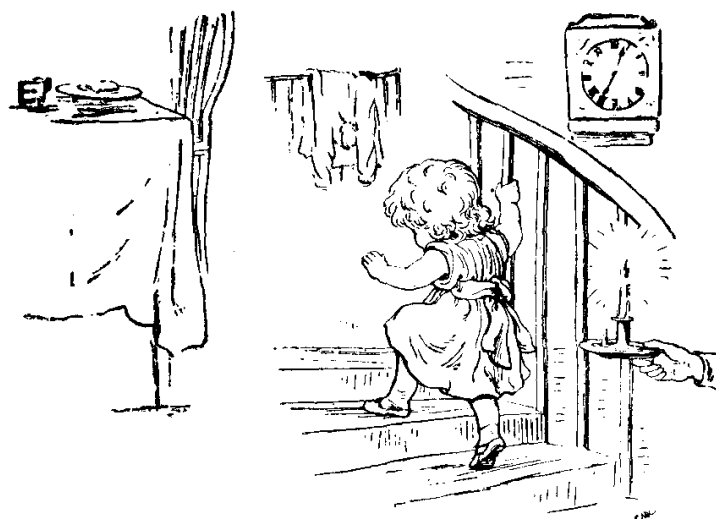


FRONTISPIECE.

# Youthful Days.

“REMEMBER NOW THY CREATOR  
IN THE DAYS OF THY YOUTH.”

Ecclesiastes xii. 1.



Vol. IX.

LONDON :  
G. MORRISH, 20, PATERNOSTER SQUARE, E.C.

1918.



## PREFACE.

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**T**HIS little volume represents the collected efforts of the past twelve months on the part of writers, printers, publishers, searchers, and distributors. We were going to add readers, but after all we hope that "YOUTHFUL DAYS" requires no great effort to read. However, the Editor is thankful for all the interest shewn in this Magazine, which endeavours in its way to persuade children and young people to think truly of God and our Lord Jesus Christ. It is not intended to be the sole reading book for the leisure time of our young people, for there are many other books, old and new, which are both *good* and *true*, and therefore worth reading.

In putting forward this new volume we earnestly desire that those who take it up will at least read it carefully,

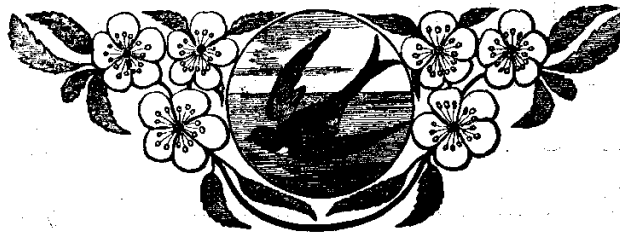
for we are hoping that by so doing they will be helped in their souls, shewn a little more of the goodness of our Lord Jesus, and given more strength to walk and behave like the children of the great King, to be afraid of doing what is wrong, and happy to do what is right.

Thus may "YOUTHFUL DAYS," Vol. ix., go forth into the world with God's blessing upon it.

THE EDITOR.

FLINT,

*December, 1918.*







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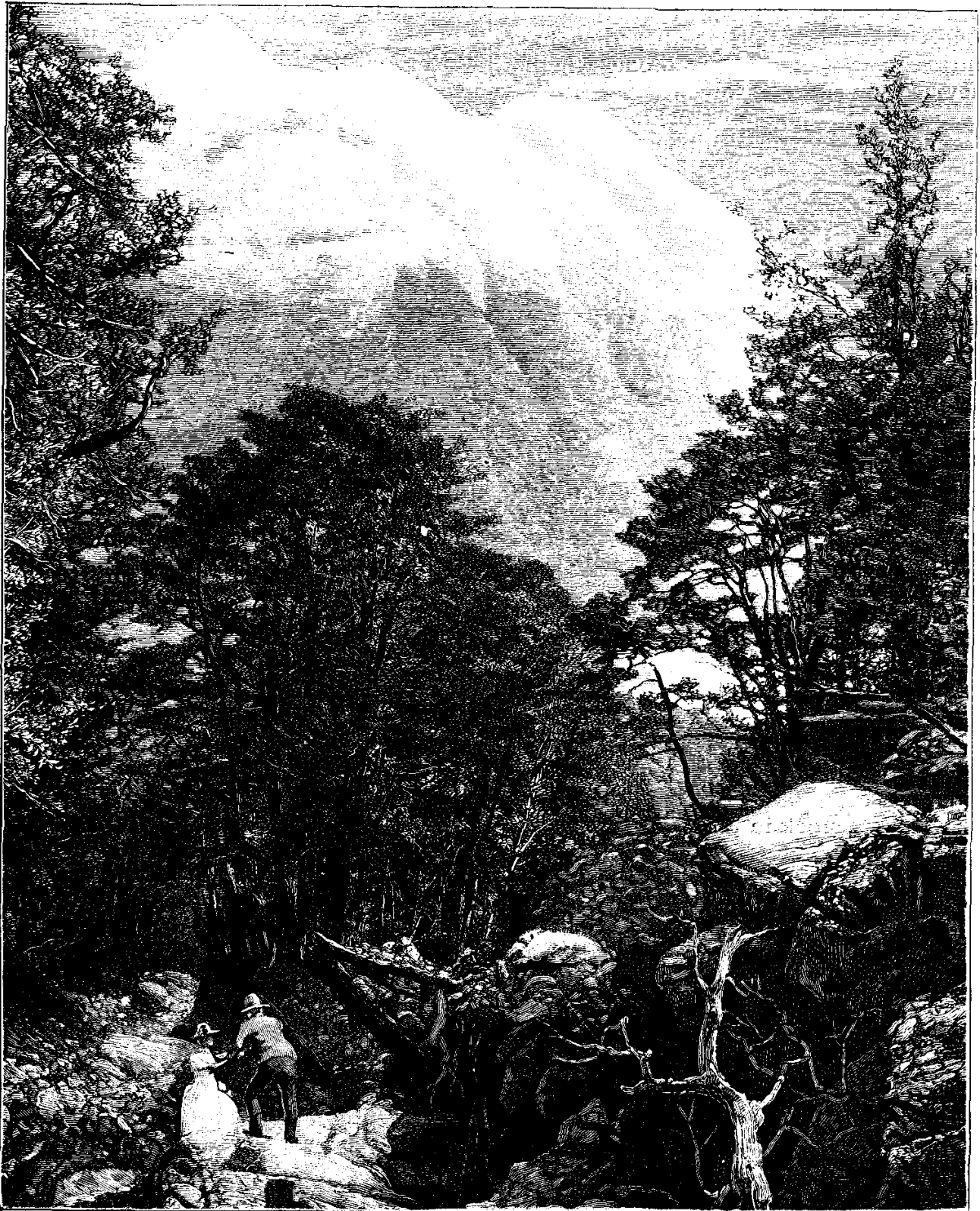
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# Youthful Days.



## Stocktaking.

AT the end of the year business men take stock in order to know how they stand. Till that has been done they cannot tell whether they have had a good year or a bad one, whether they are solvent or insolvent.

And what a big job stocktaking is, for it generally has to be done in one day. The manager waits till the usual closing time and then begins with his men. Coats are taken off, sleeves rolled up, and every room, cupboard and shelf is carefully gone through, and a list made of the quantities and kinds of all the goods on the premises. The manager and his men have to go on till the last room and the last shelf have been reached, and nothing is left to enter on the list. Tired out with their exertions they go home to get an hour or two of sleep.

Afterwards comes the most important part, the valuation of the stock. The list of goods is given to one of the chief clerks, who goes through each item and puts a value to it. And how the various articles differ in value! One item may be a tray of gold rings set with precious stones and worth hundreds of pounds. The next may be a lot of plated trinkets, for which no one would give more than a few shillings. When the list has been gone through, the items are all added up and the accountants can enter the total value of the stock in the balance sheet.

Why not commence the new year by taking stock of the things under your own charge? I do not want you to count up the value of your clothes, toys, books, or the tools that you use for your hobbies or the like. Although you may prize these things very highly and be very proud of them, there are other things of yours of far greater value which need to be considered.

There is your *body*. If you are reading this paper for yourself, it follows that you have the great blessing of eyesight, and who can say what that is worth! And

if the eyes cannot *see* it matters very little what they look like. Your hearing perhaps is good, and so how much better off you are than those who live in the world of silence. Talking, I daresay, you can do readily enough. Your legs and feet carry you easily, uphill or down, fast or slow, wherever you wish to go. The girls know how to sew and make cakes with their hands, while the boys can use a chisel or saw nearly as well as our carpenter.

We must not leave out the *mind* that can understand, learn and know things. But, alas! if the mind is not right the body is of little use, however healthy and well developed it may be.

But how about the *heart*? What value shall we put upon it? for it is like a well or spring of running water. The *soul* is the most valuable of all your belongings, because it will live for ever when stock-taking days are over and done with.

Some goods are considered to be very valuable by certain people, whilst others would put a low price on them. And as time goes on, goods change in value, some depreciate, others become worth more money. So too our belongings may have a high value or a very low one.

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness." (Luke xi. 34.) The eye that likes to look upon evil things makes the body and mind dark and unclean; but the eye that looks upon the good things of God, what a happy influence it has over the body. What value will the great Accountant put upon your eye: will it be "evil" or "single"?

"He that hath ears to hear, let him hear," said the Lord. Their ears are "dull of hearing," said Paul the apostle. Are your ears of the kind ready to hear what the Lord says, or are they dull and deaf to His entreaties?

How does a mouth "full of cursing and bitterness" (Rom. iii. 14) compare with the mouth that confesses Jesus as Lord?

"Feet swift to shed blood" are of poor

value compared with the feet "shod with the preparation of the gospel of peace." (Eph. vi. 15.)

David "put his life in his hand, and slew the Philistine," whilst Saul with a "javelin in his hand" sought to slay him. (1 Sam. xix. 5, 9.) Are our hands ready for the Lord's service, or are they used only for our own profit and pleasure?

The people who did not like to think about God were given a *reprobate* mind (Rom. i. 28); but the man out of whom the legion of devils were cast was found sitting at the feet of Jesus, clothed and in his *right* mind.

Jeremiah describes the heart as deceitful above all things and desperately wicked; but how blessed when the heart believes in the Lord Jesus.

Can you truly say, "Bless the Lord, O my soul, and forget not all his benefits." Or are you like the rich man who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And remember the Lord described this man as a fool.

So you can enter on the list your eyes, ears, hands, feet, mind, heart and soul, and then ask yourself what they are worth and to what use they can be put.



## Matthew.—No. 13.

### CHAPTER V. 5.

**W**E are going to read to-day some more of the beautiful words which Jesus said to His disciples as He sat with them on the hillside and taught them.

You remember that He was speaking of the kind of people whom God calls "blessed" or happy. Eight times the Lord Jesus tells His disciples of people who are happy, that is, blessed, and what it is that makes them happy. How nice it would be if you were to learn these verses which begin with this beautiful word "blessed," and you can ask God to teach you what it means.

We were speaking about the "poor in spirit" who were blessed because theirs is the kingdom of heaven—and the mourners were blessed because God comforted them.

Jesus went on to say, "Blessed are the meek: for they shall inherit the earth."

What is it to be meek?

It is to give way to others, to be always gentle and quiet, and not trying to get anything for ourselves; those are the kind of people that God gives great things to.

If you were meek you would not say, "That is mine. I must have it." You might feel sorrowful at not getting what you think is your own, but you will give it up and let others take it from you; and even in little things the meek are happier than those who try to get all they can.

We learn what meekness is from the Lord Jesus Christ, who said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

In God's word we read of many people who were meek. Abram was older than Lot, yet he allowed Lot to take his choice and to have all the beautiful well-watered land where the river Jordan flowed. He let Lot take all the best—he meekly gave up to him. But Abram knew how "blessed" it was, for God came and talked to him as He never talked to Lot.

Moses was meek. God said he was the meekest man in all the earth. How did Moses shew that he was meek? By bearing all the unkind and untrue things that others said about him without saying one angry word to them. Even his brother and sister spoke against him, but Moses did not answer. He left it to God to answer them; he knew that God could see him and that He heard their unkind words; and God did hear and God did answer. What did God say?

He asked them how it was that they were not afraid to speak against His faithful servant, and He punished them for their wicked words.

But Moses had the blessing of the meek, for God rewarded him and took his part.

He knew the happiness of having a "will surrendered and a heart at rest."

Moses behaved just in the same way as the Lord Jesus did when He was down here. It is written of Him that "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

The Lord Jesus said, "Blessed are the meek," because whatever they might give up they would get from God something better. Jesus was the meek and lowly One. If the people in one place did not want Him, He turned aside and went into another village. He did not say, "I have a right to go where I choose, for all the earth is Mine." He had every right, but He shewed the beauty of being meek and lowly by giving up, and the day will come when He will "inherit the earth." He will reign from sea to sea and from the river to the ends of it. He will reign in holy splendour and of His kingdom there shall be no end.

When that happy time comes the meek ones will be seen with Him, and they will know how blessed it is to have followed Him who was meek and lowly in heart; for when Jesus was down here He never wanted anything for Himself but what God gave Him.

It is sweet to think how blessed His life was, even in this sad world, where He had not where to lay His head.

As you read of the way that wicked men treated Him, and how He bore it all so patiently, you will learn more and more of what the Apostle Paul meant when he spoke of the "meekness and the gentleness of Christ;" but it is a story without an end, if we speak of what His ways were as He walked up and down among men in this world, leaving those who know and love Him an example that they should follow His steps, who was ever

"Holy, true and tender—doing  
All His Father's will—  
If men loved or if they hated,  
Loving, serving still."

A. M. S.

## Old Jem.

OLD Jem was the squire's shepherd, and a good and faithful shepherd he was.

He was not rich, but in his simple cottage he possessed at least two great treasures: one was a well-worn Bible and the other a good daughter.

Old Jem was a Christian: that is to say, he followed Jesus, the Good Shepherd, who laid down His life for His sheep and rose again from among the dead. (John x. 15.) Jem knew that he was one of these sheep, because he believed and trusted in Jesus and knew His voice (John x. 4); and *also* because he loved all God's sheep. (1 John iii. 14.) Jem's daughter was also a Christian.

Nothing was more precious to Jem than the quiet times he managed to get over his Bible. When work was done for the day he loved to sit and listen to his own Heavenly Shepherd's voice from the sacred pages, and perhaps his favourite passage was Psalm xxiii., beginning with

"The Lord is my shepherd;  
I shall not want."

The time came at last when Jem was too old and infirm to mind the squire's sheep any longer; then he had plenty of time for reading his Bible.

He would sit in his comfortable chair by the kitchen fire enjoying the rest "beside the still waters" of God's mercies, and feeding on "the green pastures" about which he read in the Shepherd's Psalm. He also learned in God's word how he and his daughter could walk "in the paths of righteousness"; and this they both loved to do, for the sake of the Shepherd whom they were following.

Over and over again had Jem read his psalm; but although he had read it so many times and for so many years, he one day discovered that he had not found out *all* the wonderful things to be learned in it.



AND when He had sent the multitudes away, He went up into a mountain apart to pray : and when the evening was come, He was there alone.



BUT the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.

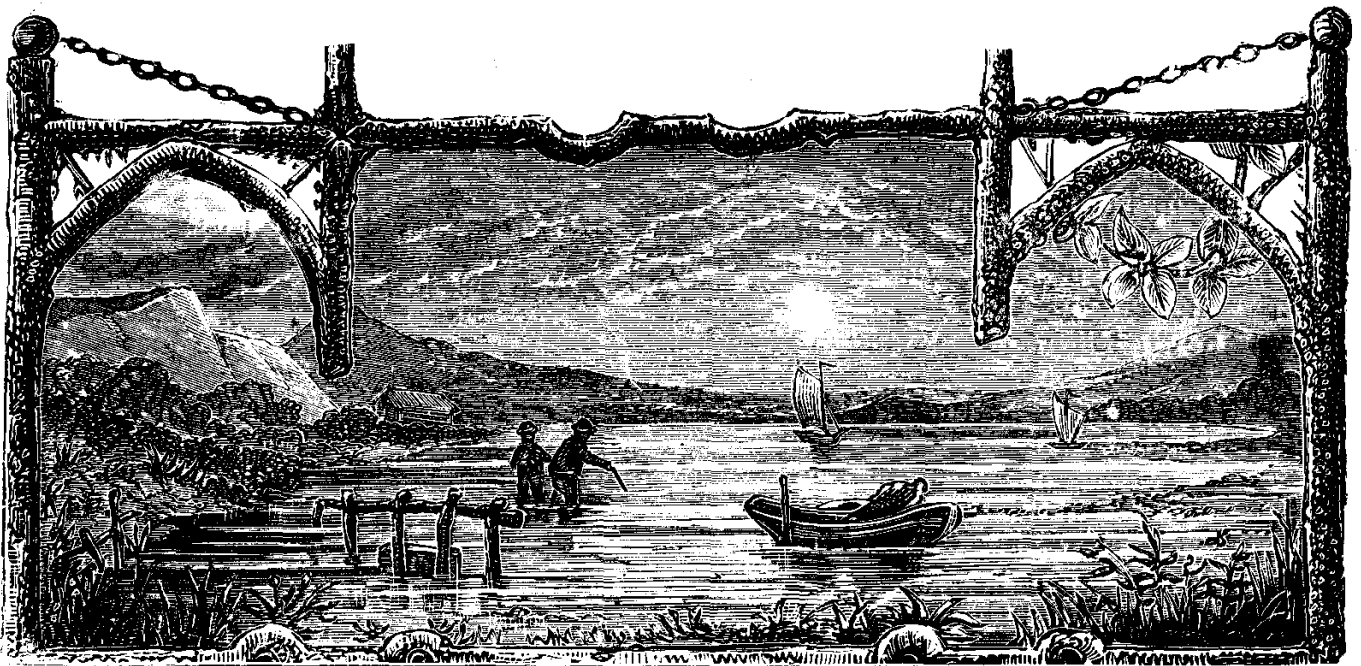


AND in the fourth watch of the night Jesus went unto them, "walking on the sea.



AND when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake [unto them saying, Be of good cheer; it is I; be not afraid.

MATTHEW XIV. 23-27.



That day a christian gentleman paid him a visit.

After the first hearty greeting they conversed together about the *good* and *great* Shepherd whom they were following. (John x. 14 ; Heb. xiii. 20 ) Then, doubtless, Jem upon inquiry told his visitor about his increasing infirmities, and spoke of the trials and roughness of the narrow way, which, like all other of God's sheep who follow the Shepherd *closely*, he experienced at times.

"Well, Jem! the Lord knows all about it! He will help and care for you!"

"Aye! that's true, sir! He will 'never' fail me."

"No, He will '*never* leave nor forsake thee,' and every need will be supplied. Your two footmen will see to that!"

"Beg pardon, sir! my 'two footmen,' did you say?" Old Jem's thoughts flew to the Hall and the squire's smart footmen, whom, doubtless, he had often seen following the squire or his lady, in order to wait upon them as occasion required.

"Yes, Jem, you have been provided with two excellent footmen. They will see that all your needs are supplied. (Phil. iv. 19.)

"I don't understand you, sir!"

"It's true enough though, my good man; they have been following you already for many a long year, and will still follow you 'all the days' of your life. Did you never read of 'goodness and mercy'?"

"Well, to be sure, sir! you must think me a dull old sheep; but I never saw *that* before; and many and many a time have I read them beautiful words. As it says, '*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*' Aye! they'll follow me all the way, sure enough!"

With such words as these Jem and his visitor parted. The old man's face was lightened with a wondrous light as he thought upon his Heavenly Father's bountiful care. What a very rich Father he had! and would he not care for him and his beloved daughter *until following days were done*?

And *until then* were they not provided with all they would need as they *passed through* the valley of this guilty world, *overshadowed* by the death of Christ upon the cross?

The cross is vacated. There is a Light beyond the valley—the glorious light of Him who said "I am the light of the world." It is a light "above the brightness of the sun"—even the light of a RISEN CHRIST.

Deep is the shadow on the valley—dark is this evil world.

But Jem's path was lightened by those heavenly rays; there was no darkness for him. He was provided with a lamp for his feet, and a light for his path (Psa. cxix. 105), and he was thus enabled to "tread in peace his way."

He and his daughter walked straight through the valley—onward and upward they went; they feared no evil; the Lord was with them; His rod and staff gave them comfort; by Him a supper was constantly prepared for them in the world where they were hated. They were so happy themselves as they pursued their way that they were able to cheer others; and goodness and mercy followed them every step of the way. They came at last to the end of the journey, bright and fresh as when they set out; and then first Jem and afterwards his beloved daughter passed from the dark valley into the house of the Lord—their "Father's house on high." And there they will be for ever.

Reader, will *you* be there?

A. S. I. L.

"O good and faithful Shepherd,  
Thou hast Thy life laid down!  
Thy sheep to Thee were precious,  
Thou lov'st them as Thine own!"

"Thy sheep, blest Lord, Thou knowest—  
And they by grace know Thee:  
What rest and holy pleasure!  
What truest liberty!"

"Thou art the one true Shepherd—  
The flock is wholly Thine—  
Each sheep by name Thou tellest;  
Thy Father's gift divine."



Most gracious Shepherd, keep us  
Engaged in heart with Thee,  
That we Thy perfect goodness  
And blessedness may see:  
We'd gaze upon Thy glory,  
We'd trust Thy changeless love,  
We'd follow Thee more closely—  
Then—rest with Thee above.”

E. R—e.



## Lessons from the Searchlight.

**A**N officer was lecturing to a group of men on searchlights. One thing he impressed on them was the necessity of keeping the lamp (searchlight) alight and burning steadily. Consider the importance of this during a hostile attack on the district where the lamp is situated.

If we think for a minute, how much we can liken the Christian to a searchlight.

### 1. The power is outside itself.

The lamp, before it can be lighted, requires a strong electric current through the materials that go to make up the lamp—that is, a power outside the lamp itself is required. The lamp is merely a means of showing out the light created by the electric current. Now if we think of the Christian he can do nothing of himself, all his power comes from God. The moment we (Christians) forget God, that same moment light ceases to flow from us to others. We can only help others so long as we are walking in communion with God; if we try to walk in our own strength we fail. Since God has done so much for us (having given His only Son for us), is it not our desire to be well pleasing to Him and to spread around “what great things the Lord hath done for us”? How many persons misjudge God, thinking He is hard and harsh, when the Christian knows and has proved that “He is a God ready to pardon, gracious and merciful, slow to

anger and of great kindness.” Mark that, any unsaved one who may read this—God is ready to pardon. His arms are open, the way is provided, then why not come?

### 2. The steadiness of the light depends on the lamp.

You perhaps know the old fashioned example of the reflection of the moon in clear water. If the water is disturbed, the reflection is disturbed too, but the moon itself still shines brightly. Again, if the light of the searchlight flares or flickers, it is due to irregularities of the materials or mechanism of the lamp. Perhaps if you have watched a searchlight you have sometimes seen that at one moment it is lighter than at another. Now that applies to ourselves, one moment we are happy and walking with God, and another we are cast down and discouraged—the remedy is to “look up.” In our everyday life there is much to discourage and cast down, but if we look up to Christ how much there is to fill the heart with joy and peace far better than the world can ever give us; so that, in order to keep our light burning brightly and steadily, we must let Christ have full sway in our hearts.

Once on the south coast, during a practice, the electric current suddenly failed and the light went out. What a cheer to us to know that our power which is found in Christ can *never* fail.

Now a word of warning to those who have not yet accepted Christ as their own personal Saviour. They are like the searchlight with no electric current. No matter how nice it might look newly painted and the brass nicely polished, if there is no current (power) in the lamp, it is useless. A professing Christian may be most religious and upright, but if there is not that living link with Christ he is not of Him.

Beware of procrastination. God says *now* is the accepted time—there is no mention of a to-morrow.

E. B.

## BEHOLD, THE BRIDEGROOM COMETH.

## Mental Picture.

THERE is a something we read of in God's word which everybody uses, generally speaking, at least after the age of seven years, and I think you would be interested to know that there

(1) Was a tribe called after one of the sons of Jacob, specially mentioned in Judges, who handled this small instrument and used it well.

(2.) Further on in the Bible we read of a mighty man who desired to have this instrument in order to record some remarkable words.

(3.) In the Book of Psalms, in a beautiful psalm called a Song of Loves, where the throne is set up and righteousness reigning, reference is made to this instrument in a figurative way.

(4.) Further on one of the prophets is told to use this instrument in reference to his son.

(5.) Alas! still later another prophet speaks of it in a figurative way as used to record the sin of a people.

(6.) In one of the last epistles this instrument is referred to, but rather as being insufficient for the purpose of the apostle.

What is it? Find the references.

C. E. H.



## To our Searchers.

FOR the benefit of those commencing to "search" for the first time, we would like to say that the questions are set each month. You have to find out the answers from your Bible, write them out and send them in at the proper time. If you do this regularly for the year, your name will be printed in the list of "Diligent Searchers." No prizes are offered for this, but a little card is sent to each one whose name appears in the annual list. We hope that the number of searchers will be larger this year, in spite of the increased price of the Magazine.

## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, 25, Middleborough Road, Coventry, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. (a) "She .... laid him ....." Where? (Luke i., ii.) (b) "To lay his head." Quote the verse in which these words occur. (Luke viii.-ix.)
2. "Him .... ye have taken and ....." What? (Acts i.-iii.)
3. (a) "They took him down." Finish the verse. (b) Quote the seven words that immediately follow. (Acts xii.-xiii.)
4. After this where did God "set him"? (Eph. i.-iii.)
5. Quote a verse in which the words "above all heavens" are found. (Eph. ii.-v.)
6. (a) "Ought not Christ to ....." What? Who asked this? (Luke xxiii.-xxiv.)
7. (a) In Isaiah lii. God said of Him (His "servant"), "He shall be ....." What? (b) Quote a verse from Philippians ii. that shews how this promise has been fulfilled.
8. (a) What do we read in Mark xv. or xvi. about "heaven" and "the right hand of God"? (b) Quote a verse from 1 Peter ii.-iv. that reminds you of this.

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "And when she ..... the river's brink." (Exodus ii.)
2. "And she brought ..... upon the roof." (Joshua ii.)
3. "For nothing ..... come abroad." (Luke viii.)
4. "Then took they ..... so passed by." (John viii.)

(Book, chapter and verse to be given in each case.)



# Youthful Days.



## Why be Afraid?

FOR THE OLDER READERS.

**T**HE fear of man is a most subtle thing and often binds us like a chain, holding us back from the right course; and if we are naturally proud, fear and pride work upon each other in our hearts like fire and fuel.

King Saul was given very definite orders to utterly destroy the Amalekites. This meant that the people and their cattle were to be killed. The commandment came from God through Samuel the prophet. God had His reasons for destroying these people, and chose Saul to carry out the work.

After overcoming the Amalekites and capturing their king Saul kept the best of the cattle, thus disobeying God. As he returned from the battle Samuel met him and wanted to know why God's commandment had not been kept. Twice over Saul said that the people, his subjects, had spared the best of the cattle in order to sacrifice to God. But the real cause of Saul's disobedience was his *fear of the people*. For when Samuel told him that God had rejected him from being king, Saul confessed that he had been afraid of them. As Samuel was about to leave him in sorrow, Saul begged him to return that they might worship together before the people, and thus maintain Saul's honour. (1 Sam. xv.)

Fear seems to have had the mastery over Saul's heart after this event. Later on both he and his people were terribly afraid of Goliath, the Philistine, who was eventually overcome by the "stripling" David. On the return home after the victory the women in their songs of welcome said, "Saul hath slain his thousands, and David his ten thousands." This was too much for Saul's pride, and soon after he became afraid of David.

Finally the Philistines invaded again, and when Saul saw them "he was afraid, and his heart greatly trembled." (1 Sam. xxviii. 5.) Getting no answer from the

Lord, he consulted the woman with the familiar spirit at Endor; but his distress increased. In the battle he was overcome, and rather than fall alive into the hands of his enemies he killed himself.

Pride and fear; the opposite of these are humility and confidence. Esther the queen behaved with true humility when she listened to the advice of Mordecai. Acting upon it she entered the king's presence at the risk of her life, and was rewarded by her appeal being granted. Her confidence stood the supreme test.

When the Holy Spirit dwells in our hearts He tells us so much about the glory of God and the Lord Jesus that we forget ourselves and become humble. Then we receive such a sense of the Lord's greatness and power that fear has less hold over us. Knowing the God behind us we cease to be afraid.

"Why are ye so fearful? How is it that ye have no faith?"



## A Message from Heaven.

"Surely I come quickly."

**T**HE last words of any loved one are always greatly cherished, and in the last chapter of the Bible we have the last message to the Lord's beloved people, spoken from the glory. This is why it is so greatly appreciated. It is a

### Personal Message,

for He says, "I Jesus." The same Jesus who once was dead but now alive again, and from His exalted position in heaven He speaks to those who know Him, love Him, follow Him, and are waiting for Him.

Linked up with this is the grand invitation, "whosoever will, let him take the water of life freely." So it is a

### Present Message.

It is the voice of the living Saviour speaking to-day. It neither relates to the past dispensation nor to the prophetic future. It is a present word to hearts

who are longing for the return of the Lord. Quickly He will come, and then the gospel day will be over. The invitation will no longer be given; he that is unjust will then be unjust still, and he that is righteous will be righteous still.

Moreover it is a

### Powerful Message,

for it produces an immediate response in millions of hearts. This last, living, loving word has been cherished by myriads of blood-washed ones, who are longing for the moment when "the Lord *Himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be *caught up* together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Listen to the cry that rises from these glad hearts as they hear Him say, "Surely I come quickly. Amen. Even so, come, Lord Jesus." To them it is a

### Precious Message,

brightening many a dark hour, cheering them in many a sorrow and sustaining them when almost overwhelmed by the pressure upon them.

Will you ask yourself this question, dear young reader: "How would the coming of the Lord affect me?" Either it would mean a moment of supreme bliss to see His face for the first time or it would seal your doom for eternity; for if you are not Christ's at His coming you would be left behind for judgment.

F. S. M.



## The Watch.

**H**OW can we describe a watch? It is familiar to most boys and girls in some way or other, large or small, with an outer covering, it may be,

of gold, or of silver, or of some other metal. It has to do with time, and time will go on round and round as long as the world lasts.

Every watch has a face: on the face there are twelve figures, or twelve Roman symbols from I. to XII. This is to shew us that there are twelve hours in the day and twelve in the night. All the metals—the gold, the silver and the gun metal, which is black—must be passed through the fire before they can be used.

Now on the face of every perfect watch there are two fingers, which move round and point out the correct time if the watch is in proper working order.

But what is it that makes the fingers move? Ah! it is something hidden inside the watch which is unseen, and which is called the mainspring. It is wound up by a key, and has the power to move the fingers to shew the time. Now all this is wonderful, and it is a good object lesson of something much more so. Inside each child—boy or girl, whether rich or poor—and, like the watch maybe of gold, silver or gun metal, of whatever colour, size or age, there is a wonderful mainspring called the heart. It is the centre of our natural life, and from it the blood circulates round the body, and enables us to move, to breathe, to think, to study. This is the physical heart: as the watch ticks so the heart beats.

But the heart is often spoken of in Scripture in a spiritual way as the seat of the affections and of our spiritual life; and we read, "With the heart man believeth unto righteousness." If the heart be right with God it will control our every movement, and people will be able to read on the face something of the working of the mainspring within: the heart wound up, as it were, with the true key, the Spirit of God.

#### NATURAL HEART

**Is evil from his youth.  
Foolish.  
At enmity with God.  
Proud.  
Rebellious.**

#### NEW HEART

**Sorrows for sin.  
Hates evil and loves God.  
Desires holiness.  
Humble.  
Obedient.**

C. E. H.

## Whiter than Snow.

“WASH me, and I shall be whiter than snow,” says the Psalmist. (Psa. li. 7.) But how can that be? Snow is the whitest thing on this earth. In London it may look dirty, but in the country, in all its dazzling purity and whiteness, it is surely whiter than anything else could possibly be. Put your white pinafore against it, and you will see how much whiter is the snow. But have you ever noticed snow as it is coming down? If you look up as it is coming down it will appear black. Our older readers will know that this is because it comes between our eyes and the light for the moment. But have you ever thought that the one who is washed white by God is white from whatever way he or she is looked at? Our hearts are by nature black and sinful, without one white spot, and nothing that we can do can cleanse them in God’s holy sight, not even though we might wash in snow water. (See Job ix. 30.) But God has provided something that can cleanse the heart of the worst. Look at 1 John i. 7: “The blood of Jesus Christ his Son cleanseth us from all sin.”



Has your heart been washed in that sin-cleansing blood? If so, you are in God’s sight whiter than snow. Your sins are all forgiven and forgotten, and from whatever point of view you are looked at, God sees you white and clean. If you have never yet come to Christ, come to Him just as you are, and ask Him to wash you whiter than snow.

A. G. D.



## DILIGENT SEARCHERS.

The following list contains the names of all Searchers from whom twelve Sets of Answers were received during 1917. In the case of Searchers living abroad the names of all from whom not less than eight Sets of Answers were received, are included.

### Searchers 14 years of age and over (maximum 312 marks).

Edith Seville .. .. .	312	Dorothy Moorhouse .. .. .	304	Ethel A. Wilson .. .. .	301
Winnie Seville .. .. .	312	Ethel Ryder .. .. .	304	Edith Batt .. .. .	299
Mary Smith .. .. .	311	Freda M. Watts .. .. .	304	Lily Humphris .. .. .	295
Kathleen Durrant .. .. .	309	Mary Winson .. .. .	303	Ella Curry .. .. .	292
Mary Raiton .. .. .	308	Margaret Cotton .. .. .	302	Frances Burridge .. .. .	289
Jessie Moorhouse .. .. .	307	Isabella C. Davidson .. .. .	302	Marion Thomson .. .. .	289
Grace Robertson .. .. .	307	Marjorie E. Selway .. .. .	302	Florence M. Selway .. .. .	288
Mabel K. Buttrum .. .. .	306	Bernard C. Winson .. .. .	302	Dorothy Plommer .. .. .	286
Grace M. Hornzee .. .. .	306	Margaret J. Cameron .. .. .	301	Eveline Powell .. .. .	278
Ivy Tucker .. .. .	306	Edward B. Shorto .. .. .	301	Marjory Plommer .. .. .	272
Natalia Scarborough .. .. .	305			Alex. Allibone .. .. .	260

### Searchers 10 years of age and under 14 (maximum 216 marks).

Mary Brown .. .. .	216	Winifred Winson .. .. .	206	Frederick Jackson .. .. .	199
Nancy Brown .. .. .	215	Leslie Bicker .. .. .	205	Thomas Thomson .. .. .	199
Bessie Wood .. .. .	215	John Shedden .. .. .	205	Arthur Hopwood .. .. .	198
Annie Balmforth .. .. .	214	Winnie Bicker .. .. .	204	Irene Illsley .. .. .	197
Edith C. Buttrum .. .. .	213	Maggie C. Flett .. .. .	204	Malcolm C. Marsh .. .. .	197
Ronald Lawrence .. .. .	213	Douglas B. Hornzee .. .. .	204	Doris Richards .. .. .	196
Albert Tippler .. .. .	213	Arthur I. Pridham .. .. .	204	Margaret E. Smart .. .. .	196
Eric A. E. Robertson .. .. .	212	Leslie Richards .. .. .	204	Thomas Isherwood .. .. .	195
Kathleen Tippler .. .. .	212	Norman Childs .. .. .	203	George Humphris .. .. .	194
Elsie J. Wood .. .. .	212	Ivy A. Gardner .. .. .	203	James H. Rawstrone .. .. .	194
Kitty B. Knowles .. .. .	211	George Jackson .. .. .	203	Irene Cooling .. .. .	192
Mabel F. Nason .. .. .	211	Charlie Millar .. .. .	203	Ethel Hopwood .. .. .	192
Frank Burtenshaw .. .. .	210	Hilda Allibone .. .. .	202	Olive M. Lambert .. .. .	192
A. Mary Morton .. .. .	210	Charis M. Bazlinton .. .. .	202	Jack K. Hill .. .. .	191
Ernest Smith .. .. .	210	Dora Bicker .. .. .	202	Muriel Lodge .. .. .	190
Margaret H. Smith .. .. .	210	Ruth Boothroyd .. .. .	202	Nora Partridge .. .. .	189
John Balmforth .. .. .	209	Sydney G. Burr .. .. .	202	Bruce Paul .. .. .	189
Arthur C. Cann .. .. .	209	Alfred Caws .. .. .	202	Maggie E. Chamberlain .. .. .	187
Margery Osborne .. .. .	209	Cyril Gardner .. .. .	202	Barbara Dixon .. .. .	187
Fred J. Shorto .. .. .	209	Ruth Osborne .. .. .	202	Howorth Hazell .. .. .	187
Violet Tozer .. .. .	209	Richard Tozer .. .. .	202	Frank M. Knappett .. .. .	187
Ian R. Miller .. .. .	208	Dorothy S. Wilmot .. .. .	202	Reginald M. Farnery .. .. .	186
Bessie B. Noakes .. .. .	208	Leslie Coward .. .. .	201	Pattie Hopwood .. .. .	186
Mary Potts .. .. .	208	Ada Dalton .. .. .	201	Muriel Turrall .. .. .	184
Frank W. Tydeman .. .. .	208	Reggie Gardner .. .. .	201	Mary Sage .. .. .	181
Arthur Burridge .. .. .	207	Walter Kaye .. .. .	201	Claud H. Cracknell .. .. .	178
Dorothea Clarkson .. .. .	207	Gwendolen V. Ward .. .. .	201	Hedley T. Dunham .. .. .	178
Bessie Freeman .. .. .	207	Leslie Moffatt .. .. .	200	Peter H. Buchan .. .. .	176
Kathleen Phillips .. .. .	207	Mabel Pontin .. .. .	200	Nellie R. Raiton .. .. .	176
Reginald H. Wilmot .. .. .	206	Ernest Hazelton .. .. .	199	Kathleen M. Relf .. .. .	167

### Searchers under 10 years of age (maximum 156 marks).

Hubert Buttrum .. .. .	156	C. Willie Morton .. .. .	155	Esther A. Reid .. .. .	153
Joan Caws .. .. .	156	Thomas H. R. Reid .. .. .	155	Marion Isherwood .. .. .	151
David Coutie .. .. .	156	David A. Smith .. .. .	155	H. George Wheatecroft .. .. .	151
Maggie Coutie .. .. .	156	Freda Tebbett .. .. .	155	Ronald Lodge .. .. .	149
Winifred Potts .. .. .	156	Leslie Hall .. .. .	154	Cecil Paul .. .. .	149
Gertrude Taylor .. .. .	156	Lilian Hazelton .. .. .	154	Nora Butler .. .. .	148
Grace Tebbett .. .. .	156	Reginald Illsley .. .. .	154	Catherine Pontin .. .. .	148
Lily Armstrong .. .. .	155	Stephen Knappett .. .. .	154	Edith T. Cann .. .. .	147
Frances Broddle .. .. .	155	Tom Smart .. .. .	154	Lena Butler .. .. .	146
Leonard Broom .. .. .	155	Billy Bates .. .. .	153	Joe Smart .. .. .	146
Mary M. Cann .. .. .	155	Harry Hopwood .. .. .	153	George M. Brodie .. .. .	144
Philip T. Drew .. .. .	155	Elsie Paul .. .. .	153	Margaret Richardson .. .. .	131
Sally Humphris .. .. .	155	Arthur Potts .. .. .	153	Alfred Tozer .. .. .	128
Eric Lodge .. .. .	155	Dorothy M. Pridham .. .. .	153		

### SEARCHERS LIVING ABROAD.

#### Searchers 14 years of age and over (maximum 240 marks for 12 Sets of Answers).

Rudolph Lambert (Jamaica) .. .. .	(11 sets) 203	David Drever (Canada) .. .. .	(10 sets) 144
Juana Mulero (Spain) .. .. .	(11 sets) 188	Rosa Basi (Spain) .. .. .	(8 sets) 138
Edgar Sobey (South Africa) .. .. .	(10 sets) 184	Josefa Jové (Spain) .. .. .	(9 sets) 136
Jessie E. Wycherley (N.Z.) .. .. .	(9 sets) 157		

#### Searchers 10 years of age and under 14 (maximum 240 marks for 12 Sets of Answers).

Hannah Fracy (Canada) .. .. .	(12 sets) 220	Florence Drever (Canada) .. .. .	(11 sets) 178
John Fracy (Canada) .. .. .	(11 sets) 213	Salvador Basi (Spain) .. .. .	(10 sets) 172
Filip Johanson-Asfalt (U.S.A.) .. .. .	(11 sets) 213	Teresa Sabate (Spain) .. .. .	(9 sets) 147
Alan E. Lambert (Jamaica) .. .. .	(11 sets) 193	Barbara I. Walker (Australia) .. .. .	(9 sets) 147
Phyllis A. Sobey (South Africa) .. .. .	(10 sets) 188	Clarence Gibbs (South Africa) .. .. .	(8 sets) 146
Winnie Bradley (N.Z.) .. .. .	(10 sets) 184	Angela Jové (Spain) .. .. .	(9 sets) 140

#### Searchers under 10 years of age (maximum 156 marks for 12 Sets of Answers).

Eric Wood (Canada) .. .. .	(10 sets) 130	Gladys Wycherley (N.Z.) .. .. .	(9 sets) 111
John Lambert (Jamaica) .. .. .	(11 sets) 127	Athaline Tull (Barbados) .. .. .	(8 sets) 104
Joy A. Wycherley (N.Z.) .. .. .	(9 sets) 114		

## Matthew.—No. 14.

### CHAPTER V. 6, 7.

*"BLESSED are they which do hunger and thirst after righteousness: or they shall be filled."*

There are some psalms which begin, like the verse we have just read, with the beautiful word "blessed," and they go on to explain why the one of whom they speak can be called "happy" by God Himself, who only knows what happiness really means.

In one of these psalms David describes the blessedness of the person whose *unrighteousness is forgiven*. This is because no one is righteous in God's sight. Righteousness belongs to God alone, and He says that the heavens are telling not only His glory but His righteousness. You would be surprised if you were to count how many times this word, which is easier to think of than to explain in language of our own, is used when God is pleased to speak to His creatures about Himself.

Of men and women and children born into this world God says, "*there is none righteous, no, not one.*" But you remember that when Jesus came to the river Jordan to be baptised by John, He said He did it "*to fulfil all righteousness.*" He was the only One who could do this, for He always did everything exactly as God His Father would have it done—for He loved righteousness and hated all that was not according to the will of God, and so He said of His Father, "*I do always those things that please him.*" And His Father looked down from heaven and said, so that John could hear, "*This is my beloved Son, in whom I am well pleased.*"

And now, as He sat on the hillside, with His own disciples around Him, Jesus was teaching them that if they were longing, like people who are hungry and thirsty, for this righteousness which they saw in Him, they would get it—for God will fulfil the desire of those that fear Him; "*He satisfieth the longing soul, and filleth the hungry soul with goodness.*"

If you were very hungry, you would

give up anything to get food, or if you were very thirsty you would not mind what trouble you took to get a drink; just so those who were really longing to get this righteousness would be like hungry people, never satisfied until they got it. But then those who really wanted it would get it: Jesus promised that they should; He said such people were "*blessed . . . for they shall be filled.*"

Do you remember what Jesus said as He sat by the well when He was hungry and thirsty, and His disciples prayed Him, saying, "Master, eat"? But Jesus said, "*I have meat to eat that ye know not of.*" The disciples wondered whether any one had brought their Master food while they were gone away into the city to buy some; but He said to them, "*My meat is to do the will of him that sent me, and to finish his work.*"

Thus while this blessed Son of God was in the world, which is so full of empty hearts and unsatisfied desires, the words He spoke were always coming true of Himself. We see the meaning of them all in Him.

I do not think the disciples understood what their Master meant about having meat to eat that they knew not of; only God His Father knew.

"And so content to be alone,  
Alone He onward trod,  
And ever did His Father's will,  
The well-beloved of God."

There is another psalm which David wrote beginning with the word "blessed." He said, "*Blessed is he that considereth the poor,*" and from other parts of this psalm we can understand that the blessed One of whom it speaks is the Lord Jesus, when in obedience to His Father's will He came down to be a poor and needy One in this earth—for everything which He calls "blessed" He was Himself.

In teaching His disciples the Lord Jesus said to them again, "*Blessed are the merciful: for they shall obtain mercy.*" Mercy is another thing that belongs to God. His nature is loving-kindness, and He delights to shew mercy, because it is what is in His heart. It is only by know-



ing God that any one can know what mercy really is. The disciples had seen it in Jesus; the kindness and gentleness of His ways had taught them the mercy of God, and now He says to them, If you shew mercy you will be happy, and will have mercy shewn to you.

It is a very wonderful thought that we have to get everything that is good and beautiful from God, and yet He rewards us for having it just as if it were our own.

It is like this. Suppose I were to shew kindness to a poor child who had nothing whatever of its own; I might give a little girl food and clothes and all that she needed; and then I might go on taking out of my jewel-case one beautiful thing after another, just because it pleased me to give it to her. And supposing every time I saw my beautiful gems on the poor little child I gave her something still more costly, as a reward for *having* the lovely things I had already given her—that would be something like the way the blessed God treats His children, as Enoch found so long ago, “that he is a rewarder of them that . . . seek him.”

We are more poor and naked in God's sight than any beggar child could be, yet He spreads out before us all the beautiful things that were seen in this world when His own blessed Son was here. God shews how rich in His sight are those who are, like Jesus, “poor in spirit”; the comfort that there is in Him for every sorrow; also the beauty of meekness in a world that is full of selfishness.

We can only get these precious ornaments from God, yet when He sees that we have His good gifts, He calls us “blessed,” and gives us still more.

So if we learn from God to shew mercy to every one, He will make us feel His mercy and loving-kindness to ourselves.

A. M. S.

## The Signpost.

A FEW days ago a friend and myself were cycling on the outskirts of Northampton. During the course of our ride we turned down a road, at the corner of which stood an old signpost which said, “To Kingsthorpe.”

Now this road was rough and hilly, and I began to wonder, owing to the distance, if we were really on the right road. I raised this question with my friend, who said, “Certainly this must be the right road because the signpost said so.”

It struck me very much at the time what a beautiful illustration this would be of the simplicity of the gospel. Neither of us had ever been down this road before, so that we had no proof at all that it would lead to Kingsthorpe except that the signpost said so. We, therefore, followed this road, having faith that what the signpost said must be correct. We knew, too, that hundreds of people must have followed that road and proved it correct, but, of course, we met no one who had been down the road before to confirm what the signpost said, so we had merely to follow the road, putting our whole faith in the signpost and that alone.

Now just consider, is not this signpost a splendid type, as it were, of the word of God? I think it is. And what would you say my friend and myself were a type of? Do you not think we were typical of men of the world who, through God's grace and mercy, had been brought to “THE SIGNPOST,” that is, the word of God, in which God, who cannot lie, is manifested as a God of such love and mercy that He offers free salvation for all. What does the signpost say? Just look at John iii. 16. It is a verse familiar and precious to thousands. “For God so loved the world, that he gave his only begotten

THE GOODNESS OF GOD  
ENDURETH CONTINUALLY.

Son, that whosoever believeth in him should not perish, but have everlasting life." My friend and I, when at this signpost at the corner of the road, accepted and believed what it said. We put all our faith in it, and in doing so typified, first, unbelievers brought to the signpost, and then converted men, putting our whole faith in what "THE SIGNPOST" says, and that alone.

"THE SIGNPOST" stands at the corner of two roads, one leads to death and destruction, the other to everlasting life. Put your faith in the directions of "THE SIGNPOST" and follow the road which leads to everlasting life. It is not a new road; thousands have gone before, putting their faith and trust in "THE SIGNPOST." Do not say, "I will think about it." Do not go past the signpost on the wrong road, which says, "The world's pleasures (which cannot satisfy)—death and destruction," merely thinking about it; you may not be able to turn back. Decide at the corner where the two roads meet, where the signpost stands, one pointer saying, "Everlasting life—pleasures for evermore—only believe," the other saying, "The world's pleasures—death and destruction." Do not be led aside by the pleasures of this world. Think, instead, of the love of God and what Christ has done to secure your redemption. Romans v. 8 says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Oh! that you might know and realise what a loving God is ours, plenteous in mercy, willing to save. The day of judgment will surely come, and even now draws nigh, when those who, in their folly, preferred the world's pleasures to everlasting life will be called to account. Do not forget, "Now is the accepted time; behold, now is the day of salvation."

Oh! that you might be able, from the bottom of your heart, to repeat this verse, which to a Christian is so precious:

"Death and judgment are behind us,  
Grace and glory are before;  
All the billows rolled o'er Jesus,  
There they spent their utmost power."

E. N. A.

## Solution to Mental Picture for January.

THE PEN.

- (1.) Judges v. 14. (2.) Job xix. 24.  
(3.) Psalm xlv. 1. (4.) Isaiah viii. 1.  
(5.) Jeremiah viii. 8. (6.) 3 John 13.

## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, at his **new address**, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 1 and 8.**

**Searchers 14 years of age and over, answer all.**

1. In Matthew vii. the Lord speaks of two "ways." (a) What is the characteristic of each? (b) Where does each lead?
2. What word is used (a) in Proverbs iv. to describe "the way of the wicked"? and (b) in chapter xiii. to describe that of "transgressors"?
3. A "way" is referred to in Proverbs xiv. What is said of its end?
4. Whose "ways" and "paths" did David long for in Psalm xxv? Quote the verse.
5. Quote two words used in Proverbs iii. to describe the "ways" and "paths" of wisdom?
6. In what way does wisdom lead? (Prov. viii.)
7. Quote a sentence of twelve words from Psalm xxiii. that reminds you of this verse in Proverbs viii.
8. The writer of Psalm cxix. speaks of one way that he had "chosen" and of another that he hated. Quote his two statements.

### Searchers under 10 years of age.

Complete and write out in full the following passages:—

1. "Keep ..... speaking guile." (Psa. xxxiv.)
  2. "I said ..... wicked is before me." (Psa. xxxviii. or Psalm xxxix.)
  3. "The tongue ..... little worth." (Prov. x.)
  4. "Even so the ..... fire kindleth." (James iii.)
- (Book, chapter and verse to be given in each case.)

# Youthful Days.



## Willy's Look from the Window, and its Lesson.

ONCE upon a time there lived a little boy named Willy. He was not very old, neither was he very wise, but he had two large brown eyes which he found very useful, as you will see—for one day they helped him to become a wiser little boy.

Willy had a kind father and mother, and several little brothers and sisters; he also had a good nurse and there were plenty of toys in the nursery, where he and the other children played and romped together.

They spent part of their time, too, in looking out of the window from which, among other interesting things, they could see their mother's own little sitting-room, on the opposite side of the house.

Sometimes they would even catch sight of their fair little mother herself, if she happened to be sitting near the window, with her work or a book.

It was a happy home; and they were happy little children who played in that old nursery, long ago.

They were taught to fear God, and knew quite well that it was wrong to quarrel or to be disobedient.

Perhaps you would think them queer little

figures, if you could see them all in a row, as they looked then, in their old-fashioned clothes, with their arms and necks bare. But doubtless they would have laughed at *you*, in *your* strange clothes; so we will not try to decide which is the more sensible way to dress.

They had all kinds of toys, balls, bats, bricks, marbles, carts, horses, whips and picture books too. But certainly you would laugh as much at some of their toys and books as at their clothes. That would be because they were made so long ago.

However, Willy and the others were quite contented with their simple toys, and would have gazed in astonishment at the model steam engines and other wonderful playthings which are seen in the shops and nurseries in these days.

It was their mother's rule, in the nursery, that they should take care of their toys. They were taught to be careful with everything and neither to be destructive nor wasteful—especially not wasteful of their pennies.

No doubt there was a special delight in spending those bright new ones, upon which there was a pretty picture of the young Queen.

Nurse, too, was strict, and she trained "her children" to be tidy, well-behaved little people.

Although they were very fond of their toys, and of having romps and games together, there was one thing which they liked even better—and that was "going out to tea!"

Imagine, then, their joy one morning, when their mother came into the nursery and told them that they were going out to tea in the afternoon.

When they heard this, they all became very excited, immediately making a great noise and uproar—especially Willy. We can readily picture what happened.

Of course, nurse told them all to be quiet and to remember that their mother was in the room; but while she spoke, the noise continued. Then in his excitement, Willy actually snatched the cloth off the table! This annoyed nurse greatly. She told him to put it on again instantly and to behave in a quiet and gentlemanly manner.

They were all quieter for a moment, and Willy put the cloth on the table, like a good boy.

But directly it was on, he began rushing about again in the wildest way, this time whisking the cloth on to the floor, much to nurse's vexation. She was very angry with him.

His mother now interfered, telling him to replace the cloth at once and not to disobey nurse so naughtily.

Scarcely heeding his mother's words, Willy threw the cloth over the table, quite out of breath with excitement. And no sooner was it on than he tore round the room again; then pulling the cloth off a third time, he continued rushing about just as before.

His mother called sternly to him to stop, and

to come and put the cloth on. She told him he was a very naughty boy; and when the cloth was safely on again she added that if he pulled off once more, she would be obliged to punish him.

"If you do pull it off again," said she, "I shall not allow you to go out to tea with the others!"

Willy heard; but in his naughty, rebellious heart he did not see why he should not do as he liked. And still feeling very excited, he did not heed his mother's words. Then, forgetting how sinful it was, and what a bad example he was to the others, he rushed round the room as noisily as ever and whisked off the table cloth on to the floor.

"No going out to tea for Willy!" said his mother.

Willy stopped. He had heard what his mother said, and knew that she never said what she did not mean. The words went deep down into his naughty little heart.

"No going out to tea for me!" he repeated to himself, as he walked slowly to the table and replaced the cloth.

Then his mother left the room.

\* \* \* \* \*

All the children—all except Willy—began to talk very fast about the coming treat, and nurse was considering which clothes they should wear and what time they had better start. She decided upon half-past-three.

"But," thought Willy, "no starting for me!"

He felt very angry with nurse and more angry still with his mother—and never had he felt so about his dear mother before.

Oh! how lonely he felt as the morning wore on! He suddenly seemed to be living apart from every one else. He listened to the others chatting about all they were looking forward to; how they wished it might be fine and how they hoped nurse would be quick when she dressed them, that they might not be late.

And as Willy heard their happy talk, the words would almost come from his lips:

"But no going out to tea for me!"

Poor Willy! He tried to join in the play, as usual, but found it very hard work. However he "put a brave face on things" and *appeared* to be very indifferent about his coming punishment, steeling his little heart against anything like sorrow or repentance. He also tried to imagine that he did not care, but this he really could not manage, because he was particularly wondering what their friends would think of him *if they heard why* he did not come with the others. So all he could do was to feel very bitterly against his mother. *Why* should she be so cross? *Why* couldn't nurse let him do what he liked? *Why* shouldn't he pull the table cloth off?

Dinner-time came and went, and the afternoon drew on.

About half-past two nurse began to get them all ready—all but Willy—washing, brushing, combing, and dressing each in turn.

She kept nearly forgetting about Willy—putting out his best tunic, collar and socks, and then with “Dear me! I’m forgetting!” back she would put them in their place in the big wardrobe.

Poor Willy! tears nearly came into his eyes as he watched her.

He was hovering in and out of the night nursery while all this went on, perhaps with the faint hope that his mother might relent at last.

But no mother came.

At last they were all ready; the boys with shining hair, looking very smart in their best clothes, and the girls in their bunchy hooped dresses, white stockings and black slippers fastened across the foot with elastics.

Then nurse put on their hats and coats, and her own bonnet and cloak—and Willy could bear no more. He fled to the empty nursery just in time for his mother to find him and to tell him that, on account of his disobedience in the morning, he must remain there by himself.

And saying this, she closed the door and Willy was left in the nursery alone.

More than sixty years afterwards Willy spoke of his “misery” at that moment. So you can imagine how *very* miserable he must have felt to have remembered his feelings for all that number of years!

He was naughty, disappointed and angry, so of course he was miserable!

He did not weep. He was feeling too rebellious to do that. His stubborn little heart rebelled against his mother’s justice. He imagined that he was unkindly treated, and as he walked about the empty room he argued with himself after this fashion:—

“I’m sure mother doesn’t love me if she won’t let me go out to tea! It’s very unkind of her! Why shouldn’t I be as pleased as I like when I’m asked out to tea? Why did old nurse interfere? If she hadn’t made such a fuss about the stupid cloth coming off, I’m sure mother wouldn’t have taken any notice of it! I hate nurse!—and I shan’t love mother if she doesn’t love me!”

And he continued to get more and more angry and miserable, until at last he had persuaded himself that surely there never had been such an ill-used little boy—and that every one was wrong but himself.

Oh! what a mistake he was making.

\* \* \* \*

With all these bitter feelings in his little heart, he walked to the window, and looking out, glanced at his mother’s sitting-room window on the opposite side of the house, where he saw what completely changed his feelings in a moment, and caused him to shed bitter tears of sorrow and repentance.

What was it that he had seen with those large brown eyes of his?

He had seen his mother weeping!—his own good mother with whom he was so angry!

“She was sitting,” as he described her when he was quite old, “with head bowed over her embroidery frame, weeping for her rebellious child!” At the sight of her thus, his misery became even greater than it was before, because his conscience was touched; his misery was that of bitter sorrow and remorse instead of that of bitter anger.

With that one glance all his hard, rebellious thoughts had fled away. He felt ashamed of himself for having been so naughty; and he now only longed to tell his mother *how* sorry, oh! so sorry!—he was that he had grieved her and caused her to weep.

It was not for long, however, that he had to endure his further terrible unhappiness and distress.

As he had discovered, his mother *did* love him and was longing as much as he to exchange “the kiss of peace.”

Not for long did he watch her sitting in tears before her neglected embroidery;—she rose and left the room, and the next thing was, that he found himself hiding his tearful face on her shoulder, and telling her between sobs and kisses how sorry he was to have been such a disobedient boy and to have made her so unhappy.

Then they were unhappy no longer. And doubtless if, a few minutes later, some brave little mouse, seeing the nursery deserted, had scuttled up on to the window ledge, and peeped out of the window, he would have seen Willy’s mother sitting once more before her embroidery frame—but no longer weeping! And there, sitting on a footstool at her side, he might have seen her little repentant boy, chatting happily with her as he watched her busy fingers.

Willy was enjoying one of the happiest hours of his life, for he knew that he was forgiven and had just discovered how *much* his mother loved him.

And when he was old, he often told how “that mother’s love, for all after life, was a big, if not the biggest earthly possession of her wilful boy.” “One might,” added he, “say much about the tyranny of tears, far stronger than blows. There is a marvellous constraint in the love of a good mother!”

And oh! how carefully Willy tried to please his mother from that day!

\* \* \* \*

Willy, you see, was conquered; more than that, his little heart was softened when he saw his mother’s tears.

Does not this remind us of another scene of tender compassion?

You know the story, children, of the grievous

failure of the Apostle Peter ; he lied and denied his loving Master ; then he was very miserable on account of his sin.

The Lord Jesus did not rebuke him with hard words, but just "turned, and looked upon him." Oh ! what a look of love and sorrow that must have been ! Peter's conscience was touched ; his heart was melted ; he saw that he had grieved his Master. He "went out, and wept bitterly." (Luke xxii. 62.)

Thus Peter was conquered and became afterwards the faithful servant of his Master. And how glad he must have been that *he was looking at Jesus* at that moment !

\* \* \* \* \*

You have seen the mistake Willy made when he thought that, because she punished him, his mother did not love him. And people often make the same great mistake about God and His love towards man. It is because they do not *look and see* what He has done for them.

Willy had to bear his punishment because his mother had no remedy. But *God has provided a remedy* for those who sin against Him. In His love and compassion He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.)

All who believe thus in Jesus are God's children and *never* will they be judged for sin after they leave this world. But while still in it, they must not think that their heavenly Father will pass over their faults. On the contrary, just as Willy's mother chastened her little boy, so God chastens His children "for profit," that they may "be partakers of his holiness," which means that He wishes them to shew by their ways that they belong to Him. (Heb. xii.)

We read in the Epistle of John that "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . . and the blood of Jesus Christ his Son cleanseth us from *all* sin."

How wonderful that the Son of God should be willing to come to this world and to suffer death instead of us ! He died ; He rose again and is "alive for evermore"—the living Redeemer.

Some day the door of heaven will be closed for ever. Those who *refuse* to believe in Jesus will be left outside. But forgiven and happy those who do believe will be safely inside that bright and beautiful home of their Father in heaven.

Thus we may all learn a lesson from Willy's look from the window.

*Note.*—The above true story can be had separately in book form from the publishers, price 6d.



## Array the Nation.

AT the present time everybody in this country of a certain age has to be registered. This means that all the names are entered on lists. In order to prevent confusion these names are arranged in groups. Some men are grouped according to their ages, others according to their occupations. Others again have to be examined by the army doctors, and placed in groups according to the state of their health or bodies. As you pass along the streets most of the people you see have been grouped or arrayed in this way. You have no difficulty in knowing who are soldiers and sailors, for they are all in uniform. But you cannot tell what is the grouping of those in plain clothes. They themselves and the registration officers may know, but no one else perhaps.

In the sight of God all the people in this world, without any exception, are arrayed in groups for the fulfilment of His purposes. Just as the Government may take up a whole class of young and healthy men in order to put them in the army, so God will deal with the groups of mankind that He sees. Now these groups are not the nations of the world, for God has only one nation, the Jews. Then again, people of different nationalities, like a Chinaman and a negro, might be found in the same group.

To explain what I mean let us look carefully at John xii., where the different groups can be seen in their proper places. But we shall not get the right thoughts about all these groups unless we see how they are related to the Lord. The spokes of a wheel are useless if not joined to the hub, and the limbs and organs of our body would be no good without a heart at the centre.

The first group of people were making a supper for the Lord Jesus, and they were the happiest of all, for they were so glad to see Him in their midst. One morning a father told his children at



**HOW** excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings.



**THEY** shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.



**FOR** with Thee is the fountain of life: in Thy light shall we see light.



**CONTINUE** Thy lovingkindness unto them that know Thee; and Thy righteousness to the upright in heart.

Psalm xxxvi. 7-10.

breakfast time that their friend, Miss Nelly, was coming to see them that day. How delighted they all were. How they welcomed her when she arrived. She was taken to the best chair by the fire and given a footstool, and everybody came round so as not to miss a word of what she said. At dinner she was served first with the best of everything, as one who was honoured as well as loved. Those memories still live, although the hand that served the meat that day has long since gone to rest "WITH CHRIST," as testified by both life and tombstone.

The group around the Lord was bound together by the ties of love—divine love that was stronger than death. Lazarus sitting at table reminds us of those once "dead in trespasses and sins," who have been brought to life through hearing the Lord's voice. Martha served this time without any complaint, and Mary, who knew that the One who raised her brother from the dead was Himself going to the grave, poured the precious ointment on His feet. What a blessed group, happy because the Lord was there; no wonder the house was filled with the odour of the spikenard. Would that everybody was there too, for it is still possible for the sons of men to hear that same voice and *smell the savour of that ointment.*

The Jews form the next great group; but men only belong to it by birth. They hailed the Lord with joy and acclamation as He entered Jerusalem; but shortly afterwards they were persuaded by their leaders to crucify Him.

Amongst the crowds in Jerusalem at that time were some Greeks, which remind us of the group of the educated and intellectual. They desired to see Jesus. They too learned that the Lord was to die, and that He had a Father who could speak to Him.

In the final group are the unbelievers. These are a very sad class, for in a day to come they will fall under God's judgment.

Mary, Martha and Lazarus loved and honoured the Lord. The Jews welcomed Him to their city, but afterwards turned

round and crucified Him. The Greeks, the learned folk, desired to see Him, but the unbelievers He will judge.

These groups take in everybody.

## IN WHICH ONE ARE YOU?



### Matthew.—No. 15.

#### CHAPTER V. 8-16.

**A** GAIN Jesus taught His disciples, and said, "*Blessed are the pure in heart: for they shall see God.*"

Who are the pure in heart?

Those who have only one thing in their hearts—only one love. We have a great deal in our hearts; they are full of all sorts of things—they are not "pure." Jesus would say to us, If your heart had only one love in it—the love of God—your eyes would see Him.

How wonderful! No man hath seen God at any time; the only way to it is by the way of His love, and when the love of God has put everything else out of the hearts of His children, they *shall* see Him.

"*Blessed are the pure in heart: for they shall see God.*"

This will be true when Jesus comes back to this world, and shews Himself to His own people Israel; but it was not true when He was here amongst those who did not know Him, because they did not love Him, they were not "*pure in heart,*" and were not among those blessed ones of whom Jesus spoke.

Again Jesus taught His disciples, and said, "*Blessed are the peacemakers: for they shall be called the children of God.*"

The Lord Jesus Christ was Himself the great Peacemaker. His whole life, as we read the story of it in the gospels, was a track of peace through a world of storm and passion. He could say to the raging sea, "*Be still,*" and its waves became calm at His word, so that the disciples wondered and said, "What



manner of man is this, that even the winds and the sea obey him?"

When He went to the house of Jairus, where the little girl was lying dead, and found her friends crying and making a noise, He hushed all the storm of grief and fear. Then He took her father and mother and led them with Him into the room where their little daughter lay, that they might see what He could do. How little they thought, as they saw Him take her by the hand, and heard Him bid her "Arise," that they would see her immediately rise up and walk! What peace came to the house where only just before there had been such a tumult of sorrow and mourning! The storm was hushed by the presence of One whose voice could wake the dead, and then command that something to eat should be given to the child whom He had called back to life.

But it was by dying on the cross that Jesus "*made peace*," for there He conquered every enemy, and "through death destroyed him that had the power of death, that is, the devil." When He rose from the dead He came and "*preached peace*," because of the great victory He had won, and before the great Peacemaker went back to His Father, He said to His disciples, "*Peace I give unto you.*" I daresay you remember that one of the beautiful and glorious names by which He is called is "the Prince of Peace," but even now those who go through the world as peacemakers shall be called the children of God, for they are just the opposite to the people of this world, who are constantly quarrelling, with whom there is no peace because they know not God.

Jesus also told His disciples that the people who did not love righteousness would be very unkind to those who did, and would say things against them that were not true. But He said the disciples were not to be unhappy about it, because the unkind and untrue things would be said to them for His sake; and if they loved Him they could rejoice and be glad to be disliked for His sake, for they would have a great reward in heaven. He said,

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

Some time ago a great many English people were put to death in China, because they taught the poor heathen there to serve the living and true God. But what about the Chinese who had become Christians? Their lot was very hard; generally there was only one Christian in a family, and the others took all his things away from him, and would hardly let him have enough to eat. And when the time of trouble came, these native Christians were the first to be killed. At last, when the Chinese dared not kill any more—for the English were punishing them for what they had done—they said to the Christians who belonged to their own people:

"We offer you one of two things—either give up being Christians, or have a cross cut on your foreheads."

Almost all of them chose to suffer for Christ rather than to deny Him. One of them said, "It is strange: when my forehead was marked with the cross, though there was a great deal of blood there was very little pain—I hardly felt the strokes of the sword."

How touching it is to think that these men are still going about in their own homes, bearing in their body "*the marks of the Lord Jesus*," and that they should rejoice that they were counted worthy to suffer shame for His name.

The people of this world have always been unkind to those who loved God. When He sent His servants the prophets to them to tell them His thoughts, they killed some of them and others they put in prison. But the disciples were to remember that they were "the salt of the earth." Salt is that which is not only good in itself, but also has power to keep other things good which it touches. If the disciples really had all these beautiful things which Jesus said would make them "blessed," they would have this precious "salt" in all their ways and words.

One who was really "poor in spirit," and whose heart was full of the love of God, would not have a proud look or

speaking an unholy word; and when that sort of person is with the people of the world they do not like to let their angry passions rise before him—so that the “salt” in a child of God makes what is bad afraid to shew itself. It is a very sad thing when this kind of difference between a child of God and the children of this world is not seen, because when the salt is no good it has to be thrown away.

Jesus also said to His disciples, “*Ye are the light of the world.*” He taught them that they must be like their Master, and carry light into every dark place. Jesus was the Light of the world. He brought God’s light into it, and the light of God is brighter than the sun!

When we light a candle, we put it where the shining can be seen. In the same way God meant His children to carry His light about with them, so that every one could see it. How beautiful it would be if God’s light were shining on every little thing we did all day long, making all our ways look bright, so that our Father in heaven would be praised for them!

The disciples were to be God’s light-bearers, to tell the people of the world about Him; they were to hold up His light, so that everything they did would be seen clearly in it, and that would make the smallest thing they did beautiful with a beauty not its own. And instead of praising the disciples, those who saw what they did in His light would praise their Father in heaven who had made His children so “blessed.” For the light that came from God would shew the way back to God—there would be no mistake about where it came from.

I have a little friend, four years old, who repeated to me the other day a verse about this which perhaps you know:

“Jesus bids me shine  
With a pure, clear light,  
Like a little candle  
Burning in the night.  
In the world of darkness  
So we must shine—  
You in your small corner,  
And I in mine,”

A. M. S.

## Bible Searchings.

The “Searchings” are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, at his **new address**, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked “Searchings” in top left-hand corner.** Age, and full name and address to be given.

Will all our “Searchers” please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. How were “the heavens made” and “all the host of them”? (Psa. xxxii.–xxxiii.)
2. When “He spake” and when “He commanded,” what happened? (Psa. xxxiii.–xxxiv.)
3. (a) God “commanded.” (2 Cor. iv. or v.) What did He command? (b) Quote a verse in Genesis i. about this.
4. Quote part of a verse in Revelation iv. or v. that tells us *why* all things were created.
5. (a) Quote a sentence in Colossians i. that reminds you of this. (b) Who is the “him” in this verse?
6. (a) By whom did God make the worlds? (Heb. i.) (b) Quote the last eight words of a verse in Ephesians iii. that reminds us of this.
7. “As a vesture shalt thou fold them up” (Heb. i. or ii.) (a) Fold up what? (b) Who will fold them up? (c) Quote a sentence in Revelation vi. of which this might remind us.
8. Quote two verses in John i. or ii. that present Christ (the “Word”) as the Creator.

**Searchers under 10 years of age.**

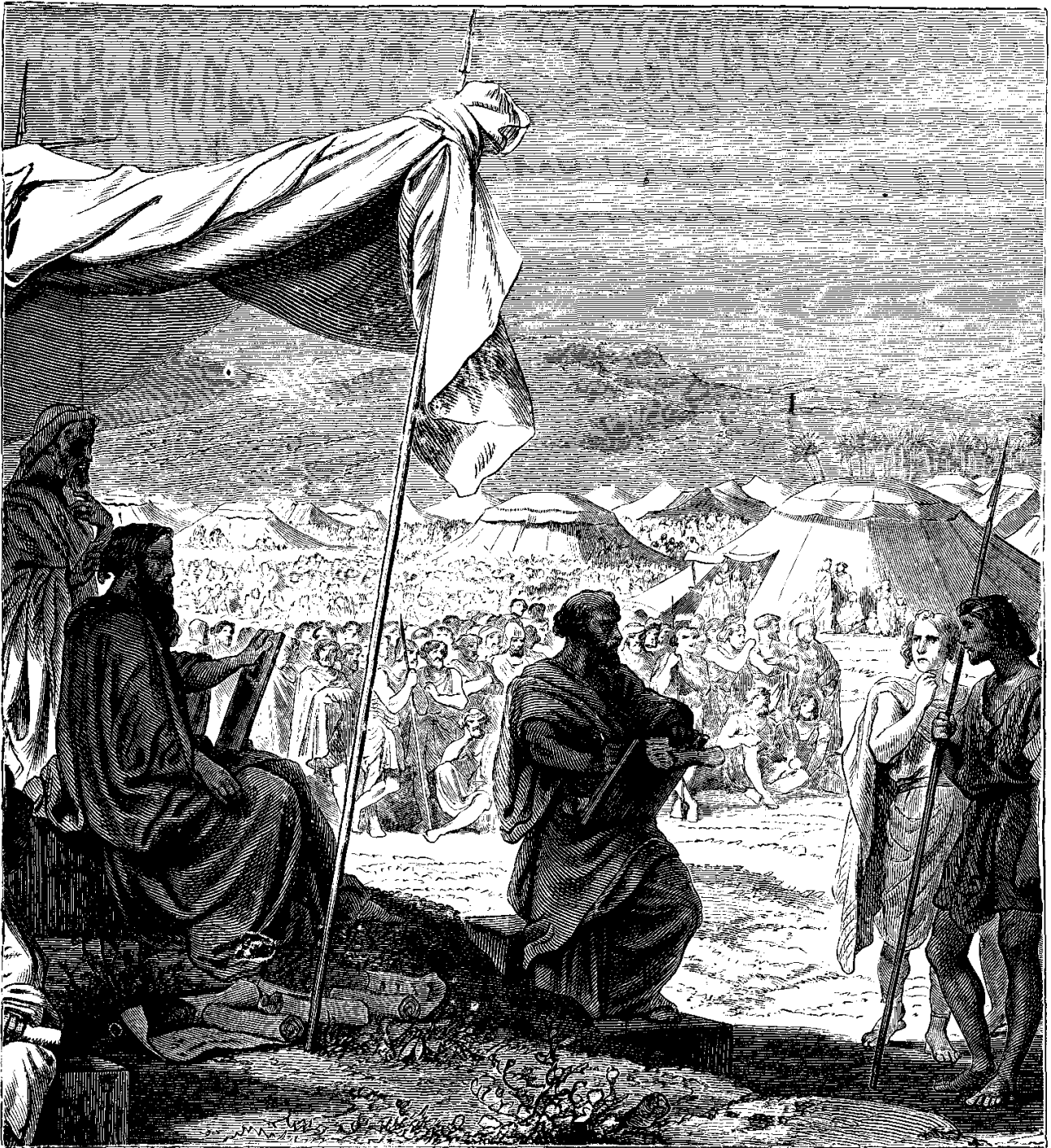
Complete and write out in full the following passages:—

1. “And it was told ..... the country.”
  2. “And the woman ..... they were.”
  3. “And she let ..... upon the wall.”
  4. “And they said ..... because of us.” (Joshua ii.)
- (Book, chapter and verse to be given in each case.)



**“Mercy and truth are met together; righteousness and peace have kissed each other.” (Psa. lxxxv. 10.)**

# Youthful Days.



NUMBERING THE PEOPLE.

**"Suffer little children to come unto me."**

**L**ITTLE children, Jesus loves you,  
Longs to have you for His own;  
Soon He'll come, and then He'll take you  
TO HIS HOME.

Once He died your sins to pardon,  
Suffered there on Calvary's tree;  
Paid the price which God demanded,  
YOU TO FREE.

Now with outstretched arms He waiteth,  
Just to hear thy heart confess;  
Let His love soothe every sorrow,  
IN HIM REST.

F. A. P.



**"Charity . . ."**

**S**TEALTHILY the culprit stepped over the untrodden snow, leaving a track behind him.

*Silently* the heaven-sent snow fell fast upon the foot prints, covering the track, and no trace of the culprit was seen.

Looking from the window upon a snow-covered road, a christian woman could see no trace of the footsteps which she expected to find there.

"The snow has covered them!" thought she, "so I cannot tell whether he has passed that way or not!"

Turning from the window it came to her mind that she had some lesson to learn from the concealing snow. "What can it be?" said she.

Suddenly the words came before her: "Love shall cover the multitude of sins."

"That is my lesson!" thought she.

All our sins, dear young believers, have been covered by the love of Christ. None are now seen by the eye of God to rest upon us. How well, then, it behoves us as His children, to cover the sins or transgressions of others by charity—divine and heavenly love. We may shew it by being *silent* as to the faults of others—of those who may have trespassed against us, and also by shewing a forgiving spirit towards them.

"It is the glory of God to conceal a thing." (Prov. xxv. 2.)

Let us then seek, for God's glory, to conceal rather than to reveal, whenever possible, the faults of our christian brethren and others. God has concealed all our sins and trespasses against Him by the precious blood of Christ His Son, and made us "whiter than snow," and keeps us so by His cleansing power. (1 John i. 7.)

"And above all things have fervent CHARITY among yourselves: for charity shall cover the multitude of sins." (1 Pet. iv. 8.)

Charity shall cover the *multitude* of sins. But "the honour of kings is" (sometimes) "to search out a matter." (Prov. xxv. 2.) The believers are "kings and priests unto God." (Rev. i. 6.)

Some tracks upon a snow-covered road are too deep for the falling snowflakes to hide, and if quite concealed they might cause harm to the unwary traveller.

Just so, there are sometimes sins or faults which charity will not cover, but rather search out, that no "stumbling block or occasion to fall" may remain upon our brother's way. But with what a gentle hand will charity reveal it!

"Consider one another to provoke unto love and to good works." "Considering *thyself*, lest thou also be tempted." (Heb. x. 24; Gal. vi. 1.)

But let us ever remember that "CHARITY shall cover the *multitude* of sins."

"Charity . . . is kind."

"Follow after charity."

(1 Cor. xiii., xiv.)

A. S. I. L.



## A Pot of Oil.

NOW in the days of one of the kings of Israel (Jehoram, or Joram), a wicked king, there lived a poor woman; she was a widow, and was so poor that she had been obliged to get into debt, which is always a sad thing to do. The creditor was very hard upon her, and wanted to take her two sons and make them his bondmen like slaves. This would have been dreadful, for she would have had no one to work for her and no one to comfort her.

But what could she do? Well, she did the right thing, the very best she could do, she went to God's servant, the prophet, to ask him. Had she been a wicked woman? No. What about her husband? She tells the prophet that he had feared

the Lord. The prophet asks her a very important question: it is this, "What hast thou in the house?" She tells him that she has only a pot of oil. Elisha tells her to go and borrow as many empty vessels as she could, and to borrow not a few. She was then to go in, and shut the door upon herself and her sons, and to fill all the vessels, and put aside the full ones.

Now the widow woman did just what she was told; she shut the door upon herself and her sons, who brought the vessels to her, and she poured out. And when the vessels were full, "she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed."

I think shutting the door meant that it was not anything of a public character. What a lesson in obedience; the woman did not argue or reason, but did exactly what she was told.

Then she goes to the prophet to know what to do next. He says, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Now, surely this is a very interesting story, but what does it mean? What is meant by the oil? Oil is used in the scriptures as a type of the Holy Spirit. It was used, the Bible tells us, to anoint a king or a prophet; to shew that he was set apart to God it was poured on the head (Psa. cxxxiii. 2 refers to this) and it was an outward sign.

You know no one can carry oil about by itself, there must be something to put it in, that is, a vessel. The woman borrowed vessels to pour into, so now God chooses vessels to put the oil into. These vessels are people, they may be young or old that receive the Holy Spirit. The Spirit of God dwells in people, in their bodies. You cannot see it but its presence can be felt. The apostle writing to Christians says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Every christian child's body belongs to God, it has been bought; Jesus is the One who has bought it and He is the One who has authority over you. He is your sovereign Lord.

Do you remember under the feudal system every one, even the princes, had to do homage to the one from whom they held their lands. Let us then not fail to render due honour to our Lord and Saviour, from whom we receive all things.

C. E. H.



## "God loves me when I'm naughty."

**L**OTTIE was a dear little girl about five years of age. She and her mother stayed with us for a few weeks: she was a pretty, interesting child, but very self-willed, and sometimes very naughty. Her mother, who did not know God, had often told her if she were so naughty God would not love her, and the dear little girl thought it was quite true.

While staying with us she ran into my mother's room, and found her praying. Lottie stood quite still and waited in wonder, then looking round the room she said, "To whom were you speaking?" My mother answered, "I was speaking to God." The child looked grave, and said, "You musn't speak to God!" "Oh, yes," replied my mother, "I like to talk to Him, He loves me, and He loves little children." "He doesn't love me," said Lottie. "Yes, He does," was the answer. "No!" said Lottie, "He doesn't love me when I'm naughty." She was told God did love her when she was naughty, but He did not love her naughty ways. He had always loved her, and sent His Son Jesus, His beloved Son, to die for her and wash away all her sins in His own blood, and cleanse away her naughtiness.

The child listened with astonishment and silence, then she suddenly ran out of the room, calling in excited tones,

"Mother, mother! God loves me when I'm naughty." How glad was this dear child to know God loved her.

Now, dear youthful reader, you may often have been told of God's love for you. Are you glad? Perhaps you have heard it from your babyhood, but do you believe it? I mean really believe it? not just with your head, but right down in your heart. It is one thing to know *about* a God of love, but quite another thing to *know the God* who loves you. Do you know the difference? Come to God simply, as a little child would to its father. Ask Him to reveal His great love to you, and He who gave His dear Son for you will, for His sake, freely give you all things. The text below I read in an old book. I wonder if you would like to copy it out and hang it in your room.

### THE GREATEST TEXT.

(JOHN III. 16)

GOD	The greatest LOVER.
SO LOVED	The greatest DEGREE.
THE WORLD,	The greatest COMPANY.
THAT HE GAVE HIS	The greatest ACT.
ONLY BEGOTTEN SON,	The greatest GIFT.
THAT WHOSOEVER	The greatest OPPORTUNITY.
BELIEVETH	The greatest SIMPLICITY.
IN HIM	The greatest ATTRACTION.
SHOULD NOT PERISH,	The greatest PROMISE.
BUT	The greatest DIFFERENCE.
HAVE	The greatest CERTAINTY.
EVERLASTING LIFE.	The greatest POSSESSION.

K. T.



## "When wilt thou arise out of thy sleep?"

**I**F you heard of a king being told to go to his simplest subjects to learn how to rule in his kingdom, or of a school-master to his pupils to learn the art of teaching, or of a merchantman to his employes to learn how to conduct his business, or of a mistress to her maids to take lessons in the management of

## A GREAT CONTRAST.

### The World's Shortage.

The multitude have . . .  
NOTHING TO EAT.

(Matt. xv. 32.)

Broken cisterns, that can  
hold NO WATER.

(Jer. ii. 13.)

They that were foolish  
took . . . NO OIL.

(Matt. xxv. 3.)

They have NO WINE  
[joy].

(John ii. 3.)

Having NO HOPE.

(Eph. ii. 12.)

### God's Abundant Supply.

They shall be ABUN-  
DANTLY SATISFIED with the  
fatness of Thy house.

(Psa. xxxvi. 8.)

Whosoever will, let him  
take the water of life  
FREELY.

(Rev. xxii. 17.)

The Holy Ghost, which  
He shed on us ABUNDANTLY.

(Titus iii. 6.)

In Thy presence is FUL-  
NESS OF JOY.

(Psa. xvi. 11.)

That ye may ABOUND IN  
HOPE.

(Rom. xv. 13.)

In which world are you seeking supplies for YOUR soul, dear reader? There is nothing to meet soul need in this world, but the gospel of the grace of God is proclaimed in order that you may be brought, through our Lord Jesus Christ, into the abundance of God's provision; for He that spared not His own Son, shall He not with Him also FREELY give us all things?

F. S. M.

a household, you would know and feel at once that there was something wrong, and that things were not as they should be. So when we read a little word like the following, "Go to the ant, thou sluggard; consider her ways, and be wise," we know that things are not as they ought to be, and somehow man has fallen from the exalted place God gave him in this world.

There seems a great difference between the picture in Genesis of Adam giving names to all cattle, the fowls of the air and the beasts of the field and this in Proverbs vi.; and yet we have no reason to doubt the need for the advice nor the condition of mankind as pictured by the sluggard.

It is very sad to see people so indifferent to their best interests, but we all know more or less to our sorrow how true it is. How good then to know of One who is really interested in us, and who has given His beloved Son to be our Saviour and Friend.

Many a time when we were boys our mother had good cause to recite to us those familiar lines known to most school boys :

" 'Tis the voice of the sluggard ! I hear him complain :

' You have waked me too soon ! I must slumber again.'

Oh, a little more sleep ! a little more slumber !  
Thus he wastes half his days and hours without number."

We must all know this is a serious thing, for every one must give an account of himself to God, and particularly so for the days and hours without number that we have wasted.

Now following this seasonable advice, which evidently had not been taken or acted upon, we have a very earnest inquiry, namely, " How long wilt thou sleep, O sluggard ? *WHEN* wilt thou arise out of thy sleep ? " There will most surely be an awakening time, dear boys and girls, but everything depends upon your answer to that little word *when*.

The ant has no guide, overseer or ruler,

yet she is wise enough to gather her food while it is available, and make provision, knowing full well that her present and future needs are to be considered and met.

Unlike the ant we have a head, for the head of every man is Christ, and He very graciously will be our Guide, Overseer and Ruler if only we will awake to His blessed and righteous claims. But, unfortunately, though having a Head in whom are hid all the treasures of wisdom and knowledge, and thus being in a much better position than the ant, we are lacking in the simplest elements of wisdom.

To awake now, for now is the accepted time and now is the day of salvation, means that we shall find in the Lord Jesus ample provision to meet our needs for time and eternity; but to go on as we have been doing, careless and indifferent to all the precious Saviour's claims upon our love and obedience, will mean that we shall be of that number who shall awake to everlasting shame and contempt, and this is too awful to think about, so be wise in time.

C. A.



## Scripture Riddles.

The following are given in order to interest our young readers. We trust that they will endeavour to find the correct solutions before they appear in the next number.

1. Take the names of five prophets, and with their initials make the name of one of the twelve apostles.

2. Give seven words of four letters each which describe what God is; give references.

3. (i.) The king of this place will offer gifts in the millennium.

(ii.) A mountain.

(iii.) A king of Moab (omit the last letter). [a tool.

(iv.) An exclamation on the loss of

Take these four words and rightly place,

A square word they will make ;

A lesson we may learn from each

If we the meaning take.

C. E. H.





**MAKE** a joyful noise unto the Lord,  
all ye lands.

Serve the Lord with gladness:  
come before His presence with  
singing.



**KNOW** ye that the Lord He is God:  
it is He that hath made us,  
and not we ourselves; we are His  
people, and the sheep of His pasture.



**ENTER** into His gates with thanks-  
giving, and into His courts with  
praise: be thankful unto Him, and  
bless His name.



**FOR** the Lord is good; His mercy is  
everlasting and His truth endureth  
to all generations.

Psalm c.

## Morning.

**M**ORNING comes with thoughts of Jesus,  
Who was daily God's delight;  
He has kept us through the darkness  
And the dangers of the night.

Sweet, refreshing sleep He gives us,  
Resting thus our hearts and minds,  
Lowly then with grateful praises,  
Bless the Saviour of mankind.

Think we now of all the dear ones  
In their trials every day;  
Precious Saviour, help and keep them,  
Seek and reach those still astray.

O how sweet to turn to Jesus,  
Who so quickly hears our prayers,  
Who will comfort us in sorrow,  
And with us our sorrows share.

He Himself knows all the pathway,  
From the cradle to the grave,  
All the bitterness and sadness,  
So can succour us and save.

Let us then not fail to trust Him,  
Even when we cannot see;  
For wherever He may lead us,  
Must be best for you and me.

The green pastures and still waters  
Lie before those dear to Him;  
May we then, with hearts o'erflowing,  
Always only follow Him.

Goodness, mercy, lovingkindness,  
Daily shall our portion be;  
Then at last to dwell for ever  
In the Father's home on high.

C. A.

## Hints to Searchers.

1. Begin searching this month if you have not already done so.
2. Write name, age and address, clearly, at the top of your answers.
3. If possible write in ink: write carefully, and make no mistakes in spelling.
4. Give book, chapter and verse with each answer. Do not use Roman figures.
5. Rule a margin, number your answers, and leave one blank line between each answer and the one next to it.
6. If your question is divided into (a) and (b) divide your answer into (a) and (b).
7. Write only that part of a verse that

answers the question asked—but if asked to quote a verse, write out the whole verse.

8. Use one sheet of paper only—if necessary write on both sides. If notepaper is used open it and write on it as though it were pad paper.



## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, at his **new address**, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. What is death? Answer by quoting a sentence from Romans vi.
2. Why has death "passed upon all men"? (Rom. v.)
3. (a) What is the "sting of death"? (1 Cor. xv.); (b) What comes "after death"? (Heb. ix., x.)
4. (a) What did Christ die for? (1 Cor. xv.); (b) What did He bear in "his own body on the tree"? (1 Peter ii.-iv.)
5. (a) Why was He "once offered"? (Heb. viii., ix.); (b) Why did He once suffer? (1 Pet. iii.-v.)
6. Twice in Romans v. we read that "Christ died." Quote the two sentences—one of five words, the other of four.
7. James tells us what happens when sin is finished. Quote his words.
8. "O grave, where is thy victory?" (1 Cor. xv) (a) By whom? (b) to whom? (c) through whom is the victory given?

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "Keep me.....thy wings." (Psa. xvii.)
  2. "How long.....from me." (Psa. xii., xiii.)
  3. "In the secret.....upon a rock." (Part of Psa. xxvii.)
  4. "Hide me.....of iniquity." (Psa. lxiv.)
- (Book, chapter and verse to be given in each case.)

# Youthful Days.

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## Unable to Prevail.

**I**T was in the coasts of Cæsarea Philippi that the Lord Jesus asked His disciples what was the opinion of men about Himself. (Matt. xvi. 13.) As in these days, there were many differences current as to who He was. After our Lord had heard the disciples' replies, He asked what they thought of Him. Peter, by divine inspiration, answered, "Thou art the Christ, the Son of the living God."

Our Lord then said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Just as a great lighthouse is built up stone by stone on some lonely rock in the ocean, so our Lord was going to build a church or assembly of believers, of whom Peter was one, and the Lord Himself was to be the foundation. He foresaw the opposition there would be to this building, and knew it would come from the gates of hell, or hades, the place where death reigns.

If men form a society or fellowship, death comes in and prevents the members continuing in the enjoyment of each other's company. However firmly they may be held together by their common desires and aspirations, death parts them for ever. One amongst them may by his influence guide and encourage his fellows, but when death steps in, he can never again be in their midst as a helper. His words, his wisdom, his plans, have vanished.

Not so with Christ. Within six days of the incident related above He is on the mountain with His disciples. There Moses and Elias, men who had left this earth for many a long day, were talking to our Lord about His death, and Peter recognises them. Although our Lord was going to die, the gates of hades would be unable to prevail against Him, for within three days of His death He was going to rise again; and further, death would lose

its hold over all those who were to believe on Him. Just think of it: a divine society was to be formed, and although death might interrupt, it would be unable to destroy the fellowship of those in it. This assembly exists at the present day; it is the church of Christ and includes all those who have believed on the Lord Jesus and have received the Holy Spirit. No other association or confederation or union is like it. All through these centuries it has survived and still lives and grows.

No doubt you have read in your history books about the Venerable Bede. In the midst of all the confusions and wars that raged in England during his lifetime, he was able to give his mind and heart to the study of God's word, and his last days were spent in peacefully dictating the translation of the Gospel of John into the English tongue. The gates of hell were unable to prevail against him.

Peter lay in prison, bound with chains, expecting execution on the morrow. The angel enters, and Peter is set free to continue his ministry. His letters to the Jews scattered in Asia Minor, written many years after his imprisonment, still bring joy and comfort to multitudes of readers. "The gates of hell shall not prevail against it."

For fourteen days Paul's ship was driven by the storm and then wrecked on the coast of Malta—Paul and all his companions escape. Later on he writes to Christians under the inspiration of the Holy Spirit, and his writings are alive at the present day. "The gates of hell shall not prevail against it."

We too are living in times of tremendous importance. Every day some great event takes place which will be recorded in the world's history book. Great forces of evil are let loose; young men and women are exposed to fresh and overwhelming temptations to do wrong. Is evil going to triumph? Are unrighteousness, unholiness and injustice going to get the upper hand? They will not, they cannot. Our Lord Jesus Christ is building His church, and "the gates of hell shall not prevail against it."

## Matthew.—No. 16.

CHAPTER V. 17-48.

**I**N teaching His disciples the Lord Jesus reminded them of the law of commandments. He said they must not think that He had come to destroy the law but to fulfil it. He said heaven and earth might pass away, but not one little word of God's holy law could be lost.

And Jesus said those who belonged to the kingdom of heaven would obey God's commandments themselves, and also they would teach others to do so. Jesus was shewing His disciples that what He was teaching them was greater than the law of commandments which God gave to Moses, because it was the way of love, and love is the fulfilling of the law. The law said, "Thou shalt not kill," but if a man loved his neighbour he would not wish to do him harm; and Jesus said that to have angry feelings in our hearts, or to call any man a "fool" was as bad in the sight of God as to kill. For God looks down into our hearts, and knows all our thoughts and feelings.

If the children of Israel had kept God's good law they would have been happy and blessed in the good land which He gave them. Just as Adam and Eve would have been happy and blessed if they had obeyed God in the garden of Eden. But Jesus was telling His disciples of something more happy and blessed than being put in a beautiful garden, or being given a land flowing with milk and honey: for He was telling them of His Father in heaven, and of those who would belong to His kingdom and be called the children of God.

Jesus Himself came down from His Father in heaven to tell people what a Father He was! It was His great delight to shew how much He loved His Father. He praised Him all day long, and talked of His wonderful ways; and He wanted His dear disciples to know what a happy thing it would be for them to be children

of such a Father. It is a right thing for children to be like their father. The children of Adam feel and think as Adam did. They might say, "If you put out my eye I may put out your eye." But that is not what a child of God should feel or say, for God makes His beautiful sun to shine on the wicked people as well as on the good, and sends His rain to water the fields and gardens of those who hate Him and who never thank Him for His kindness.

Why does God do good to His enemies?

Because it is His nature to do good; He is good and He does good. His heart is full of kindness and tender mercy, so that He chooses to love those who do not deserve it. It is very easy for us to love people who are kind to us, but it is only God, who is Love, who can love people who are His enemies, though He can put it into our hearts to do even this; for when we really believe how good God is, He takes the hard unthankful thoughts away from our hearts, and we love Him because He first loved us.

Then we understand what it is to be a child of God, and to feel and think the way His child would feel and think. And so Jesus taught His disciples, that if they said God was their Father they must be like Him, and He said,

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

What does "perfect" mean?

It means that nothing is left undone or unfinished. As the very tiniest letter in God's good law must not be left out, so the child of a heavenly Father must not leave out the very smallest thing that He would have him do; for he has to be a light shining in a dark place, and you know how clearly every little thing is seen in the light. He has also to be like the salt which is good in itself and keeps good everything that it touches.

If the child of a heavenly Father had been unkind to his brother, he must go and ask him to forgive him before he could go to God as his Father. If a rude person struck him on the cheek he must not return the blow, but let him do

the same to the other cheek. This was the sort of righteousness that was fit for the kingdom of heaven. It was something that God saw in the hearts of His children, though perhaps no one else might notice it.

"How can this be?" This is a question which has a wonderful answer.

We cannot be righteous of ourselves, for we have no righteousness of our own. God has told us that our goodness is no better than old clothes, that are so ragged and dirty that He cannot look at them. But He has also told us that His beloved Son died on the cross to put away all such "old clothes" of those who believe in Him. If we are washed in the precious blood of Christ He has saved us from our sins, and has put away all the old rags of our own doings, that He may give us something new; and to those who love Him He gives "change of raiment," fine linen pure and white, so that His children may be spotless and pure in His own glorious light.

But those who have this spotless robe should act in keeping with the light of God; and so Jesus taught His disciples, that if their own hand made them do what was unlike a child of their Father in heaven, it was better for them to cut off that hand than to let it do wrong.

"But could any one do that?" you ask.

Yes, if he knew God's love to him he could even do that. I will tell you a story of a dear man who lived in England many years ago. His name was Thomas Cranmer, and he loved God and liked to read His word. But there were people who did not love God, and they did not like Cranmer to read his Bible. He was put in prison for doing so, and while there he saw two of his friends burnt to death because they would not give up the truth which they had learnt from God's word. Cranmer was so frightened at the thought of the fire that he wrote a paper saying he did not think as he once had thought.

I wonder if your little hand has ever had a burn, and if you know what a sore pain it is! Just think what it would be to be burnt all over, to have to stay in

the fire until it killed you, and you will not wonder that Cranmer was frightened at the thought.

But I must tell you the end of the story. By-and-by he was so dreadfully unhappy about what he had done that he cried bitterly, like Peter after he had denied the One he loved best, and felt that he would rather be thrown into the fire like his friends Ridley and Latimer than bear the terrible grief of having denied the truth.

So the time came when he was led out to die; and when he came to the fire he put out his right hand and held it in the flame, saying, "Oh! that unworthy hand!" because with that hand he had written the paper which said he gave up the truth of God. Then they burnt his body; that was all that they could do. They could not burn his happy spirit, for the Lord Jesus took it to be with Himself for ever. Cranmer prayed for those who were setting fire to him, and asked his Father in heaven to have mercy on them. Only one who knew the love of Christ could thus pray for his enemies.

Lord, make me from this hour  
Thy loving child to be,  
Kept by Thy power,  
Kept by Thy power,  
From all that grieveth Thee.

Till in the snowy dress  
Of Thy redeemed I stand,  
Faultless and stainless,  
Faultless and stainless,  
Safe in that happy land!

A. M. S.



## Answers to Scripture Riddles.

1. J oel.  
A mos.  
M icah.  
E lisha.  
S amuel—James.
2. Holy, Just, True, Good, Love,  
Kind, Pure.
3. SEBA.  
EBAL.  
BALA (K).  
ALAS.

## A Prayer Meeting Hymn,



6—8s.

1. **O** LORD, we're gathered in Thy name,  
 Thy presence with us now we claim.  
 Oh! let us FEEL that Thou art here,  
 And to each heart draw very near.  
 From all distraction set us free,  
 And shut us in, O Lord, with Thee.
  
2. Remind us as we seek Thy face  
 We're trophies of Thy saving grace;  
 And make us conscious while we pray  
 'Tis grace that keeps us day by day.  
 Thus, with our hearts subdued and free,  
 We'd boldly wait, O Lord, on Thee.
  
3. May each Thy glory now behold,  
 And each on Thee in faith lay hold;  
 With Thy compassions fill each heart,  
 And power for fervent prayer impart  
 Do Thou our every thought inspire,  
 And far exceed our soul's desire.

DERBY.

W. L.

## The Unseen One.

*"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts i. 9.)*

*"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. (1 Pet. i. 8.)*

*"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John xx. 29.)*

Jesus, Thou unseen One,  
Who back to heaven has gone,  
To sit upon the throne,  
In glory fair;  
Ascended through the sky,  
And seated now on high,  
Unseen by human eye,  
But Thou art there!

And though Thou'rt out of sight,  
In glory's highest height,  
We bless Thee for the light  
That's reached us here,  
Of all Thy wondrous fame,  
The greatness of Thy name—  
Answer to Calvary's shame—  
In glory there!

We cannot see Thee now,  
But Thou hast taught us how  
To Thee the knee to bow—  
Thou art the Lord!  
To us Thou now art dear,  
We Thy blest name revere,  
And sing Thy praises here,  
With one accord.

For our hard hearts have been  
Touched by a power unseen,  
And taken from this scene,  
To heaven above,  
Where Thou art on the Throne,  
Unseen, but not unknown  
By those who are Thine own,  
Whom Thou dost love.

Our hearts to Thee once sealed,  
Thy power has made to yield,  
The power which Thou dost wield,  
Of love divine.  
Thou in our hearts hast shone,  
To Thee our hearts have gone,  
To Thee, the unseen One,  
We now are Thine.

Happy indeed are we!  
Soon shall we with Thee be,  
And all Thy glory see,  
Above the skies.  
Till we shall see Thy face,  
We'd sing Thy present grace,  
With patience run the race,  
Thyself our prize!

April, 1917.

E. D. C.

The writer of these sweet lines is now "with the Lord," whom he had known and loved for some fifteen years. They were written for the autograph album of a young friend, and the original manuscript was found in dear Ernest's Bible after his death.

Having been given permission to use them as we consider best, we feel sure that the editor of "YOUTHFUL DAYS" will gladly find them a place in his magazine, the special object in asking him to do so being the desire that by them other hearts may be touched by the greatness, reality and power of divine love, and led to inquire *who* this "UNSEEN ONE" is, to whose fame and sufficiency they bear such eloquent witness.

Soon after Ernest's conversion, in his early teens, symptoms of the malady which eventually caused his death were observed, and all that loving care and medical skill could do to arrest the trouble and give relief was done; but he was not to be allowed to remain with us, and after a short final illness he peacefully fell asleep just as the sun was rising on Wednesday, March 6th, 1918.

We would fain have kept him with us, for he was much beloved by those who were intimate with him, and he will be very greatly missed in the circle of his friends.

But, withal, we could not wish him back again, for although he is truly "absent from the body," and we have, in this way, lost him, he is "PRESENT WITH THE LORD" (2 Cor. v. 8), and his departure has meant to him to be "WITH CHRIST," which is, indeed, "far better." (Phil. i. 23.)

To "tell how great things" the Lord had done for him (Mark v. 19) was an



increasing joy, and his fervent gospel addresses to the young were much valued.

Ernest took a great interest in "YOUTHFUL DAYS," to which he contributed several acceptable and helpful papers. In the July number of 1910 a very sweet hymn for children from his pen appeared, and it will shortly be reproduced in the hope that the simplicity and blessedness of its message may be further extended.

That Christ is "precious" to the believer (1 Pet. ii. 7) was very true in dear Ernest's case, and as we laid his body in the grave we were happily reminded that "precious," also, "in the sight of the Lord is the death of his saints." (Psa. cxvi. 15.) So precious indeed to Him are "His own" that very soon He will

**"Himself . . . . descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord."**

(1 Thess. iv. 16, 17.)

It may well be added :

**" Wherefore comfort one another with these words."**

If Ernest's voice could now be heard it would not be to tell of Christ as "the unseen One," but to tell, with increased fervour, and by a divinely magnified appreciation of the superlative excellence of everything associated with the "king in his beauty," when

**" The eye at last beholdeth  
What the heart has loved so long."**

Yea, *thus* to tell of the saving grace, of the faithful love, of the matchless power, and of the eternally wondrous and heavenly fame of the ONE of whom he had written, when that which is now his happy portion

was patiently held in blissful anticipation through the waiting days of suffering here.

**" Soon shall we with Thee be,  
And all Thy glory see."**

May Ernest's example stimulate us all to increased fidelity to our blessed Lord.

*Derby.*

W. L.



## Little Dorothy.

**A** LITTLE baby girl was coming slowly down a long staircase, hand in hand with her mother.

The bell had rung, little Dorothy's soft dark curls had been brushed, and her mother had come to take her little daughter down to the dining-room herself.

Little Dorothy was not thinking of the nice dinner that was waiting for her, nor of the toys and games she had left behind her in the nursery, nor of the noisy brothers and sisters whom she would join downstairs. Nor was she thinking of the kind, gentle mother who was holding her hand so carefully.

Step by step, very slowly they came down the long staircase. Pausing on one of the steps Dorothy looked up in her mother's face, and said,

**" I love the Lord, I do ! "**

Three days had passed, but no little Dorothy was coming downstairs to dinner to-day. In her little bed in a darkened room she lay very ill—so ill that as her mother watched the pretty little face with the dark curls on the white pillow, she knew that her little girl would never walk downstairs again. Nothing now could make her better in this world, or soothe the pain and fever which had taken all her baby strength away.

And then the Lord, who loved little Dorothy, took His little lamb to be with Himself.

**" Eye hath not seen, nor ear heard,  
neither have entered into the heart of  
man, the things which God hath prepared**

for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 9, 10.)

Long ago, when the Lord Jesus was upon the earth, some little children were brought to Him by their mothers, and He took them up in His arms and blessed them.

Perhaps some little children now wish that they could have seen the Lord Jesus and have been blessed by Him. He has now gone back to His Father in heaven, so that we can no longer see Him, although He sees us all the time. Yet though we cannot see Him we can know Him and love Him: little children like Dorothy and grown-up people too. How is this? It is because we can trust Him. When we trust any one we believe what he or she says. The Lord Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark x. 14); and although He is no longer on the earth we *can* still come to Him, and never will He turn any one who does come away; and we can speak to Him and He will hear us, for He is God and hears the softest whisper, and listens even when we speak to Him, not aloud but in our hearts.

Do you know how He shewed His love for us? He shewed it by dying for us on the cross, where His precious blood was shed, where He bore instead of us the punishment of our sin, which would otherwise have prevented our ever being able to be with Him in that beautiful place above, where no sinful thing can enter. Now all who believe on the Lord Jesus, that is, who trust Him and believe what He has said, are saved, for all their sins are washed away by His precious blood, and to each one a new heart is given.

Some day those who are saved will see the Lord Jesus as He is. Meanwhile, while we are still on the earth, how can we shew Him that we love Him?

It is by trying to please Him every day, for Jesus said, "If ye love me, keep my commandments." (John xiv. 15.)

x.

## Bible Searchings.

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Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. What did David say (Psa. xxxiv.-xxxvi.) about the eyes and the ears of the Lord?
2. Elihu said something to Job about God's eyes and what He saw. Quote his words. (Job xxxiii. or xxxiv.)
3. "The eyes of the Lord run to and fro throughout the whole earth." (a) Who said this? (b) To whom? (2 Chron. xv. or xvi.)
4. In Exodus iii. or iv. the Lord said, "I have surely seen . . . and I have heard." (a) What had He seen (b) and heard? (c) To whom was He speaking?
5. "Thine eyes are open." (Jer. xxxi. or xxxii.) (a) Whose eyes are open? (b) Open upon what?
6. Quote a verse from Proverbs iv. or v. that reminds you of this.
7. "I saw thee." (John i.-iii.) (a) Who said this? (b) To whom? (c) Quote all the Lord's words in this verse and (d) the man's answer.
8. Quote a verse from Daniel i.-iii. about God knowing "What is in the darkness."

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "And he . . . . . and prayed." (Luke v.)
  2. "And it came to pass . . . . . with him." (Luke ix., part of a verse.)
  3. "And as he . . . . . and glistening." (Luke ix.)
  4. "And he was . . . . . and prayed." (Luke xxii.)
- (Book, chapter and verse to be given in each case.)

**LET US NOT  
BE WEARY  
IN WELL-DOING.**

# Youthful Days.



## Sowing the Seed.

*"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."*

*"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. vi. 7, 8.)*

MANY of us this year have been busy in the fields or gardens, turning over the soil and sowing the seeds. If we put in bean seeds we hope to get bean plants—no one in his senses would expect them to turn into some other plant, such as an onion. But although we are so certain that bean seeds will develop into bean plants, we cannot say what sort of crop we shall get. There are so many risks—the seeds may not germinate, or the rooks and crows may eat them up, just as young shoots begin to grow, or the plants may be blighted. We trust we shall have a crop in spite of all, and look forward to a dish of beans to help out our rations in the summer time.

Bean seeds when sown grow into beans; evil thoughts planted in the heart grow into naught else but evil deeds; but good thoughts, put in the heart by the Holy Spirit, yield good deeds and life everlasting.

How sad to hear of a boy or girl saying, "I am going to enjoy myself, I shall do as I like. I know best what I want for myself; the old people are so dull and narrow." Then off they go, like the prodigal, to some place where they are not very well known, and where there is no likelihood of some one looking hard at them and saying, "What are *you* doing here?" They must have their fling and sow their wild oats, as the saying is. What do such lively young people want to think about the future for. They do not care and on they go. But *God is not mocked*. And so in later years there is the sickly body, the shattered nerves, and possibly some sad disgrace which makes the old people at home hang their heads with shame.

I earnestly desire to press upon young people to make up their minds what they are going in for. If they will have worldly pleasure, and will go in for things that they do not like to talk about before their elders, let me warn them that they will assuredly reap corruption, and further, how will they account for themselves before the Judge whom they once refused as Saviour.

Cornelius was one of those who sowed to the Spirit. His good deeds and prayers came before God, who remembered him. What a glorious harvest there was. God sent Peter to tell Cornelius the truth about the Lord Jesus, and as he spoke the Holy Spirit fell on his hearers. Little did Cornelius know in those old days, as he prayed and laboured, what the result would be. And thanks be to God, the *Holy Spirit* is still here dwelling in hearts young as well as old, and preserving them from the corrupting influences of this world.

Oh! may you desire to belong to the Lord. May you long to see Him and behold His glory. May His *worth* have such an effect upon your heart that you will say to Him, in true humility and fear, "Lord, what wilt thou have me to do?" If our hearts are resting on Him as Saviour, good and holy thoughts will fill our minds, and these are followed by good deeds. Good deeds and works have their place. They are of no use in order to procure God's favour, for that has already been done by the finished work of Christ on the cross. But while we are in the world amongst men, God desires that our good deeds may shine for His glory, not ours.

Then, as I have said, deeds are preceded by thoughts. Let us sow the seed of pure, holy, righteous and charitable thoughts, and trust to God that they will blossom and bear good fruit.

*"They that sow in tears shall reap in joy."*

*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. cxxvi. 5, 6.)*



## "ET LES NEUF, OÙ SONT ILS?"

UNE dame disait à une de ses connaissances, chez laquelle elle était en visite :

"J'aimerais bien remercier celui qui a sauvé mon frère; il me tarde de le connaître!"

Bien malade encore, son frère venait d'arriver du front, après avoir passé quelque temps à l'hôpital.

"Je comprends parfaitement votre désir," répondit-elle.

"J'éprouve envers lui une bien vive reconnaissance! Quelle bravoure manifestent parfois nos soldats! Vraiment si ce courageux soldat n'eut pas secouru mon frère, il est probable que nous ne l'aurions pas revus. Il a peut-être exposé sa vie pour le sauver; peut-être même est-il mort en accomplissant cet acte de dévouement. Je ne connaîtrai jamais tous les détails de cette touchante circonstance. Ce que je sais, c'est que mon frère a été relevé sans connaissance du champ de bataille de . . . et que finalement il a été ramené à la maison. Cela me rappelle l'histoire des dix lépreux que vous connaissez sans doute?"

La dame regardait la visiteuse d'un air étonné attendant qu'elle continuât son récit.

"Nous lisons dans la Bible," ajouta-t-elle, "que dix lépreux rencontrent autrefois Jésus, et que, se tenant loin, ils le prièrent d'avoir pitié d'eux. Jésus leur dit d'aller se montrer aux sacrificateurs. Il arrive qu'en y allant ils furent rendus nets. Mais un des lépreux, qui était Samaritain comprenant que Dieu seul peut délivrer un homme de sa lèpre, revint sur ses pas pour glorifier Dieu et pour rendre grâce à Jésus.

"Les dix, n'ont-ils pas été rendus nets?" demanda Jésus; "et les neuf, où sont-ils?"

Le lépreux représente l'homme pécheur. Par nature nous sommes tous pécheurs; comme tels nous avons besoin d'être rendus nets. Le sang précieux de Jésus peut seul nous purifier de tout péché.

## "But where are the nine?"

A LADY said to one of her acquaintances at whose house she was paying a visit :

"I should like to thank the man who saved my brother; I long to know who it was!"

Still very ill, her brother had just arrived from the front, after having passed some time in hospital.

"I can perfectly understand your wishing it," replied she.

"I do feel so very grateful to him. What bravery is sometimes seen among our soldiers! In fact, if this brave man had not saved my brother it is probable that we might never have seen him again. Perhaps he may have risked his life in order to save him: perhaps even he may have lost his own in performing that gallant deed. I shall never know all the details of this touching circumstance, but what I do know is this, that my brother was picked up unconscious from the battlefield of . . . and that finally he was brought back home. It reminds me of the story of the ten lepers, which no doubt you will remember?"

The lady looked at her visitor with some surprise and waited for her to continue her story.

"We read in the Bible," added she, "that ten lepers once met Jesus and, standing far off, they besought Him to have mercy on them. Jesus told them to go and shew themselves to the priests. It happened that as they were going they were made clean. But one of the lepers, who was a Samaritan, understanding that God alone can cleanse a man from his leprosy, turned back to worship God and to give thanks to Jesus.

"'Were there not ten cleansed?' asked Jesus, 'but where are the nine?'"

The leper represents a sinner. By nature we are *all* sinners; as such we all need cleansing. Only the precious blood of Jesus can cleanse us from all sin. It is for us that He died, that His blood was shed on the cross. If we believe on Him

C'est pour nous qu'Il mourut, que Son sang fut répandu sur la croix. Si nous croyons en Lui, nous serons sauvés et purifiés de tout péché. Mais Il désire que ceux qu'Il sauve Lui rendent grâces. Hélas! ils sont peu nombreux ceux qui reviennent sur leurs pas pour Le remercier.

Laissons donc le chemin de notre propre volonté, les plaisirs trompeurs de ce monde, les sourires de ceux qui n'aiment pas Dieu, les systèmes humains, et le Judaïsme, et revenons aux pieds de Jésus pour Le bénir et L'adorer.

Il désire la reconnaissance de nos coeurs, Il voudrait que nous la Lui exprimions par nos lèvres, par notre vie et par notre dévouement. Il est prêt aussi à donner à ses rachetés tout ce que peut donner Son amour.

Cher lecteur, vous êtes-vous approché de Lui pour Le remercier où êtes vous encore un des *neuf* de notre récit?

we are saved and cleansed from all sin. But He desires those whom He saves to give thanks to Him. Alas! how few are those who come back to thank Him.

Back from following their own will, back from the deceitful pleasures of this world, back from the smiles of those who do not love God, back from the systems of man, and Judaism, back to the feet of Jesus, there to worship and adore.

He desires the thanks of our hearts, of our lips, of our lives, and of our worship; and He is ready to give to those whom He has redeemed all that His love can give.

Reader, have you ever thanked Him? Or are you still one of the nine? [TRANS.]

A. S. I. L.

Garde-moi comme la prunelle de l'oeil; couvre-moi sous l'ombre de tes ailes. (Psa. xvii. 8.)



## Matthew.—No. 17.

CHAPTER VI. 1-18.

IN the last chapter we read how the Lord Jesus taught His disciples that blessing comes, not so much from what we *have* as from what we *are*. He shews them who are the really happy people when He said, blessed are the poor in spirit, those that mourn, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake. Thus they learnt that the way to be happy was, not to have all sorts of pleasures in this world, but to *be* the blessed things of which He spoke. They all describe what the Lord Himself was, so the disciples as they looked at their Master could see the true way to happiness and the blessing of God.

He taught them also that if they were children of their Father in heaven, they must be like their Father in their character and expression.

Do you want to know what that means?

I will try to explain. Our character is what people see in us and know us by. Even in little children there are differences of character; some are gentle and easy to be entreated, others rough and wilful. Now God chose to shew Himself to us as a righteous God; that is the character we see in Him in all His ways towards His creatures, so we can understand that He is righteous. And the children of God love righteousness because their Father in heaven is righteous.

In the chapter which we are now reading the Lord taught His disciples about how to *do* things. Can you tell me the difference between *being* and *doing*? This is a hard question, is it not? I daresay you never thought of it before, but perhaps we may say that *being* is "character" and *doing* is "action." The Bible tells us that "even a child is known by his doings," and that by God "actions are weighed." When we speak of being meek and lowly or passionate and rude, that is what we *are*; but what we are is shewn by what

## A PRAISE SONG.



**S**ING unto the Lord,  
all the earth;  
shew forth from  
day to day His  
salvation.



**D**ECLARE His glory  
among the heathen;  
His marvellous  
works among all  
nations.



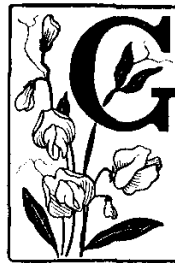
**F**OR great is the Lord,  
and greatly to be  
praised: He also is  
to be feared above  
all gods.



**F**OR all the gods of the  
people are idols:  
but the Lord made  
the heavens.



**G**LORY and honour  
are in His presence;  
strength and glad-  
ness are in His  
place.



**G**IVE unto the  
Lord, ye kindreds  
of the people,  
give unto the  
Lord glory and  
strength.



**G**IVE unto the Lord  
the glory due unto  
His name: bring an  
offering, and come  
before Him: worship  
the Lord in the  
beauty of holiness.



**F**EAR before Him, all  
the earth: the world  
also shall be stable,  
that it be not moved.



**L**ET the heavens be  
glad, and let the  
earth rejoice: and  
let men say among  
the nations, The  
Lord reigneth.

1 Chron. xvi.



we *do*, and also by what we say, for we shew our character more by our way of speaking than by anything else.

But if I go and see a poor child and take him some warm clothes, my hands and feet are at work as well as my thoughts; I was feeling kindly towards the child, but now I am really *doing* what will help him.

The Lord Jesus is more pleased when we are trying to *be* what pleases Him than when we *do* a great many things which seem very good actions, and may be praised by others. But if we really *are* what pleases the Lord Jesus, all that we *do* will be rightly done, and will please the One who loves us with so great a love.

Is not that a happy thought? God would rather see a little child shewing meekness and lowliness, and being like the Lord Jesus, than see him giving all his pennies to the poor. Our thoughts are not like God's thoughts, for He can look into the heart, while we can only see what is outside; we may think "doing" is something to be proud of, and we like people to see us doing what we think fine things. So Jesus said to His disciples, "Take care that you do not do good things for other people to see."

Why did He say that?

Because it was what the Pharisees did; they thought themselves good, and they liked to be seen praying and making very long prayers.

No; the kind of doing and giving which He rewards is that which is done in secret for no one else to see. God can see what is done when nobody else is looking, and He takes notice of every little thing we do for Him, and says, "I will give my child a reward for that."

How wonderful it is that God can see a thing done in secret to please Him, and that He will take the trouble to reward it Himself. Just think of getting a reward from the great God for some little tiny act that we have done for Him. And what God gives will last for ever and ever, while the praise that people may give us is forgotten in a few moments, and then where is the reward?

David said he would not give to God what cost him nothing, and we sometimes hear of people—like the widow who had only two little pieces of money, yet she gave them both to God, not keeping one for herself—they seem too poor to have anything to spare, and yet their hearts are so rich towards God that they give to Him out of their deep poverty. I was reading the other day of a place in India where there is a home for ninety poor lepers. One day a visitor from England was telling them about the work being done there in providing Bibles for those who had none. To his surprise, these poor suffering people who had nothing of their own but were cared for by others, asked whether they might help in supplying the Bibles. One of them held up a brass plate, and soon it was filled with copper money. The visitor hardly knew how to speak as he took the money, but could only pray God to bless those who had given it. When he enquired how people who could not work came to have money of their own, he was told, "Not one of them has a penny, but they all agreed to give up more than half their share of rice for the day, and asked for its price in money, that they might have something to give." This is a pretty story, is it not?

You see, Jesus was teaching His disciples to know His Father in heaven. He said, "He knows all about you; He knows if you are cold and hungry before you tell Him; but still He likes you to tell Him." How different God is from anybody in this world. If a poor person kept on telling me of all his misery and wretchedness, I might soon think, "How tiresome he is," and wish he would go away. But Jesus, who knew His Father perfectly, said He liked His children to beg from Him, and then He taught them the kind of way in which they might speak to Him in secret. It was a very beautiful little prayer that their Master taught His poor disciples, and it was very short, but it said all that they wanted at that time. Afterwards, when Jesus was no longer with them, they would have a great deal



more to ask for ; then they were "continually praying ;" but while He was with them, all that they had to say to their Father in heaven was expressed by the beautiful little prayer which is often called the "Lord's Prayer," because it is the prayer that He gave to His disciples.

O, Lord Jesus, not as Thou wast  
Have I ever been ;  
Selfishness, and pride, and folly  
In my ways are seen.

Yet I would that I were like Thee,  
Holy, tender, true ;  
As Thou didst, and as Thou speakest,  
Would I speak and do.

Never selfish, never murmuring,  
Loving, serving all.  
Till in heaven, amidst Thy glory,  
At Thy feet I fall.

See Thee, who a child becamest,  
In a cottage poor.  
That I might in Thy fair presence  
Dwell for evermore.

A. M. S.

### "Forbid Them Not."

(MARK X. 4.)

Tune—"Hark, hark, the voice of Christ the sinner's Saviour."

**F**ORBID them not." It was the Saviour speaking  
To those who would not let the children stay ;  
Both old and young who came to Him He welcomed,  
And would not have the children turned away.

Chorus.—His blood can cleanse them from every spot ;  
Suffer the children, and oh ! forbid them not.

They were so young that others had to bring them,  
But there were none too young for Him to touch ;  
He loved to see their meek, dependent spirit,  
For He could say God's kingdom was of such.

"Forbid them not." Though older ones would gather,  
And throng around His blessing to receive,  
His tender love reached down to little children,  
And they should not, without His blessing, leave.

Though Jesus now is seated high in heaven,  
They still may come—He will not say them nay ;

"Forbid them not, but suffer little children,"  
Are still His words for children of to-day.

"Forbid them not"—He wants them to be near Him,

To come and know His great and perfect love,  
So tender He, the youngest need not fear Him,  
For He has died this wondrous love to prove.

E. D. C.

(This sweet hymn originally appeared in "Youthful Days" in July, 1910. The Lord has just taken the writer to Himself, and it was thought that the hymn could with profit be reproduced.)



### "Little Willie."

FOR LITTLE CHILDREN.

**L**ITTLE Willie" was a very pretty little rabbit. He was bought in the market when he was a few weeks old, and carried home in a basket and put in a hutch, where he was kept all through the cold winter. Plenty of food was provided for him, and he gradually became a grown-up bunny, and even prettier than he was at first. His white fur was so very white and clean and his grey fur so soft and purply. He was a gentle little rabbit too, just the sort that children like to fondle. The little girl who once said to the writer, "I do love little bunnies," would have loved little Willie very much.

But this little rabbit had one fault, he was restless and dissatisfied with his home, and instead of enjoying it he was always wanting to escape.

When the bright days of summer came he was put in an orchard, which had wire netting all round, where it was thought that he would be safe, and yet able to run about and nibble the grass and leaves. But, alas ! even this did not satisfy him. His quick eyes soon spied a hole large enough for him to get through, and he found himself in another and a larger piece of orchard, though still surrounded by netting. In one corner of this was

quite a large hole, and it was not long before little Willie was through it, and away, away, skipping through first one field and then another.

Whether he meant to come back at night and then forgot the way, or whether he really intended to run away altogether will never be known, but he never did come home again. Instead of that it soon grew dark, and after a time it began to rain; and poor little Willie got frightened and had no cosy hutch to run into, and things grew worse and worse with him until he just lay down and died; and when he was found a few days after, quite near home, his pretty fur was all sodden and spoilt and all his beauty gone.

I wonder if all my little readers know another story, something like this one but much more beautiful, a story, not of a lost bunny, but of a lost sheep. The sheep too got away from home; she left all the other sheep and just wandered away, and if it had not been for the kind shepherd she would never have got back to the fold. She would have died like little Willie did, or been killed by wild beasts. But the good shepherd left all the other sheep together safe and went after the one that was lost until he found it. And do you remember what he did with it? He laid the poor tired thing across his shoulders and carried it home rejoicing. He loved the sheep, and was, oh! so glad to find it and take it home; and when he reached home he called all his friends and neighbours together, saying, "Rejoice with me; for I have found my sheep which was lost." He was so very glad and joyful that he could not keep it all to himself, but had to gather his friends together to share his joy.

When the Lord Jesus had spoken this lovely parable He said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

It is Jesus Himself who is the good Shepherd. He came down from heaven to seek and to save His lost sheep, even though in saving them He had to lay

down His life. He said, "The good shepherd giveth his life for the sheep."

I wonder if each little reader could tell me the name of one little lamb for whom the good Shepherd died? E. E. S.



## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 4 and 8.**

**Searchers 14 years of age and over, answer all.**

1. (a) What was the first thing that Jesus said to His assembled disciples after His resurrection in John xx. or xxi. ? (b) Immediately after saying this what did He do ?
2. Quote six words from Colossians i. or ii. that tell how peace was "made."
3. What is the result of "being justified by faith" ? (Rom. iv. or v.)
4. "A king shall reign." (a) Finish the sentence. (Isa. xxxi. or xxxii.) (b) What will be the "work" or "effect of righteousness" when Christ is king ? (Same chapter.)
5. What do we read about "the kingdom of God" in Romans xiii. or xiv. ?
6. "Great peace." Quote the verse in which these words are found. (Psa. cxix.)
7. "I thou wilt keep him in perfect peace." Keep whom ? (Isa. xxv. or xxvi.)
8. "Peace" "My peace." (John xiv.-xvi) (a) Quote the part of the verse in which these words occur. (b) Who is the speaker ? (c) To whom are the words addressed ?

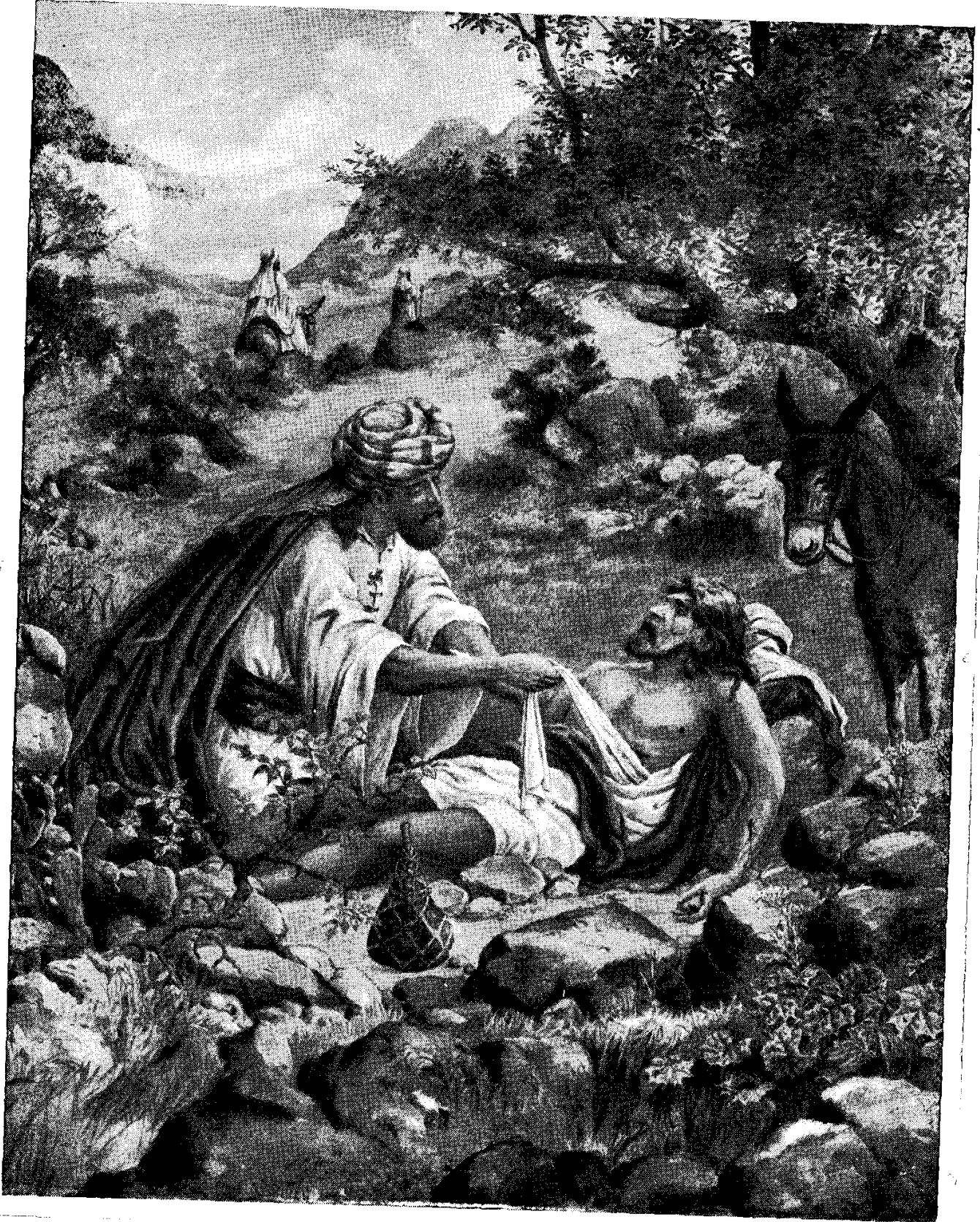
**Searchers under 10 years of age.**

Complete and write out in full the following passages :—

1. "And let us bring ..... Saul." (1 Chron. xiii.)
2. "So David brought ..... Gittite." (1 Chron. xiii.)
3. "And David ..... a tent." (1 Chron. xiv.)
4. "So David, and the ..... with joy." (1 Chron. xv.)

(Book chapter and verse to be given in each case.)

# Youthful Days.



## The Real Ruler.

*"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. v. 21.)*

HOW shall we describe what is most excellent; who is able to write down words that will give us a true idea of grace; where is the man that can speak in such a way that our attention is commanded and there rises in our minds the thought of perfect grace. Grace is found in human beings, but perfect grace belongs to divine Persons—God the Father and the Lord Jesus Christ, His beloved Son.

Infinitely finer than the treasured masterpieces in some art gallery are the pictures drawn for us in living words, written down by men who were *moved* by the Holy Spirit. Some, when they visit a collection of pictures, go rapidly through them, giving but a glance to each; others, with keener taste, linger by one or two so as to take in more of their details.

In the Gospel of Luke there are several of these divinely inspired pictures, over each of which might be written: GRACE—FULL AND FREE. And remember, that same grace is the real ruler, for "grace reigns," and will continue to reign for ever.

In one of these pictures we see a man travelling from Jerusalem to Jericho. He leaves the holy city, crosses the hills and descends the steep and narrow path leading down to the valley of Jordan. The road is infested with thieves, and to be secure travellers are generally well armed or else go in companies. Whether this man is armed or not, we are not certain, but the thieves fall upon him, and after a struggle overpower him.

They take away everything of value, even his clothes, and inflict upon him numerous wounds. In their cruelty and hardness of heart they leave him there to die. The day wears on, life is slowly ebbing away. At last a priest comes

along. He looks at the wounded man, concludes that he cannot help matters by staying there and so passes by. Then a Levite appears, but he is as helpless as the priest and leaves his fellow-countryman to perish by the roadside.

All hope of being rescued seems to be vanishing when a Samaritan, a poor, despised Samaritan on a journey with some definite object, comes to the place where the man is. His heart is stirred to see his helpless and desperate condition. His compassion is of the active kind that sees what is wanted and does it quickly. The wounds are bound up, oil and wine being poured in, for grace is no niggard. Regardless of his own comfort the Samaritan puts the wounded man on his own beast and walks alongside to the inn. On the morrow he has to leave, but not without paying in advance for the due accommodation of the wounded man, for God's grace is always righteous.

We may look at this parable or picture in two ways.

First, as representing mankind in general, who "fell among thieves" in the Garden of Eden. Satan there robbed man of his innocence and, worse still, of his happy confidence in God. He wounded his soul by filling it with proud and sinful thoughts and of course left him to face death as best he could.

Secondly, it reminds us of the lad or girl leaving the christian home to face the world. To most of us a time comes when we have to leave our parents and take the helm alone. There is nothing wrong in that. But our young person, perhaps, is a little relieved to find himself free from the "restraints" of home life, and a landlady is not quite so particular about a good many things. Yielding to a momentary temptation, the lad goes off with some worldly companions. Perhaps a little drinking and gambling are indulged in, and soon our young friend loses his money and, what is far worse, has his heart and mind filled with evil and unclean thoughts. He dare not for very shame go back to the former acquaintances and friends of his home, and his condition is

very pitiable. Thus the devil knows full well how to "strip" a lad, "wound" him, and leave him "half dead."

But in answer to the prayers of his parents he hears the gospel and accepts the Lord Jesus as his Saviour. The wounds are bound up, the evil and unholy thoughts are dispelled by the indwelling of the Holy Spirit, there is restoration to the parents, and the lad goes on through life consciously under the care of the Lord Jesus. Grace knows exactly how to deal with such cases.

Who is the good Samaritan? It is none other than the Lord Jesus Himself. He came in person to the very place where we lay, unable to do anything to help ourselves. But why did the Lord use the figure of a Samaritan, despised and hated by the Jews, and why were the priest and Levite unable to give any help? "*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*" The law could not forgive a man or heal the wounds of sin. But Christ does forgive and does heal, and in order to do this righteously He had to take our sin upon Himself and die. We know little of what it meant when the Lord Jesus, God's holy Son, was made in the likeness of sinful flesh and died with our sin upon Him, suffering shame and being despised for our sakes. All this He did for love, and that is why the story of the good Samaritan is such a lovely picture of grace—grace reigning through righteousness unto eternal life by Jesus Christ our Lord.



## Matthew.—No. 18.

### CHAPTER VI. 19-34.

**W**HEN the Lord Jesus said to His disciples, "Lay not up for yourselves treasures upon earth," what did He mean? What sort of treasures could they lay up on earth?

A treasure is something of great value to the person who has it, or who is seeking for it. I suppose the greatest treasure which these poor fishermen possessed was their boats and their fishing nets, or the money they received when they sold the fish which they had toiled to catch.

Well, the Lord said such things were only earthly treasures, precious things while they lasted, and while their owners lived to use them, but they were treasures that could be lost. A boat might go to sea many a time, but at last it might meet a storm which would wreck it; and it might even be that though their boat was saved, the fishermen to whom it belonged might be drowned, so that they could use their boat no more.

And this is true not only of boats and nets, but of all earthly treasures; we can enjoy them only for a time, for they grow old and pass away from us, or we pass away from them.

How kind it was of their Master to shew His disciples that, as all earthly treasures would come to an end, it was better to have as little as possible of them, and to spend their time and their thoughts on treasures which could not be taken away from them, for He said, "Where your treasure is, there will your heart be also."

But what treasures could the disciples lay up in heaven? The "treasures of wisdom and knowledge." They could set their hearts on that sort of treasure even while they were mending their nets or sailing their boats. King Solomon had greater earthly possessions and delights than any other man who ever lived, and he said that the wisdom which God alone can give was better than all the treasures any one could have or even wish for! and as Solomon knew that this treasure of wisdom came from above he looked up to God for it, and did not try to find it among his beautiful possessions down here. You remember how the wise men saw the star which stood over the place where the Child Jesus was, when they were seeking Him—the One who was born King, though He lay in the manger at Bethlehem. They

must have been looking up to heaven, not down to this poor earth where everything must come to an end, or they never would have seen that beautiful star and rejoiced with exceeding great joy.

True wisdom is the knowledge of God, and even a little child may have the wisdom which can make him like Timothy, "wise unto salvation through faith which is in Christ Jesus." Wisdom such as God gives is the first and best of all things; nothing can be compared to it, for to know the only true God, and Jesus Christ, whom He has sent, is eternal life, which can never grow old or pass away. So when Jesus told His disciples to lay up all their treasures in a safe place, it was as though He said to them, "Keep all you love up in heaven, and then your heart will turn there for pleasure and comfort."

Jesus had all His treasure in heaven. His treasure was His Father's love. He had nothing in this world that the moth could eat up. He had no money and no house or home, not even a place to lay His head. When other people were asleep in their beds, Jesus was all night alone on the mountain praying to God. The only treasure Jesus looked for in this world was poor sinners. He called them His treasure, and He loved His own who were in the world.

The next thing He taught them was that if their treasure were in heaven they would have a single eye. He said, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."

The meaning of having a single eye is that both eyes look one way, and have only one thing to look at. Our eyes are made for light; they open to the light of the morning, and close when darkness comes on—so Jesus taught His loved disciples that if their eyes were looking up to heaven where God is, and seeing all their treasure safe up there, their whole body would be full of light—the light of life. They would be the children of light, doing the will of their Father in heaven, who is called "The Father of lights," and all the things which would make them

so "blessed" would be theirs in God's kingdom.

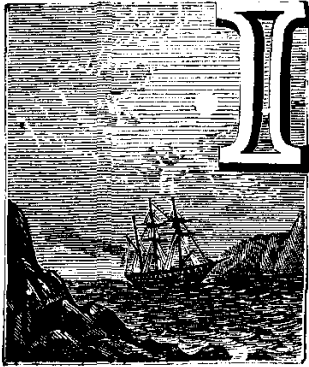
If they loved Him they would serve Him, for no man can serve two masters, and the one he loves is the one he is sure to serve. If people do not love God, they think nothing of the treasures that belong to His kingdom, and so they try to lay up for themselves something for the moth and the thief to spoil. Jesus said if they would seek God's kingdom and find all their treasures there, they need not be troubled about their food or their clothes, for their life as well as their bodies belonged to Him, and their heavenly Father would take care of them as He takes care of the little birds and the flowers.

What a lovely thing for the Lord Jesus to say! Just think of the great God who made the world taking care of the birds of the air, the helpless creatures which do not sow corn for themselves, nor reap the fields, nor have they any storehouses in which to store their food, and yet Jesus said, "Your Father feeds them."

Did Jesus mean that the disciples were not to sow corn and reap their fields because the birds did not? Oh! no; nothing in God's beautiful creation is idle; even the birds, so weak and small, have to look for their food and pick it up, and to carry it to their little ones, and to build their nests and fly about, and sing their sweet notes. They are never idle, and one of the marks of wisdom's children is, "not eating the bread of idleness." But Jesus wanted His disciples not to be anxious, but to be like the little birds who are busy and happy to-day, working and singing as if there were no to-morrow with its storm and rain. Just so, if they had no treasure down here to keep their hearts in a place where change and death were sure to come, they might go on working and singing, because God would take care of their to-morrow, as well as their to-day; and if their treasure were laid up in heaven it would be very delightful to them to go there too.

Then—for the Lord took great pains to teach His disciples—He shewed them how useless it was to spend their time in think-





**I** AM the good Shepherd,  
and know My sheep, and  
am known of Mine.

As the Father knoweth  
Me, even so know I the  
Father: and I lay down  
My life for the sheep.

**A**ND other sheep I have, which are  
not of this fold: them also I  
must bring, and they shall hear  
My voice; and there shall be one fold,  
and one Shepherd.

**T**HEREFORE doth my Father love  
Me, because I lay down My life,  
that I might take it again.

John x. 14-17.

ing about the things on the earth, because they could not even make themselves a day older, or bigger or wiser by all the thinking! And even if they spent their time in trying to get fine clothes, as many people do now, if they looked at the lilies of the field they would see that they are far more beautiful than even King Solomon was in all his glory. Rich and splendid as he was, he was not so beautiful as the flowers that God had clothed, each in its own beauteous dress. It is very touching to hear Jesus saying, "Look how they grow!" those lilies of the field with their straight stalks shooting upward to the sky and their petals opening to the sun and rain that come from above! This is just how the children of God ought to "grow" —just what they would be like, if they knew that their heavenly Father was taking care of them. They would work while it is called "to-day," enjoying God's love like the sunshine from above; and they would lay up treasures in heaven, so that their hearts would be there also, and their thoughts would be of things that are above, and not of things on the earth.

When Jesus went back to heaven, and a cloud received Him out of their sight, the disciples stood looking up there because He was their treasure, and they loved Him better than anything on earth. Then they were able to work and sing, for they knew they had their treasure in heaven, and they would see Him again, as the two angels told them.

I wonder whether a little child could have treasure in heaven! Oh, yes! If the love of Jesus were in his heart, even a child might have Him for his treasure, and that would be having "treasure in heaven," would it not? for Jesus is there now.

He says, "I love them that love me; and those that seek me early shall find me," and He would look down from heaven upon a little child who loved Him, and say, There is a little heart that opens to My love, as the lily opens to the sun; and His Father in heaven would take care of His child as He cares for the birds and the lilies.

A. M. S.

## A Walk in the Garden.

I WANT you to imagine you are walking in a garden, and it is spring time or early summer. If you look around on every hand you find flowers and plants springing up, growing and blossoming. As the plants grow taller you have perhaps seen your father putting sticks into the ground, so that the little plants may have supports. Some of the plants have very thin stalks, and would trail on the ground unless they were held up. Look at the sweet peas, how delicate and beautiful their various hues, and yet they require a support, otherwise they fall and drop on the ground. Then the rain comes and splashes all over them, and, alas! the beautiful flowers are spoiled. You see, perhaps, a dahlia, and say, surely that can stand alone; but no, it cannot. Well, you say, look at that tall hollyhock, really that looks able to stand upright. But no, a heavy rain or wind would soon bring that down. Also there are a great variety of creepers, all of which have tiny hands or tendrils. Suppose we plant a little canary creeper, and then near it put a piece of trellis-work. Then we say, as it were, to the creeper, "Now creeper, here is the support; just stretch out your tiny hands and take hold, and you will grow and be in safety, in shelter from the rain and wind." We can only put the support near the creeper, we cannot make it take hold with its tiny hands: *it must do that itself.*

Now, children, do you not see you are like little creepers, and the Lord Jesus Christ is the Support we want *you* to take hold of? We can point you to the Saviour, but *you* must stretch out your hand and take hold of Him. You must know Him as your *own* personal Saviour. When He was here on earth He said, "Suffer little children to come unto me." He wants you all; He invites you to come to His arms and be blessed; He is waiting for you. You have only to confess you are a sinner and then take the Lord at



His word and own Him as your own Saviour.

If you go into the garden after a big gale, perhaps you may find some of the supports of the flowers were not strong enough and have been broken, and also the plants which were tied to them. You know some people put their trust in one support and some in another, but, alas! they will have a sad awakening one day. The *only support* that will stand through everything is the Lord Jesus Christ. He can never fail us—the same yesterday, and to-day, and for ever.

Perhaps you have heard of the fable of the ivy clinging to the old oak: "You are old, I can grow without your assistance." So the ivy turned from the oak and tried to climb without the oak's support. A gale swept through the forest that night, and in the morning the old oak looked, and lo! the ivy had been rooted up and swept away.

Do not let any of us try to go through the world without seeking the Lord's support, otherwise we shall find ourselves in serious trouble.

How bright the prospect before all those who trust in Him! and should we not be waiting for His coming with ever-watchful eyes?

F. B.

### "Yes, Very Much."

**W**HEN the Lord Jesus told His disciples that He was going to leave them they were very sad, sorrow filled their hearts. Jesus knew this, and so He made them a very beautiful promise. He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 2, 3.)

Last November, among the questions set in this magazine for Bible Searchers, was one which asked whether this promise would comfort the hearts of those sad disciples. Most of the searchers who sent in answers, wrote simply, "Yes," but one

dear child wrote, "Yes, very much!" and that little girl was right.

There have been many sad hearts since the Lord Jesus spoke those words to His disciples, and perhaps never so much sorrow as there is to-day; even among the young readers of "YOUTHFUL DAYS" some may be mourning the loss of loved ones. But as the years pass by that promise Jesus made brings more and more of comfort to those who look for Him; because the time is drawing so very near when He will come and receive His own loved ones to Himself.

Long ago, when Paul wrote his first letter to the believers at Thessalonica, he knew that some of them were sad because of beloved fellow-believers who had died before Jesus came back, and the Holy Spirit gave him a message to send to them to comfort them. The message was like the promise made to the disciples, but the Lord had told Paul more about His coming, so that he was able to write: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

E. E. S.

### Love gets light.

**H**AVE you ever seen a glow-worm? It is a small creature that lives in the pretty lanes of Devonshire. In the summer evenings when the sun is set you may see something like a little star shining in the hedges, and stop and say, "What is that light?"

It is the glow-worm. The male has wings but no light, the female has no wings but it has the bright little light.

The great Creator who made the elephants and camels also made these tiny creatures, and the blessed God had a thought for man when He made all the living creatures so that men may learn something by every living thing that God created, if only we were "wise" to understand His thoughts.

Let us try and learn something from the glow-worm. The male has wings; he flies away to his day's work and finds food for his family, and when he is coming home at night he sees the speck of light and follows it; he knows it is the shining of his beautiful little wife looking out for him from her mossy nest. But she has the light for him. It is meant for him; he knows that she is shining for him—because he is coming and she is expecting him. You and I may see her light if we are out at night, but she is not thinking of us, her light is intended for the one she is expecting to come.

Jesus said to His disciples, "Let your light so shine." He would like to see all His children shining like little stars, so that men and angels would see where His children are; they ought to be known by their speck of light.

How can we shine for Jesus? By loving Him—that is the only way. God is love and God is light, and if His Holy Spirit has put His love into your heart, you will shine for Jesus. But there is no other way. Jesus likes us to love Him. How sweet to hear Him say of a poor sinner, "She loved much," and how sorrowful if He has to say, "You love little." He feels it when He is loved little. He died for us to put away our sins that He might let all His great love flow out to us, and now He is coming for us that He may have us in His own company for ever.

Will He see you shining like a little glow-worm when He comes? If you love Him, He will. But if you have not love you will never have a bit of light. He has promised great things to those who love Him, but the joy of being a light for Him is the greatest thing of all! We love Him because He first loved us.

A. M. S.



## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

NOTE.—The paper containing your name, address, age and nothing else besides the answers to the questions can be sent in an OPEN envelope with a halfpenny stamp. If you write anything else on the paper it will count as a letter and must have a three-halfpenny stamp.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. "Ready to forgive." (a) Quote the half verse in which these words occur. (Psa. lxxxiii. to lxxxvi.) (b) And a sentence in Nehemiah ix. that reminds you of them.
2. "I have sinned against the Lord." (2 Sam. xii.) (a) Who said this? (b) What did Nathan say at once in response?
3. "The Lord was ready to save me." (Isa. xxxvii. or xxxviii.) (a) Whose words are these? (b) Quote the verse in full.
4. When Peter cried "Lord, save me" (Matt. xiii. to xv.), what followed immediately?
5. "Ready to judge." (a) Where are these words found? (1 Pet. ii. to iv.) (b) Ready to judge whom?
6. "I am now ready." (a) Ready for what? (2 Tim.) (b) Who is the "I"?
7. "Lord, I am ready." (a) To do what? (b) Who was the speaker? (c) Was he ready? (a) What did the Lord say? (Luke xx. to xxii.)
8. "Therefore be ye also ready." (a) Why? (Matt. xxiii. to xxv.) (b) In the next chapter what followed immediately after "the Bridegroom came"? (c) What happened next?

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "But he that ..... the sheep."
2. "I am ..... find pasture."
3. "I am ..... the sheep."
4. "I ..... one." (John x.)

(Book, chapter and verse to be given in each case.)

# Youthful Days.



## Steadfast to a Purpose.

**I**F an ordinary man were told that on reaching a certain town he would get roughly handled, he would think twice before setting off; and if he did make up his mind to go, he would be so full of anxious thoughts that he would be unable to think of the needs of others.

"Behold we go up to Jerusalem," said the Lord Jesus to His disciples; and then He related to them how shamefully the people there were going to treat Him, finally putting Him to death on the cross.

Our Lord's words did not sound very cheerful or encouraging to the disciples as they walked along. They were expecting that when He reached Jerusalem the people would all recognise Him as their King, and that they would be given places of honour round His throne. But His death, and a shameful one at that, meant, as they thought, the overthrow of their dearest hopes, and so they could not understand what He was saying.

As they journeyed on this occasion they drew near to Jericho, with a great crowd of people accompanying them. The noise of so many people drew the attention of a blind man begging by the roadside, who asked what was going on. "Jesus of Nazareth passeth by"! they told him. Although our Lord's purpose was steadfast about suffering at Jerusalem, and although He was shortly to bear the weight of all our sins, yet this did not prevent Him from stopping at the cry for mercy. How great the grace of His heart, the One upon whom so much depended in the way of blessing (for where would all men be if He had not died), stays in His pathway to listen to the appeal of an insignificant beggar. In spite of the infinite greatness of the work He was about to do for God and

man, and the immense pain and suffering connected with it, He was ready and willing to heal the blind man. Little wonder that the people who saw the miracle gave praise to God.

We should be very surprised if the Irish mail stopped at a little roadside station, in order that one letter might be picked up. Yet the Lord of life and glory stays when one poor man asks for mercy.

Perhaps we may learn from this example to be always ready to help those in need, especially small and poor people, although we may feel that great things are before us. We may be very active in helping on a religious movement, and yet forget to send some timely gift to a friend or acquaintance in trouble. The cheerful doing of some little duty at home may be more precious in the sight of God than the giving away of large sums of money. The heart that is really unselfish and cares more for others than for itself, how rare it is!

If we follow our Lord further on this eventful journey, we find that He passes through Jericho. Zacchæus is anxious to see Him and climbs a tree to get a better view. Again our Lord's purpose did not prevent Him from spending the rest of the day in his house.

And yet our Lord could look right on through all the future time up to the moment of His appearing. This is shewn by the parable of the ten pounds. There we read of a king who went into a far country and left a pound with each of his ten servants. When he had gone the citizens sent word after him to say how they hated him. On his return he reckoned with the servants and punished his enemies. Thus the parable, which our Lord related at this time, covers all the period between His death and His coming again. Our Lord had all these things in His mind, for He was the One

**"Well done, thou good and faithful servant . . .**

**Enter thou into the joy of thy lord."—Matt. xxv. 21.**

to carry them all through, and still He was glad to be the guest of Zacchæus, the sinner. (Luke xviii., xix.)

On the night of His betrayal, in the presence of the betrayer, He stooped to wash His disciples' feet. He knew what the break of day would bring, and the way He was taking to return to God; but His thoughts were concerned with the welfare of His disciples. He was about to offer up Himself in one perfect sacrifice of infinite worth, and He washed their feet as an example for them to imitate. Oh! may we learn the lesson; may the love of the Lord so dwell in our hearts that we are not only ready to serve Him to the utmost, but that we take every opportunity of doing small things cheerfully to help those who live beside us.



## Matthew.—No. 19.

CHAPTER VII. 7-14.

**W**HAT a blessed thing it was to have such a teacher as the Lord Jesus!

King Solomon taught his people wisdom, and all nations heard of his wisdom, but he only knew about the things that were "under the sun," and his wisdom taught him that they would all pass away like a breath.

What are the things that are "under the sun"?

They are things on this earth which the sun shines down upon—the trees and flowers, the beasts and the men. All these will pass away as the wind does when it blows.

King Solomon had treasures on earth—great treasures they were—but what does he say of them?

Only that they are all passing away: treasures that can be blown away; when the wind sweeps over them, they are gone! He knew nothing about heaven, or about having his treasure laid up there, because he had never been in heaven. Solomon lived "under the sun," but the Lord Jesus "came out of heaven," and He

knew all about it, and spoke of a kingdom which was above the brightness of the glorious sun which shines in the sky. He came down from heaven to tell people about the place He knew so well, and about everything that was above the sun.

And He spoke of One who was there, and told the people that He had a Father in heaven who would be a Father to all who believe in Him, and who would have children here in this world who would love Him and like to do the things that please Him, as Jesus always did. So you see the Lord Jesus was teaching His disciples of the things that are above the sun, where life and glory are. How wonderful to know that there is a world above the sun which is so much better than this world, even when the bright sun shines upon it and makes everything so warm and glad and full of life! All that belongs to this world passes away, but that world of which Jesus spoke will never pass away. So He wished His own disciples to have all their treasures there, and to love that which belongs to that world of light and life and love, and to shew by their ways that their hearts were where their treasures were.

How could this be known by their ways?

If they knew that God loved them they would love one another, and nothing can make us unselfish but love. The children of God would do to others as they would like others to do to them, even as God's holy word had bidden them. How happy it would make us if we all knew the law of love and lived by it! You remember that Jesus taught His disciples to say, "Our Father which art in heaven." Those who knew that they had a Father in heaven might be quite sure that it was not His way to refuse any good gift to His children, but the Lord told them that they were to "ask" for and to "seek" all these good things, for God likes His children to be like little beggars crying, "Give, give!" and He likes to hear them thanking Him for all His good gifts. So Jesus said,

"Ask, and it shall be given you; seek,

and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

And then Jesus said something that must have surprised His disciples very much, for He told them there were two roads for people to walk in—a broad road and a narrow one—and He advised them to choose the narrow way because it is the way that leads to life, while the broad way, which is so wide and so easy to find and to walk in, leads only to death.

What is the narrow way?

It is the way of God's will, and it starts from heaven. The broad way is the way of our own will; those who walk in it want only to please themselves, while they forget God; they say, "I like" this and "I will choose" that, and do not think that they are treading a path which leads down to death, and that all that they like and choose will one day pass away, "like the wind," as Solomon said.

"But," you say, "how can it be that God's way is the narrow way, and that our own way is so wide and large?"

That was just what surprised the disciples. Jesus was thinking of His death. He was going to die on the cross to make an open way to God—that was the narrow gate; and it is only by the death of Jesus that any one can "find" the way to God, so Jesus said, "Enter ye in at the strait gate: for . . . narrow is the way that leadeth unto life."

Why did He say this?

Because we have to go in one by one. We cannot go through that narrow gate in a crowd. Each one must "seek it" and "find it" for himself; that means that every one who believes in Jesus must learn for himself what is the meaning of Jesus dying on the cross, then he finds the path of life and is able to say, Jesus "loved me and gave himself for me."

The broad road is wide enough to have store-houses and all kinds of things belonging to this world; and there is room on it for what people call "pleasures" and games, that they are always gaining and

losing, and gaining and losing; so that they are glad one day and sad the next, for their pleasures fly away like the wind. In the narrow way there are pleasures for evermore that never pass away, but it is too narrow to have any room for store-houses to hold earthly treasures, which would only come in the way of His love, and in it they can grow like the lilies in beauty before Him, and like the little birds who have no store-houses nor barn, they eat their food with gladness and content, not thinking of to-morrow, for they have only one "to-morrow," and that is to be "at home" with the Lord Jesus in His Father's house. And it is their joy for to-day to know and love Him who is their treasure in heaven now.

Here is a verse from a song of joy which some one who was walking in that road and looking up to heaven once sang, in the gladness of his heart, for his treasure was in heaven, and his heart was there also:

"The sun that shines upon me  
Is Jesus and His love;  
The fountain of my singing  
Is high in heaven above."

A. M. S.



## The Shepherd and his Flock.

ONCE asked a shepherd "How do you find sheep that are lost in the snow?" He said, "We go down into the deep ravines where the sheep go in the storms; there we find them huddled together beneath the snow." "And are they able to come out when you take away the snow?" I inquired, "Oh no," he replied, "if they had to take a single step to save themselves they could not do it, so we just go in and carry them out." And this is the way Jesus saves His lost sheep. "The son of man is come to seek and to save that which was lost." He finds us cold and dead in the deep pit of sin, unable to take a single step to save our souls; His own arm brings salvation, He reaches down and carries us out. This He does for every sheep He saves. "I am the



FOR THE LAMB  
WHICH  
IS IN THE MIDST OF  
THE THRONE  
SHALL FEED THEM,  
AND  
SHALL LEAD THEM UNTO  
LIVING FOUNTAINS  
OF WATERS: AND GOD  
SHALL WIPE AWAY  
ALL TEARS  
FROM THEIR EYES.

Revelation vii. 17.





good shepherd; the good shepherd giveth his life for the sheep" are His words, and every one in the flock can answer, "He loved me and gave himself for me." (Gal. ii. 20.)

"He shall gather the lambs with his arms and carry them in his bosom. (Isa. xl. 11.) Every careful shepherd deals gently with the lambs of the flock. When the flocks are travelling the lambs are not able to go far, they often grow weary and lie down. Now a kind shepherd stoops down, puts his arms under them and lays them in his bosom. Such a shepherd is the Lord Jesus, and saved children are His lambs. He gathers them with His arm and carries them in His bosom. Many a lamb He has gathered and carried to His Father's house. Are you one of them? Remember you are not too young to die, not too young to be judged, and therefore not too young to be brought to Christ, converted, saved.

Let me tell you a little about a gentle lamb that Jesus gathered. She was early brought to Christ and early taken to be with Him where He is. She told her companions that she generally fell asleep on these words, "His left hand is under my head and his right hand doth embrace me" (Cant. ii. 6), and sometimes on these, "Underneath are the everlasting arms." (Deut. xxxiii. 27.) She said she did not know how it was but somehow she felt that Christ was always near her. When seized with her last illness and told that the doctors thought she would not live long, she looked quite composed and said, "I am very happy at that": she said she could not love Jesus enough here, that she would like to be with Him and then she would love Him as she ought. To a tender, watchful relation she said, "I wonder at your looking so grave, I am surprised, for I think I am the happiest person in the house; I have every temporal comfort and then I am going to Jesus." Of a companion who had been with her she said, "Margaret quite entered into my happiness, she did not look grave, she smiled; that shewed how much she loved me." When sitting one evening,

her head resting upon a pillow, she was asked, "Is anything the matter, my darling?" "Oh!" she answered, "I am only weary, I am quite happy, Jesus has said, 'Thou art mine,' and later on she remarked, "I praise Him for taking a sinner to glory." How good it is to know Jesus thus. Do you know Him?

Sheep love to go together. A sheep never goes with a wolf or with a dog, but always with the flock; especially when a storm is coming they keep near one another. At such times the shepherds say you will see the sheep flocking down from the hills and meeting in some sheltered valley. They love to keep together. So it is with the flock of Jesus; they do not love to go with the world, but always one with another. Christian loves Christian, they have the same peace, the same Spirit, the same Shepherd. Especially in the dark and cloudy day, such as ours, the sheep of Christ are driven together, to weep together, to sing praise together, to hide in Christ together.

Little children, love one another. Make companions of those that fear God. "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. vi. 27.) I remember one little boy who was indeed a lamb of Christ's flock. He could not bear a lie, and whenever he found any of his companions telling a falsehood he left their company altogether. There was one boy with whom he was very intimate. This boy one day began to boast of something he had done, which boast our little christian friend saw at once to be a lie. Upon this he told him that he must never again come to his house, and that he would have nothing more to do with him until he was changed. When his mother asked him how he would know when he was a better boy, he said he would see some mark, "and," he added, "I think the biggest mark will be that he loves God."

Now this is the way of wisdom and blessing. In the first psalm we have a perfect pattern of such a person. Will you read this psalm and ask God to help you to be like that "blessed" man.

ADAPTED.





### A Peep inside a Beehive.

**F**RANKIE'S home was in a busy town, but one day an invitation came for him to spend some weeks of the summer with some friends of his mother's who lived in the country. Perhaps he looked forward to his visit with rather mixed feelings, for there would be no young folk in the house he was going to, and he would be many miles away from home. But whatever he may have thought about it beforehand, he had a very pleasant time on arrival, and all through the weeks that followed. Every one was very kind to him, and, as children usually do, he revelled in the fields and lanes and sunshine.

One special treat he had was to see inside a beehive, but for this he had to be very carefully dressed. His face was covered up well with a veil, and he put on a coat with sleeves so long that he could tuck his hands quite out of sight, so that even if the bees had been bad-tempered that morning they would not have found it easy to sting him anywhere. Of course he looked very funny, but that did not matter a bit.

Then the roof was lifted off the hive, and inside he saw quite a lot of old clothes, neatly folded up, and packed one on the top of another. He was told that they were bed-clothes for the bees, put there to keep them warm. These were all taken off, and underneath was a piece of thick calico, and when this was turned back he saw the tops of the combs, on which the bees live when inside their hive.

Several of the combs were lifted out, one at a time, for Frankie to look at; he had never seen so many bees before, there were thousands of them, crowded together on the combs, and here and there forming little bunches. When he had had a good look at them, and asked all the questions he wanted to ask, the combs were put back in their right places, and all was safely shut up again.

The bees, Frankie saw, lived in a wooden hive, in a garden, but bees sometimes make their home in a hollow tree, or even under the eaves of a house. In the Bible we read of some bees that built their combs in the carcase of a lion. Was not that a strange place to make honey in? It was a lion that Samson had killed, and when he found the honey he took some of it in his hands and went on his

way eating, and gave some, too, to his father and mother, but he did not tell them where he got it from. Afterwards he made a riddle about it, and asked some people to guess it. The riddle was, "Out of the eater came forth meat, and out of the strong came forth sweetness." They could none of them guess his riddle—they never thought of his having found honey in a lion's carcase.

But the answer to Samson's riddle meant much more than even he knew, for a Mightier than Samson has been into this world, and has won the victory over Satan, the lion who roared against Him. Jesus is God, but He became a Man, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii. 14, 15.)

Samson took honey from the carcase of the lion he killed, but no one can tell how great are the spoils which the Lord Jesus won and brought out of death when He rose again from the dead.

And it was Samson, the one who killed the lion, who found and ate of the honey and went on eating; so the Lord, the very day He rose from the dead, partook of the honeycomb, for His first message to His disciples was addressed to them as His brethren, and spoke of His Father as their Father and His God as their God; and do you not think, dear children, that it gave great gladness to the Saviour's heart to have won such a place of favour for those He loved so well? It was because He loved us that He died for us, and He will for ever joy and rejoice in having His redeemed ones with Himself, at home in the Father's house. As Isaiah says, "He shall see of the travail of his soul, and shall be satisfied."

E. E. S.



## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, with envelopes marked "Search-

ings" in top left-hand corner. Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

NOTE.—The paper containing your name, address, age and nothing else besides the answers to the questions can be sent in an OPEN envelope with a halfpenny stamp. If you write anything else on the paper it will count as a letter and must have a three-halfpenny stamp.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. What is it that "leadeth thee to repentance"? (Rom. i.-iii.)
2. In Acts xi. when Peter explained how God was saving Gentiles, what did his hearers exclaim?
3. What is it that causes "joy . . . in heaven"? (Luke xiv.-xvi.)
4. "God . . . now commandeth." (a) Where is this written? (Acts xvi.-xviii.) (b) Whom does He command? (c) What does He command?
5. What effect had "the preaching of Jonas" (Jonah) on the men of Nineveh? (Matt. x.-xii.)
6. We are told in the Book of Jonah what he said in his preaching. Quote his words.
7. (a) When John the Baptist "came preaching," what were his opening words? (b) When "Jesus began," what did He say? (Matt. i.-iv.)
8. "Should be preached in his name." (Luke xxiii.-xxiv.) (a) In whose name? (b) What was to be preached? (c) Where was the preaching to begin? (d) How far was it to go?

**Searchers under 10 years of age.**

Complete and write out in full the following passage:—

"Behold, I will gather them out," and ending, "They shall not depart from me." (Jer. xxxii.)



# Youthful Days.



THE RICH MAN AND LAZARUS.

## Voices.

*"The voice of the Lord shaketh the wilderness ; the Lord shaketh the wilderness of Kadesh." (Psa. xxix. 8 )*

YOU have perhaps heard a thunder-storm of such violence that the house feels to tremble over your head, so that a peal of thunder that can shake the wilderness, the very ground itself, must be great indeed. David had seen such storms and heard the thunder rolling around him, and it made him say, "the Lord sitteth king for ever."

Yet there are plenty of men who are not in the least frightened of thunderstorms. Elijah the prophet saw and heard great things in the mountains when he was all alone. First there was a wind of such unusual strength that the rocks were broken in pieces. Then there was an earthquake and afterwards a fire, yet Elijah did not answer any of these. When all was over he heard the still small voice saying, "What doest thou here, Elijah?"

Would to God that people now-a-days would stay to listen to His voice, sounding softly yet persistently in their hearts, "What are you doing here?" There are so many loud voices and sounds in the world just now. I am not thinking of the guns of war which can only destroy men's bodies, but the sounds and voices that people hear with their souls, if you can understand such an expression. Years ago on the Underground railway in London, before they used electricity, the trains used to make a terrible noise at a certain station. It was half way up a hill, and by the time the trains had reached this station the steam would be blowing off in a most violent manner. The way the noise echoed from the walls and roof was deafening; it was almost impossible to think, let alone speak.

Here is one such voice, shouting for all it is worth in the ears of men, "Get rich; whatever you do, get rich!" One man, we know, did follow the advice, and

got so rich that his barns would not hold the stuff. God said to him, "Thou fool, this night thy soul shall be required of thee." With others, the voice of passion sounds louder than all others. The prodigal followed this voice into the far country, and wasted his father's goods in riotous living; but through mercy he heard God's voice and repented. Another voice says loudly, "Eat the most delicious foods that money can buy." A rich man did this and forgot about his poor neighbours, and when he awoke it was too late.

Look at that judgment hall in Jerusalem long centuries ago. A just Man is brought forward in custody to be tried for His life before a judge who desired to do the right thing. After questioning and inquiry he was certain that the Prisoner before him was innocent. He had made up his mind to give an acquittal, when loud voices arose from the spectators assembled about the court, "Crucify him, crucify him," they all cried. "Shall I crucify your King?" said the judge. "We have no king but Cæsar," was the immediate answer. Then Pilate, the judge, yielded to the shoutings and voices, and gave sentence for the Lord Jesus to be crucified. Just as the walls of Jericho fell with a shout, so Pilate fell.

What power there is in a loud voice; how easily we are led by the voice of passions within and the voice of the crowd without. How are we to go straight? Thanks be to God, there are loud voices from divine Persons, and let us listen to them, and afterwards we may hear the still small voice.

A crowd of mourners is going to a burial place to visit a grave that has only just been made. A loved one has been taken from a family, to be laid under a heavy stone. Those left behind are filled to overflowing with sorrow at their loss. One is in the midst who fully understands it all, and weeps with the mourners. How sad, when love and family affection, so pure, precious and sacred, are broken up by death! Who can comfort and ease hearts suffering in this way? Let us follow this company without intruding on

their grief. "Take ye away the stone," said the One who had just been weeping. There is a little hesitation, for the climate is hot, and decay after death would set in rapidly. However, the stone is taken from the cave, and Jesus, after thanking His Father, cries with a loud voice, "Lazarus, come forth." The body that had been decaying stirs, and "he that was dead came forth, bound hand and foot with graveclothes." "Loose him, and let him go," says Jesus. What a voice! Ye that have lost loved ones take comfort, for the One that cried out at the graveside of Lazarus is alive and in power.

But later on that same One, after the audacious sentence of Pilate, is nailed to the cross. Ere He dies He cries with a loud voice and says, "Father, into thy hands I commend my spirit," and also says, "It is finished." At that moment sin and Satan were defeated.

What is that "still small voice" saying? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." There is nothing loud about that voice, for it goes right to the heart. Are you at rest? are you satisfied? Do you feel really comfortable about yourself and your surroundings? "Come unto me," says the voice. Let nothing keep you away. Shut yourself in from the loud voices of this world; listen to the loud voice saying, "Lazarus, come forth," and then go to that blessed One saying and pleading so quietly and yet so persistently, "Come."



## Matthew.—No. 20.

CHAPTER VII. 15-29.

**W**E were speaking last time about the narrow gate, and how Jesus told His disciples to enter in by it, and to keep on the road that leads to life.

Why were they to be so careful to keep in the narrow road?

Because some people would try to make them come away from the narrow

way, even after they had gone in by the narrow gate. But Jesus taught His disciples how to know these people whether they really were as good as they pretended to be, for sometimes they would come like a quiet, gentle sheep, but they would be really cruel and fierce like a wolf—as if a wolf were to put on a sheep's soft wool to make people think he was a sheep; but the disciples were to know these people by their ways, just as they would know a good apple tree by its apples! Every tree is known by the fruit that grows on it. You would not look for beautiful bunches of grapes on a blackberry bush, nor would you expect to find sweet figs growing on a thistle. Just so with people; those who love the will of God will love the narrow road that leads to life; they are like the good tree that has good fruit for every one to pick and eat. But the people who love their own will and love the broad road, will always be like the bad tree that has only sour fruit, no good for anything, for a tree that has not good fruit is worthless, and only fit to be cut down and put into the fire.

Jesus had said that His disciples were the salt of the earth. Keeping good where everything was going bad—and they were also the light of the world—shewing the way through a dark place. People who do not know God are in the dark, they are like blind people who cannot see their way. But Jesus said that any one who heard His teaching, and did what He taught them, would be like a wise man who built his house upon a rock—what does that mean?

It means that a wise builder takes great care to have a good foundation: that is something very strong to build his house upon. If you have ever seen men building a house, you have noticed how they dig out the soft earth and put large stones at the bottom to make a strong place for the wall of the house to rest on; this is called the foundation. Jesus said if the house was built on the rock the rain might come and the wind might blow, but the house would stand firm and

strong because it was on a rock. But a foolish man is like one who builds a fine house on the moving sand; and the wind comes and blows it down and the rain washes it all away. In the country where the disciples lived it does not often rain, but when it does, it comes in no gentle shower; the sky gets black with storm-clouds and the rain pours like a torrent sweeping all before it. After such a storm every one could see the wise man's house safe upon the rock—the wind and rain will do it no harm. But if they looked for the house that was built on the sand, they would find it was like your house of bricks when it toppled over and came down with a crash on the floor! they would say, Ah! there was no foundation there; it might be a nice house to look at, but how foolish to build on the sand.

I know a little girl of seven years old who quite understood this. Her mother was reading to her about the house which was built on a rock, and she said, "Oh! that must have been the 'Rock of Ages!'" and she was right.

When Saul was hunting David like a partridge on the mountains and trying to kill him, God saved him from Saul. Then David sang a beautiful song in which he called God the rock of his salvation. He had run to God as a little partridge would hide itself under a great rock, and there David could say, "The Lord is the rock of my salvation, I shall not be moved." He was like the wise man that Jesus spoke of, who knew what is the only safe place in a storm, and who put himself and his goods where nothing could disturb him. A man's house is where he lives, and where he has his wife and children and all that he cares most for.

But how can we be like the wise man who built upon the rock? By obedience. By hearing the words of Jesus and doing them. If we love to obey Him we love His will—and we like the narrow road where His mighty power is known, "His strength shall be mine on the road."

Jesus said some would like to go into God's kingdom, but they do not like to

go in by the narrow way, that is, they like their own way instead of God's way; and to these people Jesus will say, "I do not know you, you do not belong to My Father's kingdom, for you always did your own will. You are like the foolish man who built his house, and put all his treasures on a heap of sand; or like the thorn bush that has no grapes on it for Me." Jesus was Himself the obedient Man who always did God's will. He came out of heaven to teach people what suited the kingdom of His Father, and everything there is according to the will of God. So that if a child of God wishes to "be" anything that would please God, or to "do" anything for God he must first obey Him.

Now I am going to tell you a story which is told in China. It is a very sad one, and I am not sure that it is true, for it belongs to very ancient times; but I tell it that you may see what it is to seek refuge from the storm where no safety is to be found.

The Mui river sometimes overflows its banks, and then the waters rush through the villages bringing desolation to all within their reach.

An old woman whose house stood in a low-lying part of the city was warned by her friends that the river was rising and its waters would soon cover her house.

"Come to higher ground," they said, "we will protect you."

"No," she answered, "should the waters trouble me here, there is a place of safety awaiting me," and they wonderingly left her.

She looked out of the door-way. Yes, the flood was surely rising; so collecting a few special treasures, she calmly set out and walked to a large idol-temple some little distance from the city walls. She arrived footsore and weary, but with a mind at rest.

By-and-by it grew dark. She could hardly see the many idols around the vast hall, with their hideous grotesque expressions, staring fixedly in front of them, while she sat dreamily on at the feet of one she had worshipped for years.



But the fruit of the Spirit is

**LOVE, JOY, PEACE,  
LONGSUFFERING,  
GENTLENESS,  
GOODNESS,  
FAITH, MEEKNESS,  
TEMPERANCE:**

against such there is no law.

Galatians v. 22, 23.



But hark! a splashing sound! Awakening now she saw the waters trickling, gushing, streaming in with ever increasing force.

Raising herself she climbed upon the idol's knees. No water would dare to touch her there, she thought.

She heard it lapping at her feet. Higher and higher still it rose—the knees were reached.

She cried aloud in wondering terror, and climbed up into the very arms of the idol, clinging around its hard, cold neck; but the force of the waters was great, the idol tottered once, twice, and then fell with the living burden it was powerless to save.

I have copied this sad story for you from a book called "*The Light of the Morning*," in which a lady who has left her home in Ireland, and gone to live among the heathen people in China, tells of many who have learnt, and more who are learning every day, what it is to turn to God from idols. All their lives, no matter how much they prayed to their idols, they were afraid of wicked spirits always watching them to do them harm. Now they are heard to say joyfully, "We belong to Jesus whom the spirits fear: they cannot harm us now." Nothing can harm them, for their houses are built, not on the shifting sand, but on the Lord Jesus Christ, who is the Rock of Ages.

"Blest are they who lost, undone,  
Rest by faith on God's dear Son;  
Blest who take, through precious blood,  
Refuge in the eternal God;  
They by truth are thus made free,  
Rock of Ages! hid in Thee."

A. M. S.

## **"Praise the Lord."**

(PSA. CXXXV. 3.)

WHEN walking one summer day through a certain little village in the south of England our attention was suddenly arrested by the curious

inscription which we saw in large, *living letters* across the front of a long, low house built of old white brickwork.

For there, as we looked, we discovered that an evergreen creeper, which grew on the wall, had been carefully trained to form the words,

## **"Praise the Lord."**

We were at once reminded of "better things above," and of the goodness of God to His creatures, so that it was with pleasure that we looked upon the leafy-green words thus overhanging the village street.

Subsequently we heard the story of the pretty device; how that many years ago an owner of the house had learned to know the love of God, and that Jesus, His Son, had died for him. This gave him "peace with God," and made him happier than he was before. Indeed, so relieved and thankful did he feel, we understood, that he wished every one to know it. His heart was filled with love and worship toward God, and in the zeal of first love he conceived the plan of writing the words of his heart upon the wall of his house.

His plan succeeded: and there, all these many years afterwards, on the front of the old house may still be seen the words of the Psalmist:

## **"Praise the Lord."**

But we had yet, perhaps, to learn "THE SECRET OF THE STORY."

It was winter, and again we happened to be walking through the same little village, and as we approached the famous house we looked out for the strange leafy inscription which had attracted our notice in the summer.

Yes! there were the beautiful words, but to our surprise they were completely changed, being now traced in bright red letters instead of leafy green.

For, during our absence, one little red berry after another had gradually appeared among the green leaves until the words were completely transformed.

Thus the sacred command to  
**"Praise the Lord"**

now overhung the village street in words traced in letters of that colour which reminded us of the precious life-blood of the Saviour which He shed for sinners upon Calvary.

"Ah!" said I, as we looked upon the sacred words, "now we know '*the secret of the story*'!"

Did he who traced those letters long ago realise that they would speak to the passer-by of "the precious blood of Christ"?

For what is it that cleanseth the sinner (and sinful we all are) and makes his heart glad and his spirit to praise the Lord?

It is *faith* in the "precious blood of Christ."

"Let one in his innocence glory,  
 Another in works he has done—  
 Thy blood is my claim and my title,  
 Beside it, O Lord, I have none."

So wrote, long years ago, one who had found the Saviour, and with Him found peace—perfect peace—with God. For, as the apostle says, we are redeemed "with the precious blood of Christ." (1 Pet. i. 19.) "It is the blood that maketh an *atonement for the soul*" (Lev. xvii. 11); "and without shedding of blood is *no remission*." (Heb. ix. 22.)

"Precious, precious blood of Jesus,  
 Shed on Calvary;  
 Shed for rebels, shed for sinners,  
 Shed for *me*."

Reader, can you say, "Yes! for *me*; I know that my sins are forgiven"?

Apart from the efficacy of that blood-red stream which flowed from the Saviour's side on Calvary no sinner could be saved, no sins forgiven, none enter heaven!—and no spirit could be free to praise the Lord, for no unforgiven sinner can truly

**"Praise the Lord,"**

for "they that worship him *must*," as our Lord Himself said, "worship him in spirit and in truth," and "in the beauty of holiness."

Reader, can *you* thus praise the Lord?

ANON.

**The Hawk and the Wanderer.**

I.

IN the west the sun was sinking low beyond the vale;  
 High above, the light was crimson, tinting hill and dale.

In the east the moon was rising, slowly, as if loth  
 To dispel the shades of twilight—red and silver both.

Ne'er a breath of wind was stirring blade or leaf around;  
 Not within a mile or many could be heard a sound.

Here and there a hawk was hov'ring o'er the valley wide,  
 And in waning light of ev'ning silently did glide.

From a leafy lane I watched him, searching for his prey;  
 Gliding hither, gliding thither, in a subtle way.

Now he hovered o'er a hedgerow, now he turned away,  
 Now he hovered o'er a cornfield, lit with crimson ray.

O'er a mossy dell he hovered for a moment long—  
 Then like lightning swooped he downward with his talons strong.

In that mossy dell he lingered whilst a feast he had—  
 Some poor creature fast devouring with a spirit glad.

'Twas a creature that had wandered from its hole or nest,  
 Where in safety, warmth and comfort, ever it might rest.

Now *too late* it was in safety from the hawk to flee;  
 Had it turned a moment sooner, safe it yet might be,

For 'tis seldom any wand'ers from these clutches strong  
 Free themselves and reach the shelters which to them belong.

II.

Like the setting sun of ev'ning Christ hath hid His light—  
 In the heavens hid His glory from this dark world's sight.

But a crimson light still gloweth, here, where  
Christ was seen,  
E'en upon this world of evil where to death  
He's been.

Like the moon the church reflecteth o'er the  
world His light,  
Throwing light upon death's valley in the  
shades of night.

'Tis a silv'ry light that shineth where the  
church is seen—  
In the darkness she is telling, "Christ's blood  
doth *redeem!*"

O'er this dark'ning world the devil hovers for  
his prey;  
Searching, watching in the gloaming of the  
waning day.

Like the hawk he hovers silent, in the fading  
light;  
Sees his prey; unseen he watches far from  
human sight.

High above in power he hovers o'er the world  
so fair,  
Princely hov'ring in the power which is of  
the air.

Keenly, closely, long he watches whether one  
shall stray  
From the refuge of God's mercies to the  
broader way.

Far from sight the devil watches, hov'ring like  
a hawk  
O'er this world's fast dark'ning valley watching  
where men walk.

On a sudden, as he watches, down he swoops  
below,  
Grasps the wand'rer in his clutches firmly—  
lest he go.

Then there's naught but God's own power,  
mercy, and His love.  
Which can from those deadly clutches free  
and draw above.

Thus a warning I would give thee, wanderer  
from God!  
Turn and follow in the pathway where God's  
Son hath trod!

Tread "the path that no fowl knoweth," known  
alone to Him  
And to thee in faith He's leading through  
earth's valley dim.

Bright the light is seen beyond it, shining from  
that home—  
Far above earth's heights and valleys—from  
which none shall roam.

A. S. I. L.

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**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. "Little ones which believe in me." (a) Where are these words found? (Matt. xvii. or xviii.) (b) Who is the "me"?

2. "The justifier of him which believeth in Jesus." (a) Where do these words occur? (Rom. ii.-iv.) (b) Who is the Justifier?

3. What did Jesus say (Matt. xvii. or xviii.) about the "angels" of the little ones that believe in Him?

4. Why are angels often "sent forth" by God? Answer by quoting part of a verse in Hebrews i. or ii.

5. Quote a verse from Psalm xxxiii. or xxxiv. that reminds you of this.

6. What did Elisha's servant see when he prayed saying "Lord . . . open his eyes"? (2 Kings v. or vi.)

7. (a) What do we read of angels in Mark i., ii. or iii.? (b) Where was the Lord Jesus then? (c) What companions had He there?

8. In Luke xxi. or xxii. an angel is again seen serving Jesus. (a) How was the Lord engaged at that time? (b) What did the angel do for Him? (c) What are we told next about the holy, suffering One?

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

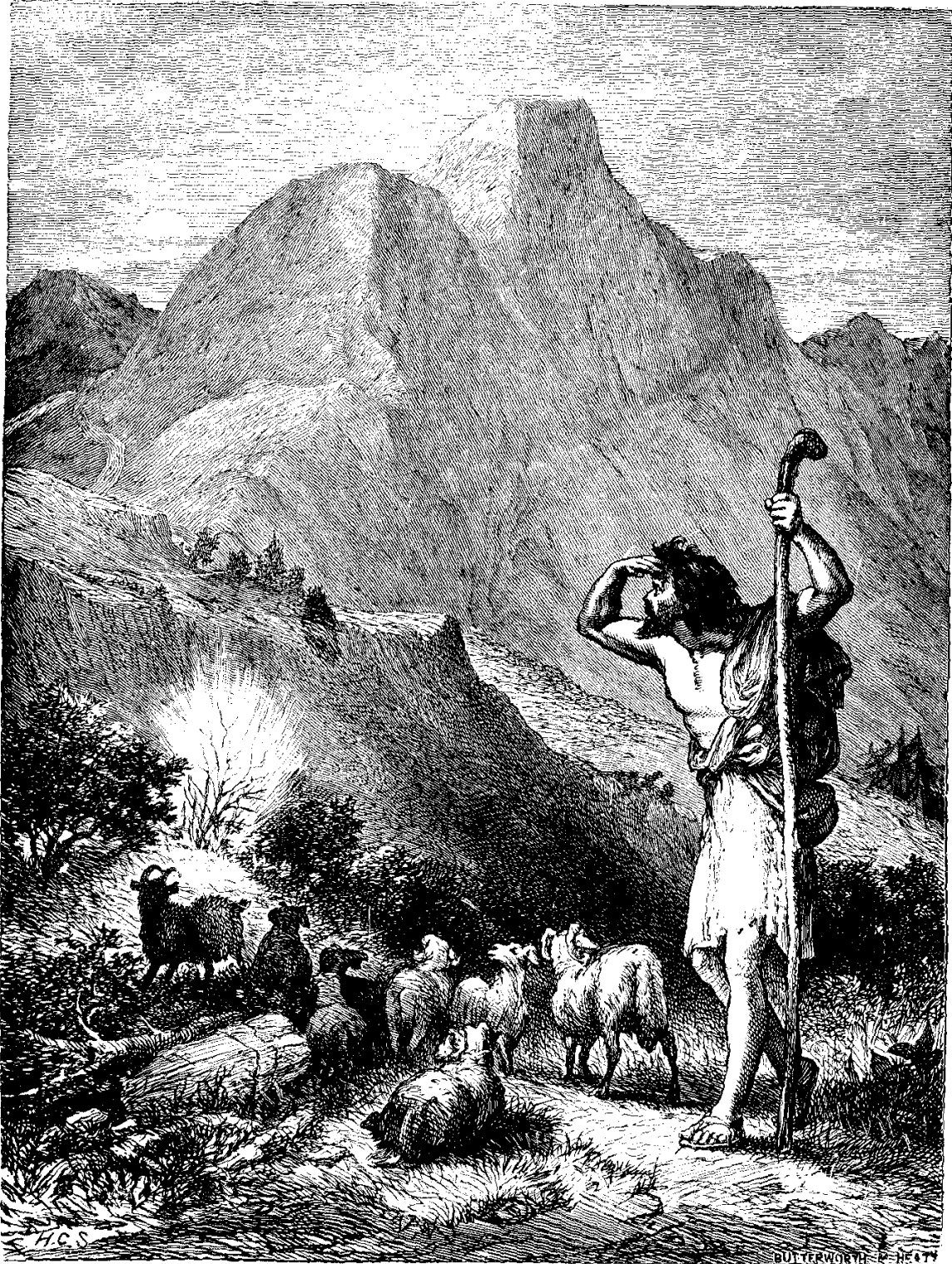
1. "The voice of.....paths straight." (Matt. iii., part of a verse.)

2. "And Jesus.....the ghost." (Mark xv.)

3. "And he cried.....on me." (Luke xviii.)

4. "And he fell.....thou me." (Acts ix.)

# Youthful Days.



## A Great Sight.

**F**OR forty years a shepherd had been tending his sheep in the wilderness — a wearisome job, one would think, especially so to a man who had been brought up in the highest circles of the capital of the world, and had been able to talk on any subject to anybody, whether king or cottager. His career in that place had come to a sudden end, for the king had threatened his life and he fled to the wilderness. Beyond the fact that he settled down to domestic life and the care of sheep, we know nothing of what happened to the man during those forty years. Day after day he had watched the rising and setting of the sun, and nothing occurred to break the even flow of life in the desert.

But God had His eye on that man, and was slowly preparing him for the great task of delivering a nation in bondage. Thus it happened that Moses came with his flock to Horeb, God's mountain, and the long years of shepherding were to end as suddenly as his former life in Egypt. God shewed him something, and that was enough to turn the current of his life. And so it will be with any one else: if God shews him something he will be a changed man. Think well of this fact: there are people about you who have seen God's things, and the sight has affected them for good. Consider, what of God's things have you seen.

To return to Moses. God's angel was sent into a bush, and made it burn with fire without consuming the twigs. The sight naturally attracted the man, who went up to see it. He soon found that he was on holy ground, a blessed place for any one to be in, and there he heard God's voice. The shepherd now became the prophet and left Horeb, appointed by God to lead His people from the slavery of Egypt to the freedom and plenty of Canaan. Forward he went, and never once turned back. The man who had seen God's burning bush did not falter.

David was presented to King Saul after slaying Goliath, and carried the head of the giant in his hand. Jonathan was there, and was so influenced by the sight that he loved David from that day onwards. Not content with making a covenant, Jonathan took his own robes, sword, bow and girdle and put them upon David. A most beautiful incident. David had saved Israel that day, and Jonathan gave him gifts because he loved him. How could he help it?

Last month we thought of our Lord at the grave of Lazarus, and His loud voice that raised the dead man. A few moments before this took place, our Lord said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Mary and Martha believed our Lord, and were allowed to see Him do His glorious work. Some time afterwards these two women made Him a supper. Martha served, and Mary took a pound of precious ointment, worth the savings of a life-time, poured it on the feet of our Lord and wiped them with her hair. The sight of God's glory in the raising of Lazarus awakened love in their hearts, and they responded by entertaining our Lord at their own table, serving Him and anointing His feet. "Blessed are the pure in heart: for they shall see God."

Saul of Tarsus, hurrying on to exterminate our Lord's disciples, gets a sight of that light from heaven brighter than the noonday sun. In a moment he realised that our Lord was alive, in glory, and fully aware of his murderous intentions. The sight was enough for the rest of his life; he was our Lord's devoted servant.

The miserable children of Israel, dying from the bites of the fiery serpents, looked at the brazen serpent set up by Moses, and they lived.

What have we seen? Look at our Lord, Jesus of Nazareth, going down to Jordan, saying, "Thus it becometh us to fulfil all righteousness." That holy Man goes under those waters. Then the heavens are opened to allow the Holy

Spirit to descend upon Him like a dove, and God's voice is heard. Have you seen that for yourself? Can you calmly look upon it and not be moved thereby?

Did you see Him taken down from the cross and laid in the grave? Do you know that He is not there now, but is risen? No other "faith," no other religion boasts of any one like our Lord Jesus. He came for love, to win our love by doing the most loving things.

Have you ever seen Him? for to see Him is to know Him and love Him for yourself.



## Matthew.—No. 21.

CHAPTER VIII. 1-13.

**T**HE crowds who heard what Jesus said were astonished at His words. They had never heard such a Teacher before.

The scribes were men who wrote down God's laws and read them to the people, but Jesus taught them in quite a different way to the scribes; there was power in what He said, because He spoke what He knew, and of what He had seen; He spoke about His Father in heaven, who would be their Father if they believed that He had sent Jesus to bring them a message of His love to sinners.

Now as Jesus came down from the mountain great crowds followed Him, and a leper came up to Him and worshipped Him. Do you know what it means to be a leper? It has been called a "living death," because it kills those who suffer from it very slowly, and these poor people have to keep away from every one and live alone. If a leper met any one on the road he had to cry out "unclean! unclean!" to warn people not to come near him, lest they should get this dreadful disease.

When a leper passed by, the mothers would catch up their little children lest they should come near the sick man and become lepers like him! What a lonely life a poor leper had to lead, avoided and

dreaded by all! This poor leper saw Jesus and he came bowing down to Him. He knew very well that no doctor could cure him, yet he said to Jesus, Lord, if Thou art willing, Thou art able to make me well. This was a wonderful thing for him to say; because no man, however willing he might be, could cure a leper. God alone could do so. Did this poor leper feel that Jesus had come from God, I wonder? He could see that Jesus was going about doing good and healing all that were possessed by the devil. But how did Jesus receive him? Did He say, Go away, sick man, I am too holy to look at a leper? Oh! no, Jesus did not say that. He stretched out His hand and *touched* him! His holy hand was laid upon that poor diseased man, whom no one else dared to come near, and immediately his leprosy was gone! All gone at the touch of Jesus. What a wonderful thing! What must he have felt when the hand of Jesus touched him? He knew that his dearest friend would not dare to touch him—his father or mother or brothers or sisters would not come near him. He had only asked, not even feeling quite sure that Jesus would be kind enough to answer him. He said, "Lord, if thou wilt. I know thou art *able*." Suppose Jesus had said, Yes, I am able, but I don't care for lepers, they are too "unclean" for me. But no, Jesus touched him first, and then He said, "I will; be thou clean."

There is only one other thing that leprosy is like. Can you tell me what it is?

It is the deadly disease of SIN. Although it does not always shew in the face, sin is just like leprosy.

It may be a very little spot, or it may be a big one, but it grows worse and worse until the leper is covered from head to foot with dreadful sores, and no matter how much leprosy a person may have, or how little, still it is leprosy, a horrible disease that never can be cured. Just so it is with sin. No man can cure it, and it goes on getting worse and worse, and like leprosy it is a disease that one person

can give to another. How quickly will one naughty child make other children naughty! So it is with sinful men and women—they meet one another on the broad road and they help one another to go the way that leads to death. Sin may be called the leprosy of the heart, it is the “will” to do our own way.

But Jesus came from God to put away sin and all that is the fruit of sin: and as that leper found, so every sinner finds who comes to Him and prays, “Lord, if thou wilt, thou canst make me clean.” He says, “I will; be thou clean.”

There are many lepers in the East now, and a lady has gone out to live in their country to tell them about Jesus, who loved poor sinners whether they were lepers or not, and they say to her, “Come, sing our joy hymn, tell us things of heaven, no sin is there, no pain is there”! and so they sing it in their own language.

Joy! joy! wonderful joy!  
Peace! peace! which none can destroy,  
Love! love! so boundless and free:  
All this my Lord gives to me.

When Jesus had entered Capernaum, a city on the western shore of the lake, a Roman soldier came to Him. He was not a leper, but he was a Gentile. He was not one of God’s chosen people like the Jews, who were so proud to call themselves “Children of Abraham,” and as he was a Gentile he felt that he had no right to ask Jesus to be kind to him. Still he had faith to see that Jesus was come from God, and that goodness and kindness were in His heart, even for a poor Gentile who was in sorrow because the servant he loved was ill. So he said to Jesus, I am not worthy for you to come into my house, for I am only a servant myself, and yet I can say to one of my soldiers, “Go,” and he goes; and to my slave I say, “Do this,” and he does it, so he thought if Jesus, who could cure a leper, only said one word, his servant would get well.

Was the Lord pleased at the Gentile’s humble faith? Yes, Jesus wondered, and said what were very solemn words for those who heard them. He said, I have

not seen such faith in Israel. Jesus came to His own. The Jews who were His own people did not receive Him or believe in Him; so He went on to say that many of the children of Abraham and Isaac and Jacob, who ought to have been the children of God’s kingdom, would be cast out, while the Gentiles who were afar off and had no promises of good things would get the blessing that comes through believing in Jesus. Then He said to the Gentile soldier, “Go thy way; and as thou hast believed, so be it done unto thee.” It was as if Jesus told him, “You believe in My goodness and you will find that I am good.” And so it was, for when he reached his home he found the servant, not a little better, but quite well.

Oh, precious words that Jesus said:  
The one that comes to Me  
I will in no wise cast him out,  
Whoever he may be.

Oh, precious words that Jesus said:  
Behold I am the Door,  
And all who enter in by Me  
Have life for evermore.

A. M. S.

## A Little Parable on Rags.

WITH TWO ILLUSTRATIONS.

**D**O you know what a parable is? It is a little mental picture of ordinary things, used to convey some important truth.

Now look at the picture I draw. I see a little ragged boy clothed in rags. Some of you nicely dressed children give a little shrug of the shoulder and say, How horrible! But he is not ashamed of them: he does not hide his face. How is it that he has no better clothes? you say. Well, I do not know, it may be he cannot help it; but in the wonderful Book of Proverbs we learn that “drowsiness shall clothe a man with rags”: and those who do not work will never get on. Drowsiness is indolence, indifference, laziness, carelessness. Can we not all plead guilty?





“**V**ERILY, verily, I say  
unto you,

**B**E THAT **B**EARETH **M**Y  
**W**ORD,

and believeth on Him that sent Me, hath

**E**VERLASTING **L**IFE,

and shall not come into condemnation;  
but is passed from death unto life.

**V**ERILY, verily, I say unto you,

**T**HE **H**OUR IS **C**OMING,

and now is, when the dead shall hear the

**V**OICE OF THE **S**ON OF **G**OD:  
and they that hear shall live.”

John v. 24, 25.

Supposing I were to speak to this poor, ragged boy, and say to him, "I am sorry to see your rags," and he were to answer, "Oh! they are not so bad, there are many worse;" and if I were to continue, "Would you like a new suit?" and he were to say, "I am not particular, these do all right," what would you think? Of course we do not expect any readers of YOUTHFUL DAYS to be in anything approaching to actual rags: the thought is somewhat too embarrassing.

It may be so; but I do read in the book of the Prophet Isaiah (chap. lxiv. 6) that he says, "All our righteousnesses are as filthy rags." Now there are lots of young people and children who love these filthy rags and hug them, and would not part with them for anything; for did you not yesterday do a friendly action to somebody? Did you not share your good things? and were you not unselfish and kind? How is it possible to call these actions "filthy rags" of righteousness? and why are they so? It is because they are all stained by sin.

Supposing you had a friend who was ill with scarlet fever, and when recovering she wished to give you a piece of work she had done, would you accept it? Would you not say, "Thank you, I am much obliged, but it may have germs of disease in it." "Can you see them?" says the patient, "it does look so nice to me."

Now that is just as it is with things we do naturally. We try to do good, we think we are doing right, we give something away (not our best usually); but perhaps we are very self-willed and determined to do our own will. Now do you take it in, that "doing our own will is sin"? Some things may look nice outwardly, but unless they are done from love to Christ they are like "filthy rags," soiled by sin, spoken of by Isaiah the prophet. The only things God can accept are the good works done because we have believed in God and have the righteousness of God, "which is by faith of Jesus Christ unto all and upon all them that believe." For a believer,

old or young, Christ is made unto him righteousness, so that he works out that which is within. Everything works out from within; and then these good works are spoken of not as "filthy rags" but the "righteousness" of saints, "fine linen, clean and white." We are not to be careless about good works, for the Apostle Paul tells us to be "careful to maintain" them, and God has ordained that we should walk in them. What a beautiful illustration we have in the story of the prodigal son: he returned in want, his clothing defiled by the swine, like "filthy rags." He confessed his sin and his unworthiness to his father, and he was clothed with the best robe, which answers to the robe of righteousness.

Now I want to give you two little true stories of children I have known.

#### **The self-willed little boy.**

One day some visitors came to see a Christian lady. She was a mother, and her eldest little boy was with her. She desired to send him up to the nursery, but his will was to stay with his mother. Having been early taught to think a great deal of prayer, he fancied that he could gain his own way by saying, "But I want to pray, I want to pray." His mother said very rightly, "Not now, dear, not now;" whereupon he left the room in a fit of temper and crying. Could God accept anything like this? Were they not like the dirty rags of Isaiah?

#### **The self-righteous little boy.**

The other little boy was very self-righteous. When he prayed at night he used to tell God about other people's sins, but never say a word about his own. One day when playing near his aunt in her sitting-room, he accidentally threw down her Bible. "Pick it up, dear," she said to him. "Why, what is it?" he said. The aunt said, "It is God's holy book." Taking the Bible up again, and pretending to read, he said, "God says I am a very good little boy." No doubt he learnt afterwards that there is none good, not one.

These two stories illustrate that God's thoughts are not our thoughts, and that even children like to think that they are righteous. The opposite of this may be found contained in the following lines, expressed by a poor feeble-minded one :

"I'm a poor sinner and nothing at all,  
But Jesus Christ is my all in all."  
C. E. H.



## Echoes.

"Every word has its own spirit,  
True or false, that never dies;  
Every word that man has uttered  
Echoes in God's skies."

**I**N the courtyard of a certain old country house the special attraction was the echo.

On one side of the court, half way up the wall of the house, there stood on a pedestal the grotesque, carved and coloured figure of a knight in armour.

Young people delighted to stand on the other side of the court to hear every word they uttered, every sound they made, echoed or repeated apparently by the strange man opposite.

"Who are you?" loudly.

"Who are you?" softly came the echo.

"What are you saying?" loudly.

"What are you saying?" softly came the echo.

There was no getting away from it—each word, each sound was clearly echoed on the other side of the court and fell upon their ears.

It is easy to see then that an echo is the repetition or reverberation of sound; and as a rule the word refers to that which we hear actually with our ears, as in the old courtyard. But there *are* echoes which are repeated only in the secret of the heart, and others only heard in heaven.

How often we hear some one say, "The words echoed in my heart!" and it means that they were not actually heard at the moment, but mentally repeated in the mind and heart.

The verse of a hymn was once still echoing in the heart of a writer many years after she first heard it, for she said :

"When I was a child I used to sing the solemn verse of a hymn. It seldom failed to fill my young mind with awe. This is the verse :

'There's not a sin that we commit,  
Or wicked word we say,  
But in Thy dreadful book is writ  
Against the judgment day.'

This is true; for you may remember the words of the Lord Jesus when He said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 36, 37.) Again, we read in Revelation xx., "And I [the Apostle John] saw a great *white* throne, and him that sat on it . . . and I saw the dead, small and great, stand before God; and THE BOOKS were opened: and ANOTHER BOOK was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

And if your evil works are unforgiven—are not cleansed with the precious blood of Christ—your name will not be found written in the book of life, and therefore you will be cast into the lake of fire for ever. For "whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 11-15.)

Men are anxious enough to get their names written in the college registers and others of this passing world—but are they as anxious to get their names written in God's register—the book of life? "What shall it profit a man," said Christ, "if he shall gain the *whole* world [with name on every register he could wish], and lose his own soul?"

"Ye will not come to me, that ye might have life," said Christ. (John v. 40.) "Him that cometh to me I will in no wise cast out." (John vi. 37.) "Come unto me"!

To refuse this divine invitation is the greatest sin a man can commit; and if

you do, "Be sure your sin will find you out." (Num. xxxii. 23.)

Every man will have to give an account of himself in the day of judgment; and if *this* sin be his there will be no hope then for him—no prospect but the lake of fire—"prepared for the devil and his angels." Remember then the words,

**"Be sure your sin will find you out."**

Not only will our words but also our actions be echoed in that awful day, when all shall stand before God, and when by them we are to be judged in the presence of God.

(To be continued.)



## Seven Questions on Birds,

ON THEIR HOMES AND THEIR YOUNG.

1. Who provideth the raven with food? and, What do her young ones do? Job.
2. Where did the sparrow find a house? Psalms.
3. Where does the ostrich leave her eggs? Job.
4. Where did the swallow find a nest and for what purpose? Psalms.
5. What does the eagle do with her young? Deuteronomy.
6. Where does the dove make her nest? Jeremiah.
7. Where do you find the house of the stork? Psalms.

How beautiful it is to see how God takes care of young birds, and gives them food and shelter; how much more does He care for children. We find the young ravens cry unto God, and in Genesis xxi. 17 we find, "And God heard the voice of the lad."

But the Lord Jesus could say: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." C. E. H.

Any of our readers who care to write out the answers to these questions can send them to the Editor, who will be very pleased to receive them. The scriptures referred to will be given in our next.

## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, 30, Halkyn-street, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

NOTE.—The paper containing your name, address, age and nothing else besides the answers to the questions can be sent in an OPEN envelope with a halfpenny stamp. If you write anything else on the paper it will count as a letter and must have a three-halfpenny stamp.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. What did Abraham say to Isaac in Genesis xxii. about God providing a lamb?
2. Quote a sentence in Isaiah liii. in which Christ is likened to a lamb.
3. How often in John i. is Jesus spoken of as the "Lamb of God"? Quote one of the sentences.
4. How often in John i. is the title "Son of God" applied to Jesus? Who is the speaker in each case?
5. "Straightway he preached." . . . (Acts viii. or ix.) (a) What did he preach? (b) Who was the preacher?
6. (a) Where in Luke i. is Jesus spoken of as the "Son of God"? (b) Who was the speaker here? (c) Whom did he address?
7. "Mine eyes have seen." . . . (Luke ii. or iii.) (a) Whose words are these? (b) What had he seen? (c) Where was Jesus at that moment?
8. Quote (a) half a verse in Matthew xi. or xii., in which Christ is spoken of as God's "servant." (b) A sentence in John viii. where He speaks of pleasing His Father. (c) One in Titus about servants pleasing their masters.

### Searchers under 10 years of age.

Complete and write out in full the following passages:—

1. "For I came . . . that sent me." (John vi.)
2. "Jesus said . . . I am." (John ix.)
3. "But I know . . . it thee." (John xi.)
4. "I am come . . . in darkness." (John xii.)

Book, chapter and verse to be given in each case.)

# Youthful Days.



## The Password.

"When I see the blood, I will pass over you."

"Let one in his innocence glory,  
Another in works he has done;  
Thy **blood** is my claim and my title,  
Beside it, O Lord, I have none."

"I HOPE I shall die shouting, 'THE BLOOD!'" cried old Will, an aged collier, striking his hand upon the table in his bare kitchen.

I had been speaking to him about the Saviour. He was a simple Christian, but as he was unable to read the word of God for himself, I often found my way to his solitary and poor little home in order to speak and read to him of the things of God—things about which he never wearied to listen.

One day, when talking about the love and death of Christ, the thought of His precious blood being shed for sinners quite overcame old Will. Often and often before had we spoken together of that one and "only title to glory"—the precious blood—but this time his heart overflowed with praise as he listened to the story.

He pictured the moment when he would leave this world, and a deep sense of the holiness of God and the need of a sure title and

### Password

to the courts of glory entered his soul. He knew the title well and knew that he had a right to it. His rugged face shone with a heavenly light, and as we have said before, he raised his hand and struck the table crying,

"I hope I shall die shouting, 'THE BLOOD!'"

He had been granted that precious password at the age of eighteen, when by faith in the blood of Jesus he was

washed from his sins and made "whiter than snow"—fit for the presence of God.

A few years after the above incident he passed peacefully into the courts of glory at the age of about eighty years.

Whether that precious password was on his *lips* as he ended life's rough journey we do not know—we did not succeed in discovering—and it matters little, for we know that it was seen by the all-seeing eyes of God

### written upon his heart.

Old Will had been a hard-working collier for over half a century; had borne the burden of bringing up a numerous family with all the attendant sorrows and anxieties as well as joys. He had never known the blessing of earthly riches, but he had always proved the loving care of his heavenly Father.

In his simple way he told others about the love of God and their need of the forgiveness of sins through faith in the precious blood of Christ His Son—thus teaching them the password to heaven.

There was no need for any fear of death as day by day in the past Will left his cottage for the pit. He might, he well knew, never return to his earthly home, but if not he also knew that having the right and password to heaven he could enter a brighter and fairer home—the home of his Father in heaven.

The life of a collier is a hazardous one: they "never know" (as the wife of one remarked) whether they will return from work in the evening.

"Can God see in the pit?" asked a lad of me one day.

"Yes, indeed He can," I replied, "for the eyes of the Lord are in *every* place, beholding the evil and the good." (Prov. xv. 3.) He can see everywhere, and "the darkness hideth not from him;" to Him the darkness and the light "are both alike."

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**Stand Still and See the Salvation of the Lord.**

He can see what takes place and hear what is said—even the faintest whisper—in the darkest mine, and knows the thought of every heart above *and below* the ground.

Many and many a sufferer in a pit explosion—cut off from all hope of rescue—may turn to God in his distress and need, and find His help and aid sufficient to give him perfect peace of soul and mind, for “Whosoever *shall* call upon the name of the Lord *shall* be saved.” (Acts ii. 21), and “Him that cometh to me I will in no wise cast out” (John vi. 37), said Jesus the Saviour, who shed His life’s blood.

“There is a stream of precious BLOOD,  
Which flowed from Jesu’s veins;  
And sinners washed in that blest flood  
Lose all their guilty stains.

“The dying thief rejoiced to see  
That Saviour in his day;  
And by *THAT BLOOD*, though vile as he,  
Our sins are washed away.

“Blest Lamb of God, Thy precious BLOOD  
Shall never lose its power,  
Till every ransomed saint of God  
Be saved to sin no more.”

A. S. I. L.



## The Building of the Temple.

### The First Movement.

**K**ING DAVID took counsel with his army in the earlier days of his reign, and decided to bring the ark of God from Kirjath-jearim. (1 Chron. xiii.) They put the ark on a new cart drawn by oxen, with two men as drivers. There was great rejoicing, accompanied by music, to see the ark on the move. But at one spot the oxen stumbled and shook the ark, so that Uzza, one of the drivers, put out his hand to steady it. God could not allow this and Uzza died there. The joyful procession came to a sad end, and the ark was taken into the house of Obed-edom near by.

### The Second Movement.

This time David gathered the priests together and told them to sanctify themselves and bring the ark to the proper place in Jerusalem. In the days of Moses, God had ordained that the priests and Levites should carry the ark and no one else. David and his soldiers had not thought of this, and so the first movement ended so sadly. For the second time there was a general assembly to fetch the ark. They watched the Levites carrying the ark till they had taken six steps, and then they offered seven bullocks and seven rams. All the trumpeters, harpists and singers had been carefully trained beforehand and were ready to take their part in the rejoicing. The king himself wore a white linen robe, and danced and played with all his might before the ark as it moved along. It was a happy day for Israel, for the king blessed the people and gave to every man and woman a loaf of bread, a good piece of meat and some wine. The same day he appointed Asaph and his men to the service of thanking and praising the Lord God of Israel with their musical instruments and voices. He also gave Asaph a psalm or song specially written for this occasion. (1 Chron. xvi. 7.) But the ark was put into a tent at Jerusalem, while the brazen altar that Moses had made was at the tabernacle of the congregation of God at Gibeon. (2 Chron. i. 3.)

### The Thought Expressed.

One day after this David was sitting in his beautiful house, and said to Nathan the prophet, “Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains.” Nathan understood the king’s thoughts, and said, “Do all that is in thine heart; for God is with thee.” But the next day Nathan came back with a word from God, saying that he was not to build a house for the ark, but that his son was to do it. God further promised that David’s throne would last for ever. David was not angry or offended at this refusal, but went before God to thank and praise Him.



### The Beginning.

After this David had a great victory over a certain king, who was so wealthy that some of his soldiers had shields of gold. David took these to Jerusalem. Another king was so pleased when he heard of the victory that he congratulated David and sent him a present of all kinds of vessels of gold, silver and brass. (1 Chron. xviii.) All these treasures were dedicated for use in God's house when it should be ready.

### Choosing the Site.

The place to build God's house was chosen in a remarkable way. Contrary to God's commandments and the advice of Joab his general, David insisted on numbering the people for military purposes. Before this was completed, he repented, and confessed his sin to God, who offered him one of three things—three years' famine, three months' destruction by their enemies, or three days' pestilence. David said, "Let me not fall into the hand of man," so God sent the pestilence and seventy thousand Israelites died. But God's destroying angel got no further than a certain spot in Jerusalem. There David saw the angel with a drawn sword, and prayed that God's hand might be upon himself and not on the innocent people. The plague then stayed, and David was commanded to set up an altar and offer sacrifices at that place, which was the threshing floor of Ornan the Jebusite. The king bought the whole place for six hundred shekels of gold, built the altar, and made the offerings. God answered him by fire from heaven (1 Chron. xxi. 26), and the pestilence went no further. Then David said, "This is the house of the Lord God, and this is the altar of the burnt offering for Israel."

### Collecting the Materials.

The king lost no time, for he set the masons to work preparing great stones. He also collected a hundred thousand talents of gold, a million talents of silver, and so much brass and iron that it could not be weighed. He also gathered to-

gether stonemasons, carpenters and skilful men to work in iron, brass and other things. All this went on during the rest of the king's lifetime, and Solomon was specially charged to carry on the work. (1 Chron. xxii.)

(To be continued.)



## Matthew.—No. 22.

CHAPTER VIII. 10-17.

**W**E were reading last time of the poor leper who came to Jesus, and how when the Lord stretched out His hand and touched him, he was healed at once.

And we also read of the Roman captain who came to Jesus in great trouble about his servant, who was not able to use his hands or feet, and was in great pain. He asked the Lord only to speak a word and his servant would be quite well.

The Lord wondered at the faith of this Gentile soldier who believed in Him, and said to those who were with Him that there would be other Gentiles who should sit down in His kingdom with Abraham, Isaac and Jacob, while some of the children of Israel would not be there, because they did not believe in Him. He said they would find that they were cast out into the darkness, for there is no light except where God is; and He said that in that dark place they would weep and gnash their teeth. These were terrible words to hear from the lips of Jesus. What did they mean?

They meant that the time would come when those who had turned from all the light and happiness that Jesus came to give, would feel so sorry that they would weep and gnash their teeth when they felt what they might have had and had lost. This is the most dreadful feeling any one can have. It is remorse, which is worse than sorrow, for it is what those feel who find out when it is too late what they have lost, and can only cry, "Too late! too late!"

# **FINDING *HIM.***

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**We have found Him**

(John i. 45.)

**JESUS**

**Seek ye the Lord while  
He may be found**

(Isa. lv. 6.)

**SAVIOUR**

**We have found the Messiah**

(John i. 41.)

**CHRIST**

**If ye seek Him, He will  
be found of you**

(2 Chron. xv. 2.)

**LORD**

**I found Him whom my  
soul loveth**

(Song of Sol. iii. 4.)

**BRIDE-  
GROOM**

**Whoso findeth Me findeth  
life**

(Prov. viii. 35.)

**WISDOM**

**When ye have found Him**

(Matt. ii. 8.)

**KING**

Do you remember that we were reading some time ago about the broad road which seems so pleasant, because it is the way in which those walk who please themselves while they forget God? Those who have chosen the path which leads to death will find that it leads ever farther and farther away from the presence of the Lord. Then, how lovely the narrow way that leads to life will look. Life and joy and blessing will be on every face there, and those who choose the way of their own will can only weep and say, "Oh, how foolish we were to take that broad road, and not to listen to the words of Jesus when He said, 'Enter in by the strait gate!' What kind and tender words He spoke as He invited us into His narrow way! But we liked our own way best, and we have been like the thistle and the briar without any fruit for God. We have spent our time building on the sand, like children at play—and now it is too late to go into God's kingdom!"

Yes, it will be too late then, for when the King is on His throne, only those who obey Him will stand before Him. But Jesus is still saying from heaven what He said on earth—"Him that cometh to me I will in no wise cast out."

It was when the Lord and His disciples were close to the town where Peter's home was that He healed the servant of the Roman soldier. The next thing we read is, that when He went into Peter's house He saw some one lying on a bed ill of fever. It was Peter's wife's mother who was ill. Jesus touched her hand and the fever left her; and she got up at once, quite well, so that she was able to serve others instead of being nursed and cared for as sick people must be.

With what joy and thankfulness she got up from her bed of pain, delighted to be able to be a servant to that great One who had done such a service for her!

But she was not the only sick one in the town of Capernaum who was healed and blessed by the Lord that day.

When the evening was come the people of the place brought to Jesus a great many who were possessed by devils, and

He cast out those evil spirits with a word, and He healed all those that were ill.

Can you think what it means to be possessed by a devil? It is a very terrible thing for a man or woman or child so to belong to the devil that he could make him do or say just what he chooses. These poor people used to treat their own bodies cruelly, for Satan is a cruel master to serve, and he made them cut themselves or throw themselves into the fire or into the water: he never let them be quiet or restful or happy, but tormented them day and night!

How different it is with a person who is possessed by God's Holy Spirit! He comes like a dove, so gentle and kind, and He sheds abroad God's love in their hearts, so that instead of hurting their bodies, they learn to keep them pure and holy and fit for Him to dwell in.

How wonderful that Jesus just said a word and the wicked spirits went away!

Did they know who it was that spoke to them?

Oh! yes: Jesus had met Satan in the wilderness, when he tried to tempt God's blessed Servant not to do His Father's will. Jesus then answered Satan by the word of God, and now the devils knew right well who He was, and that He had got the victory over Satan for ever.

But did the people of Capernaum know who this great One was, who was going about among them doing good to every one?

They ought to have known; they ought to have said with wonder and joy, "This must be 'Emmanuel,' of whom the Prophet Isaiah wrote long ago." "Emmanuel" means "*God with us*"; and they ought to have seen that God was indeed with them, for who but God could heal the leper or set Satan's prisoners free?

But though these people did not know who He was, they were glad to come to Him because of their distress. All who were sick or in trouble came to Him, and we read, "*He healed them all*"; whether they were troubled in body or mind, none were sent away unhealed or uncomforted.

A. M. S.

## Echoes.

(Continued.)

“AND this is the *work of God*,” said Jesus, His Son, “that ye believe on him whom he hath sent.”  
“Come unto me.”

See to it then, reader, that you accept the offer of salvation; accept Christ as your own Saviour before the door of mercy is closed for ever. “Behold, now is the accepted time; behold, now is the day of salvation.”

“He that rejecteth me, and receiveth not my words,” said Christ, “hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” These words shall be heard to echo in heaven. (John xii. 48.)

“Be sure your sin will find you out.” These words were once echoed in the ears of a stranger by strangers, and how, when and where you shall hear.

“Let us stroll up the lane!” said Helen to Mary, after supper.

It was a still, warm evening in early summer; the sun had set and it was dusk.

The two friends left the house and sauntered arm in arm up the lonely lane, along the ridge of a valley, the beautiful view of which was hid from their sight by a thick hedge of hazel, roses and honeysuckle which grew on either side.

Coming, however, to a five-barred gate which led into a newly-mown hay-field, they stopped and leaned over the gate to rest and enjoy the extensive view before them—now gradually being shrouded in darkness: villages, woods, winding lanes, meadows, fields, windmills and homesteads would soon have entirely disappeared from sight.

Standing there in silence—silence which can only be enjoyed in remote country districts at evening—they became conscious of the solitude of their situation: no sound of bird, bee or fly; no cry of beast nor voice of man could be heard; no breath of wind stirred blade or leaf around.

“There’s not a creature in sight or hearing anywhere for miles and miles, Mary!” exclaimed Helen. “There’s not a soul near. Do you like it? For myself, I think I prefer to be among my fellow-creatures.”

Then an irrepressible and foolish desire seized Helen, and she gave a long, loud call over the valley.

But there was no answer—no echo to be heard.

“We are quite alone,” soliloquised Helen.

All was silent—“silent as the night;” the darkness deepened: the view before them was fast vanishing.

“There is no one near!” said Helen.

Mary, quicker to think than to speak—wise Mary—said nothing in reply to her friend’s remarks, having nothing to say.

They then fell to talking, still leaning on the old moss-grown gate under a spreading oak-tree; and they spoke of all manner of things freely as friends will speak when alone and in the humour.

At last their conversation lighted upon the subject of one of the articles in YOUTHFUL DAYS. It is called “Found Out,” and is about a clever old horse who used to steal corn from the stables at night till he was trapped and found out.

Whereupon, had any little bird in the old oak tree whose branches spread over their heads, or any little rabbit in its hole under the hedge been wide awake enough to hear their voices, they would occasionally have heard these words in their ears, “Found out! . . . it was found out!” . . . “that is how it was found out;” and then at last came the words, “Be sure your sin will find you out.” . . .

However, as birds and beasts have no conscience, they would not have been at all disturbed had they heard such smatterings of the conversation between Helen and Mary who indeed heard no fluttering of wings, no distressful chirps, no fleeing of rabbits: their own voices alone broke the silence. “You see,” said Helen, “the moral of that story is the text, ‘Be sure your sin will find you out.’”

"Hark! What's that?" suddenly said Mary in a breathless whisper.

Helen's heart beat fast as she strained every nerve to hear what Mary had noticed.

She did not wait long before a strange half sigh, half snore fell upon her ears, coming from somewhere close to them—under the hedge, in the field, she felt sure.

"What *can* it be, Mary?" whispered Helen, "it must be some animal asleep on the bank under the hedge."

"Listen again," said Mary under her breath.

They stood together looking at one another until at last the same sound fell upon their ears, but much louder and decidedly like a curious snoring.

Then Mary bravely climbed the gate, and standing on the top bar but one leaned over to look for the cause of their fright.

"Helen!" she whispered, jumping down quickly—"come! it is some man lying on the bank—come!"

Needless to say that as fast as their feet could carry them they made their way home.

(To be continued.)



## Square Word.

A woman mentioned in one of the epistles as an example of subjection and good behaviour.

A name now given to a people descended from Ishmael and Keturah.

A title given by the Jews to their teachers, and addressed to our Lord. Omit the last letter but one.

One of the courses of the priests mentioned in one of the gospels.

C. E. H.

## Seven Questions on Birds.

Answers.

- |             |                        |
|-------------|------------------------|
| 1. Raven.   | Job xxxviii. 41.       |
| 2. Sparrow. | Psalm lxxxiv. 3.       |
| 3. Ostrich. | Job xxxix. 14.         |
| 4. Swallow. | Psalm lxxxiv. 3.       |
| 5. Eagle.   | Deuteronomy xxxii. 11. |
| 6. Dove.    | Jeremiah xlvi. 28.     |
| 7. Stork.   | Psalm civ. 17.         |

## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent to THE EDITOR, F. Shedden, Bryn Awelon, Flint Mountain, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

NOTE.—The paper containing your name, address, age and nothing else besides the answers to the questions can be sent in an OPEN envelope with a halfpenny stamp. If you write anything else on the paper it will count as a letter and must have a three-halfpenny stamp.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. What does Psalm xxxiii. say about the "eye of the Lord"?
2. Quote a verse in Psalm xxxiv. that reminds you of this.
3. What happens when God opens His hand? (Answer by quoting a verse from Psalm cxlv.)
4. In Psalm civ. we find a similar thought. Quote the verse.
5. "Open thou mine eyes." (Psa. cxix.) Why did the speaker here wish that the Lord would open his eyes?
6. "Open thy mouth wide." (Psa. lxxx.—lxxxii. (a) What promise follows this? (b) Who makes the promise?
7. Did the people thus addressed respond to God's gracious call? (Quote a verse from the same psalm to answer this.)
8. In Acts xvi. or xvii. we read of an opened heart. (a) Whose heart was it? (b) Who opened it? (c) What followed in consequence of this? (three things).

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "And why have ye..... die there." (Num. xx.)
  2. "And Moses.....beasts also." (Num. xx.)
  3. "And the Lord..... Israel died." (Num. xxi.)
  4. "And Moses..... he lived." (Num. xxi.)
- Book, chapter and verse to be given in each case.

# Youthful Days.



## The Building of the Temple.

(Continued.)

### Ordering the Service.

A REGISTER was made of the chief men of the house of Aaron who were to serve in the house of God in turn (Luke i. 8), and another register was made of the musicians and singers. Nor did the king forget to arrange the work of the porters. (1 Chron. xxvi.) When the time came to begin the services in the house of God, there would be no confusion, for each man would know what to do.

### Plans.

All builders make a plan before starting to build, if they are wise, and King David planned out beforehand, either by drawings or models, the house, with its porch, the treasure chambers, the inner chambers, the place of the mercy seat, the courts and the chambers round the courts. These were handed over to Solomon at an assembly of the chief men of Israel. In addition the king had settled the weight of gold or silver to be used for each piece of furniture, such as the candlesticks, lamps, table of shewbread, and so on. (1 Chron. xxviii.) Finally, the king gave out of his own private property three thousand talents of gold and seven thousand talents of silver to cover the walls of the houses. (1 Chron. xxix. 4.)

### The Building.

King David, before his death, did everything that could possibly be done except the actual building. When Solomon came to the throne he began in earnest. So he wrote to the king of Tyre explaining that he was building a house for the Lord God and requesting him to send a highly skilled worker, and to supply as much cut timber from Lebanon as should be required. For payment he would send forty thousand measures of wheat and barley and forty thousand measures of oil and

wine. The king of Tyre agreed to these terms, and undertook to carry the timber by sea to Joppa, and Solomon was to convey it to Jerusalem. The stone was quarried in the land, and Solomon appointed seventy thousand labourers, eighty thousand hewers, and three thousand six hundred foremen, to prepare the necessary stones. (2. Chron. ii.) Every stone was cut to the exact size and dressed, so that it had only to be lifted into its place, which was done without the noise of hammers and axes. (1 Kings vi. 7.) Building was begun early in the fourth year of Solomon's reign, and took seven years to finish. Everything was made most beautiful. The house consisted of a porch, a holy place, and an inner most holy place, smaller than the holy place and separated from it by a curtain. The ceilings were covered with fir and cedar, and the most holy place was covered with thick gold. On the walls of the most holy place cherubims were carved, with their wings spread out so as to touch each other. In front of the porch were two great pillars of brass. The king also made a great brazen vessel to hold water, circular in shape and about fifteen feet across. It stood on twelve brazen oxen. Then there was a great brazen altar to stand in the courtyard outside the house, besides twelve smaller brazen vessels for washing the sacrifices.

### The Furnishing.

Everything for the inside was made of gold. There were ten candlesticks and ten tables for the holy place, besides numbers of basins, pots and shovels to use in connection with the offerings, as well as censers for burning incense.

### The Dedication.

There was another great assembly of the chief men of Israel when the house was finished and furnished ready for the reception of the ark. It was a day of feasting when the ark, containing nothing but the table of God's law, was carried by the priests and put into the most holy place. The singers sang and the musicians



played their instruments in unison, praising and thanking the Lord, saying, "For he is good; for his mercy endureth for ever." At that moment the glory of the Lord filled the house. Thus the work was completed; a most beautiful and costly building had been set up in order to provide a resting-place for the ark of God. The ark with its mercy seat where God chose to dwell was the very centre of the whole building and the service of the priests and Levites.

### The King's Prayer.

When the ark had reached its final resting-place Solomon prayed to God before the whole assembly. He asked that God might keep His promise that a man should never be wanting to sit on the throne of Israel. (This prayer has already been answered, for Christ, the Man in heaven, is ready to sit upon David's throne.) Then he asked that God's eye might always be upon His house to listen to the prayers of His servant, and of the children of Israel. If the Israelites in some future day should be beaten by their enemies, or be suffering plague, or famine, on account of their sins, he asked that God might listen when they repented and prayed towards this place. Finally the king looked forward to a time when the people should be carried away out of their land as captives. He asked that if they returned to God, prayed towards the house of God, and confessed their sin, then might God forgive and bless His people. When the prayer was ended fire came down from heaven to consume the offerings.

The last part of the prayer was answered once. The Israelites were in captivity in Babylon, and the temple was in ruins. They repented and prayed and God heard, allowing them to return and rebuild the temple. At the present time the same people are scattered amongst the nations. They hope and desire to return. But God will not bring them back in peace till they repent of crucifying the Lord Jesus, and this they have not yet done.

## Matthew.—No. 23.

CHAPTER VIII. 18-34.

WHEN Jesus saw the crowds of people around Him He said He would go to the other side of the lake. Just then one, who was a learned man and studied the Scriptures, came up to Jesus and said he would follow Him wherever He went.

What did the Lord say to him?

It seemed as if Jesus thought this scribe did not know what it meant to follow Him, for He said, The foxes have holes, and the birds of the heavens have roosting-places; but the Son of man hath not where He may lay His head.

You remember that when He came into this world there was no room for Him in the inn, where other people had found shelter and rest. There was more room in the world even for the animals, which were made for the service of man, rather than for Jesus, who came to tell of God's love and to undo the works of the devil.

We do not hear any more about this learned man, who thought he would like to be a follower of Jesus; but another of His disciples said that he would follow Him by-and-by. He wanted to attend to something else first. The Lord shewed him that if he really meant to follow Him he must make that the first thing to be done—his nearest relation must not stop or hinder him—for if any one really wants to follow Jesus, he must do it at once, before thinking of anything else.

And now the disciples who did follow their Master, as He went on board ship to cross over to the other side of the lake, were to learn what following Him meant; for soon a great storm arose, and the water washed over the ship so that it was covered by the waves.

Where was Jesus?

He was fast asleep, while the storm was raging.

Did the disciples say to each other, "Keep very quiet; do not awake Him;

we are quite safe with Jesus in the boat, for he is 'God with us'—God who calms the raging of the sea, so that its waves are still. He who healed the lepers and cast out the devils can save us even if our little ship is wrecked by the angry storm. See how He sleeps! We said we would follow Him, and now let us say, 'We will lay us down in peace, and sleep: for thou, Lord, only makest us dwell in safety.' Was that what the disciples said? Was that how they followed their Master?

Oh! no; the poor disciples were frightened by the storm. They knew so little about following Jesus, or about resting in His Father's love as He did, that they awoke Him, crying, "Lord, save us: we perish."

What did Jesus say to them?

He said, "Why are ye fearful, O ye of little faith?"

It was as if their Master would ask them, "After all that you have seen while you have been with Me, how is it that you do not believe in Me? Then He rose up and spoke to the wind and the sea, hushing them by His word, so that there was a great calm. It was all quiet, as if He had put everything to sleep, and made the stormy wind and restless sea as full of rest and peace as He was Himself.

This is what the Lord will do when He comes in His kingdom to reign over all the earth: the raging of Satan's power will cease, and there will be a great calm.

The disciples who had so little faith were astonished and said, What sort of Person is He? Even the winds and sea obey Him!

If they had really believed in Him as the One who came from God, they would have said, "He is Emmanuel; God is with us; and if we follow Him we shall know how He can save us, no matter what the danger may be."

When Jesus came to the other side of the lake He was met by two people possessed by devils. They did not live in a house but in tombs, either caves or holes cut in the rocks where the dead were buried, for there was no place in that

country where people in such a dreadful state could be taken care of and prevented from hurting themselves or other people, and they were so fierce and dangerous that every one was afraid to pass that way.

The disciples who followed Jesus had seen their Master calm the raging of the sea by His word, but this sight was more terrible than the storm which had so frightened them. When Satan takes possession of a man he makes him more wild than the stormy wind, and more mad than the foaming billows as they dash against the rocks.

How did Jesus meet these poor, raging, mad people?

He let them speak to Him and tell Him their own sad tale. They cried out and said, "What have we to do with Thee, Jesus, thou Son of God?"

They had been so long in the power of Satan, that when they saw Jesus quite near them they did not want to have anything to do with Him!

This is just how Satan tries to make people feel now—he puts the sad and terrible thought into their hearts, "Do not let us have to do with Jesus. He will stop us in our mad race after our own will. We would rather go on living in the tombs in our own rage and fury than have anything to do with Him."

And yet it is He who alone can say "Peace" to the troubled mind, as easily as to the stormy waves.

Satan knows quite well that there is a place prepared for the devil and his angels; and these poor people who were his slaves cried out in terror, because they thought Jesus was going to send them there. The wicked spirits spoke through them, and begged Him if He cast them out of the bodies of those whom they tormented, to let them go into some swine that were quietly feeding a great way off.

Jesus said, "Go."

Now swine were unclean animals, and the Jews ought not to have had them; it was just like these unclean devils to wish to dwell in them, and they left those poor people with whom they had made their home, and entered into the swine.

## CHRIST.

- |                           |   |                   |
|---------------------------|---|-------------------|
| Greater than Jacob        | - | John iv. 12.      |
| Greater than Solomon      | - | Luke xi. 31.      |
| Greater than Jonas        | - | Luke xi. 32.      |
| Greater than the Temple   | - | Matthew xii. 6.   |
| Greater than Abraham      | - | John viii. 53.    |
| Greater than John Baptist | - | John i. 27.       |
| Greater than all gods     | - | Exodus xviii. 11. |

## NO MORE!

- |                    |   |                              |                       |                    |
|--------------------|---|------------------------------|-----------------------|--------------------|
| For the believer   | { | No more offering for sin.    | -                     | Hebrews x. 18.     |
|                    |   | No more conscience of sins.  |                       | Hebrews x. 2.      |
|                    |   | No more remembrance of sins. |                       | Hebrews x. 17.     |
|                    |   | No more weeping.             |                       | Isaiah lxxv. 19.   |
|                    |   | No more death.               |                       | Revelation xxi. 4. |
| For the unbeliever | { | No more light.               | Revelation xviii. 23. |                    |
|                    |   | No more joy.                 | Revelation xviii. 23. |                    |

But what happened to the swine when *they* were possessed by the devils?

In their madness they left their food and rushed down the steep slope into the sea, and died in the waters! This was what the wicked spirits made the poor creatures do, and they would have done something quite as terrible with the people who were under their power, if Jesus had not saved them—for Jesus came to undo the works of the devil.

And what did those to whom the swine belonged think, when they heard of what had happened? Did they think, "Well, two men are worth more than two thousand swine, let us be thankful to see them saved from such cruel slavery—never mind what we have lost"?

No; all the people of the place went out to meet Jesus and to make one request—they begged Him to go away out of their city. Like the wicked spirits, they said in their hearts, "What have we to do with thee, Jesus, thou Son of God?"

They had seen the terrible effect of the power of Satan in making men and even animals hurt and destroy themselves, but they did not want to have Jesus, "who went about doing good, and healing all that were oppressed of the devil."

There was no welcome for Him in any part of their country, so He went on board the boat and passed over the now smooth and quiet waters to the other side.

What a sorrowful moment it was for those who were glad to see Him depart from them, after He had come to do them only good!

How His tender heart of love must have felt for those to whom He came, "*and his own received him not*"!

It will not be always so. Happy are they who receive Him *now*.

Our Lord is now rejected,  
And by the world disowned;  
By the many still neglected,  
And by the few enthroned;  
But soon He'll come in glory—  
The hour is drawing nigh:  
For the crowning day is coming  
By-and-by.

A. M. S.



## Echoes.

(Continued.)

"I KNOW what it was!" said Helen, as they sped along the darkened lane.

"What?" said Mary.

"It was the text," said Helen. "It frightened the man."

"The text!" repeated Mary, "What do you mean? *What* text?"

"Yes, the text, don't you remember," said Helen, "I had just quoted the verse, 'Be sure your sin will find you out.' Evidently the man was lying there quite close to us all the time *hearing all we said*, unless he was asleep. But at any rate he woke up just in time, so I believe, to hear me say those words. They were too much for him, perhaps, for some reason or another. Perhaps he had a bad conscience. I feel convinced of it, Mary. Then he let us know he was there by pretending to sigh and snore in his sleep. I think he was pretending, because it was such a strange *conscious* sound, not like a man really asleep. He felt awake. I thought it was the text at once."

"Perhaps it *was* the text" said wise and cautious Mary.

"And how little," thought Helen, "how little do we ever know who may be overhearing our words! How careful we should always be about what we say even when we think we are alone. How true those lines are:

"If wisdom's ways you wisely seek,  
Three things observe with care,—  
Of whom you speak, to whom you speak,  
And how and when and where."

And what are wisdom's ways? They are the ways of Christ.

"To think!" said Helen, as they neared the house, "to think that the man may have heard, and probably *did* hear *all* we said! Oh! Mary, and heard our foolish shout across the valley when we thought no one was within hearing for miles and miles. How strange it seems!"

"Yes," said Mary.

Again it was evening—the next evening—and again Helen was sauntering along the quiet lane; but this time she was not with Mary: she was with her mother, who loved to ramble in the lanes and fields and by the farmsteads, where she delighted to see the calves, lambs, hens and chicks, geese and goslings, all wandering at will in the home meadows.

It was a very hot evening; the sun had not yet reached the horizon. Having climbed a steep hill, Helen and her mother soon came to the old gate under the oak tree.

"Let us go into the hay field, mother," said Helen, "we can rest on the bank under the tree. It is so delightful there!"

They entered the field, and seated themselves under the tree.

After chatting awhile and enjoying the beautiful view of the valley now bathed in glorious sunshine, Helen happened to look down upon the mossy bank at her side, where she immediately noticed a number of white feathers scattered about.

"Look at these feathers, Mother!" said she.

"Goose feathers!" said her mother.

"Goose feathers!" repeated Helen, "Goose feathers!" and suddenly she remembered that they were sitting on the very spot upon which *that man* had been lying the night before.

"Some one," casually remarked her mother, "has been busy plucking a stolen goose, and left some tell-tale feathers behind!"

"I know *who* I think!" said Helen; and then she told the story of the fright she and Mary had. "And," thought she, "how little I thought when I quoted the text that perhaps every word was echoed in a culprit's heart!"

"God is in heaven, and thou upon earth: therefore let thy words be few." (Ecc. v. 2.)

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (Read James iii.)

A. S. I. L.



## Dorothy's New Dress.

IT was a very pretty dress, of a soft green shade, and trimmed with silk, and Dorothy was very pleased with it when it came home from the dress-maker's.

When Sunday came she wore it for the first time, and, though by no means vain, felt very well content to be seen in it.

Every Sunday her mother was in the habit of sending a nice hot dinner to a poor old woman living near, and Dorothy took pleasure in carrying it to her. On this occasion it was suggested that she should change her new frock before going, but she prevailed on her mother to let her keep it on, because she sometimes met acquaintances on the way, and she wanted them to see it.

But alas! as soon as she re-entered the house it was seen from her face that something was wrong, and the trouble was not far to seek, for there, right down the front of her dress, was an ugly stain, where some of the gravy from the old woman's dinner had trickled down.

Her kind-hearted mother said all she could to comfort her, and promised to do what she could to remedy matters; but when she tried to get out the stain she found it was quite beyond her. However, she took the frock back to the dress-maker, to ask her to put in a new breadth of material in place of the ruined one, but hope was once more disappointed, for there was no more of the stuff to be had. Then, as a last resource, the dress was sent away to the cleaners, and when it came back you can imagine Dorothy's delight at finding it quite free from all trace of her accident.

Any boy reader of this little story must not think it is written only for girls, because it is not girls only who can take pleasure in a new dress.

Only last winter the writer was talking with a man who was rejoicing in a new dress he was himself wearing; but his was a robe which can never be stained or

grow old, for it was the robe of righteousness, in which God clothes poor sinners who come to Him through Christ. Wearing that robe he knew that God counted him righteous.

In Psalm xlv. we read of a "king's daughter," "all glorious within," whose "clothing is of wrought gold." Once she had no covering but "filthy rags" (Isa. lxiv. 6); but God took away all her rags and clothed her with the garments of salvation, and covered her with a robe of righteousness, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. lxi. 10.)

Just think of it, dear children, "clothing of WROUGHT GOLD!" and then learn this short text:

"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

E. E. S.

## Faithfulness.

"**G**OD is faithful!" Rest *there* my heart,  
Confiding, rest. "Fret not thyself,"  
But faithful be. Though all depart  
Thy God remains. "Fret not thyself."

"Rest in the Lord," and patient—wait,  
Yes, *wait* for Him, He will not fail,  
Nor thee forget, nor act too late,  
But see thee through, though Hell assail.

No power His love from thee can take,  
For even death has lost its sting,  
And from the grave "His own" shall wake,  
His love to know, His power to sing.

His glory with thy lot is bound.  
For with "His Son" is now thy part;  
Then in His work, my soul, abound,  
And faithful be, "though all depart."

"Though all depart," thy Lord is near!  
Jesus, the "Faithful" and the "True";  
The "Last," as well as "First," *He's* near,  
And will remain, and see thee through.

Thy lasting good, and highest bliss,  
Together stand or fall *with Him*!  
Ten thousand glories hang on this;  
Ten thousand worlds but wait *on Him*!  
Derby, October, 1918. W. L.

## Bible Searchings.

The "Searchings" are to increase acquaintance with the Holy Scriptures. Answers to be sent TO THE EDITOR, F. Shedden, Bryn Awelon, Flint Mountain, Flint, North Wales, not later than the 15th of this month, **with envelopes marked "Searchings" in top left-hand corner.** Age, and full name and address to be given.

Will all our "Searchers" please answer the questions on one sheet of paper, using both sides if necessary, and always write their name, age and address at the top before beginning the answers.

**Searchers 10 years of age and under 14, omit Nos. 7 and 8.**

**Searchers 14 years of age and over, answer all.**

1. Quote a sentence from Romans viii. in which the words "to them that love God" occur.

2. (a) Where in 1 Corinthians i.-iii. do we read of some wonderful things that "God hath prepared"? (b) For whom are they prepared?

3. James tells us (chaps. i. and ii.) of two things that God has "promised." (a) What are they? (b) To whom has He promised them?

4. Some of us can say "We love Him." Quote a verse of eight words (1 John iv.) that tells *why* we love Him.

5. "Herein is love, *not*"—in one thing; "*but*" in another. Quote the verse. (1 John iii. or iv.)

6. (a) *When* did God love us? (b) With what *kind* of love did He love us then? (Eph. ii.)

7. This chapter tells of something God will shew "in the ages to come." (a) What is it? (b) In what way will He shew it? (c) Where in Titus do we read of God's "kindness"?

8. "Thou . . . hast loved them." (John xvii.) (a) Finish the verse. (b) Say who are the "them," the "thou" and the "me."

**Searchers under 10 years of age.**

Complete and write out in full the following passages:—

1. "Then asked . . . Nazareth." (John xviii.)

2. Then Pilate entered . . . of the Jews." (John xviii.)

3. "Jesus answered . . . the greater sin." (John xix.)

4. Then said the . . . of the Jews." (John xix.)

Book, chapter and verse to be given in each case.

**Answer to Square Word.**

SARA—ARAB—RAB(B)I—ABIA.