lodging. How thankful she might be to God for her deliverance! as she might have passed from the bright sunshine into the gloom of the grave. We saw her shortly afterwards hale and hearty, and wondered whether she had turned in heart to the only Saviour of the lost—the Lord Jesus Christ.

This is just a picture of every boy and girl, for by nature all are lost and undone. Remember, if you are still unconverted you are in a very solemn condition, for should you die in your sins you must be lost for ever; but if, as a sinner, you accept of Jesus and yield to Him, He will save you and fill your heart with happiness, preserve you all the days of your earthly pilgrimage and guide you safely into the Heavenly Harbour.

"Trust and obey, there's no other way  
To be happy in Jesus but to trust and obey." T.R.D.



"An East Coast Summer Resort."

FISHING BOATS IN ELIE HARBOUR.



## BUSY HEADS AND HANDS.

TALKING TEXTS, No. 9.—There are 31,173 texts in the Bible. If asked to select the one text which most concisely states the Gospel of God, we would select Romans 5. 8, as given below. Count on your finger (1) Who was *Christ*? God the Father, the Holy Spirit, angels, demons, friends, and foes all proclaimed Him the Eternal One; (2) What did He do? Not only was born, lived, worked, spake, but, greatest of all, He *died*. No death, no salvation; (3) Why did He die? "*For us*," or in the room of, in the stead of, you. Have you ever thanked Him for dying instead of you? (4) For whom did He die? "*for us*"—the ungodly Roman sinners of chapter 1 and chapter 3, so you need have no fear in changing *us* into *me*. As you paint, think; as you think, act; as you act you will realise the fact—"He that believeth on the Son *hath* everlasting life" (John 3. 36; 5. 24). Hyp.

ORIGINAL ACROSTIC, No. 197. Telling how to carry out advice given above.

Find thou the *man* of whom Christ said,  
"In whom there is no guile."

Next find out *what* the Scriptures saith,  
Doth sacrifice excel.

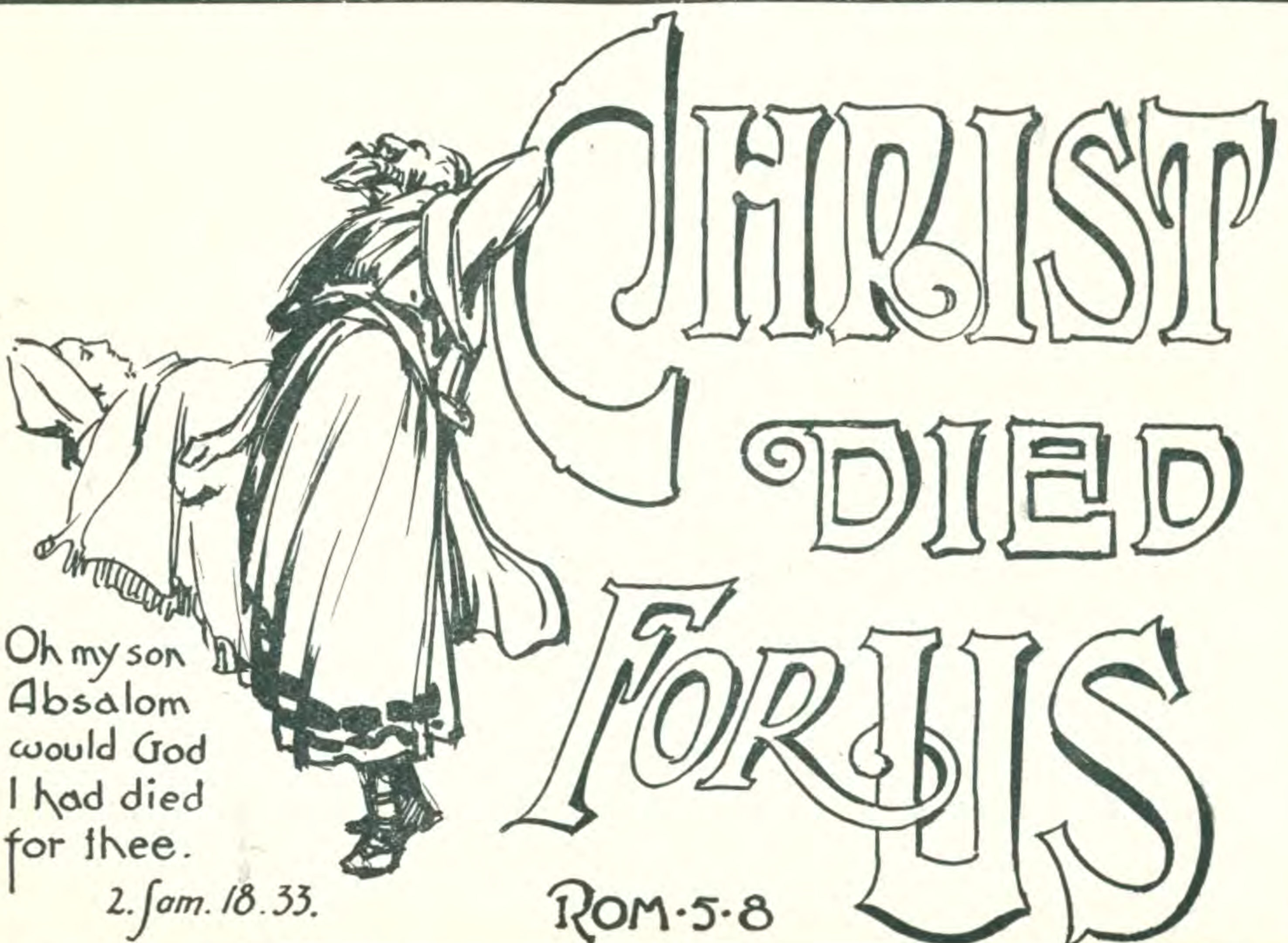
Then *what* was it the Wise Man said,  
"With all thy getting get?"

When you should believe in Jesus Christ,  
The answer found will tell. W. G. P.

Ans. to Epigram 8—Esau (Gen. 25. 33, 34).

Answer to Searching No. 196—Benjamin,  
Esther, Thomas, Horeb, Eden, Lot—BETHEL.

EASY EPIGRAMS for Little Searchers, No. 9:  
Outside the city walls he's seen, [By JS.FS.  
Who marching through its streets has been.  
His text contained a message short,  
It was of stern and solemn sort.  
It's truth the people all did fear,  
And low before God do appear.  
The prophet disappointed is,  
And feelings hard and wrong are his.  
The God of Israel him would teach,  
The feelings that He has to each,  
Of those without and those within,  
Of all who have been lost through sin.  
The sun, the wind, the gourd, the worm,  
All joined are that he may learn,  
That in the heart of God there's pity,  
For a repenting heathen city.  
His name and native land now find,  
Who thus was taught to know God's mind.



Oh my son  
Absalom  
would God  
I had died  
for thee.

2. sam. 18. 33.

ROM. 5. 8



# BOYS AND GIRLS OWN PAGE.

**HOLIDAYS Past!** Summer almost gone, winter coming. May all be stirred to learn the lessons of the seasons, and prepare during the summer of grace for the winter of wrath so fast approaching. In order to help you in this, we commence this number with a story of warning and entreaty of a girl who died; followed by a true testimony of a girl now shining for Jesus; a little girl almost lost but saved; a pointed text and an eyegate lesson centering the mind and heart on JESUS.

**Sunday Schools** will now be in full swing. Those desiring special Hymn Book should get new *Redemption Songs*, 1000 pieces. Paper 2d.; cloth 3d. Those having *Special Services*, or wanting to increase regular attendances, should get a few of our special advertisements, as sketch. Complete, with a Bible message on front and any wording on back, 250, 3/6; 500, 4/9; 1000, 5/6, post free. If attractive leaflets are desired to give away, get *Bethany Picture Leaves*, 4 pages, 1/6 per 100; or *Love's Links*, 2 pages, bright ink, 8d. per 100. Samples free.

**Simple Searchings for Little Folks**, No. 85.—What expression of seven words is found five times in the 4th chapter of the 30th book of the Old Testament? *Answer to No. 84*: "Thus saith the Lord." JS. FS.

**The Year 1911** will soon be here. We have ready *The Believer's Block Calendar*, with lovely seascape, 1/; *Daily Manna Block Calendar*, with floral design, 6d.; *Ebenezer Stand Calendar*, art design, 4d.; *Daily Light Almanac*, 365 bold texts, crimson border, 1d. Also nearly ready *The Bible Almanac*, with striking centre, "The Forbidden Book," 1d.; *Boys and Girls Almanac*, 1/2d. Full list of season's specialties in preparation.

**Dark Nights** will be profitably employed if the acrostic, epigram, and painting on opposite page, and the searching on this page, are taken up with a will. Keep the *Talking Texts*, from Nos. 1 to 12, till Dec. 1, then post to the Editor, when awards will be made.

**Winter Gospel Work** is the title of an article by Editor of *Boys and Girls* in *The Witness* for this month. Should be read by aggressive workers.

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*, 6d. per doz., post free.

| Sunday.  | Subject and portion to read.                           | Memory verse. |
|----------|--|---------------|
| Sept. 4. | A Call to Repentance, 2 Chron. 30. 1-12                | Acts 2. 38    |
| " 11.    | Keeping the Feast, - 2 Chron. 30. 13-23                | Exod. 12. 13  |
| " 18.    | A Great Slaughter, - 2 Chron. 32. 9-21                 | John 10. 28   |
| " 25.    | The Blind Man's Testimony, John 9. 18-38               | Prov. 28. 5   |
| Oct. 2.  | Hezekiah's Grave Mistake, 2 Chron. 32. 24-33           | 1 Cor. 4. 7   |
| " 9.     | Manasseh's Conversion, - 2 Chron. 33. 1-17             | Isa. 55. 7    |
| " 16.    | Josiah's Good Work, - 2 Chron. 34. 1-13                | Eccles. 12. 1 |
| " 23.    | Recovery of God's Book, 2 Chron. 34. 14-28             | John 5. 39    |
| " 30.    | A Friend in Need, a Friend Indeed, - - - John 11. 1-17 | John 11. 4    |

**The Book of Books** is the title of our new illustrated Guide to Bibles, Testaments, Bible Aids, Notes, &c. One of the most complete Lists yet issued. Reduced post free prices quoted. Specimens of type, explanations of bindings, &c. Write for a copy to-day. Freely sent anywhere.

**Bible Band.** Names: 2253, John Palmer; 2254, John Currie; 2255, Adam Currie; 2256, Susan Currie; 2257, Bella Currie; 2258, Hamilton Coulter; 2259, Adam Shaw; 2260, Andw. Shaw; 2261, Willie Shaw; 2262, Agnes Shaw; 2263, Maggie Shaw; 2264, Henrietta Shaw—all of Glasgow.

**"The Good Black Doctor,"** Dr. C. J. Davis, wrote a number of papers for young believers, which have helped hundreds. As No. 5 of our new "Every Christian's Library," these are now issued in collected form under the title *Aids to Believers*. 1/ net (1/3, post free). Useful at home or abroad.

**Almanac Awards.** 23, For Filling in Daily Texts (Orphan) George Miller, Pakenham, Ont.; 25, In U.S.A. or Canada, Chas. M'Lean, Conn.; 26, In Australia

or New Zealand, Thomas M'Leod, Newcastle; 27, In Africa, China, or any other part, Paul Matson, Shanghai; 28, For Short Essay, the Sweetest Name, Geo. S. Donaldson, Leven; 29, For making Copy of Text, under 12, Robt. Hepburn, Vancouver; 30, under 14, G. Rydberg, Shanghai; 31, For Painting the Name, under 10, Mary Belcher, Swindon.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

**RATES PER MONTH**—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

**RATES FOR YEAR**—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

**OFFICES AND AGENTS FOR BOYS AND GIRLS—**  
GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus, West End of Bothwell Street.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.C.

" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

EXETER: C. W. ROGERS, 17 Cathedral Close.

BATH: H. A. RAYMOND, 1 Widcombe Crescent.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'OLAY, 44 Ann Street.

EDINBURGH: TRACT AND COLPORTAGE SOCIETY.

MOTHERWELL: ROBERT MORTON, 73 Merry Street.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

BUENOS AIRES: W. C. K. TORRE, Casilla 552.

ORILLIA: S. W. BENNER, Bible and Tract Depot.

TORONTO: L. S. HAYNES, 502 Yonge Street.

MELBOURNE: GORDON & GOTCH, Queen Street.

SYDNEY, N.S.W.: F. GRACE, 84 Bathurst Street.

BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.

DUNEDIN: GEORGE DERBYSHIRE & Co., 11 Princes Street.

PALMERSTON NORTH: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 20 Corporation Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And through most Booksellers, Colporteurs, and Tract Depots.



# FIVE IMPORTANT ONES.

**O**UR lesson to-day is from the first and simplest figure. Every boy and girl in the infant class can tell me what it is. *One* is a very small number. It gets lost among the millions just as a small boy gets lost in a crowd, but that boy's mother searches him out because he is *one*. If one farthing is missing from a pound it is only nineteen shillings and elevenpence three farthings. We cannot number the crowds in our city streets, but these crowds are made up of units. Each is a separate *one*. You may be small and think you are nobody, but you are *one*. Ours is a lesson for everybody, but it is also a lesson for each *one*. Now, watch the cards for the five ones.

I. The first is a **BLOT**. It tells the old, old story of one man and

## ONE SIN

(Rom. 5. 12) — the first man and the first sin. All men have descended from that man, and all sins have flowed from that sin. It was very simple. Adam doubted God, then he disobeyed, and the awful crime was done. He was a *sinner* hiding from God. When you hear of murder, and robbery, and bloodshed, and all the horrors with which this world is filled, remember it is the result of *one sin*. A boy commits a sin. He says, "Only once," and then he thinks he can pass it over, but one blot spoils a lesson, one spot makes the whitest raiment look dirty, and one sin makes us sinners. I would like to see the boy or girl who has only sinned *once*. It would be a very rare specimen indeed! We all fail and sin in many ways. Every one of us has a blotted lesson; all deserve punishment.

II. Our second is the **TABLES OF THE LAW**, telling of obedience (Rom. 5. 19). The obedience of

## ONE MAN.

Not our father's obedience, nor our own obedience, but the obedience of **ONE** who never failed. The Lord Jesus was the perfect Boy as well as the perfect Man. When twelve years old "He was about His Father's business" (Luke 2. 49). When He grew up to be a man His "meat was to do the will of Him that sent Him" (John 4. 34). When about to die on the cross He said, "Not My will, but Thine be done" (Luke 22. 42). You do not know any one, save Jesus, who has thus obeyed and served God. At some point or other every one else has failed. Christ has overcome, and because He has been obedient, even unto the death of

the Cross, all or any of us may be made righteous. How? By believing on the Lord Jesus Christ (Acts 16. 31), for "the righteousness of God which is by faith of Jesus Christ, is unto all and upon all them that believe" (Rom. 3. 22).

III. Our next is a **RED CROSS**, telling to all that

## "ONE DIED

for all" (2 Cor. 5. 14). The obedient **ONE** was obedient unto death (Phil. 2. 8). His work was not "finished" until He had passed through the sufferings of the Cross, until "He had poured out His soul unto death" (Isa. 53. 12). He had no sins of His own, but when He went to the Cross He took our sins, and bore for us the judgment which these sins deserved. Thus all can look to Calvary and say, "He bore on the tree the sentence for me," and know that because Christ suffered for us, God will make us "righteous" in Christ the moment we trust Him as our Saviour.

IV. We now come to **HANDS CLASPING**. A hand stretched down to help and a hand stretched up to hold, "for there is

## ONE MEDIATOR

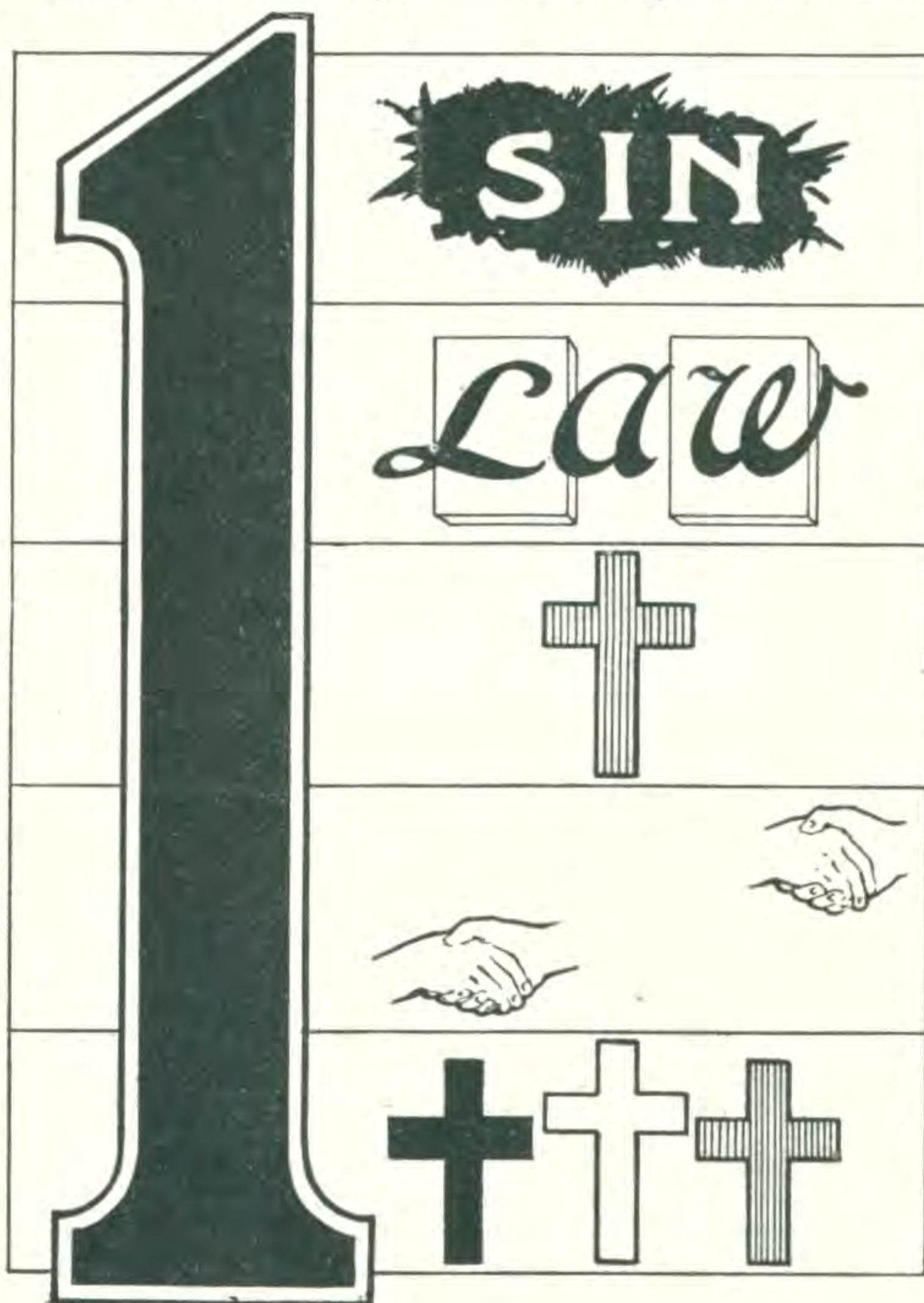
between God and men, the Man Christ Jesus, who gave Himself a Ransom for all" (1 Tim. 2. 5, 6). This big word just means "the Man between," because Jesus is both God and Man, because He has died and risen. He can lay one hand on a poor,

guilty sinner like me, and lift me up, and another hand on the throne of God, and bring me near to Himself. He can save us "to the uttermost" (Heb. 7. 25). Have no fear, though you are a weak one, He is the mighty One. Multitudes have come, yet not *one* was ever refused or cast out. On the contrary, once He takes us up He will never let us go until we are landed safe on the heavenly shore.

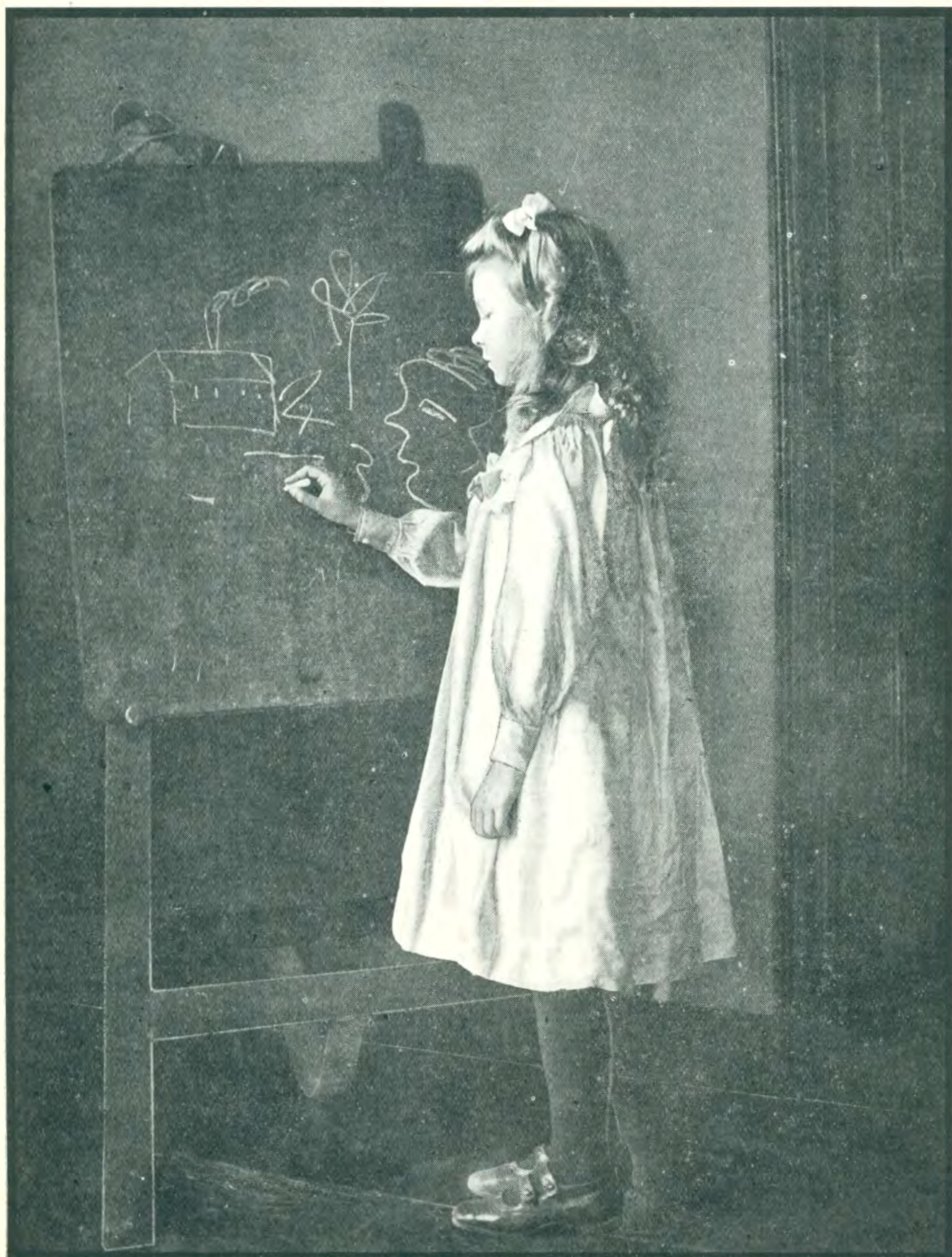
V. We have a solemn picture and a solemn text for the last. Here we have three crosses,

## ONE IN THE MIDST.

"On either side *one*, and Jesus in the midst" (John 19. 18). When Christ was crucified a thief hung on either side. There were only two, and both might have been saved, but one was lost. The Lord divided between them. One confessed Christ, and went with Him to Paradise. The other died railing on Christ. Only two, but *one* was lost. Jesus is still in the midst. If you have believed you are on the Life side, but if not you are on the Lost side of that Cross. The side now will be the side in eternity. J.H.









# HOW ROSIE HAD HER SINS RUBBED OUT.

ROSIE was a clever girl, but she had a cross temper, and many naughty ways. Had the truth been told she would never have received one of those presents which aunties used to bring, marked "For a Good Girl." Without being extremely bad, she was a living proof that "All have sinned and come short of the glory of God" (Rom. 3. 23). But do not think that you are any better than she was. Next to a doll—the delight of every girl's heart—her favourite pleasure was to draw. She would spend hours sketching houses, men and women, cats, motor cars, and other things on blackboard, slate, paper, or any conceivable thing.

A visitor at the house one day observed Rosie disobey her mother, and full of frowns instead of smiles. Wondering how she could reach her conscience, she thought of her artistic efforts. When they were quite alone they had a talk about the Lord Jesus: how good He was when He was a little child on earth; how He grew up to be a man, and was kind to everyone, though people were wicked and cruel to Him; how He let men nail His hands and feet to the dreadful cross of wood; how He hung there, and did not say an angry word, but prayed to His Father for His murderers; how He rose up from the dead, came out of the grave, and went back to heaven, where He still intercedes for His people who live in this wicked world.

Little Rosie liked very much to hear about the "holy child Jesus," and she said: "Do you think Jesus can make me a good girl?" "Yes," said her friend, "I am sure He can, and He will do so if you trust Him." Then came the use of a simple event which had happened only a few evenings before. Rosie

could not work out the sum on her slate, but got the figures all wrong. Mother finding it all wrong crossed it out with many crosses. Such a looking slate made the little girl cry. What was to be done? "Oh, mother, do rub it out, take the sponge and clean it off." This done, Rosie dried her tears, and exclaimed, "Now, mother, you cannot see it, I cannot see it, and no one can see it." Then the visitor explained that her heart and life were all wrong, but that "the blood

of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7), and that if she would just own up she was a sinner and let the Lord Jesus Christ save her, cleanse her, and keep her, all would be put right.

Kneeling down with the little girl the visitor asked the Lord to make the way of salvation simple and plain to her little friend. Then she asked Rosie to speak to the Lord, which she did in the following

simple words, "Dear Lord Jesus, do cleanse my wicked heart, give me a new heart; let the Blood You shed on the cross wash my sins away now.—Amen." Some time after this Rosie said, "I know all my sins are gone, Jesus did rub them all out. Now, He cannot see them, the angels cannot see them, I cannot see them, and no one will see them any more" (Isa. 38. 17; Heb. 8. 12.)

Little Rosie has now grown into a tall young woman and has manifested for many years that the transaction that day with the Lord Jesus Christ was real. Her sins which were many were cleansed, her heart was filled with the "rest" which He alone can give (Matt. 11. 28); her tastes, likings, desires, and, in fact, her whole nature has been changed (2 Cor. 5. 17). Make sure that Rosie's Saviour is yours for time and eternity.

HYP.





## THE HEALING HAND.

IN his fight with Apollyon Christian was wounded in three places—his head, his foot, and his hand. That just meant this. You know he wore on his *head* the helmet of salvation, but so fierce was the attack of the enemy that he actually began to doubt his salvation. The shoes of peace were on his *feet*, but so sorely was he pressed by the adversary that he wondered if after all he stood at peace with God. And you will remember that he carried in his right *hand* his sword, which was his precious Bible, but so hard at him did Apollyon thrust that he began to discredit the Word of God. Very soon he became weak through loss of blood, and just then his trusty sword flew out of his hand. “Ha, ha,” cried his enemy, “I have you now!” Yes, and he expects to get that Christian into his clutches who doubts his Bible or fails to study it. Apollyon was just in the act of jumping at his throat to give him his death-blow when Christian gripped his sword, and with all his strength made a thrust at Apollyon, crying out: “Rejoice not against me, O mine enemy: when I fall, I shall arise” (Micah 7. 8). That stroke took the wind out of Apollyon’s sails, and he yielded a bit. Christian, seeing his advantage, gave him another lunge, crying: “Nay, in all these things we are more than conquerors through Him that loved us” (Rom. 8. 37). Vanquished Apollyon fled, while Christian fell back on the green sward of the valley of humiliation the victor, yet with a great gaping wound right over his heart. That instant a hand was let down from above carrying in it some of the leaves plucked from the tree of life. Ever so gently those were pressed on the wound; thrills of new life and energy flashed through him; instantly he leapt to his feet healed, refreshed, and strengthened for his journey. The hand was the hand of Jesus. Have you felt the touch of His blessed hand? You must do so or perish.

A mother’s boy was fighting for the

Federals in the American Civil War. He lay in the camp hospital at death’s door. Tidings reached his mother, and off she started south. Strict orders had been issued that no woman should cross the lines, but a mother’s love laughed at all military laws, and by-and-bye she stood at the hospital door where she met the doctor. “Impossible,” he said, “you cannot see him. He is asleep. The excitement may cost his life.” “Doctor,”



Peeps into Pilgrim's Progress—XVI. THE HAND WITH THE HEALING LEAVES.

said she, “if he should die in his sleep, and I should never see him alive. Just let me in, and I promise you I will not utter one word by his bedside.” “Very well, on your honour, you may pass,” said the doctor. She hastened inside where lay her boy. With aching heart, throbbing with all her mother love, she sat and watched him as he lay asleep. Hardly knowing what she did she placed her hand upon his brow. In an instant he said, “Mother, I knew you would come.” He knew the touch of her hand. He had wished for her coming, and she had come. Do you *wish* for the touch of the hand of Jesus? That is enough. May the Divine touch be yours even now. W.T.



# THE SURE BANK OF ZION.

Lines written on the cover of an old Bible. Written by a Poor Man living at Dursley, Gloucestershire, at the time so many Banks failed, November, 1825.

THIS is my never-failing bank,  
My more than golden store;  
No earthly bank is half so rich,  
How then can I be poor?

'Tis when my stock is spent  
and gone,  
And I not worth a groat,  
I'm glad to hasten to my bank,  
And beg a little note.

Sometimes  
my Banker  
smiling  
says,  
Why don't  
you often-  
er come?  
And when  
you draw a  
little note,  
Why not a  
larger  
sum?

Why live so  
niggardly  
and poor,

Thy bank contains such  
plenty; [pound note,  
Why come and take a one  
When you may have at twenty?

Nay, twenty thousand, ten  
times told,  
Is but a trifling sum, [me,  
To what my bank contains for  
Secure in God the Son.

Since then my Banker is so rich,  
No need have I to borrow,  
But live upon my notes to day,  
And draw again to-morrow.

I've been a thousand times be-  
And never was rejected—[fore,  
Those notes can never be  
refused

That are by grace accepted.

Then let me ask, Have you  
put faith

In this most precious Word,  
Have you "committed" your  
"own soul"

To Jesus Christ the Lord.

'Tis only those beloved of God,  
Redeemed by precious blood,  
That ever had a note to bring—  
They are the gift of God.

A thousand ransomed sinners  
They have no note at all, [fear  
Because they feel the plague of  
Are beggared by the fall. [sin,  
Though thousand notes lay  
scattered round, [free,  
All signed, and sealed, and  
Full many a doubting soul  
would say,  
I fear they're not for me.

And if 'twas Moses kept the  
bank,  
I'm sure I'd be condemned.

But, ah! my bank can never  
break,  
My bank can never fail;  
The firm—three Persons in one  
God,  
Jehovah, Lord of all.

Should all  
the bankers  
close their  
doors,  
My bank  
stands  
open wide  
To all the  
chosen of  
the Lord,  
For whom  
the Sav-  
iour died.

We read of  
one young  
man indeed,

Whose riches did abound,  
But in the Banker's Book of  
Life  
His name was never found.

The leper had a little note,  
"Lord, link up 'will' with  
'can';"  
The Banker paid in ready  
cash,  
And healed the dying man.

Behold, and see the dying  
thief,  
Hang by his Banker's side,  
He cried, "Dear Lord, remem-  
ber me!"  
He got his cash, and died.

The heavenly Banker took him  
home,  
To everlasting glory,  
For aye to shout His Banker's  
praise,  
And tell his wondrous story.

With millions more, will you  
be there?  
Redeemed by precious blood,  
With Peter, Paul, and Mag-  
dalene,  
And all the saved of God.





## THE CHILD WITH A NEW FACE.

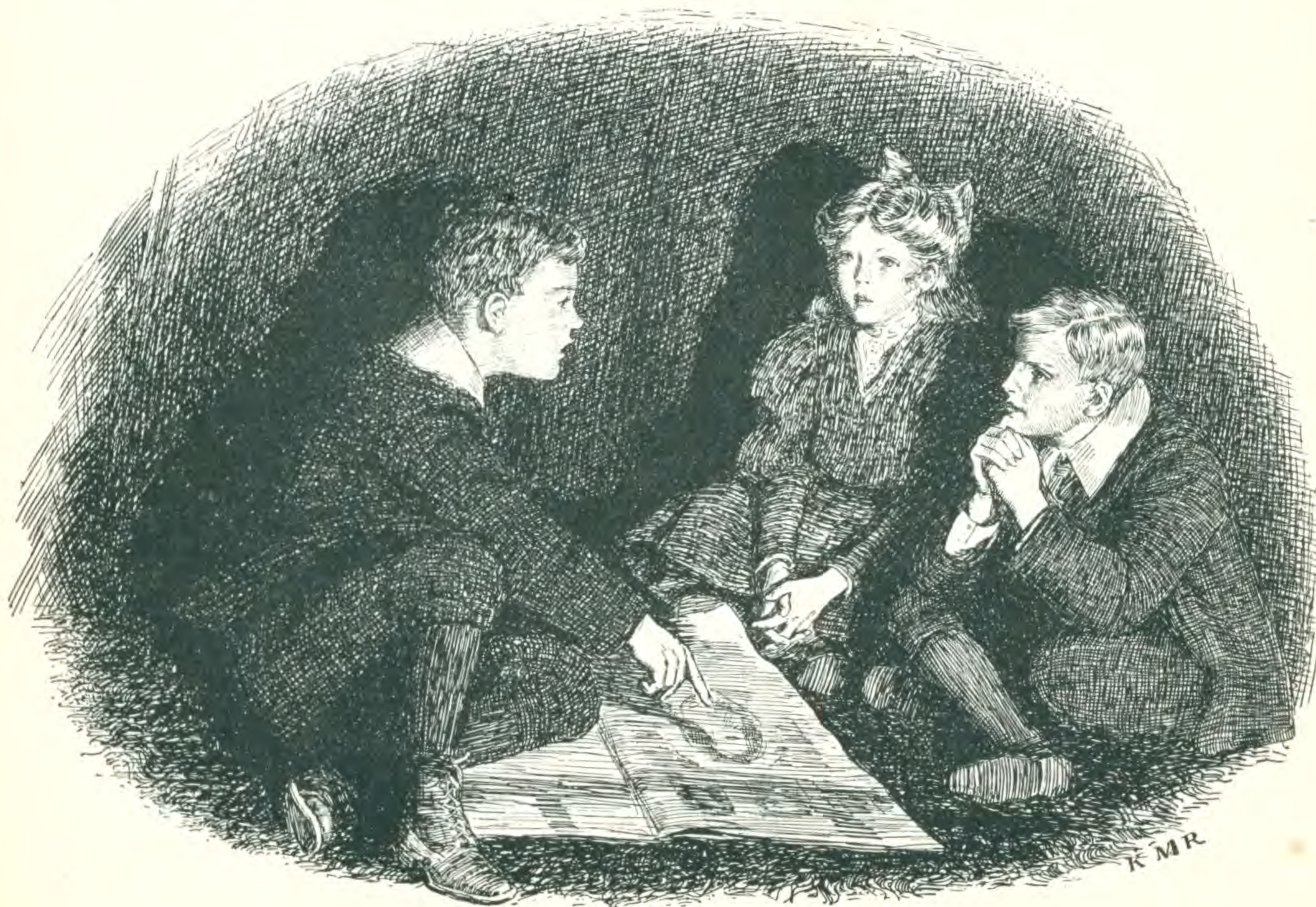
ALL children are fond of new things. How they enjoy reading a new story book or listening to a new tale of adventure; how pleased a boy is to get a new top or whip, and a girl to get a new skipping-rope, or even a new frock or hat! Shall I tell you a story about a little girl who got a *new face*?

Some time ago, I was holding a Children's Mission in London, and hundreds used to come night after night. At the close of every service we invited the children who were in earnest about their souls to remain for a little while afterwards, that we might speak to them one by one and try to lead them to the Saviour. One night, down in the back seat, I noticed a little girl about eleven years old, sitting with her head hanging down and looking in great trouble. I asked her what was the matter, but she could hardly speak for sorrow, and could not lift up her head.

When I found that she was so unhappy because of all her sins, I opened my testament at John 10. 9, and read, "I am the door;

by Me if any man enter in he shall be saved." Ah, that was the very thing the child was so anxious about—to know how she could be saved. So I explained to her that Jesus meant that He was like a door, because He was the means of entrance into God's household, or family. Because of our sins we all deserve to be shut out of heaven, but the Lord Jesus Christ having been punished instead of sinners, it was like opening the door wide. He was now inviting her to enter in, and be saved. I showed her that Christ says, "I am *the* door," not one of the doors. It was not like some houses that have many doors; Christ was the *only* door. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

Then I told the little troubled one that the way to enter in was very easy; it was simply to trust in Jesus, just as it says in Galatians 3. 26, "for ye are all the children of God by *faith* in Christ Jesus." So the



"LISTENING TO A NEW TALE OF ADVENTURE."



## THE CHILD WITH A NEW FACE.

way to become one of God's children was to have faith in Jesus, or to trust in Jesus, and *that* would be entering in by the door; all who thus enter in being saved. All the time I talked her head was bent down, and her face very sad looking; but when it was time to send the children home she did not seem any happier.

Two mornings afterwards I went up to two little girls who were waiting in the conversational meeting, after the service, and asked them *why* they stayed. One of them looked up brightly, and said, "Why, sir, don't you remember talking to me at the back of the hall about, 'I am the door; by Me if any man enter in he shall be saved?'" "Oh!" I exclaimed; "but you are not that little girl who looked so unhappy, are you?" "Yes, sir," she replied. "Then, my child, you have got a *new face*!" I said.

And indeed, she had got a new face, and a *new life*, too. Indeed, she seemed to be altogether a new creature in Christ Jesus J.S.

TALKING TEXTS, No. 10.—Telling the ground of Salvation—*grace*, that it is present—

"*are*", that it is for "*you*"; that the blessing is greater than gold or gems, it is *Salvation*. Accept it now and happy be. HYP.

ORIGINAL ACROSTIC, No. 198.

A *youth* beloved by elder brother,  
A name received from sire and mother.  
A *girl* who graced a royal place,  
And saved from death her native race.  
A *doubter* of the Lord's own word,  
To trust his feelings he preferred.  
A *mountain* where a prophet fled,  
And in despair wished he was dead.  
A *place* where Satan once defied  
The word of God, and boldly lied.  
A *man* who choosing his own way  
Lost wife and home in one sad day

The letters first of every name,  
Will spell a *PLACE* to which once came  
A young man, leaving friends and home,  
Through fear of death compelled to roam. C.W.N.

*Answer to Acrostic, No 197.*—Nathaniel,  
Obedience, Wisdom,—NOW. W.G.P.

EASY EPIGRAMS for little searchers, No. 10.

"In John the sixth were many fed,  
When Jesus multiplied the bread,  
What verse declares He came from heaven,  
And for the world His flesh has given?" JS.FS.

*Answer to No. 9.*—Jonah of Gath-hepher  
(Jonah 1. 1; 2 Kings 14. 25).



*Without money  
and without price*  
ISA. 55. 1

BY  
GRACE  
ARE YE  
SAVED

•EPH. 2. 8.



# TO ALL BELOVED BOYS AND GIRLS.

"BEFORE winter," wrote the great apostle years ago (2 Tim. 4. 21). But that winter and more than 1800 more winters have come and gone, reminding us how quickly centuries, years, seasons, months, weeks, and moments are going, going, going into the great Eternity. In Paul's day there were two classes on earth—saved and lost, and two classes in Eternity—saved and lost. In our day it is the same. Which are you now? Which will you be in other 1800 years' time? Paul got saved by believing in the Lord Jesus, of whom he said: "Who loved me, and gave Himself for me" (Gal. 2. 20). The Editor did the same, hundreds of readers have done the same. Why not join them? HYP.

Friends abroad also remind us of the flight of time, as we have now to think of posting calendars and cards to distant lands. A most acceptable gift is *The Believers' Calendar*, with 365 tear-off leaves, containing two texts for each day, beautifully bound. 1/, post free. See photo. *Daily Manna* is a little smaller tear-off calendar with lovely floral back. 6d., post free. *Ebenezer Stand Calendar* contains 12 tear-off tablets and texts, 4d., post free. *Daily Light Almanac*, bold texts, 1d.; *Bible Almanac*, with centre picture, 1d.; *Believers' Diary*, 1d. to 1/. Send for complete list of New Year specialties.

**Simple Searchings** for Little Folks, No. 86.—What expression of three words is found five times in the 12th chapter of the 38th Book of the Old Testament? *Answer to No. 85*: "Yet have ye not returned unto Me." JS.FS.

**A Royal Number** would be an appropriate title for *Boys and Girls*, No. 257, containing an original drawing of General Gordon's Bible and Tomb, by Miss F. Wolsey, as that number was graciously accepted by their majesties King Edward and Queen Alexandra, King George and Queen Mary, the Queen of Norway, Queen of Holland, Empress of Russia, as well as by Princess Royal Duchess of Fife, Princess Christian, Princess Louise, Duchess of Connaught, Duchess of Albany. Join in prayer that it may be a word in season in this time of sorrow, and that General Gordon's Saviour may be known and loved by all.

**Subjects for Sunday** in connection with *The Gospel Scheme* of lessons, 1/6 per 100, and *Boys and Girls Almanac*. 6d. per doz., post free

| Sunday  | Subject and portion to read                  | Memory verse   |
|---------|--|----------------|
| Oct. 2, | Hezekiah's Grave Mistake, 2 Chron. 32. 24-33 | 1 Cor. 4. 7    |
| " 9,    | Manasseh's Conversion, - 2 Chron. 33. 1-17   | Isa. 55. 7     |
| " 16,   | Josiah's Good Work, - 2 Chron. 34. 1-13      | Eccles. 12. 1  |
| " 23,   | Recovery of God's Book, - 2 Chron. 34. 14-28 | John 5. 39     |
| " 30,   | A Friend in Need, - John 11. 1-17            | John 11. 4     |
| Nov. 6, | Return to the Lord, - 2 Chron. 35. 1-19      | Isa. 8. 20     |
| " 13,   | Burning the Bible, - Jer. 36. 9-24           | John 8. 47     |
| " 20,   | Hebrew Captives in Babylon, Dan. 1. 1-16     | 1 Pet. 5. 8, 9 |
| " 27,   | Lazarus Raised from the Dead, John 11. 18-46 | John 5. 25     |

**Peeps at Pilgrim's Progress** end with this number. They have given many young folks a peep into that most wonderful dream. Get a copy and read the whole story. It is issued at 1d., 1/2, &c., up to about 20/.

**Prizes and Awards** for schools. Our new list contains the cream of 5000 Volumes from 1d. to £1 at lowest post free rates. Send for a copy and compare with any other for variety and value.

**Bible Band.** Names: 2265, Polly Shaw; 2266, John Adamson; 2267, James Wilson; 2268, Alex. Wilson; 2269, Jenny Wilson; 2270, Wm. Reid; 2271, Thomas Strachan; 2272, Maggie Scott; 2273, Alex. Scott; 2274, William Scott; 2275, George Scott; 2276, Jas. Flannagan—all of Glasgow.

**Almanac Awards.** 32, For Painting the Name, under 12, Willie M'Luskie, Lesmahagow; 33, For Painting the Name, under 14, Netta Sim, Walsall; 35, For Short Biography (by girls), May J. Cupples, Shankbridge; 38, For Text Making, Andrew Cooper,

Alloa; 41, For Scripture Acrostic, Jessie Campbell, Bellshill. Almanac for 1911 nearly ready.

**Special African Prizes** in connection with *Boys and Girls Almanac*—F. O. Cermeyer, Thos. Spence, Annie Loudon, Frank Loudon, of Transvaal; Jack Soutar, Louisa Brown, Evelyn Welch, Ivy Tootel, of Johannesburg; Kitty Perold, Lower Paarl.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

**RATES PER MONTH**—12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

**RATES FOR YEAR**—1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

**OFFICES AND AGENTS FOR BOYS AND GIRLS—**

GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus, West End of Bothwell Street.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.O.

" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

EXETER: C. W. ROGERS, 17 Cathedral Close.

BATH: H. A. RAYMOND, 1 Widcombe Crescent.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'OLAY, 44 Ann Street.

EDINBURGH: TRACT AND COLPORTAGE SOCIETY.

MOTHERWELL: ROBERT MORTON, 73 Merry Street.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

BUENOS AIRES: W. C. K. TORRE, Casilla 552.

ORILLIA: S. W. BENNER, Bible and Tract Depot.

TORONTO: L. S. HAYNES, 502 Yonge Street.

MELBOURNE: GORDON & GOTCH, Queen Street.

SYDNEY, N.S.W.: F. GRACE, 84 Bathurst Street.

BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.

DUNEDIN: GEORGE DERBYSHIRE & Co., 11 Princes Street.

PALMERSTON NORTH: E. WHITEHEAD, Printer, Main Street.

CAPETOWN: JOHN G. BAIN, 20 Corporation Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And through most Booksellers, Colporteurs, and Tract Depots.





# THE SEARCHLIGHT'S FLASH.

**T**HE arrival of a battleship fleet at a seaside resort usually creates some stir, and as several of the ships are generally thrown open to the public, an inspection of one of them is sure to prove very interesting. The massive long range guns with the intricate machinery for firing them, the little quick-firers with their almost equally intricate mechanism, the engine-room with its array of bright machinery, and the stokehold with its rows of giant glowing furnaces, all combine to impress a visitor with the sense of power embodied in a huge warship.

One of the smaller objects which every warship carries, and which is very necessary to its proper efficiency, is the Searchlight. A Searchlight can throw a powerful light for a considerable distance, and it is used as you know to flash over the surface of the waters at night to detect the

presence of enemies or other dangers otherwise unseen, and also to flash silent messages. My message deals only with the letters of the word "flash," and I hope it may be the means of flashing some rays of eternal light and salvation to many.

Our first letter reminds us of

**FALLEN MANKIND.** Some find it difficult in these days of advanced science and general enlightenment to realise that in this twentieth century we are still a "fallen race," yet it is perfectly true even to-day, for with all his knowledge "it is not in man that walketh to direct his steps" (Jer. 10. 23). This age may be a more enlightened one, but it is still true that "all we like sheep have gone astray" (Isa. 53. 6). Manners and customs may change, but the natural heart of man remains ever the same, deceitful and desperately wicked. It is still "at enmity with God" (Rom. 8. 7).

Our next letter reminds us of our

**LOST OPPORTUNITIES.** It has been remarked that in many cases on the first presentation of the Gospel of Christ to the heathen, Jesus was accepted by them immediately as their Saviour, and their after life proved that their faith, although childlike, was a real and living one; and is it not sad that in this land of Gospel knowledge so many can listen unmoved to Gospel addresses and reject, time and again, "so great salvation"? (Heb. 2. 3) The third letter "A" proclaims the

*Original Object Lesson, No. 233.*

**A**LARMING STATE of all "Christ rejecters" who say, "We will not have this Man to reign over us" (Luke 19. 14), and of those "Christ neglecters" who, although invited to the Gospel feast, make "light of it" (Matt. 22. 5, 8). "These shall go away into everlasting punishment."

This fearful ending need never be your portion, for "S" joyfully sounds forth the message of

**SALVATION FREE** to all, for "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 (Rev. 22. 17). Really! Have I nothing to do? Nothing whatever. What could you do? One greater than you has already said, "I have finished the work" (John 17. 4). This work, like most hard work, brought the sweat to the brow (Luke

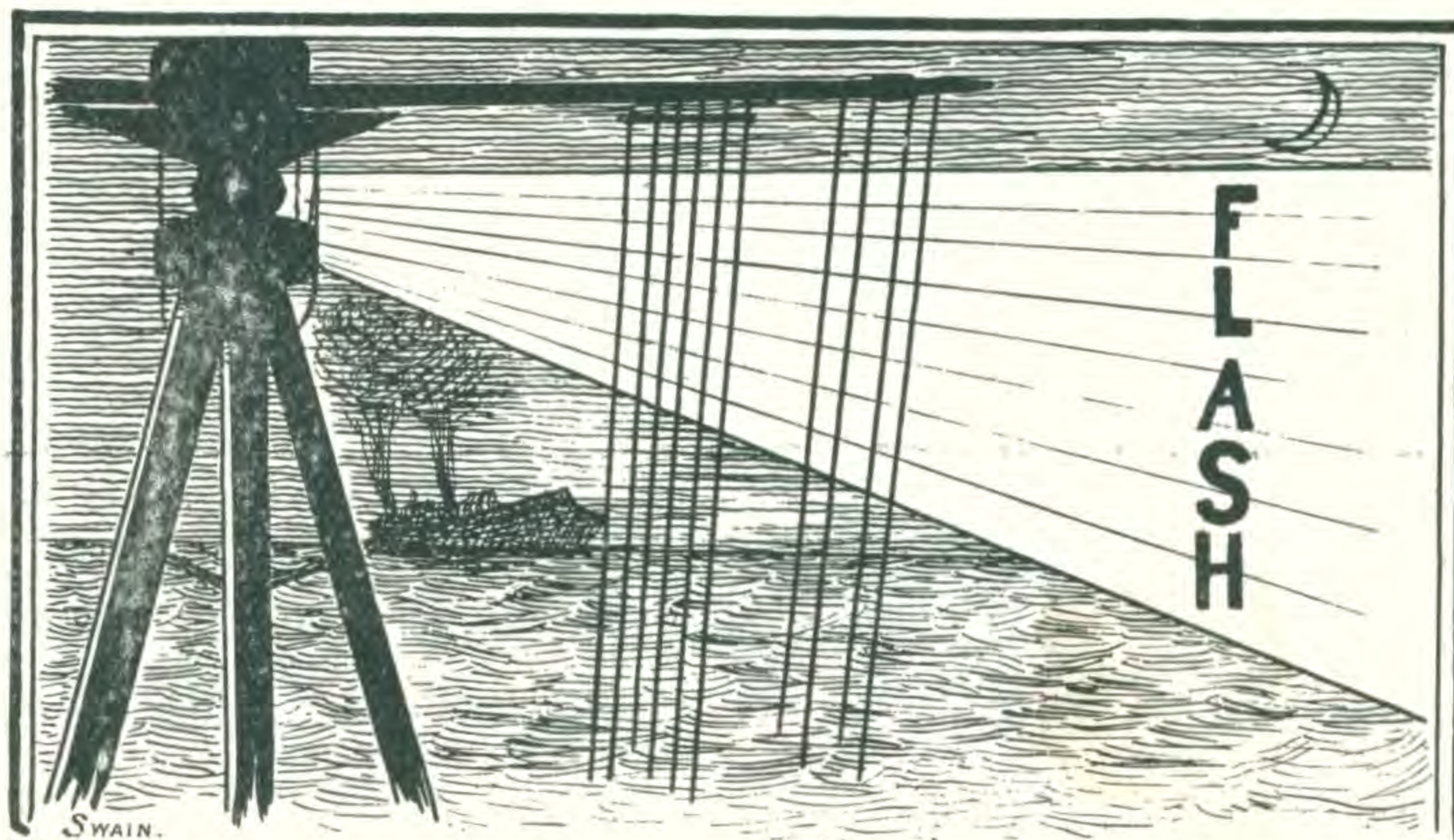
22. 44), but notwithstanding it would have availed us little if it had been accomplished "without shedding of blood" (Heb. 9. 22). But through "faith in His blood" (Rom. 3. 25) we are "justified freely" (Rom. 3. 24), for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Believe and live.

Having now got possession of the "pearl of great price" (Matt. 13. 46), our last letter reminds all blood-bought Christians that their portion is

**HEAVEN ETERNALLY,** as "there shall in no wise enter into it anything that defileth" (Rev. 21. 27); neither sorrows nor death shall disturb the even tenor of their way. Their cup of joy shall be full, for "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35. 10). Finally, to all wavering and timid ones we would say most earnestly,

"Come, now, and join this holy band,  
And on to glory go,  
To dwell in that celestial land  
Where joys immortal flow."

Learn your **Fallen** condition, avoid having **Lost** opportunities, awake to your **Alarming** state, accept the **Salvation** so freely offered, and **Heaven** is yours for ever and for evermore. A. E. L.



Sketch can be simplified and traced on blackboard for little ones.



New Annual, "HID IN THE HEART," 1/6, post free.

PICTURES  
ON  
EVERY PAGE

# BOYS & GIRLS

STORIES  
FOR  
EVERY AGE



*Painting by Karel Ooms in the British Museum.]*

No. 275.—November, 1910.

"THE FORBIDDEN BOOK."

Registered for Canadian Magazine Post

Centrepiece of "The Bible Almanac."

Monthly, One Halfpenny.



# THE FORBIDDEN BOOK.

SUCH is the title of the world-famed picture by Karel Ooms, which hangs in the Brussels Museum. Though unknown in our land to-day, it depicts a scene enacted thousands of times in days gone by. A Gospel preacher in the time of Philip II. has been having a feast of "honey out of the rock." Father and daughter have been reading together from the Word of God — "once bound, now free." The quick ear of the maid hears the fateful sound, which indicates that their movements have been made known. The house is being entered, a few more moments and the "enemies of the Cross" may lay parent and child side by side in death.

The aged veteran looks stern and rigid as he realises the danger, yet determines not to shrink from bearing witness to "the faith" he holds so dear. The blushing maiden is timid, yet a look of holy determination indicates her faith in the Saviour who died for her (Gal. 2. 20), and a resolve to stand by her loved parent and witness a good confession, even unto death.

Thousands were thus persecuted for no other crime than reading the sacred Scripture; thousands more were driven into exile in distant lands; countless numbers "loved not their lives unto death;" and "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment" (Heb. 11. 36). To them sin was real; salvation was real; heaven was a glorious home to be desired; hell an awful doom to be shunned; the Word of God was a "lamp to their feet, and a light to their path" (Psa. 119 105). Persecution, long and bitter, only burnt home the verities of the Christian faith.

Thank God, these days are passed. But

take care that present days of freedom, ease, pleasure, and light do not beget a spirit of Bible neglect, of Gospel indifference, of uncertainty as to your present position before God, and your future abode in "the world to come" (Mark 10. 30). Rather let the

greater light and dearly-bought liberty stir you up to intense reality as to the salvation of your soul, the vital question of whether you are at this moment "a child of wrath" (Eph. 2. 3), or "a child of God" (Gal. 3. 26); and as to whether, if your life closes before the close of the year, you will be in the glory-land with the Saviour, who died for you, or in the gloom-land with Satan, encircled by "the blackness of darkness for ever" (Jude 13).

If *indifferent*, remember "it is high time to awake out of sleep" (Rom. 13. 11), and to "flee from the wrath to come" (Matt. 3. 7), for danger lies ahead!

If *uncertain*, look away from your own wicked self and changing feelings to "the Lamb of God, who taketh away the sin of the

world" (John 1. 29). Say, as the Indian woman said: "Me die, or He die. He die, so me no die." Rest in Him, who "made peace through the blood of His Cross" (Col. 1. 20), and you will become a child of God, be called to the noble service of witnessing for Him in this world, and be a sharer of His glory in the world to come.

Then, like the readers of "The Forbidden Book," you will be enabled to say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8. 18). Blessed Book which begets such a blessed Hope. May each one learn to love it more and more, until the day dawn and the shadows flee away. HYP.



WRITTEN IN A BIBLE.  
It was in eighteen forty-seven,  
When first I knew my sins forgiven.  
Jesus Himself makes life worth living;  
I keep taking, He keeps giving.  
Hidden within the Rock once riven,  
Heaven, all the way to Heaven.

What date would you put?.....



## CAPTAIN PRITCHARD'S REMARKABLE RECORD.

CAPTAIN JOHN PRITCHARD, the commander of the *Mauretania* and ex-commodore of the Cunard fleet, has walked off the bridge of the world's greatest liner for the last time. He navigated the Atlantic 528 times, and safely transported half a million passengers over one and a half million miles in the last twenty years of a seafaring life extending over half a century.

The captain commenced his life at sea as a cook's boy on a small coast steamer when he was between twelve and thirteen years of age. He worked and studied hard, and eventually got a master's certificate. The first vessel of which he took command was

called the *Aberdeen*, which he sailed for five years. The next ship he captained was called the *Princess of Wales*, a small boat of only forty-one tons. She was the smallest vessel Swan & Hunter, the famous Tyneside firm, ever built, and by a remarkable coincidence he went to the same shipyard over two years ago and took out the largest vessel ever built by the firm, or by any firm, up to that time—the *Mauretania*.

Captain Pritchard has commanded all the Atlantic Cunarders (with the exception of the *Umbria*), including the new boats, *Saxonia*, *Carmania*, and *Mauretania*. During the whole of the years he has been a master-mariner he has never lost a ship nor a single life—"Thank God," it should be added, for this is the captain's own plain, strong, earnest, but still cheery way of modifying the personal tribute.

This is truly a remarkable record, and one of which the captain has every reason to be proud. In crossing the Atlantic passengers must have had the utmost confidence in entrusting their lives to the care of such a capable commander. We are reminded of another Captain, the Lord Jesus Christ, who is "bringing many sons unto glory" (Heb. 2. 10), and of whom He says, "I give unto them eternal life, and they shall *never* perish" (John 10. 28). He never *gives* up those whom He *takes* up; and there is a day coming, when, having brought all the redeemed host safely home to glory, He will be able truthfully to say, "Behold I and the children which God hath given Me" (Heb. 2. 13)—not one wanting. Such a Saviour is surely worthy of our trust. Such a Captain deserves our confidence. As Saviour, He died for our sins according to the Scriptures (1 Cor. 15. 3). Being raised from the dead He is, by His present life, leading all those who trust Him past the rocks and quicksands of earth, and giving them an abundant entrance into the heavenly harbour (2 Pet. 1. 11). Have you committed your soul to His keeping? If not, do so now, and then, like one of old, you will be able to say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12). J. G.



CAPTAIN JOHN PRITCHARD.



# "NOBODY'S SON ;"

OR, HOW "NOBODY'S SON" BECAME A CHILD OF THE KING.

IN a prairie home of the distant West,  
Where the glorious sun had sunk to rest,  
A young mother rocks her baby to sleep,  
While the twinkling stars seem a watch to keep.

The warm, ruddy glow of the pine tree's blaze  
Falls soft, red, and bright on the infant's face;  
And the mother smiles as she sweetly sings,  
And with tireless foot still the cradle swings.

Far from his dear ones, in yon distant town,  
The husband and father to rest lies down;  
Dreams he of home? see, he smiles in his sleep;  
He prayed ere he slept: "Almighty will keep."

Now, softly at last the fringed curtains droop  
O'er baby's bright eyes, and mother must stoop  
To tuck in once more her treasure so weak,  
When! what is the sight that blanches her cheek?  
Scarce hid from view by the drapery spread,  
A hob-nailed boot in the light gleaming red;  
Ah! well may she start, tremble, and turn pale.  
Well may her young heart in wild terror quail.

But just for a space: her eyes glancing wild  
Read this on the wall—"As a father doth...child,  
So God pities those who fear Him and love"—  
She is calm: GOD cares, HE looks down from above.

Then kneeling right there by that little bed,  
She prayed with soft voice that many be led  
To Christ, and that they who meditate crime  
Would turn and repent while yet there was time.

Prayed for God's care o'er herself and her babe,  
She claimed both His power and His promise to save:  
Then rising, sat down, with face bright as day,  
Though death, perhaps, lay but a few feet away.



A SETTLER'S HOME IN THE WEST.

A movement! She turns her eyes from the sight,  
The robber comes forth, and stands in the light;  
His eyes shine like coals, his rough fists are clenched:  
Ah! hope now for life and mercy is quenched.

He speaks, and his voice is husky and low,  
"I heard you," he said, "a moment ago,  
Pray for protection from villains like me;  
That prayer is answered already you see.

"Ah, do not look scared, by God, whom I've spurned,  
You nor your baby by me shall be harmed;  
But, lady, oh, pray each day while you've breath,  
For one who to-night was planning your death.

"Once I was pure as the babe by your side,  
My mother prayed too, but my mother died;

Now I'm a wanderer cared for by none;  
Lady, pray God for me—'NOBODY'S SON.'"

He is gone. Oh, joy, she kisses her babe,  
And glad, happy tears its sweet features lave;

Then strong in her faith she pleads once again  
For the sinning soul—nor pleads she in vain.

Some years pass away, 'tis a crowded place,  
A great preacher tells of God's matchless grace  
In saving a sinner covered with sin,  
And using a prayer this wanderer to win.

And one who is there, in that building vast,  
Is listening gladly, with heart beating fast;  
"A wonderful tale, this, I have to tell,"  
He says, but *she* knows each word of it well.

And when all is over, with haste she doth seek  
To interview him—he turned round to speak:  
One look, one glad look of joy and delight,  
He holds both her hands—"You heard me to-night.

"God bless you," he cried, "your prayers, heard in heaven,  
Are answered—I am a soul now forgiven;  
You led me to Jesus, to God you did bring  
Poor 'Nobody's Son,' I'm the child of a King.

"God bless you for aye, you led me to Light,  
Darkness and horror were o'er me that night,  
But thou in God's hands, thou noble and good,  
Stood 'twixt me and hell, and led me to God."



## WHICH IS THE TALLEST?

“MEASURING themselves by themselves,” has ever been a favourite occupation of boys of most ages, as well as of boys of a larger growth. The two brothers are at it. They look the same, dress the same, and are about even in height, yet seem anxious to discover which is the tallest. Each seems to strain a point to overtop the other. It seems a difficult matter to decide, at least in this case. As to temporal things this matters little, as to spiritual things the Bible says those who are “comparing themselves among themselves are not wise” (2 Cor. 10. 12). Do not compare yourself with any chum or companion. Do not think of some failing, erring fellow. Think of the only perfect Boy and Man—“the Man Christ Jesus.” Compare yourself with Him in Luke 2. 51, 52, and Phil. 2. 5-8. You will then be led to acknowledge that God’s decision is true, “for all have sinned and *come short* of the glory of God” (Rom. 3. 23). Realising this, may you also be led to take the place of a “come short” one, as lost and undone. Then may you “Believe on the Lord Jesus Christ and be saved” (Acts 16. 31). The only way for those who are “condemned

already” (John 3. 18), as coming short of God’s perfect standard to attain to that standard, is to get alongside the “Beloved Son” of God, shelter beneath His cross, accept Him as Saviour and Friend by faith in His Person and work. Then you will be classed amongst those of whom it is *now* said that they are “clean every whit” (John 13. 10), and by-and-by you will join the myriad throng by the crystal stream” (Rev. 22. 1). P.G.



“EACH SEEMS TO STRAIN A POINT TO OVERTOP THE OTHER.”



# SEARCH THE SCRIPTURES.

TALKING TEXTS, No. 11.—Reminding us of the true ground of all peace here and bliss hereafter—"the blood of Jesus Christ." Do not forget the scarlet in your painting; do not neglect the scarlet stream in your doctrine; do not fail to rest your all for eternity on Jesus' precious blood.

EASY EPIGRAMS for little searchers, No. 11.

"Mother," a little girl exclaims,  
 "What does this service mean?  
 Why is it that the roasted lamb  
 This special night is seen?"  
 Her mother solemnly explains  
 That slaves they once had been,  
 But God the tyrants' power did break,  
 And now they free were seen.  
 Through death the land was made to shake,  
 But God a difference did make,  
 For every door whereon was blood,  
 Did all escape the judgment flood.  
 And so He who the first-born saved,  
 Would have it on their hearts engraved.  
 What verse in Exodus doth show  
 What God would have the children know? JS.FS.

Answer to Epigram 10.—John 6. 51.

ORIGINAL SEARCHING, No. 199.—Think and search for answer to this interesting Bible question—

There were five sisters fair  
 Who lived in days of yore,  
 Their names all end with A.H.—Ah!  
 I must not tell you more.  
 Their father died quite soon,  
 And left them all alone;  
 But God provided for each one  
 A place amongst His own. T.B.

Answer to Acrostic 198 will be found on former page as answer to No. 196—BETHEL.

Answer to 196 should be 1 Samuel 3. 3.

A BIT FOR LITTLE SCOTSMEN.

Whut's the guid o' grum'lin' even tho' the road  
 be drear? [fully clear.  
 Ther'll come a day whin ev'rything 'll be made  
 Richtit wull be ev'ry wrang whin Jesus comes agen,  
 An' we'll be happy evermair—we winna grum'le  
 then!  
 Eh! but mony a he'rt 'll loup for very joy, I'm shair,  
 Whin yon braw Man frae heaven comes tae "meet  
 us in the air!" W.T.R.



When I see the blood,  
 I will pass over you.

EX · 12 · 13

Peace  
 through the  
 Blood

COL · 1 · 20



# OUR BOYS AND GIRLS FAMILY.

**10—10—10.** This string of 10's dates the notes for November which we are now writing, indicating the 10th day, 10th month, and year 1910. If writing at 10 minutes past 10 two others might be added. Why do we mention this? Because it is 100 years since such a date could be used, and it will be 100 years more ere it can be used again. The Editor did not write it last time; he will not write it next time! Will the reader do so? What a consolation to know that in writing 1910 "we have peace with God through Jesus Christ our Lord" (Rom. 5. 1), and when 2010 dawns we shall be sharers in the "house not made with hands, eternal in the heavens" (2 Cor. 5. 1). Will you be there? or where? HYP.

**Daily Manna** is the title of our own block calendar with 365 tear-off leaves, each containing a select text in bold type, with bold figures, dates, &c. Beautiful floral spray on card, metal fastener, &c., as cut in centre. Only 6d. (Two for 1/; four for 1/10; six for 2/9; twelve for 5/3, post free.) Capital for presentation to Bible classes, teachers, friends, and all.

**Talking Texts** have given much delight to many young folks. Collect any six of the twelve numbers completed with next issue, post to Editor by December 15, with name, address, and age on the back of each. Awards will be made for neatness, artistic finish, and other features. Something new in this line is being planned for next year.

**Simple Searchings** for little folks, No. 87. What chapter in Samuel tells us of Eli's death? How old was he when he died? What was the cause of his death? *Answer to No. 86:* "In that day." See opposite page for other searchings. JS. FS.

**The Three Musts** lesson on next page is certainly truth for the times sadly needed in our classes. We can supply the three sheets in large size (black, red, and blue) at 6d each, or 1/ the set, post free. Good for annual or special gatherings, or hanging on walls.

**From Bethlehem's Manger to the Heavenly Throne** is the ever-entrancing theme for the *Gospel Scheme* of lessons for 1911. It will be interspersed with "Gospel pictures from days of old." Issued as a neat folder at 1/6 per 100 in connection with *Boys and Girls Almanac* with daily texts, weekly lessons, helpful references, &c. 6d. per dozen, 3/6 per 100, post free.

| Sunday  | Subject and portion to read                  | Memory verse   |
|---------|--|----------------|
| Nov. 6, | Return to the Lord, - 2 Chron. 35. 1-19      | Isa. 8. 20     |
| " 13,   | Burning the Bible, - Jer. 36. 9-24           | John 8. 47     |
| " 20,   | Hebrew Captives in Babylon. Dan. 1. 1-16     | 1 Pet. 5. 8, 9 |
| " 27,   | Lazarus Raised from the Dead, John 11. 18-45 | John 5. 25     |
| Dec. 4, | In the Fiery Furnace, - Dan. 3. 8-25         | Prov. 11. 8    |
| " 11,   | Belshazzar's Feast, - ,, 5. 1-6; 6. 25-31    | Matt. 24. 38   |
| " 18,   | Daniel in the Den of Lions, ,, 6. 10-24      | 2 Cor. 1. 10   |
| " 25,   | The Heavenly Jerusalem, Rev. 21. 10-27       | Rev. 21. 27    |

During 1911 we will (D.V.) steer our little barque—*Boys and Girls*—from the same Chart and in the same course as for the last twenty-three years. The old Gospel, freshly told, brightly illustrated, and attractively displayed, will continue to awaken the indifferent, calm the troubled, assure the believer, and prove itself "the power of God," as it has done through our pages these many years.

"**Nobody's Son**" (page 4), by the writer who has favoured us with many choice pieces for recitation should be welcome at this season of the year. Back volumes have many similar pieces.

**The Bible Almanac**, as shown on page 2, with centre picture as plate on page 1, is unexcelled for schools. The centrepiece, *The Forbidden Book*, should touch every heart in these days of religious liberty. Ordinary edition, post paid, 12 for 1/3; 50 for 5/; 100 for 9/9. Localised, with any title and list of meetings in place of the

wording, "Bible Almanac." Carriage not paid. 50 for 7/6; 100 for 9/; 150, 12/. Specimen free.

**Prizes and Awards** for schools. Our new list contains the cream of 5000 Volumes from 1d. to £1 at lowest post free rates. Send for a copy and compare with any other for variety and value.

**Seasonable.** *Hid in the Heart* will be our new annual, 1/6 post free. *New Year List* of specialties nearly ready, post free. Free specimen copies of *Boys and Girls* to any worker who will show them.

## Boys and Girls Illustrated Gospel Magazine

(Founded and Edited by HY. PICKERING. Copyright).

Articles, stories, photos, and items of interest suitable for our pages are welcome. Post to Editor, Bothwell Circus, Glasgow.

RATES PER MONTH - 12 copies, 6d.; 25, 1/; 50, 1/10; 100, 3/6; 150, 5/; 200, 6/. Post Free to any part of the Globe.

RATES FOR YEAR - 1 copy, 1/; 2, 1/6; 3, 2/; 4, 2/6; 6 or more at 6d. per copy; 12, 6/; 25, 11/; 50, 21/; 75, 30/; 100, £2; 300, £5. Your own Title added free on 50 Monthly.

OFFICES AND AGENTS FOR BOYS AND GIRLS -

GLASGOW: PICKERING & INGLIS, Printers and Publishers, 11 Bothwell Circus, West End of Bothwell Street.

LONDON: ALFRED HOLNESS, 14 Paternoster Row, E.O.

" ALL THE WHOLESALE HOUSES.

MANCHESTER: JOHN HEYWOOD, Deansgate.

BIRMINGHAM: H. E. MARSON, 315 Broad Street (Corner).

EXETER: C. W. ROGERS, 17 Cathedral Close.

BATH: H. A. RAYMOND, 1 Widcombe Crescent.

DUBLIN: R. STEWART, 10 D'Olier St. and 2 Nassau St.

BELFAST: R. M'CLAY, 44 Ann Street.

EDINBURGH: TRACT AND COLPORTAGE SOCIETY.

MOTHERWELL: ROBERT MORTON, 73 Merry Street.

NEW YORK: D. T. BASS, 54 West Twenty-second Street.

BUENOS AIRES: W. C. K. TORRE, Casilla 552.

ORILLIA: S. W. BENNER, Bible and Tract Depot.

TORONTO: L. S. HAYNES, 502 Yonge Street.

MELBOURNE: GORDON & GOTCH, Queen Street.

SYDNEY, N.S.W.: F. GRACE, 84 Bathurst Street.

BRISBANE: W. R. SMITH & Co., Bible Repository, Albert St.

DUNEDIN: GEORGE DERBYSHIRE & Co., 11 Princes Street.

PALMERSTON NORTH: E. WHITEHEAD, Printer, Main Street.

CAPE TOWN: JOHN G. BAIN, 20 Corporation Street.

JOHANNESBURG, S. Africa: ANDREWS & Co., 51 Jeppe Street.

And through most Booksellers, Colporteurs, and Tract Depots.



# THREE "MUSTS" OF JOHN THREE.

**M**UST is a very emphatic word, more so than may, or might, or ought. As the Dictionary says, it "expresses *obligation* or *necessity*," and therefore leaves no room for doubt. The Bible has a great many "MUSTS." But none of them are more important than the three remarkable "musts" found in the third chapter of the Gospel of John. Here is a sketch for

I. **THE SINNER'S MUST** (vv. 3, 7. Black Background = SIN). Let us take it word by word.

YE. Who was the speaker?—

Jesus. Who was the hearer?—

Nicodemus. What sort of man

was he?—"A ruler of Jews"

(v. 1), a religious, devout, well-

meaning man. Hence it follows

that if Jesus said to a religious

man, "You must be born again,"

all men need the same thing.

MUST. It is absolutely neces-

sary; it is an except without an

exception. It must be! BE,

implies present tense. Not was,

or will be, but now. My name

is in the family Bible as having

been born, but is it in the Book

of Life as having been born

again? BORN AGAIN—Not

simply reformed, being good, or

desiring to be a Christian, but

"born from above" (margin),

"born of God" (1 John 5. 1).

Let us put it in other Bible

ways: "Come unto Me, all ye

that labour" (Matt. 11. 28).

"To as many as received Him"

(John 1. 12). "Believe on the

Lord Jesus Christ" (Acts 16.

31). How can I know? How

many birthdays have you during

this year? Only one. Then

you have only been "born of

the flesh," and will "die in your

sins." How many have you?

two. Then, having been "born

of the Spirit," or born from

above, you are bound to reach

the happy land up above.

II. **THE SAVIOUR'S**

**MUST** (v. 14. Clear Crimson = THE BLOOD).

Nicodemus had been told by Jesus, "Ye must be

born again," and had inquired as to how a grown

man could be born the second time. In order to

make it plain Jesus took him back to Numbers 21,

when there was life in a look at the serpent.

Then He applied it sweetly to Himself, "So must

the Son of Man be lifted up, that whosoever

believeth in Him should not perish, but have

eternal life" (vv. 14, 15). So MUST. It was ab-

solutely necessary for Jesus to die, for "without

shedding of blood is no remission" (Heb. 9. 22).

All the blood of bulls and goats, all the good

deeds of mankind could never take away sin, it

required the death of the Sinless Sufferer. Rest not in any merit of your own for salvation, rest alone in "the blood of Jesus Christ" (1 John 1. 7).

THE SON OF MAN. Not a man, or any man, but

the One whom "God sent into the world." One

so *holy* that He could touch the throne of God.

One so *lowly* that He could touch the sinful sons

of men in order that those who were far off might

be made nigh by the blood of Christ (Eph. 2. 13).

BE LIFTED UP. Salvation is not procured by the

birth of Christ, by the life of

Christ, by the *example* of

Christ, but by the DEATH of

Christ (Isa. 53. 5; Heb. 9. 26;

Rev. 5. 9). Hence any bitten

sinner who "beholds the Lamb

of God which taketh away the

sin of the world" (John 1. 29)

is healed right away.

III. **THE SOVEREIGN'S**

**MUST** (v. 30. Bright Blue =

HEAVEN'S KING). As truly as

the Saviour must be lifted up

on the tree for the salvation of

men, so truly must He increase

and increase till, "at the Name

of Jesus every knee shall bow"

(Phil. 2. 10). HE, the very

same Jesus who was born in a

stable, laid in a manger, brought

up with a carpenter, "had not

where to lay His head," agonised

in the garden, died on Calvary,

was laid in Joseph's tomb.

"HE must reign till HE hath

put all enemies under His feet"

(1 Cor. 15. 25), for is He not

the "appointed Heir of all

things?" (Heb. 1. 2). MUST.

Thank God there is no doubt

about this "must" either. The

Almighty has decreed that "He

must increase," and it will come

true. Emperors, kings, and

princes of the world have risen

up against the Lord and against

His anointed, but that peerless

Name shines with more lustre

to-day than ever before, and

will shine brighter and brighter until the crown-

ing day. INCREASE. John the Baptist, the greatest

among men and all other Johns, and all others,

must *decrease*, but Jesus must increase. Is it not

written in Isaiah 52. 13: "He shall be exalted and

extolled, and be very high," and "of the INCREASE

of His government there shall be no end?"

In concluding it may be well for each of us to

consider the three great questions raised by the

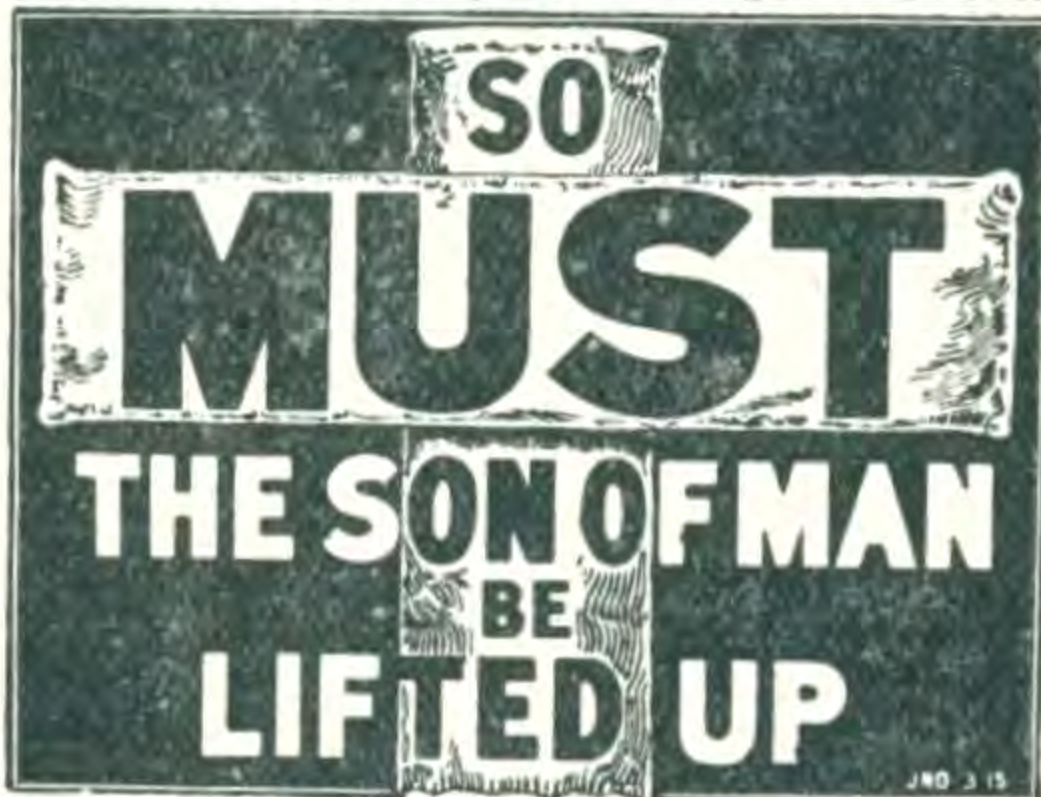
"THREE MUSTS." (1) Have I taken my true place

as a *black*, guilty sinner before God? (2) Am I

trusting alone for salvation to the *crimson* flow of

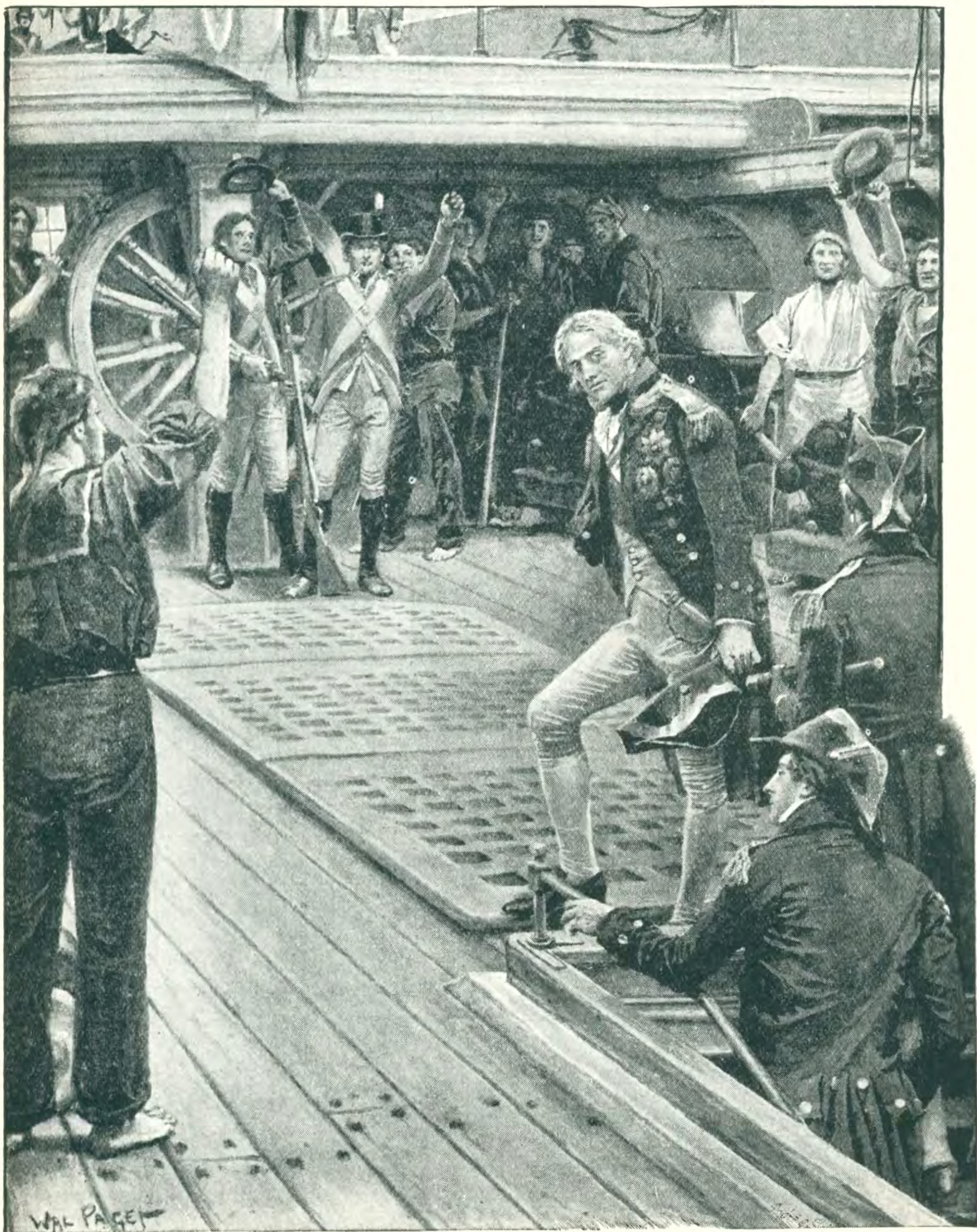
Calvary? (3) Am I on the Lord's side *now*, and will

I reign with Him in glory eternal? HYP.





# Nelson and Hardy.



NELSON AND HARDY GOING ON BOARD AT TRAFALGAR.



## A REAL AND TRUE FRIEND.

EVERYONE will agree that it is a downright good thing to have a real and true friend—one in whom you may always trust, who will stand by you at all times, and never play you false. Such a friend is well worth having.

An incident from the life of Lord Nelson may in some sort of a way illustrate for us the unfailing love and friendship of the Saviour.

It is well known that Nelson had a strong and life-long affection for his lieutenant Hardy. On one occasion this affection was put severely to the test. Nelson was then commodore, and his flag flew from the mast of the frigate *Minerve*. On the 11th February, 1797, he sailed from Gibraltar to join the fleet under the command of Sir John Jervis. Nelson had no sooner weighed anchor than he perceived two Spanish battleships moving in pursuit of him, the foremost of which was gaining upon him.

As the *Minerve* was inferior in size and equipment to the Spanish vessels all sails were set to get out of their reach. At this moment a sailor fell overboard, and Hardy, who had just been released from Spanish captivity, leaped into a boat with a party of men to attempt a rescue; their efforts proved useless, and they sought to regain their ship, but the current was against them, and then to their consternation they found that the foremost Spanish ship was now within gun shot. It was also evident that if Nelson waited to pick them up his ship would be overtaken, and run the risk of being destroyed or captured. He took in the situation at a glance, and at once decided to take the risk of saving his friend. "I will not lose Hardy," he exclaimed; "back the mizzen top-sail." At once the *Minerve's* course was changed, and she began to drift towards Hardy and in the direction of the Spanish ship *Terrible*. Now was the Spaniards' opportunity to avenge themselves upon Nelson, and he fully expected an engagement, and prepared his ship for action. But the Dons feared his prowess, and were utterly taken by surprise at this daring manœuvre, so much so that the *Terrible* shortened sail in order to allow her com-

panion to come up before commencing an attack. This gave Nelson the time he desired; he was able to save Hardy from falling into the hands of the Spaniards again, and setting his studding sails he got clear away from the foe. It was a daring thing to do, but it proved the reality of his friendship; he risked his ship, his reputation, his liberty, and

his life in order to stand by his friend and save him from his perilous surroundings, and I am sure that Hardy would never doubt the sincerity of Nelson's love to him after such an exhibition of it.

But think for a moment of the constancy and love of the Lord Jesus Christ. It was said of Him when here on earth, He is the friend of publicans and sinners, and, verily, though this was said in bitter derision, He has gained for Himself this title, gained it by proving the reality of His



LORD NELSON.

love. It was written in olden days—"If a man would have friends he must show himself friendly" (Prov. 18. 24); and truly the Son of God has shown Himself to be friendly in order that He might gain friends. He could say, "Greater love hath no man than this, that a Man lay down His life for His friends" (John 15. 13). This is what He did, and having done it, He offers Himself to all. You, yes, even you, may accept Him, you may trust in Him as your Saviour, then you will prove how great a Friend He is. And His love will never change. Having saved you, He will care for you all the way home. It is true that Christians have many foes in this world. Satan desires to harm them, and hates them bitterly because they belong to Christ, but he cannot destroy them, for Jesus has said of them, "They shall never perish, neither shall any pluck them out of My hand" (John 10. 28). Nor need we fear the foe, for our Lord Jesus Christ has also said, "I will never leave thee nor forsake thee" (Heb. 13. 5). And He is greater than all our foes. He proved His greatness by overcoming them all upon the cross. Accept Him now as your own Saviour, and you will find Him a real and true Friend. J.T.M.



## THE NOBLE NEIGHBOUR.

"HE saved others, Himself He cannot save" (Matt. 27. 42), though said in scorn, was strangely true; and was illustrated by an act at the terrible fire in December, 1909, near Clapham Junction—an act thus described by an eye-witness:

"Just as the fire was about at its worst I saw a heroic act which I believe cost the hero his own life. I saw him at a window on the top floor just as the fire escape had been run up to take him down. As he was about to scramble out of the window he went back, and then reappeared with two women, shop assistants. He placed one of the assistants on the escape, and sent her down, but as she neared the bottom she fell, and was picked up by the firemen. The young man then put the second girl on the escape, and she also fell before she reached the bottom. They were both carried away. Then, to my horror, the young man suddenly threw up his arms and fell backwards, out of sight. I did not see him again, and so I suppose he perished." His name was George Naber.

It was Christmas week, and the merchants  
Were showing their Christmas stores:  
And the greatest in all South London  
Had opened its festive doors.

Outside there were festooned garlands,  
And children and passing feet;  
And within five hundred buyers  
Were making the sale complete.

Just then, in an evil second,  
A globe in the window smashed,  
And the streak of electric fury  
Round the window in anger flashed.  
The shop was ablaze in a moment,  
As the crowd rushed wildly out;  
The flames leaped onward and upward—  
"Fire! fire!"—the awful shout.  
It seemed but a few brief minutes,  
And the place was aglow right through,  
When aloft at an upper window  
A figure stood forth to view.  
He came at the proper moment,  
As a ladder-escape was raised—  
"Step out and be saved!" But backing,  
With a courage that all men praised,  
He lifted a frail young woman  
Aloft on the ladder there,  
And hurried her down to safety,  
Where she fell in a dread despair.  
The flames were around the ladder,  
And firemen, scorched, stepped back;

But our hero lifted a second  
To that narrow, red life-track.

And then, ere his foot could follow,  
prey;  
The fire had claimed its  
He had helped the two from the burning,  
But his own life had to pay.  
They were terribly bruised and broken, [killed;  
And one by the fall was  
But George Naber—a noble neighbour—

Had a noble task fulfilled.  
He might have escaped—and Jesus, [mas tells,  
Whose coming each Christ-  
He might have escaped the burning [hells.  
Of sin, and its thousand  
But He wanted to save the people, [and so  
The young and the old,  
He suffered *Himself* that others  
Might life and salvation know.

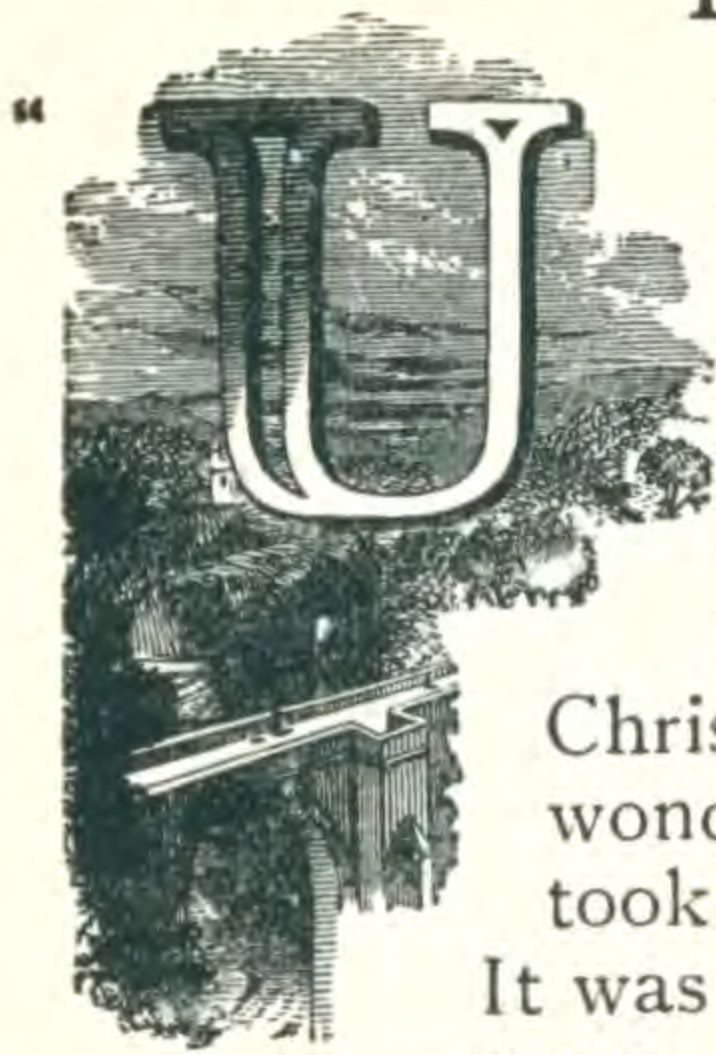
W. LUFF.



SCENE AFTER THE FIRE AT ARDING & HOBBS,  
Clapham Junction, London, on December 20th, 1909.



# THE BIRTH OF THE LORD JESUS



“UNTIL you is born this day in the city of David, a Saviour, which is Christ, the Lord,” was God’s message announcing the birth of Jesus Christ—one of the most wonderful events that ever took place in this world. It was first made known to some shepherds, who were keeping watch over their flocks by night, on the plains of Bethlehem, an angel of the Lord came down and said, “Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ, the Lord.”

The place where Christ was born was not a royal palace, nor a rich man’s house, no nor even a poor man’s cottage, but a stable belonging to one of the Inns of Bethlehem. And, although all things that are in heaven and in earth were created by Him, and for Him, and He knew that He was born to be a King, He took this lowly place down here, so that He might save the poorest, and the sin-fulest man or woman, boy or girl, that ever lived, or will live, on the earth. The shepherds went to Bethlehem and found the infant Jesus lying in a manger, with Mary, His mother, as the angels had said. They then went and told the news to many others, who wondered greatly when they heard it. The shepherds then returned to their own homes, glorifying and praising God. (Read Luke 2. 1 to 20.) What a shame, you say, that they could not find room for Jesus to be born in the Inn, and, perhaps, some of my young readers only wish they had lived at Bethlehem at that time, so that Jesus and His mother might have come to their house; well, let me tell you that Jesus is seeking a home now, and He will be

very glad if you will find Him one. Of course, He has one home, high up in the glory, but He also dwells with the “contrite and humble spirit”; so you may find room for Him to-day in your heart. Receive Him at once, and He will make you happy for ever.

I am very glad to tell you that there were some who thought a great deal of Jesus even then. We read of a company of wise men, who travelled a very long way to see Him. God had made it known to them, in some way, that Christ was to be born about that time, and they came to Jerusalem to seek Him, for God had guided them by a star. And they began to ask for Jesus, the new-born King; very likely they thought he would be at King Herod’s palace; but, when Herod heard about it, he was greatly troubled, and he sent for the chief priests and scribes to see if they could tell him where Christ was to be born. So they looked in the Old Testament, and found that He was to be born in Bethlehem of Judea (Micah 5. 2). Then Herod sent for the wise men, and told them to go to Bethlehem, and when they had found the young Child, they were to return to him again. But God ordered it otherwise. (Read Matt. 2. 9 to 12.) God gave these men wisdom to understand when Jesus was to be born—He guided them to the place where He was; they were in real earnest to find Him, and, when they found Him, they gave Him the very best presents they could get. They also worshipped Him, because He was the Son of God. If any of our young readers desire to find Jesus, God will guide you, and give you wisdom, if you will read His holy Word. And when you have found Him, and know Him to be your very own Saviour, then you will gladly give Him the best of your life, your love, your time, your money, your worship, and everything.

J. H.



## THE FLIGHT ACROSS THE ALPS.

THE crossing of the Alps on foot, and the wonderful rescues from death by the noble St. Bernard dogs, used to charm the hearts of boys and girls two generations and more ago. Then came the wonderful drilling machines, which bored tunnels for the trains to run under the Alps. Now we are startled by the news that an airman has crossed the towering mountain peaks in a monoplane. Yet at what a cost!

Senor George A. Chavez, a Peruvian by birth and a Frenchman by education, a handsome young man of 23 years of age, made his first attempt on a monoplane at Rheims in July, quickly rising to a height of 2000 feet. After flying at Bournemouth,

Lanark, and Blackpool, he set up the high record by ascending nearly a mile and a half above the earth at Issy les Moulineaux.

His next ambition was to conquer the Alps. Before starting on this remarkable expedition, he remarked to a friend, "It's £1400 an hour, or death," indicating that he knew the great risk he was running for glory and for gold. Setting out from Brique, Switzerland, he flew across the Simplon Pass, a distance of over 35 miles, at a height of over 7000 feet. As he was alighting at Domodossola his machine overturned when only 15 feet above the ground. When removed from the debris it was found that both legs were broken, and he was otherwise



"His Ambition was to Conquer the Alps."

MOUNT BLANC AND THE VILLAGE OF CHAMOUNIX.



## THE FLIGHT ACROSS THE ALPS.

injured. Hopes were entertained of his recovery, but he succumbed to nervous shock on September 27, 1910.

Senor Chavez's prophetic remark came true. He almost reached the goal of £1400 an hour, and the applause of the world, yet he only gained—DEATH. Was he wise or foolish? You answer not by words, but by deeds. What is your goal? Are you obeying the divine command: "Seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you?" (Matt. 6. 33). Learn from these tragic lessons, get first right for eternity, then live "soberly, righteously, and godly in this present evil world" (Titus 2. 12). Aim at reaching the heights of eternal bliss, where "the Lamb is all the glory in Emmanuel's Land."

HYP.

TALKING TEXTS, No. 12. Two solemn messages from the Word of God for all ages. If "*saved*" (Eph. 2. 8), fill in the time when you trusted the Lord (as near as you know), and paint in bright colours to indicate a

bright outlook. If "*not saved*" (Jer. 8. 20), paint in dark colours, as your outlook is gloomy indeed. No! no! a better way! Look steadily at the clock, decide "*now*" (2 Cor. 6. 2, 3), and indicate your decision by putting in the hands of the clock, and adding month and year of conversion on dial.

ORIGINAL SEARCHING, No. 200.

The preacher king wrote many books,  
In one of which you'll find  
A verse, with one word six times o'er.  
Now search with willing mind,  
And when you find the verse I mean,  
You'll see what drink will do;

And those who come beneath its power  
Will have great cause to rue. T.B.

*Answer to Searching, No. 199.* The daughters of Zelophehad (Num. 27. 1-7).

EASY EPIGRAMS for little folks, No. 12.

A cruel king a law did make,  
Which many mothers' hearts did shake.  
The baby boys must all be killed,  
For so this heathen king has willed.  
One mother helped to make a boat,  
In which her little boy did float—

What was this mother's name? J.S. FS.

*Answer to No. 11.* Exodus 12. 26 27.





# "PEACE AND WAR"—AN ACADEMY SERMON.

"PEACE AND WAR"—such was the title the artist gave to his exhibit at the Academy.

The old muzzle-loading gun by the sea-shore representing the time when that death-dealing machine had crossed the waves, and the misery, desolation, and bloodshed of WAR had wasted the homes and lands of some hostile nation; when the loved wife had been made a widow, and the darling children had been made orphans; when the sigh of sorrow had gone up from the combatants on both sides, under the awful woes of WAR.

The happy children sitting without a fear on the old symbol of war, the placid sea, the disused gun all tell the tale of PEACE.

Wandering round the Gallery and trying to catch the thoughts of the various artists, this "PEACE AND WAR" scene caused me to halt, and preached me a silent sermon. I was an

"enemy" (Rom. 5. 10) at one time, warring a vain and useless war against the God of Light and Love. By nature and by practice I was turning my back and fighting against my best Friend. But there came a time when I realised that the war was hopeless, that I was "without strength" (Rom. 5. 6), then in my absolute despair I hoisted the white flag and unconditionally surrendered.

Was I then hustled off to prison and laid in chains? Nay, nay! 'Twas then I realised that the God against Whom I had been warring, had so loved me in my "enmity" (Eph. 2. 15, 16) as to give His only-begotten Son to purchase my peace, that the Son had "made peace through the blood of His cross" (Col. 1. 20), and now God was beseeching me to be reconciled, or at peace with Him.

I believed His glorious Proclamation, accepted the peace procured for me at such a cost, and now rejoice to be counted

amongst the loyal subjects of the King of Kings, and esteemed it a privilege to serve under His banner and act as a peace proclaimer to those who are afar off.

Taking a steady look at the artist's work again, it seemed to say, "How real the PEACE!" The rusted gun, the rustic scene, the rosy children echo, "Peace, *settled peace*." The battle o'er, the victory won, the treaty signed, peace assured! Is it so with soul-peace? Yes, thank God, the battle has been fought on Calvary, the blood has been shed, the Conqueror cried, "It is finished," the Victor has been raised, the Prince enthroned, at God's right hand. The Lord Jesus Christ was "*delivered* for our offences, and was raised again for our justification; therefore, being *justified by faith*, we have peace with God" (Rom. 4. 25; 5. 1). We have not to make our peace with God—Christ made peace; we accept His terms of peace, unconditionally surrender to His love and grace, and are justified. Saved, satisfied, and, wonder of all wonders, the rebel is to sit by-and-bye with the King in His Kingdom, as if he had never been an enemy at all. Oh, wondrous Saviour! My sole hope for peace with God in time and in eternity is in Him, and I can sing:

"Peace, perfect peace,  
The future all unknown;  
JESUS I know,  
And He is on the throne." HYP.

## FOUR HUNDRED BEGGARS A DAY.

THE late Baron Hirsch received an average of four hundred begging letters a day, and never read them, though he gave away in a single year as much as £3,000,000. Yet we know One who receives more than four hundred beggars, bankrupts, sinners, a day, and never has been known to turn one away; indeed, He endows each suppliant with a greater fortune than £3,000,000, even "Eternal Life." Here are His own words: "Him that cometh to Me *I will in no wise cast out*." "He that believeth on Me *hath everlasting life*" (John 6. 37, 47). The point is, Will you come as an unworthy sinner and be received and saved by the Lord Jesus Christ? Will you come *now*?





## A GREAT APPOINTMENT.

**T**HE King is dead!" With startling suddenness the news was forced upon us, and the nation aroused by the fact that late on Friday, the 6th of May, 1910, one of the greatest monarchs of the 20th century had spent his last night on earth, being visited by that grim monster Death, with whom he had to depart. Now, whatever effect the event of the king's death had on you, I would like to bring before you again that God says, "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). There are four things that I would like you to notice concerning that great appointment.

**I. ONCE TO DIE.** Without fear of contradiction, I would make bold to say that you are convinced that no matter what your hopes or ambitions are for the future, they can all be shattered in a moment of time if God saw fit. So long as you have life, and health, and strength at your command, all is well, but there is one thought forces itself upon you—*once to die*. It is a solemn thought, but with the rest of the problems of life, God, in wondrous grace, has made a way of escape, and it can be yours now. Before explaining that, let me bring before you our second thought, and that is—

**II. WHEN WILL YOU DIE?** You will do anything or think of anything, lest that thought should worry you. In the matter of forgetfulness you are helped by Satan, who caters well for his slaves. So well does he do his work that the dark caverns of the lost in eternity echo with the wails of those who have put off the matter of preparing to meet God until too late. Now is the time, now is the day of salvation, and God in grace can

meet you now. As an unsaved sinner, eternity will find you doomed to stand before the great White Throne. This brings us to the third point, to be banished from His presence for ever.

**III. READY TO DIE.** It is a glorious fact, which makes the heart of the believer rejoice, to know that although "it is appointed unto men once to die, but after this the judgment:

so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9. 27, 28). Are you *ready to die*? Think of Him on whose person sin has been judged; He who has settled the sin question to God's entire satisfaction; He who died "the Just for the unjust, that He might bring us to God." Take the place of the unjust, and accept the Lord Jesus Christ as your own Saviour, and you will be "justified" (Rom. 5. 1) before God, and be ready to die, ready to stand before God, and

ready to fill up the interval with happy service in His Name. Now we come to our last point.

**IV. AFTER YOU DIE.** God now commands all men everywhere to repent, "because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17. 31). He who can, and would now, be your Saviour (by your own folly and neglect) will one day be your Judge. While you have the opportunity, accept Him as your Saviour now; and whether you die, or He comes to the air for "His own," yours will be the joyous portion of entering immediately into His presence, and enjoy the blessings so long foretold.

W. J. C.

1. ONCE TO DIE  
2. { WHEN WILL YOU DIE  
3. { READY TO DIE  
4. { AFTER YOU DIE