

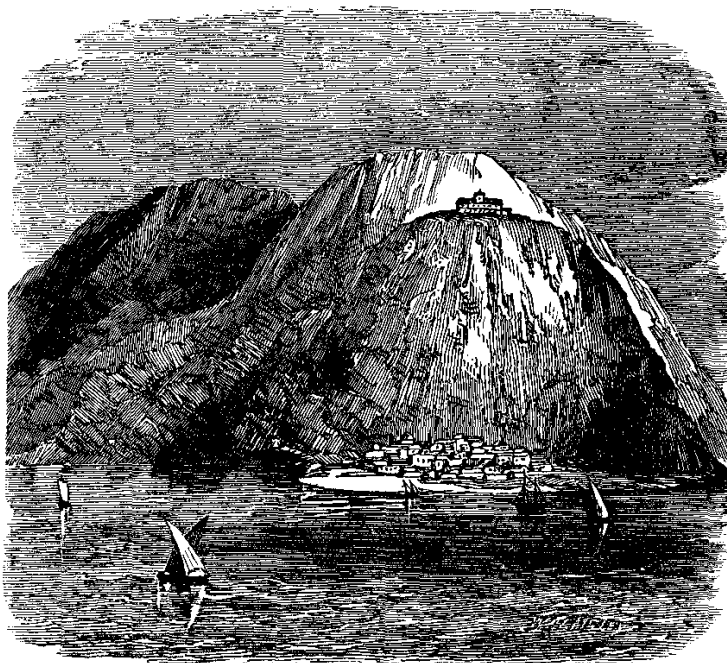


FRONTISPIECE.

Youthful Days.

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

Ecclesiastes xii. 1.



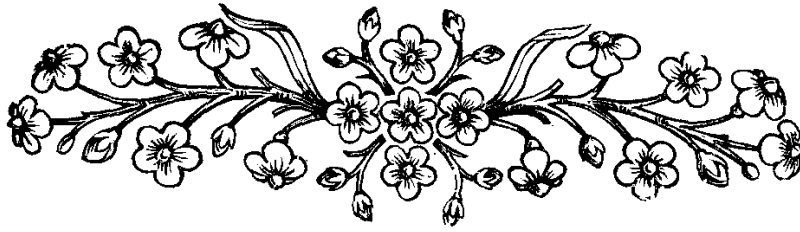
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1920.

MADE IN ENGLAND



PREFACE.



HAT is not the best way to use a book, to pick it up, glance at a few pages, throw it down again, and pass on to something more interesting. Sometimes your eye may catch a page, and the attention may be arrested for a while. For this reason we insert, month by month, verses taken from the Bible and printed in large type, in the hope that the *casual* reader's mind may be directed to God's word, if only for a short time.

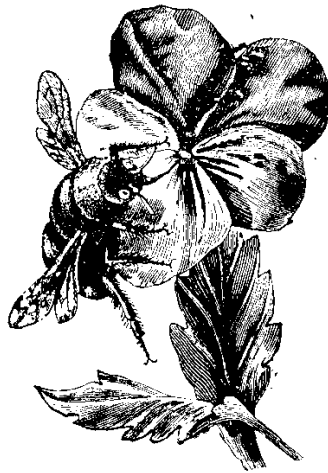
But we desire to consider the careful and the thoughtful readers as well; those perhaps who are anxious to learn something about God and our Lord Jesus from the Bible. Such young folks need some good solid matter, close printed, without a lot of headlines; and we trust that they may find what they want in the pages of "YOUTHFUL DAYS." We have better thoughts

of most of our young readers than to think that they all need to have writings about God's word cut up into little bits for easy reading. There are a good many long articles in our Magazine, and in the fervent hope that our young folks will read and think over them we send this little book out into the world.

THE EDITOR.

FLINT,

December, 1920.





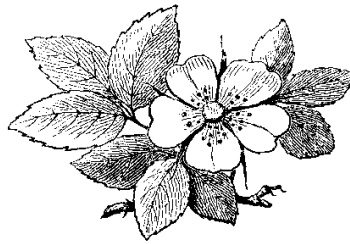
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Youthful Days.



The Ploughman.

Especially for "Searchers."

IN a field near by during last autumn we saw a man ploughing, and a very pretty sight it was, for the field was on a hill side, and a crowd of white gulls were following the man, screaming and wheeling all round him in their anxiety to secure grubs.

The ploughman reminded us of our young "Searchers," for they, like him, have a little field to plough. In their little field they will find, instead of grass, earth and weeds, several questions set for them to answer each month. All the furrows the ploughman makes are straight and even. So the answers to the questions should be correct, or straight (which means care in finding the true answers) and neatly written out.

The ploughman does not know beforehand what will be the result of his work, whether wheat or roots, a good crop or a poor one. Neither can any of you tell the result of your work in answering the questions. We trust and hope that as you go on it will be learning something of God and our Lord Jesus.

We saw our ploughman soon after he had begun the field, but passing a day or two later we noticed that only half the field had been done and the plough left standing in the middle of a furrow. Perhaps he had gone to his dinner and was shortly returning. Yet when we look through our records of the marks we give to our searchers we find, sadly too often, many little ploughs deserted in the fields before they are all ploughed over. So many of our young friends send in their answers for a few months, and then drop off without going right through the year.

Remember the ploughman and keep up your searchings diligently till the year ends. But perhaps our Lord may come back before then, and who knows how many "Searchers" will be caught up.

Matthew.—No. 36.

CHAPTER XII. 38.

JESUS had just said two very solemn things to the Pharisees. One was that if they said the work of the Holy Spirit was the work of Satan, that would never be forgiven; and also, that every idle word that men say, they will have to account for in the judgment day. Our words tell what is in our hearts. If we have good things in our hearts we shall be like a tree that has good fruit on it. How children enjoy finding a blackberry bush with nice ripe fruit on it! They all gather round it and enjoy it together. So a child who loves what is good helps other children to love what is good, and a child who loves what is naughty makes other children naughty. One naughty word is like a nasty sour fruit or berry that gives pain and distress to those who eat it.

But the Pharisees did not understand what Jesus said. Their hearts were so full of their own evil thoughts that they asked Jesus to give them a "sign" of who He was. Jesus said only one "sign" would be given to them, and that was the "sign" of the prophet Jonah. God sent Jonah to warn the city of Nineveh that God was going to judge them for their sins. Jonah knew God was so good that He would forgive them if they repented, so he went away in a ship instead of doing what God told him. I daresay you remember what happened. A great storm came and the sailors were terrified. They felt that God was angry, and they cast lots to find out who it was that God was displeased with. The lot fell upon Jonah, and he confessed that he was disobeying the God of the heavens, who had made the sea and the dry land, and he said, "You must throw me into the sea, and then the great storm will be calm." The poor sailors tried hard to row to land but they could not, so at last they threw

God's prophet into the sea, and it ceased raging.

Did God allow His disobedient servant to be drowned? No, God prepared a great fish to swallow him up, and Jonah was alive for three days and three nights inside the great fish. What a dreadful time it was to Jonah! In his distress he remembered God, and he prayed to God and confessed his sin, and God heard his prayer, and commanded the fish to throw him up on the dry land, to be God's servant and prophet again.

Jonah was a "sign" to the people of Nineveh that God would surely do what He said, so they repented when Jonah preached to them. How was that a sign to the Pharisees? Jesus was there as God's prophet, His own beloved Son, bringing them a message from God that He would save their souls and heal their bodies. John had told them to repent and to believe in Jesus. But the scribes and Pharisees did not repent, and in the day of judgment those poor Gentiles who believed what Jonah preached would be justified, while the religious men who did not believe in Jesus would be condemned.

Then Jesus said a very touching word to the Pharisees. He said that as Jonah had been three days and three nights inside the fish, so the blessed Son of man would be for three days and three nights in the heart of the earth. What did Jesus mean by that? He would be the "sign of Jonah" to the Jews. He would die on the cross for their sins, and He would be buried in the earth for three days and three nights. Jesus would be lost to them; they would never see Him again. The Jews do not know that Jesus is risen and gone up to God's right hand in heaven, and the world does not know it. The world knows that Jesus died and was buried, but they have never seen Him risen, and they never will see Him again as He was seen on earth. The Jews and the world will see Him when He comes in glory, then one word from Him will separate His friends from His enemies, as a

shepherd by one wave of his hand separates the sheep from the goats. Those who believe in Jesus when He comes in glory will all stand at His right hand to obey Him, and to do His will on earth as it is done in heaven; and those who do not believe in Him will be on His left hand, to be sent away from His holy presence for ever and ever! O think of it! What a moment it will be! And it will surely come, perhaps very soon. Think of the joy and blessing of those on His right hand, and of the distress and anguish of those who have lost their opportunity, and with bitter tears they may say, We might have believed on Him too! We read how Esau sold his birthright for something to eat, and shed bitter tears when he lost the blessing. So it will be when they have to bow the knee to Jesus, not as His friends, but as His enemies, for even the devil will have to own Him Lord. How sweet to be able to call Him our Lord Jesus Christ now because we believe in Him and love Him. The devils will believe and tremble when they see Him in His glory.

Jesus also spoke of the Queen of Sheba, who came such a long way to hear the wisdom of Solomon, but a greater than Solomon was there, speaking words of wisdom and of love to those hard-hearted religious Pharisees, yet they did not believe Him, and they did not love Jesus, so He said when He was gone away from them they would get worse and worse. He had cast out devils, He had taught them to repent and turn to God, to believe in God's great salvation—if they refused His salvation there was nothing for them but judgment.

Just then the mother of Jesus and His brethren wished to speak to Him. Jesus said, "Who is my mother, and who are my brethren?" Why did he say that? Because they were Jews. His mother was the most favoured woman among all the tribes of Israel. She was chosen to be the mother of that holy One who was born King of the Jews. But the chief

priests and scribes and Pharisees rejected Jesus, they did not believe in Him, so Jesus said he would have a new way of being related to them—He would not call them His relations because they were Jews, but because they did the will of His Father who was in heaven. That would make them His relations if they did His Father's will as He was doing it, and that would be a greater and a nearer thing than being related to them as Jews. God's blessed Son was now rejected by His own people. The Jews did not know who He was; they would lose sight of Him in the grave as Jonah was lost sight of. But He was going to be the Son of man to call every man and every woman and every little child to come to Him and to learn from Him to do His Father's will. Then Jesus went out of the house, where they all were, and He sat down by the sea.

A. M. S.



My Soul.

WHEN you say "my soul" you mean yourself. Your body is not yourself. At the creation of man God made his body first, then He "breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.) This verse does not tell us that man then received a living soul, for though the beautiful body was there, it was only an empty house waiting for the tenant, unoccupied till the breath of God, the living soul, came into possession of the body.

You see then how true it is that the soul possesses the body. The body does not possess the soul. Though you may generally speak as if you had a soul, the exact truth is that you are a soul.

Your soul is in your body and makes use of it, just as your body is in your coat and uses it. Now when you go to bed you put off the clothes you have worn during the day, and if you are tidy and careful, you hang them up, or lay

them aside neatly, and you lie down without them.

Can the soul be parted from the body in a similar way? Yes, it can. This is what the apostle Peter refers to when he speaks of "putting off this my tabernacle." (2 Pet. i. 14.) He knew he should lay aside the body when the hour of his martyrdom arrived, and enter into the presence of the Lord without it. For when a believer dies his body is laid in the grave, and his spirit is present with the Lord (2 Cor. v. 8), conscious and happy still.

In a watch there are two parts, the outer and the inner, the case and the works. Now it is easy to take the works out of the case and to set them apart. But this does not stop the working of the watch. It ticks as busily as ever, and the springs and wheels move just as well without the case as with it.

So when the soul of a believer goes to the Lord that soul still thinks, and understands, and loves, as actively as when here on earth.

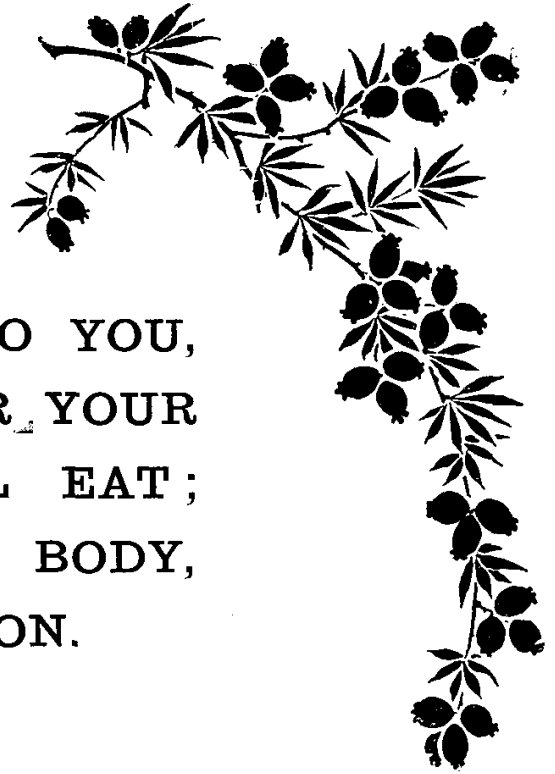
But though a watch without a case might keep exact time it could not tell you the time. Working and keeping time belongs to the inside mechanism; telling the time belongs to the case part in which the dial is placed. Thus the soul of your friend thinks, and understands, and loves you, but it is the face and lips of your friend that tell you so.

It is very comforting to know that when we commit to the Lord the body of a dear friend, the grave cannot always keep it. When the Lord Jesus returns the body will be raised, and then soul and body will be united again and nevermore be parted.

The soul is far more important than the body, just as your body is more important than the coat or dress you wear, or as the works of a watch are of more importance than the case. Yet most people think little about the soul, and very much about the body. This is foolish, and very serious too.

When Peter the Great was in England, working as a carpenter in the Chatham

AND HE SAID UNTO
HIS DISCIPLES,
THEREFORE I SAY UNTO YOU,
TAKE NO THOUGHT FOR YOUR
LIFE, WHAT YE SHALL EAT;
NEITHER FOR THE BODY,
WHAT YE SHALL PUT ON.



THE LIFE IS MORE THAN MEAT,
AND THE BODY IS MORE THAN
RAIMENT.

CONSIDER THE RAVENS: FOR THEY
NEITHER SOW NOR REAP; WHICH
NEITHER HAVE STOREHOUSE NOR
BARN; AND GOD FEEDETH THEM:
HOW MUCH MORE ARE
YE BETTER THAN THE
FOWLS?

LUKE XII. 22-24.



dockyards, King George the Third visited the Czar of all the Russias, and at parting presented him with a gift wrapped up in a piece of brown paper. The Czar opened the paper and within he found a very costly diamond. Do you think he took great care of the paper and threw away the diamond? Of course not. The diamond is still treasured among the crown jewels of Russia. Where is the brown paper? Who knows? Who cares?

Yet there are millions to-day throwing away their priceless souls—their selves—in the pursuit of wealth and pleasure, in the service of Satan, self and sin, while caring for the perishable body with all attention, and doing all they can to pamper, adorn and gratify it. As for their souls, they neither know nor care what will become of them. They lose their souls. They are lost souls themselves. Remember the words of the Lord Jesus, "What shall it profit a man if he shall gain the whole world and lose his own soul." (Mark viii. 36) J. N. B.



The Three Maids.

A WORD TO YOUNG BELIEVERS.

I DESIRE to shew you how God thinks of young people. I am sure they have a very special place in the heart of Jesus. He "carries the lambs in his bosom," and He would greatly encourage and help such to be here for Him.

(1.) Jairus' little daughter.

(Mark v. 22-43.)

Jairus came to Jesus with his sorrow, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." And Jesus went with him. It was a sad day for the parents of this little maid; but Jesus

comes to their house and brings joy to them. He entered in where the damsel was lying, and He took her by the hand, and said to her, "Damsel, I say unto thee, arise!" and she arose and walked, for she was of the age of twelve years.

Now, dear young believer, you have heard the voice of the Son of God bidding you *arise*: and like that little maid you have responded to His voice and have been made to live. It is said "she *walked*," for she was raised up to walk for God's pleasure. Some of you may be but twelve years of age, but *you* may walk for the pleasure of God, and you will if your eye is fixed on Jesus. It is recorded of Him, that when He was twelve years old, He could say, "Wist ye not that I must be about my Father's business?" Scripture appears to indicate that the age of twelve years is an important period in the life of children; it seems to mark the passing from childhood's days into the critical years of youth. It is then *habits* are formed for good or ill; it is then companions are made for better or for worse. It is well, then, to heed the injunction, "Remember now thy Creator in the days of thy youth."

Rhoda. (Acts xii. 1-17.)

Peter was in prison, but prayer was made without ceasing for him, and many were gathered together at the house of Mary, the mother of John Mark, praying. There was a maid in that company named Rhoda. (The prayer meeting is a good place for a young person to be at.)

Peter having been delivered by God's angel, at once came to the house of Mary and knocked at the door. Rhoda came to listen, and "she *knew* Peter's voice." She was so overcome with *gladness*, that instead of opening the door to Peter, she *ran* in and told how Peter stood at the gate. She was overjoyed at the answer the Lord had wonderfully given to their prayers; and though the others did not believe her, she *constantly affirmed* that it was so. How interesting that she *knew* Peter's voice. She must have heard it

before to have recognised it. It may be she had been attracted to Jesus by it, but she was filled with GLADNESS on hearing it. Peter's voice is still to be heard; he speaks in the Acts and in his epistles. On his first speaking, after he was restored, three thousand people GLADLY received his word. Peter speaks of precious things. He tells us "we are redeemed with the *precious* blood of Christ"; that Jesus has been disallowed as worthless by men, but "chosen of God and *precious*," "and to you who believe he is *precious*." He also speaks of *precious* faith and of *precious* promises. The Lord had committed to Peter the care of the lambs of His flock, saying, "Feed my lambs," so you will do well, dear young friend, to heed what he says.

The little captive maid.

(2 Kings v. 1-7.)

This little maid waited upon her mistress, the wife of Naaman, the Syrian warrior—but a leper. Her little heart was full of sympathy for her master. She carried a wonderful secret, for she knew there was a prophet in Samaria who could recover her master, and *she speaks what she knows*. The result was that her master was cleansed.

You, too, dear young believer, carry a wonderful secret, for you know the Lord Jesus as your Saviour. You may not know very much about Him, but you know what He has done for you at the cross, and that you have the forgiveness of your sins. You, too, can speak what you know, and you will be effective if you tell of Him as the One who heals and cleanses those who come to Him.

J. R.



How Different.

WE found it crouching in the middle of a country road, wet and cold, and looking just like a bit of mud, until a very gentle push rolled it over

and shewed that it possessed four tiny legs, and that it moved.

Poor little baby mouse, out there in the rain, with no mother to take care of it and feed it, and not knowing in the least how to get back to its snug nest! If left where it was, it must very soon perish from cold, even if it escaped being run over or trodden on. So the little thing was picked up, and soon found itself in the warm shelter of a human hand, where it quickly began to revive, and by the time it had been carried two or three miles it felt quite warm and comfortable, and not even hungry, as it had been given a drop of milk on the way.

And now that we have reached home, you shall have a good look at what we have been so carefully carrying.

What a pretty little thing! you say; but how tiny! and look, its eyes are shut! Yes, but if it lives you may see them open in a day or two, for it is too young to see yet. And what dear little hands and feet it has, and what long hind legs! And just look how it sits up and washes its face, rubbing away so hard, and combing its fur too with its long claws, and that before even it has opened its eyes!

And now we give it a crumb of bread soaked in milk for its supper, and put it to bed in this little box, with plenty of hay to keep it warm, while we have a talk together about it.

Did you catch sight of its wee mite of a tongue as it licked the milk out of the bread? Yes! and did you hear its faint cry, so very small that you could hardly hear it at all? That little cry meant, I want my mother! It meant, too, This milk does not taste right! It meant, I want to nestle down with my little mouse brothers and sisters in our own soft nest at home! Indeed, that little cry meant more than the writer can tell you, because she never was a wee mousie herself, and so cannot understand their tiny needs, or sympathise with their troubles.

How different it is when a little child cries to the Lord Jesus! He understands all your needs, and He can sympathise with your joys and your sorrows, because, although He is so great and glorious, He once became a little child Himself. He knows your temptations too, and is able to give just the grace you need to enable you to overcome them. Paul wrote something about this once: he was writing about Jesus as the High Priest of His people, and he said, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 15, 16.)

The baby mouse I was telling you about lived to open its bright black eyes; but the night after it first opened them was too cold for it, and when its rescuer looked at it in the morning, it was dying; and though she tried to warm it in her hand, it was too late, and in a very few minutes the poor little thing was dead.

How different it is with those who are saved by Jesus! Safe in the shelter of His mighty hand, "they shall never perish." He saves right on to the end! He is never weary, never sleeps, His eye is always watching those He loves, and His hand is always ready to protect them. He has died once to put away their sins, and now He ever lives to intercede for them. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. vii. 25.)

E. E. S.



Bible Searchings.

Please bear in mind the following points when answering the questions:

1. Put your full name, age and address on each paper.
2. Do not forget to put the month to which your answers belong.
3. Write all the answers in ink on one sheet of paper, using both sides if necessary.
4. Mark the envelope "Searchings" in top left hand corner.
5. Post the answers not later than the 15th of the month to THE EDITOR, F. Shedden, The Meadows, Flint, North Wales.

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

Searchers 14 years of age and over, answer all the eight.

MARK I.

1. Under what names or titles is the Lord Jesus introduced in this gospel?
2. "A voice from heaven" is heard in this chapter. What did it say?
3. We read here also of a voice "in the wilderness." What was it crying?
4. He "preached, saying." (a) Finish the sentence. (b) Who was the preacher? (c) Who was the "mightier" one?
5. When John's preaching was over someone else began to preach. (a) Who was this? (b) What did He preach? (c) Quote His words.
6. What three special miracles are recorded in this chapter?
7. We read here of something that took place "a great while before day." Quote the verse.
8. Quote the Lord's words to (a) Simon and Andrew. (b) The unclean spirit. (c) The leper, when He "touched him."

Searchers under 10 years of age.

Write out the following sentences from Mark i.:-

1. "Prepare straight."
2. "Thou pleased."
3. "And he her up."
4. "I will clean."



"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

Vol. XI. No. 2.

FEBRUARY, 1920.

Youthful Days.



Prayer.

SOME of you have been taught the divine way of salvation from your very earliest days. The precious name of Jesus was spoken and sung in your infant ears, and long before you understood anything of its meaning, or knew anything at all about the wonderful Person who bore that name, it was daily upon your lips in the simplest form of prayer. But you no longer use that or any other mere *form* of prayer. That which you now express is more the language of your heart than of your lips, and has to do with your personal needs and feelings, and your spiritual exercises and desires. You are no longer children. With the passing of time a great change has come about, although scarcely perceptible in its progress, and the simple and unquestioning faith of your earlier days has given place to an ever-deepening trust, and an ever-growing confidence and joy, as the result of experience in the school of divine grace and discipline.

The outcome of all this is that you are sensible of a constantly increasing desire to be acceptable to the Lord in your ways and words, and to live not unto yourself but unto Him.

This desire is heaven-born, and for that reason gives occasion for the deepest thankfulness as it is remembered that the *natural* heart has no desires whatever after heavenly things.

But with these new-born desires come new exercises of soul on account of the ever-present and unimproveable, sinful nature which we all inherit, and which can only be "kept down" by the power of the Holy Spirit of God. Then again further exercises of soul are caused by the ceaseless temptations and opposition of Satan, who will do his utmost to crush, if he cannot beguile, the believer, and much exercise is also caused by finding out, gradually perhaps, but only too surely, that this "world" in its many

and varied characters is quite set against those heaven-born instincts which the believer is conscious of and loves.

All these, and many other causes of soul exercise bring you to your knees, and you *pray*, not the simple prayer of childhood, sweet as that may have been, but the prayer so truly described as being:

.. "the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire,
That trembles in the breast.

... the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

Yes, the prayer you now pray is often not more than an almost unconscious movement of the soul—a sigh, a tear, a look or a groan. But whatever form true prayer may take it is accepted by heaven and understood there. (Rom. viii. 26, 27.) It is something that takes place between yourself and your Lord.

Do not, therefore, attempt to repress these divinely produced emotions, yea, rather, cherish and encourage them, for they will lead to closer communion with God, and to the much-to-be-desired habit of seeking His face in prayer and supplication in connection with the work of the Lord and His interests generally.

This will be a means of immeasurable blessing to you, and who can say how many others shall also be the gainers?

Derby.

W. L.



A Question Unanswered.

WHEN our Lord was brought as a prisoner by His enemies, Pilate asked the question, "What is truth?" but did not wait for an answer.

A moment before, our Lord said, "Every one that is of the truth heareth my voice." The truth, truth that really

counts, is to be found only in connection with our Lord, which is a very happy thing for us. If the truth was right away in heaven and nowhere else, who is strong enough or big enough to go up there to learn it? If it was hidden away in some distant place across the sea, none of us might be rich enough to pay for a passage to get it. No, the truth of God has been graciously revealed in a well-known Person, our Lord Jesus Christ, and is therefore brought very close to us, so that the youngest child can understand something of it.

Everything said about our Lord in the Bible can be safely believed, and blessed are they who believe. Satan taught men to think that God did not care for them and that they must look out for themselves. Our Lord taught men that God was good and cared for them so much that He sent His Son to die for them. What a difference; falsehood and lies on one side, truth on the other.

We all love the sweet story of the birth of our Lord in Bethlehem, the city of David, yet do we believe that it was the Son of God who lay there in the manger. He was baptised in Jordan, and the Holy Spirit was seen descending upon Him like a dove, and God's voice was heard saying, "This is my beloved Son." Once again, on the mount of transfiguration, that same voice was heard proclaiming the same words.

This same Person, Son of man and Son of God, we see waiting for sentence. To his eternal discredit, Pilate ordered our Lord to be crucified. The judgment was speedily executed, and our Lord lifted up, a spectacle for all, and died on man's cross.

We know that He died there for our sins. He took them upon Himself; our sins, yours and mine, brought Him down to death. When we look at Him and realise why He died, we learn the truth about ourselves. God loved us, but could not express it while sin was upon us. He is holy, and had said, Those

who sin must die. What was to be done? We could do nothing for ourselves. But God in love and mercy sent a Saviour to die instead of us.

Now God can call us to Him and love us freely and righteously. The words of the Psalmist have been fulfilled, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." (Psa. lxxxv. 10, 11.) The Son of God has Himself suffered. How blessed is God's truth.

We are set free and forgiven, because Another has suffered in our stead. God has not ignored or overlooked our sins as if nothing had happened. They have been put away; a very different thing.

Let us also remember that God desires truth in the inward parts. Although our Lord was so gentle and kind to most of those who came to Him, yet there were some upon whom His anger fell. "Ye hypocrites," He said again and again to the Pharisees. They had no truth in the inward parts. So the Christian must be true and honest to all; they are his proper ornaments. He does not want to hear himself praised, but he is most happy when our Lord and God the Father are being praised and glorified.



Matthew.—No. 37.

CHAPTER XIII. I.

WHY did Jesus go out of the house and sit down by the sea? Because He was going to tell the people something new. He went away from the city, with its unbelieving scribes and Pharisees, who said His blessed ways of grace and love were of the devil. He left them and went into a little ship and sat down. But a great crowd of people followed Him and stood on the shore to

hear what He was going to say. Then He spoke a parable to them.

What is a parable? It is a story with a meaning to it. Did you ever hear of a mother who told her children about two kittens; one was always crying mew! mew! peevish and discontented; the other used to purr, purr all day, it was so happy and good tempered? That was a parable to teach the children how much happier a thankful child is than a discontented one. The parable that Jesus told them was about a sower who went out to sow his corn. Perhaps you have seen a man take his hand full of corn and throw it all about so that every grain falls somewhere in the field. Jesus meant that He was sowing something in the world that never grew there before. It was the word of God. Jesus was sowing words about the kingdom of heaven in the hearts of men, and Jesus was looking into all their hearts to see if what He sowed was growing, like the corn grows in the field and gets ripe for the harvest. Jesus said that sometimes Satan came and took away the seed out of their hearts, and sometimes their hearts were so full of other things that His precious seed had no room to grow, and with other people they were thinking so much of their own riches or of their troubles that they did not pay attention to His words.

But there were some hearts where the good seed fell into good ground, and it took root there, and grew up. Jesus could see His precious words taking root in some hearts, making them happy and wise in the knowledge of God. Men think it very grand to be learned and to know what other people do not know, but to know God is greater than all their learning. A little child who knows God, and Jesus Christ whom He has sent, has eternal life—no other knowledge could give us eternal life. Jesus was sowing the words of life in the hearts of men and women and little children.

What is good ground? The good ground of the heart is conscience; that is where

the good seed takes root. A seed will not grow unless it takes root in the ground, and the words of Jesus must take root in the heart or else Satan can come and take away the words of Jesus and make us forget them. How sad it would be to forget something Jesus said to us! But once it takes root in the heart Satan cannot take it away. What is conscience? It is what Adam got when he ate the fruit that God told him not to eat. The moment he had eaten the fruit of the tree of the knowledge of good and evil, he felt in himself that evil was in his own heart. He had disobeyed the good and holy God, he had an evil conscience. That made him afraid of God—he went and hid himself from God's holy eyes. Adam did not need any one to tell him that he was a sinner; his own conscience told him that he was a fallen man, that he was not fit to be in the presence of God, as he was before he listened to Satan's advice. Now every child of Adam has a conscience. The first thing a baby learns is right and wrong. Long before it can speak it knows when mother lifts up her finger and says, "naughty," and the smallest child knows when he has been naughty—his heart feels it, because he has a conscience.

Nothing makes people so unhappy as a bad conscience. There is only one way to get relief from a bad conscience, that is, to confess your faults. If Adam had only gone to God and said, "I am sorry; good God, forgive me." But he never said he was sorry! He hid from God and kept his bad conscience hidden in his heart, and now the only way that we can have a good conscience is by being washed in the precious blood of Jesus, and having His words rooted in our hearts.

The disciples asked Jesus why He spoke to them by a parable? It was to prove who cared about what Jesus said and who did not. Some people listened with their ears but they did not care about what they heard, just as some do now; others kept His words in their hearts and understood them, and Jesus would go on

DILIGENT SEARCHERS.

Searchers over 14 years of age (maximum 350 marks).

Kathleen Tipler	347	Malcolm Marsh	339	Dorothy Wilmot	323
Ethel Ryder	346	Mabel Nason	336	Leslie McEatt	323
John Balmforth	346	Reginald Wilmot	336	Eric Robertson	321
Leslie Bicker	344	Edith Batt	335	Grace Kendrick	320
Margaret Smith	343	Margaret Cotton	335	Douglas Hornzee	316
Olive Swindell	343	Evelyn Roberts	335	Mary McKie	313
Isabella Davidson	341	Dorothy Moorhouse	330	Violet Farrow	311
Bessie Noakes	341	Charles Brown	330	Hilda Allifone	307
Rosie Noakes	341	Richard Tozer	330	Samuel Arch	307
Edith Seville	341	Eveline Powell	327	Violet Tozer	305
Winnie Seville	341	Ivy Gardner	326	Ruth Osborne	304
Alfred Caws	341	Gwen Fawcett	324	Gladys Reed	238
Mary Brown	339	Kathleen Parkes	324		

Searchers 10 years of age and under 14 (maximum 233 marks).

David Smith	232	Thomas Thomson	221	Nellie Raiton	211
Emily Holmes	231	Frances Broddle	220	Hedley Dunham	210
Annie Balmforth	230	Beryl Harman	220	Maggie Johnston	209
Mary Cann	230	Amy Hindley	220	Bessie Pollock	209
Nancy Brown	229	Malcolm Haughton	220	Leonard Broom	209
David Coutie	229	Pom Smart	220	Kenneth Brown	209
Frank Tydeman	229	Ronald Lawrence	219	Cyril Haughton	209
Winnie Bicker	228	Muriel Lodge	219	Margaret Shedden	208
Brenda Butterfant	228	George Wheatcroft	219	Joyce Wraight	208
Theodora Hindley	228	Charis Bazlinton	217	Constance Roach	207
Beatrice Tattersill	228	Winifred Smith	217	Nora Butler	206
Grace Tebbett	228	Ruth Taylor	217	Edith Cann	206
Edna Tozer	228	Arthur Cann	217	Nora Partridge	206
John Seville	227	Frank Knappett	217	Tom B. Lewis	206
Maggie Coutie	226	Arthur Pridham	217	Kathleen Snatt	205
Charlie Jobbins	226	Alfred Tozer	217	Robert Stenning	205
Joe Smart	226	Dorothea Clarkson	216	George Brodie	204
Margaret Smart	224	Ethel Roberts	216	Philip Drew	203
Albert Tipler	224	Miriam McKay	215	Pom Reid	203
Gertrude Smith	223	Marian Griffiths	214	Lena Butler	202
Leslie Coward	223	Kathleen Phillips	214	Kathleen Reir	202
Ernest Smith	223	Stephen Knappett	214	Leslie Hall	201
Joan Caws	222	Eric Lodge	214	Robert Ireland	201
Bessie Freeman	222	Freda Tebbett	213	Daniel Sargent	200
Ethel Jackson	222	Paul Lovecy	213	Robert Brodie	196
Percy Buttrum	222	James Mackie	213	Claud Cracknell	185
Lily Armstrong	221	Dorothy Pridham	212	Marion Brown	179
Winifred Armstrong	221	Jessie Brown	211	John Burke	171
Winnie Beresford	221	Marion Ireland	211		
Maggie Rogerson	221	Mary Marsh	211		

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

Laura Coldrick	153	Albert Deayton	154	Ronald Lodge	150
Josephine Nichols	156	John Haselgren	154	Mary Batchelor	149
Ena Smerdon	156	Thomas Ireland	154	Hilda Harrington	149
James Morton	156	Alan Smith	154	Essie Reid	149
Lawrence Morton	156	Ena McKay	153	Hubert Buttrum	149
Alfred Palmer	156	Grace Savory	153	James Dixon	149
Joseph Shedden	156	Winifred Watson	153	Freddie Himely	149
Kathleen Connor	155	Albert Cornick	153	Freddie Lodge	149
Edith Hindley	155	Herbert Craven	153	Beatrice Cann	148
Freda Pemberton	155	John Pugh	153	Frank Dixon	148
Gwendolyn Saunders	155	Harry Taylor	153	Rowland Haughton	148
Phyllis Smith	155	Mary Noakes	152	James Batchelor	147
Robert Shedden	155	Herbert Beresford	152	Willie Knox	145
Lewis Wheatcroft	155	David Brodie	152	Charles Ware	145
Kathleen Allibone	154	John Noakes	152	Irene Relf	144
Hilda Porter	154	Ivor Rogers	152	Frederick White	142
Dorothy Warren	154	John Simmons	152	Joan Burke	139
John Bryson	154	Reginald Craven	151		
George Coutie	154	Raymond Coldrick	150		

SEARCHERS LIVING ABROAD.

Searchers over 14 years of age (maximum 350 marks for 12 Sets or Answers).

Alan Lambert (Jamaica)	(12 sets) 333	Dorothy Stainton (N.Z.)	(12 sets) 319
Isabella Walker (Australia)	(12 sets) 330	Hannah Fracy (B.C.)	(11 sets) 316
Rudolf Lambert (Jamaica)	(12 sets) 327	Harold Vellacott (Australia)	(12 sets) 256

Searchers 10 years of age and under 14 (maximum 233 marks for 12 Sets of Answers).

Eric Wood (Canada)	(12 sets) 209	James Silk (Canada)	(11 sets) 186
Marjorie Bewley (Jamaica)	(11 sets) 206	Willie McGahan (Jamaica)	(11 sets) 184
Ina McGahan (Jamaica)	(11 sets) 205	Alice Goddin (N.Z.)	(10 sets) 181
John Lambert (Jamaica)	(12 sets) 200	Dorothy Bewley (Jamaica)	(9 sets) 145
Clarence Vellacott (Australia)	(12 sets) 197	Hugh Garriques (Jamaica)	(8 sets) 144
Emily Goddin (N.Z.)	(11 sets) 194	Athaline Tull (Barbadoes)	(10 sets) 128
Winnie Bradley (N.Z.)	11 sets) 193		

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

Elsie Richardson (South Africa)	(9 sets) 114	Winnie McPeake (N.Z.)	(8 sets) 100
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giving more and more to all those who valued what He taught them. Some would sow weeds in the place where Jesus was sowing good seed. But the time of harvest would come when the nice yellow corn gets ripe for the reaper, and he gathers it home to his safe place, and the weeds are all burnt up. So Jesus said He would gather home to Himself all those who belonged to His kingdom, in whose hearts His good seed was sown. The rest would be left for judgment; if they chose to take Satan's advice they would go to his place, where there will be only weeping and the dreadful pain of a bad conscience, making them feel what they have missed by not believing in Jesus, and not taking His words into their hearts. They will find it out when it is too late. Now is the time to choose whether we shall be with Jesus for ever and ever, or—terrible thought—with Satan for ever.

Then Jesus told His disciples privately, as if it were a very precious secret out of His own heart that He would not tell to the crowds, that He felt like a man who had a treasure in a field, and he went and sold all that he had and bought the field; or like a man looking for beautiful pearls, who found one of great value, so he sold all he had and bought the beautiful pearl. Why did Jesus say that? He was the great Creator who made all things—pearls and treasures all belonged to Him. That was the deep and wonderful secret that no one knew except Himself and God His Father. In the long night, when men and women were asleep, Jesus was talking to God His Father, alone on the mountain, about His treasure and His pearl.

A. M. S.

My Sins.

Suppose, as you are playing, you catch your coat or dress against a nail in the fence, and tear it badly. You are vexed for the moment, but probably you soon

forget about the mishap, especially if you have not to repair the rent yourself. But if you broke your arm or had a bad attack of fever, that would be a more serious affair, for an injury to your body is a good deal worse than a tear in your coat.

But there is an injury ever so much worse than either of these. It is the harm that may be done to the soul. Do you know what injures the soul? Listen, your soul may be hurt, oh! so seriously hurt, by *sin*. The word of God tells us of people who wrong their own souls, despise their own souls, and even hate their own souls. (Prov. viii. 36; xv. 32; xxix. 24, find them.)

Every sin is an injury to your soul, and if the practice of sin continues, the soul becomes utterly hard and corrupt at last. Yet this evil process may be hidden beneath a smiling face and pleasant manners.

A boy tells a lie. He sits down to tea with the rest. His face betrays nothing. He laughs and chats away, but that sin has left a mark upon his soul. He knows and God knows, but the boy bluffs it off, he smothers conscience, and soon forgets about the sin. He has deeply injured himself, and if he never told another lie in all his lifetime, that lie must be forgiven, and that soul so stained and sore must be healed by the Saviour's blood, or he must be shut out for ever. For "without . . . is whosoever loveth and maketh a lie." (Rev. xxii.)

A sinful soul, like an injured member, sometimes feels great pain. Such pain is a great mercy, if the soul calls upon Christ the good Physician for relief. A dear little child, whom I know, was singing a hymn one day. "That is a pretty hymn, Lois," her mother remarked. "Yes, mother," said Lois, "but I can't sing it very well because of the ache in my heart." Dear Lois's heart-ache was caused by sin, and by the longing for the Saviour's grace and salvation. A week later the Lord Jesus took away the dear child's sins and her heart-ache too.

When you feel and own how sinful you

are, Jesus, the children's Saviour, will give you His pardon and His peace. Go to Him and say, "Heal my soul; for I have sinned against thee" (Psa xli.), and your soul will be made well; and then you will be able to sing as David did, "Bless the Lord, O my soul Who forgiveth all thine iniquities; who healeth all thy diseases." (Psa. ciii.)

Next time we hope to say a word about my Saviour and my song.

J. N. B.



Acrostic.

God is Love. (1 John iv. 16.)
O continue thy Lovingkindness. (Psa. xxxvi. 10.)
Direct your hearts into the Love of God. (2 Thess. iii. 5.)
I Love them that Love me. (Prov. viii. 17.)
Speaking the truth in Love. (Eph. iv. 15.)
Love is of God. (1 John iv. 7.)
O Love the Lord, all ye saints. (Psa. xxxi. 23.)
Verily is the Love of God perfected. (1 John ii. 5.)
Everlasting Love. (Jer xxxi. 3.)

D. J. H.



Charles and James,

OR,

THE SUBSTITUTE.

THERE were once two school-fellows, whom for convenience we will call Charles and James.

It was early in the Stuart period that we should have found them in a large, well-known school, where at that time a certain Dr. X—— reigned supreme and ruled with a rod of iron; no culprit of the mildest degree could expect mercy from his relentless heart; obedience, punctuality and order must be main-

tained at all cost and woe betide the youth who, either by intention or mischance, aroused his displeasure.

Young James knew the character of his master only too well, and being of a timid nature he instinctively shrank from offending him in any way. What then must his consternation have been when one day he accidentally tore the great curtain which was drawn across the room to divide the upper school from the lower?

Words fail to describe the boy's fear; and when he took his seat in class he was absolutely terrified at the very thought of his master's entrance into the school-room.

Now it so happened that his friend Charles, who sat next to him, was of a totally different disposition, and seeing the terror and distress of his companion, he was moved with pity and told him not to be so frightened because he himself intended to bear all the blame for him.

The generous boy carried his point, James yielding to his friend's stronger will. Consequently, when the dreaded discovery was made, the punishment fell upon Charles instead of James—upon a substitute and not upon the offender.

By this noble act the seed of love and gratitude was sown in the heart of James—seed destined, as we shall see, ultimately to bring forth precious fruit for the good of his benefactor.

Upon the two boys leaving school, their paths diverged; Charles entered the army and James, as being of a milder disposition, was put to the law, and eventually they lost sight of one another. But in the heart of James the love for his friend, although smothered by new interests, was safely smouldering beneath them all and ready to burst into fresh flame at any moment.

Does not this incident remind us of another and far greater Substitute—of Him who bore the sins of many—who was wounded for our transgressions, bruised for our iniquities, chastised for our peace, by

whose stripes *we* are made whole, and upon whom the iniquity of us *all* was laid—of Him who hath surely borne our griefs and carried our sorrows? (Isa. liii.)

Although so merciful and full of love and compassion, God will not, cannot, tolerate sin; but alas! we are all born in sin and by nature sinners; we may well then fear God who is holy and who hates sin.

For us to bear the punishment due to us in our lost condition and for our sins, would incur the eternal and unmixed wrath and judgment of God—the lake of fire for ever and ever. But God is Love: He has provided

A Substitute for sinners.

The Substitute is none other than Jesus, the Son of God, whom in His love to the world He sent here to “seek and to save that which was lost.” Jesus “offered himself without spot to God” for guilty man and “Himself bare our sins in his own body on the tree”—on the cross of Calvary; there He “suffered for sin, the just for the unjust” to bring us to God—that sinners might be reconciled to Him.

Just as James had simply to believe in—to trust—his generous friend who was willing and able to bear the punishment for him, so have we simply to believe in—to trust in—Jesus who “died that we might live.” Then if we do believe in Jesus God counts us “righteous even as he is righteous” for His sake, and “we love him, because he first loved us.”

“Blest Substitute from God,
Wrath’s awful cup He drained;
Laid down His life and e’en the tomb’s
Reproach sustained.”

“Jesus is worthy now
All homage to receive;
O! sinner, to the Saviour bow.
The truth believe!”

And if we do believe and the good seed of love to God is thus sown in our hearts, will it not surely bring forth fruit unto Him and for His glory, who by saving us

has won our love? Shall we not willingly offer Him the praise of our lips and of our lives by giving up ourselves to *His* service?

But our story is not ended.



Bible Searchings.

Please bear in mind the following points when answering the questions:

1. Put your full name, age and address on each paper.
2. Do not forget to put the month to which your answers belong.
3. Write all the answers in ink on one sheet of paper, using both sides if necessary.
4. Mark the envelope “*Searchings*” in top left hand corner.
5. Post the answers not later than the 15th of the month to THE EDITOR, F. Shedden, The Meadows, Flint, North Wales.

**Searchers 10 years of age and under 14,
omit Nos. 2 and 5.**

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

MARK II.

1. We read here of some men who greatly wished to bring a friend of theirs to Jesus. (a) What ailed the friend? (b) How did they shew their earnestness?
2. “*Jesus saw*” something about these men. (a) What did He see? (b) What two things did the sick man receive from Jesus?
3. (a) Who was called to “follow” the Lord in this chapter? (b) By what name is he known in Matthew ix.
4. They “*sat . . . with Jesus.*” Who sat with Jesus?
5. (a) In whose house did they sit? (b) What verse in Luke v. makes it clear that your answer is right? (c) Quote it.
6. What did some religious folk say when they saw Jesus sitting with such people?
7. Quote the Lord’s answer to their remark?
8. What two things did the Lord say about the “sabbath” in this chapter?

Searchers under 10 years of age.

Write out in full the following sentences from Mark ii., giving the number of the verse in each case;—

1. “When Jesus forgiven thee.”
2. “But that ye may thine house.”
3. “And he went taught them.”
4. “And it came followed him.”

Youthful Days.



Bread.

IN order to secure a proper supply of bread, the necessity of life, most people would think that nothing more was needed than to cultivate a field in a suitable climate, sow it with seed, and reap the harvest. This has been the general thought from early days when men scratched the ground with a rough wooden plough drawn by oxen, to the present time with its steam ploughs making eight furrows at a time, scientifically selected seed, and fertilisers cunningly obtained from the gases of the atmosphere.

If men are to live under the sun bread must be obtained by cultivation, work, and the application of common sense. But the sad mistake is to think that food alone will satisfy a man. Long, long ago, God said by His servant Moses, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." (Deut. viii. 3.)

A person about to buy an earthenware jug in a shop gives it a sharp tap and is able to tell at once whether the article is sound or not. Similarly the verse we have quoted has a true ring about it that no honest person can deny. And further, we can readily prove its truth for ourselves by looking at one or two portions of the Bible.

Our Lord was tempted by Satan after forty days fasting. The tempter pointed to the stones lying around in the wilderness and said, "If thou be the Son of God, command this stone that it be made bread." Our Lord threw back the tempter by quoting the very verse given above. He had the power to turn the stones into bread, but being man as well as God, He humbly waited for God to give the word before using that power.

Men with their strong arms and clever brains forget that they are as dependent upon God as a child is dependent on its parents. They forget that God has given

them healthy bodies and minds, and so the bread that they win out of the ground does not satisfy them, they become discontented and wish for something else. How unhappy are the people that forget God, who in His mercy does not forget them.

The miracle of the five loaves and two fishes shews that bread alone will not satisfy men's needs. A crowd of five thousand people had been listening to our Lord's words and watching Him heal sick folk. The day was wearing on and most of these people were a long way from their homes and hungry, no doubt. It was a desert place and our Lord's disciples had no means of procuring enough bread for all in such a short time. It so happened that a lad was there with five barley loaves and two small fishes. When this was made known to our Lord, He bade the people sit down on the grass in an orderly manner, took the loaves and gave thanks. Then He distributed the bread and fish to the disciples, who passed it on to the people sitting on the grass. When they had eaten enough, the pieces that remained over were gathered up, filling twelve baskets. They saw that a miracle had taken place, for the five loaves and two fishes in the Lord's hands had increased in substance in such a way that there was more than enough actual food to supply everybody.

Our Lord here used the divine power that He alone had in order to produce enough bread and fish for the hungry multitude. But later events shew clearly that our Lord knew that bread alone, even when produced in this miraculous manner, would not continue to meet their needs.

The miracle so astonished the multitude that they decided to make our Lord their king, thinking no doubt that He would be able to give them food for the asking without the trouble of farming and fishing. When He became aware of their intention He withdrew Himself from them.

The next day the crowd searched for our Lord, and when they found Him, He told them of the bread that would satisfy their needs and enable them to live. It was Himself, the Bread of God. He knew that besides their bodies that needed food they had hearts that could be satisfied with nothing less than love.

Earthly bread can only sustain life on the earth, for even those who ate the manna died. We want something more, we want some one to love, and we shall find more than enough in our Lord, who said, "I am the bread of life: he that cometh to me shall never hunger."



"I See my Saviour."

THESE were the last words of the famous soldier, Field-Marshal Sir Evelyn Wood, V.C., who fell asleep in Jesus, December 2nd, 1919.

He came to his grave in a full age, laden with earthly honours; but it was not his valour nor his great deeds that occupied his mind and heart as he faced eternity. In health and strength he had been brought to know the Lord Jesus Christ as his own personal Saviour, and in the hour of death he saw his Saviour welcoming him to that bright home above.

Can you say "My Saviour," dear reader? Nothing can make you truly happy for time and eternity but the personal knowledge of that blessed Person—the Lord Jesus. The precious blood of Christ alone atones for sin—the power of Christ alone can sustain you in this dark world of sin; the love of Christ alone can fill your heart with joy.

If you cannot truly say, "He is my Saviour," do not rest until you find pardon and blessing at His feet. No great deeds will give you entrance to His presence, but simple faith in that glorious Saviour of sinners and in His finished work will secure eternal blessing.

F. S. M.

Matthew.—No. 38.

CHAPTER XIII. 47.

WHY did Jesus say the kingdom of heaven would be like a treasure hid in a field? Because He was going back to heaven. Jerusalem would not have Him for its king, but He wanted His disciples to know that He would have His treasure in the world all the time while He was away; the field is the world; the sea is His and the earth is His. Yet Jesus gave all He had to buy His treasure and His pearl. What did Jesus give? Himself. Even Jesus could give nothing else half so great as Himself! He died on the cross for sinners that He might bring them to God, and He wished His disciples to understand what His own feelings were about those who heard His words, and who kept them in their hearts—they should be His treasure—hidden in this poor world; it would not know where to find the treasure, but Jesus would.

The world does not know Christians, but Jesus does, and they are all like a beautiful pearl in His sight and of great value to Him.

How wonderful that Jesus should care for poor sinners! that He should seek them, and find them and pay a great price for them, His own precious blood, that He might have them for His own for ever and ever!

When those who learn that they belong to Jesus, as His treasure, and His pearl, understand that He gave Himself for them, they say, Now we give up all the world for Jesus, we do not want the world which rejected Jesus, we want to go to the place where Jesus is, where He is crowned with glory and honour, then they get all the blessings of the kingdom of heaven that Jesus had told them of. He said in chapter v. they would see God, they would be called sons of God, and their reward would be great in the heavens; everything good would come

to them from the place where Jesus would be, so that they did not look for the things of the world to make them happy.

Jesus spoke another parable about men fishing, how they throw a net into the sea, and when they haul it up on the shore it is full of different kinds of fishes. Then the fishermen sit down and sort out all the good fishes and throw away the bad ones; this was like what the angels would do by-and-by. When Jesus comes back to the earth, He will reign gloriously then, and the angels will gather out of His kingdom all things that offend against His holy will; for every knee must bow to Him then. Jesus wished His disciples to understand His words, and to believe that they belonged to the kingdom of heaven, like the good fishes and the good corn, that Jesus could see growing in this wicked world for Him. But He would come back, and then those who believed in Him should shine as the sun in the kingdom of their Father. Jesus Himself would be the Sun of that kingdom. He will bring the glory of God into that wicked city that rejected Him, and He will reign in righteousness: life and light will come from His presence, as when the sun shines now to make things live and grow. It will be a sorrowful time for those who do their own will instead of God's will, for they will be cast out where there is weeping and gnashing of teeth; that means the awful despair of a bad conscience—that is what doing the will of Satan gives. The will of God gives a good conscience and joy in God—that is the most wonderful kind of joy that any one will ever know, and even a little child may joy in God if He knows that Jesus has bought him to be His treasure for ever.

Jesus sowed His good seed, but He also gathers in His good corn, not one grain will be dropped out of His hand, for He said their names were all written in heaven. The world does not care about our names—we die and are forgotten.

It is only those who belong to Jesus whose names are remembered, those who are chosen for His kingdom while He is in heaven.

When Jesus had said these things He went away to His own country, where they ought to have known most about Him; but they only said, Who is He, that He has such wisdom and does such works of power? Some said He was only the son of a carpenter, and they knew His mother was called Mary. But that was all they knew about this great One who had come down from heaven to make a way for poor sinners to go to heaven and to be with God for ever. Jesus knew what they were saying, and He said that a prophet had honour everywhere but in his own country; that was a very sorrowful thing for Jesus to say, because it meant that He had no honour from His own people, the Jews, who ought to have known that He was the Son of David. But they did not know Him, and He would not do His great works there because they were so unbelieving. Even when Jesus was here people lost His blessing because they did not believe in Him to the saving of their souls. They heard His words and saw His miracles, but their hearts were too full of their own things; they had no room for the words of Jesus.

My song shall be of Jesus!
His mercy crowns my days,
He fills my cup with blessing,
And tunes my heart to praise.

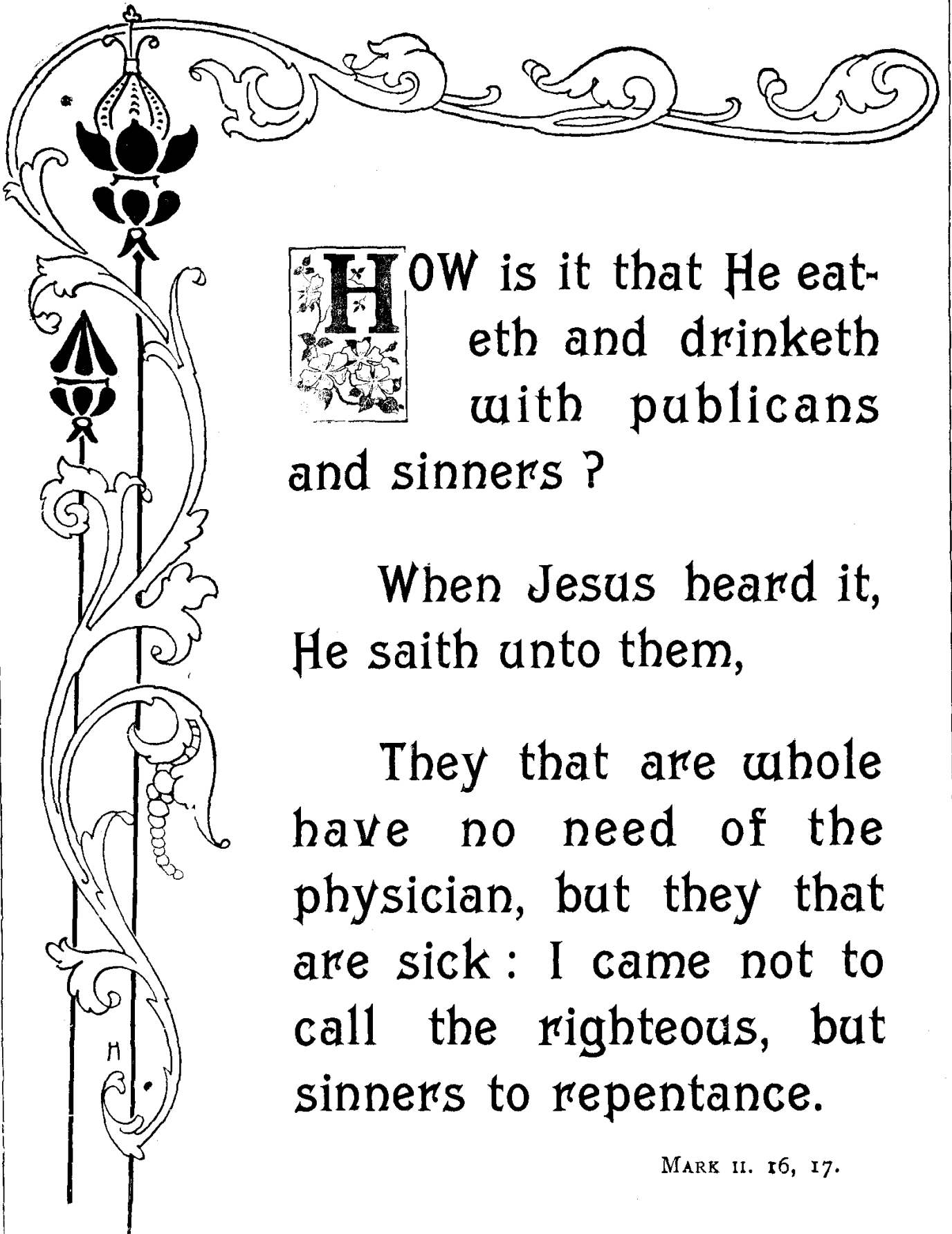
My song shall be of Jesus,
The precious Lamb of God!
Who gave Himself my ransom
And bought me with His blood.

A. M. S.



My Saviour; My Song.

OUR subjects before were "My Soul" and "My Sins." Let us now talk about "My Saviour" and "My Song."



HOW is it that He eat-
eth and drinketh
with publicans
and sinners ?

When Jesus heard it,
He saith unto them,

They that are whole
have no need of the
physician, but they that
are sick : I came not to
call the righteous, but
sinners to repentance.

MARK II. 16, 17.

MY SAVIOUR.

Your soul is yourself, and sin will certainly end in ruin unless you are saved from its power. But who is to save you? Can a boy in the fourth storey of a blazing house save himself? Can an infant feed and care for itself? No. The brave fireman must be the saviour of the boy in peril. The fond mother must be the saviour of the little babe. And the Lord Jesus must be the Saviour of the lost soul.

Hear His words, "The Son of man is come to seek and to save that which was lost." For that purpose He descended from heaven to the cross. When He was born in Bethlehem He received the name *Jesus*, which means *A Saviour*, and millions in heaven and on earth can testify that He is true to His name. He would save millions more if they would take Him for their Saviour. But no one can be saved who does not wish to be, and so most are lost souls still. Are you among them?

Suppose you were lost in the bush, and, after weary hours of wandering in hunger, in misery, and dread, you met a kind man who had set out to find you. He carries a basket in which there is food for you, and he offers to take you home in his trap. Would you run away from him? If you did you might perish. No, you would at once accept him as your saviour, and gladly trust him to bring you to your father and your home once more. Oh! if you knew the terrors of being lost, how gladly you would accept the services of Christ the Saviour. May He waken to a sense of need the heart of every unsaved boy or girl who reads this.

When you accept Christ you can for the first time speak of Him as "*My Saviour*." You may have many things which you value, parents, brothers, sisters, friends, a happy home, and possessions of your own there, prizes, presents, toys and treasures. But have you a Saviour? Can you say "*My Saviour*?" You

cannot say this if you do not know the Lord.

Mary and Jane are walking down the street, and Mary says:

"Look, Jane, do you see that lady across the street?"

"Yes, but I never saw her before. Who is she?"

"That is my teacher. She is the best teacher and the sweetest lady in Sydney."

"Oh," says Jane, "I will call her my teacher too."

Now of course Jane could not do that, for the lady had never taught her, and Jane did not know even her name. When Jane is in her class then she can say, "That lady is my teacher." And, dear young friends, when you come to the Lord Jesus and sit at His feet, and trust Him, and learn of Him, then you can say, "He is my Saviour," but not before. Begin to-day. Trust Him now.

When a soul comes to the Saviour he is no longer a lost soul, and never can be lost again. But he is not safe home yet, and there are all kinds of enemies and dangers in the way, so that the Lord Jesus has still to do a Saviour's work in order to protect His loved ones and to save them from these perils.

If a man owed a thousand pounds and was starving besides, it would be of little use to remit the debt if he was not provided with food. The forgiveness would not save his life. He must be cared for as well. And forgiving a man's sins does not make him good, deliverance from judgment does not deliver him from the power of evil. But the Lord lives in heaven to provide and care for His people, and to deliver them from Satan and from Satan's world. Those who trusted Him and were saved from their lost condition, now trust Him every day and are saved from all their foes.

Look unto the Lord, dear young friends, and you will be saved in hours of temptation. Confess His name, take His side, wear His colours, unfurl His banner to the breeze, and no one can ever harm

you. "Look unto me," is His word, "and be ye saved."

Learn a lesson from this incident: A man had a dog. He set a bit of meat before it, but in a very forbidding tone said "No!" The dog did not disobey, but, looking away from the tempting morsel, fixed his eyes on his master's face until permission was given. That is the practice of an overcomer. Is there temptation? Is there some worldly fascination in your way? Do not look at it, dear young believer. Fix your eyes upon the Lord Jesus, and you will know what it is to be saved. He lives to serve. He lives to save. Thrice blessed is the one who can look up and say, "He is my Saviour."

MY SONG.

When the young believer has got this length he can sing with David, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." (Psa. xxviii.)

Do not pick up songs from the theatre and strains from the street. Leave them to those who never knew a Saviour's name. Begin here the song of eternity, and let your radiant face and ringing voice disprove the mistake that it is dull and slow to be a Christian.

A little Irish boy, sitting at the entrance to a railway station, was singing to himself:

"There will be no more sorrow there."

Arrested by the sweet, childish voice, a gay young man inquired as he passed into the vestibule, "No more sorrow there! Where is that happy place, little chap?" The child looked up, and for answer completed the stanza—

"In heaven above
Where all is love,
There will be no more sorrow there."

The young man took his seat in the carriage and began to think. The child's song had started a new train of thought

on quite a new line for him, and it brought blessing to his soul.

If you are a believer mind what you sing. People are listening, and they may be helped or hindered by your songs.

J. N. B.

Charles and James,

OR,

THE SUBSTITUTE.

(Continued.)

MANY years had passed by, and with them many changes had taken place in the country. The execution of the king had been succeeded by the appointment of Cromwell as Lord Protector, whose authority was opposed by many of the Royalists, and the trials and execution of the rebels were now in progress.

Among the many who were to suffer death as rebels were the Royalist leaders engaged in the unfortunate enterprise of Penruddock and Groves.

After the royal party had been routed, the leaders were imprisoned at Exeter, where they awaited their trial—and awaited it with little or no hope of mercy.

There was a great stir in the city on the morning of the assizes; the rebels were brought into court, and after a brief examination were left in suspense until the judge should pass sentence upon them.

The judge, none other than our old acquaintance James—the former curtain-culprit—stood before them; he was, however, as may be supposed, no lover of the hard sentences and unjust punishments so rife at that period.

To-day, whilst performing his duties, he ran his eyes over the faces of the rebels; as he did so, doubtless he thought with regret of the solemn sentence of death which it was his duty to pass upon them.

Suddenly, however, his attention was arrested as the name of one of the rebels

fell upon his ear. At the sound of it, a flood of strange memories rushed into his mind and a sense of fear and relief combined took possession of him.

Then as he looked more earnestly at the brave countenance before him, of him who bore that name, there flashed upon him the memory of the torn curtain—of his terror of the expected punishment—and the succeeding intense feeling of relief upon hearing that Charles intended to save him from it. Yes! this was his old friend Charles!

As the truth broke upon the judge's mind, he instantly realised that *here* was an opportunity to serve his friend and to prove the love and gratitude of his heart.

But neither by word nor change of countenance did the judge reveal his discovery; turning to the rebel he casually inquired whether he were not formerly an X—— scholar.

Satisfied by the reply that this was indeed his old school-fellow (and substitute) he inwardly determined to save his friend's life.

But justice must be done; and in clear, unmistakeable words, the sentence of death was passed upon the rebels—upon Charles included.

Immediately the trial was over, however, the judge, without saying a word to any one, made all possible speed to London, where, using every possible means within his power and all the influence he had, he succeeded in obtaining a full pardon from the Lord Protector, by which the life of his friend was saved.

We can readily picture the joy and relief of the condemned rebel when he so unexpectedly received the news of his full pardon—so underserved and so freely given.

And how great, too, must have been the joy of the judge when he hastened back to Exeter with the pardon in his hand; all his heart was in his errand, for he was serving one whom he loved and to whom he owed so much gratitude.

And to whom do we all owe our love

and gratitude more than to the Lord Jesus, who died instead of guilty rebel man, that "whosoever believeth in him should not perish, but have *everlasting* life." Should we not be ready to even lay down our *temporal* life for His sake?

A. S. I. L.



Bible Searchings.

NOTE.—Will any of our "Diligent Searchers" whose names appeared in our last month's issue please write to the Editor if they have not yet received a card.

MARK III.

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

Searchers 14 years of age and over, answer all the eight.

1. What afflicted man is seen in the synagogue in this chapter?
2. What two things did the Lord say to him?
3. We read, "They watched him." (a) Whom did they watch? (b) Why did they watch Him?
4. What made the Lord feel grieved and angry on this occasion?
5. When the man was cured what did the Pharisees do?
6. Did their wickedness prevent the Lord from continuing His works of mercy?
7. Quote words spoken by the following:—(a) "Unclean spirits," (b) "His friends," (c) Scribes from Jerusalem.
8. Quote verses in which the following words appear:—(a) "eternal damnation," (b) "the will of God."

Searchers under 10 years of age.

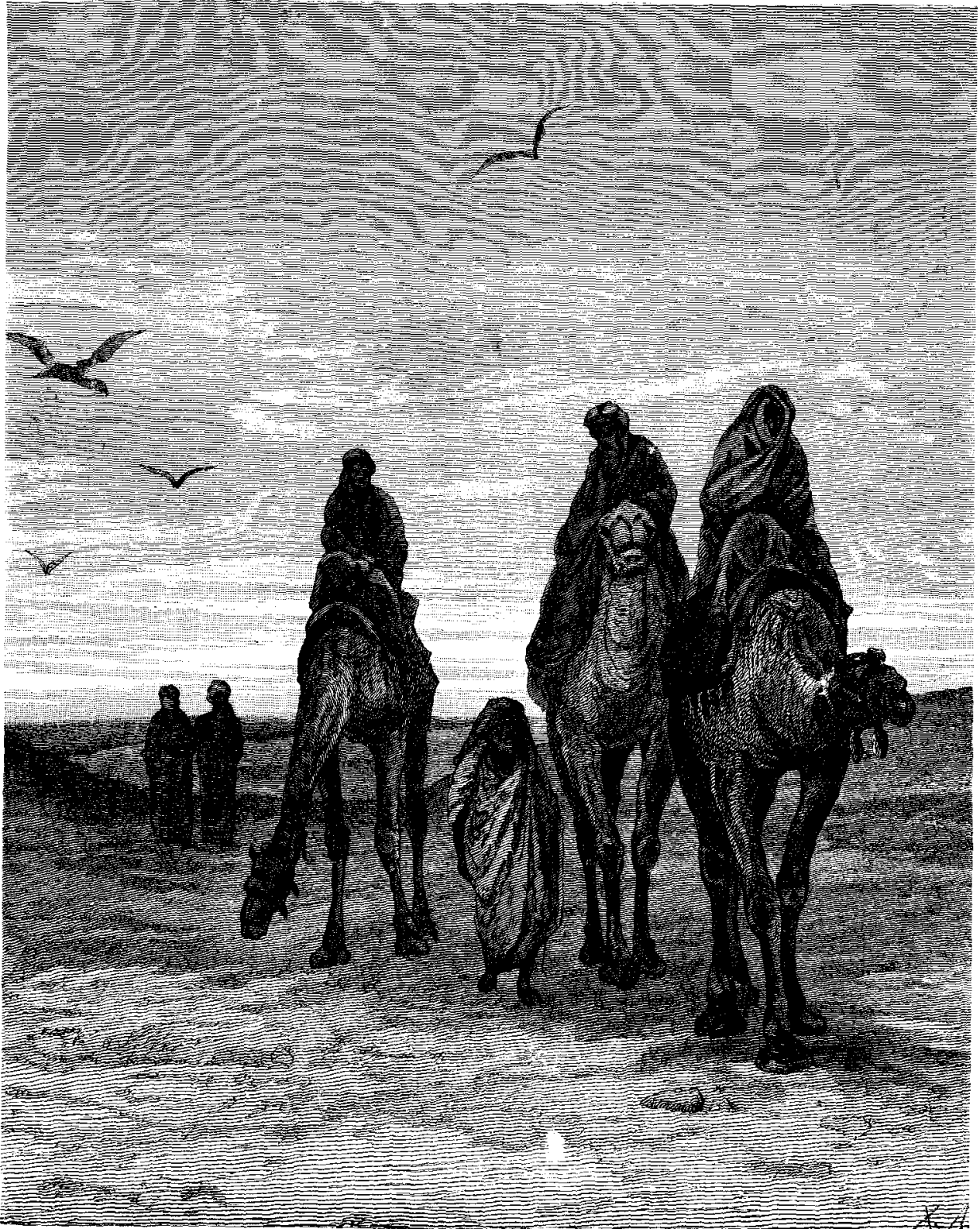
Write out in full the following sentences or verses from Mark iii. —

1. He saith.....stand forth.
2. From Jerusalem.....unto him.
3. And if a house.....stand.
4. For whosoever.....mother.

Vol. XI. No. 4.

APRIL, 1920.

Youthful Days.



“Who made all that?”

IT is related of Napoleon that when sailing over the Mediterranean to Egypt his officers were busy one evening arguing that there could be no God. They had proved it to their own satisfaction. Napoleon looked up at the stars when they had finished, and said, “Very ingenious, gentlemen, but *who made all that?*”

* * * *

Let us in imagination pay a visit to that prosperous and busy town which is in the valley over the hills, and is surrounded by the estates of the wise and energetic Duke of — shire. We call at the office of a business friend and explain that we should like to have a look round this famous town. Our friend tells us that we could not have chosen a better time, as a gentleman happens to be in the private office who will be glad to shew us everything we desire to see.

We set off with our guide across the handsome square with its fine stone town hall, and are told in answer to our inquiries that it was built by the Duke. Soon we reach the part of the town where the workpeople live. All the streets are well laid out, the houses and cottages each have their own garden, big or little, and there is a cheerful air of prosperity about the place. “The Duke planned this portion of the town,” our guide tells us.

Not far off we see the huge factories owned by the Duke, where thousands of yards of cloth are woven every week and sent all over the world. Coal and raw materials are brought up by the canal running along the valley, and the bulk of the cloth goes away by the same means. We learn that the canal was constructed by an engineer under the Duke’s orders.

We are then taken to see the Duke’s

park and house, about a couple of miles from the centre of the town. As we travel along through the grounds, laid out with all that art can suggest, we hear more about the Duke, his energy, enterprise and benevolence.

By-and-by we reach the door of the large house, and turn for a moment at the top of the wide flight of steps to admire the beautiful view of the gardens with their flower beds and the trees and hills beyond.

To our surprise our guide does not knock or ring at the door, but opens it himself and says in a welcoming voice, “Will you please come inside.”

Wondering what is going to happen next, we see coming towards us across the hall an elderly gentleman of a most striking appearance. Without further hesitation our guide says to us, “Allow me to introduce you to my father, the Duke of — shire!”

In the imaginary town all the people there knew the Duke by what he had done, by what they could see. The factories, the houses, the canal, the park, the hall and so on, had been made by the Duke, and for these things he was admired and respected. But the guide who shewed us round knew the Duke in a different way. He, of course, admired the factories, houses, and the like, and was keenly interested in them, but on the top of it all he knew the Duke as his father, and that made a wonderful difference. The people in the town knew the Duke by acquaintance, but our guide knew him by relationship and love.

Much in the same way people generally know that God created this world.

Napoleon even believed this in spite of the clever reasoning of his officers.

Now Genesis i. tells us plainly that God did create the world and all there is in it. There we see how order and law were brought about in a place where all was in confusion and darkness. We see

how God prepared and furnished a dwelling-place for man where he would find what he needed close at hand. As we read down the chapter we are reminded of our journey through the town and park when the "guide" was describing to us what the Duke had done. We think too of David, the Psalmist, who said, "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psa. xix. 1.)

But is it possible for any one now to be in close relationship to God and know Him in a deeper way than Creator? It is possible, and we have the authority of God's word for it.

Our Lord taught His disciples a new thing, and that was to call God their Father; and when asked how they should pray, He told them to say, "Our Father which art in heaven." He too spoke of God as His Father, and the Father said more than once, "This is my beloved Son." The day that our Lord rose from the dead He sent Mary Magdalene with a most wonderful message specially for His sorrowing disciples, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Now you can see that those disciples learned then that God the Creator was also their Father: there was the new living bond of relationship, they were fatherless no longer.

Just as our Lord taught His disciples, so the Holy Spirit teaches all believers the same wonderful lesson. We read, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) And if we are children we can surely call Him our Father, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.)

What is our right, or title, to call God our Father, are we justified in doing so?

One word answers the question—*Redemption*. Christ died for us, and on that account God receives us and makes us His children.

* * * *

We can look around and upwards, admiring all that we see of God's great creation. But if asked "*Who made all that?*" could you honestly say from your heart, "My Father did it"?



The Mirage.

TRAVELLERS in eastern lands tell us that, in their journeys across the desert, there suddenly appears before them a beautiful sheet of water. The illusion is so perfect that even those experienced in desert travel find it difficult to believe that they are not approaching an actual lake of transparent water. Even the antelopes are deceived and leap towards the mirage.

To pursue it is like chasing the rainbow, which retreats as you advance, and can never be overtaken. Ancient books refer to it as "a vapour in a plain which the thirsty thinketh to be water, until when he cometh thereto he findeth nothing."

We are all travellers through a thirsty desert, for there is nothing around that will really meet the longings of a thirsty soul.

Many years ago one who discovered this cried out, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."

In the great thirst for pleasure that exists to-day, how sad it is to see eager multitudes in pursuit of pleasure that is not there. The very energy and zest shew how deep the craving and how real the dissatisfaction. What deep disappointment and despair must be theirs when at last they realise that they have only been pursuing a mirage!

The Lord Jesus knew well the thirst of the people when He was here, for He stood and cried, "If any man thirst, let him come unto me, and drink," and his gracious invitation is extended to every reader to-day. This is the only way that you can get your soul thirst met, for God alone can satisfy the heart.

The prophet Isaiah tells of a glorious day yet to come when the "parched ground [literally "mirage"] shall become a pool, and the thirsty land springs of water." (Isa. xxxv. 7.) When the Lord comes to reign He will fill the earth with refreshment and joy.

But we need not wait until then to find true joy and lasting pleasure, for the invitation is to you to-day—"whosoever will, let him take the water of life freely."

What are you pursuing, dear reader? Be sure it is real and not a mirage. Do not waste your life and lose your soul in pursuit of a bubble that, beautiful as it may be, bursts as soon as you touch it, but in your thirst come to Him who alone can meet your need and give you joy. Then shall you be able to truly sing—

"I came to Jesus and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in Him."

F. S. M.



Matthew.—No. 39.

CHAPTER XIV.


THOUGH the Jews did not know who Jesus was His fame reached Herod, and he did not know who Jesus was, but he thought the great One who was doing such wonderful things must be John the Baptist. Herod had killed him, and his guilty conscience feared that he was come to life again. The devil knows that God can make a dead man live, so Herod thought that John had come back to speak to him again

about his wicked ways. John was not afraid to warn him of God's judgment. He told Herod it was unlawful to marry his brother's wife. This made both Herod and his wife wish to kill John, but Herod was afraid to kill him because the poor people believed that John was God's prophet—so he was shut up in prison.

At last a day came when it was Herod's birthday, and his wife's daughter danced before Herod, and pleased him so much that he said he would give her whatever she asked for. What did she ask for? It is shocking to think of! Her mother told her to ask for the head of John the Baptist. The king was sorry, and perhaps afraid, but he sent them to behead God's faithful servant, and they brought his head on a dish and gave it to the girl, who carried it to her mother! It is dreadful to think of three people agreed together to do the devil's will.

John was a man sent from God to tell people that Jesus was coming to undo the works of the devil; he rejoiced when Jesus came, he was the most beautiful of all God's servants in the way he delighted to see Jesus getting greater and greater and himself getting smaller every day! John loved Jesus better than himself. He pointed every one to Jesus, even to those who followed him he said, Look at Jesus! and they left John to follow Jesus, and John rejoiced to be the one left behind, because he knew that Jesus would fill all things for God some day. His joy was full when he heard the voice of Jesus. He had been a voice in the wilderness, telling men that the kingdom of the heavens was coming; but when the voice of Jesus came telling of all the blessings of that kingdom, John's voice was heard no more. He was persecuted for righteousness' sake, as Jesus said, and his reward is great in heaven.

The disciples buried the body of John



The Children's Questions.

1.—DELIVERANCE.

“When your children shall say unto you,

What mean ye by this service?

That ye shall say,

It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.”

(Exo. xii. 26, 27.)

2.—REDEMPTION.

“When thy son asketh thee in time to come, saying,

What is this?

that thou shalt say unto him,

By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt therefore all the firstborn of my children I redeem.”

(Exo. xiii. 14, 15.)

3.—OBEDIENCE.

“When thy son asketh thee in time to come, saying,

What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Then thou shalt say unto thy son,

We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers, and the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always.”

(Deut. vi. 20-24.)

4.—REMEMBRANCE.

“When your children shall ask their fathers in time to come, saying,

What mean these stones?

Then ye shall let your children know, saying,

Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.”

(Josh. iv. 21-24.)

and went and told Jesus. When Jesus heard it He went away from them all to a desert place. Was Jesus angry with those wicked people? He was deeply grieved, because He knew what no one else knew, that John's death was a sign to Israel of a much greater sin that they would all be guilty of. Jesus knew that soon they would cry, "Crucify him," and that He would give Himself up to die on the cross for their sins. So He went away from them in a ship.

But crowds of poor needy ones went out to look for Jesus! Would He hide Himself from one poor soul who wanted to have his body healed, or his sins forgiven? No! Jesus was come to forgive all their iniquities and to heal all their diseases. He was saying, "Come unto me," to every poor sinner. This day five thousand men came out of the cities to look for Jesus, and even women and little children came out to that lonely place where Jesus was; He looked on them with the deep compassion of His heart, and healed all the sick ones. When the night came the disciples asked Him to send them away to get food for themselves in the villages, but John said, "You give them food." The poor disciples had only five loaves and two fishes, how could they feed five thousand men? Jesus said, "Bring it to me." That was the secret! One was in that desert place who could satisfy His poor with bread, so He told the crowd to sit down on the grass. They were at rest before Him, and all their eyes were fixed on Him; then He took the food into His hands, and lifted up His eyes to heaven, and gave God thanks. What a touching sight it was! We feel we should like to have been there to see Jesus, who came down from heaven, standing there, breaking off a piece of bread and fish for those hundreds of people, and handing it to the disciples to carry it to each one. Still there was enough and more than they

could eat, for they gathered up twelve baskets full of what was left.

Why did they put it in twelve baskets? Because there were twelve disciples; each one had his own basket filled. Jesus was teaching them how they could feed His people if they took everything from His hands and looked up to God for His blessing, as Jesus did. Then Jesus sent the disciples away in a ship, while He dismissed the crowd Himself. Jesus likes to have us alone with Himself when He has something to say to us. Do you think they could ever forget that time alone with Jesus? The little children would remember it and would think of His kind look and kind words, as He sent them away to their homes; they could talk of Him to one another.

But where did Jesus go to? He had no home—nowhere to lie down and rest after the tiring day! Jesus went up into the mountain alone to pray! He went away to pour out His heart to God His Father; He had much to speak of to His Father about the way the Jews had rejected His servant John, and how they would do the same to Him who was God's blessed Son, but it was God's way of salvation for sinful men, so Jesus said, "Even so, Father: for so it seemed good in thy sight." Jesus always said, "Not my will, but thine, be done."

While Jesus was praying for His disciples, they were in a ship tossed about by wind and waves. Satan could send a storm to make them think that Jesus was not thinking of them. But He was, He knew all about them, and when the night was nearly over, just before the morning, He came to them on the water. When they saw Him walking on the sea they were troubled, and cried out with fear. They did not know Him! Jesus said, "It is I; be not afraid."

Peter said, "Lord, if it be thou, bid me come unto thee on the water," and Jesus said, "Come"! Then Peter

left the ship and walked on the water to go to Jesus. While his eyes were looking at Jesus his feet walked upon the waves as He did, but poor Peter lost sight of Jesus and saw only the wind and the waves, so he began to sink. Then he cried, "Lord, save me," and Jesus stretched out His hand to him and said, "O thou of little faith!" As soon as Jesus was in the ship the wind fell, there was no more storm! A. M. S.



Something about Angels.

THE Bible tells us of two great classes of angels. Of the one we read that they are "reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.) The others are described as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14.)

It is most solemn to think of the former. They "sinned," and "God cast them down to hell, and delivered them into chains of darkness" (2 Peter ii. 4); a solemn warning to us of the awful consequences of self-will.

The work of the "holy angels" may be divided into two branches, of which I want to tell you a little.

I.—As executors of the judgment of God.

For examples of this please look at the following scriptures. (1) Genesis iii. When Adam and Eve were driven out of the garden by God we are told that "He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (2) When David sinned, in 1 Chronicles xxi. we read that "God sent an angel unto Jerusalem to destroy it" (ver. 15), and David saw him standing "between the earth and the heaven, having a drawn sword in his hand stretched

out over Jerusalem." David was greatly distressed and afraid, as well he might be, and he cried to God for mercy. (3) In Acts xii. when Herod the king accepted from the people the homage that is due to God only, we find that "immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

(4) Revelation xx. Here a solitary angel is seen coming forth in all the mighty power with which God had endowed him, laying hold of Satan, binding him and casting him into the bottomless pit, to remain there for a thousand years. God must punish sin, and in these four cases we see how angels are used to execute His judgment, and with what solemn majesty and faithfulness they carry out His work.

II.—As ministering to the saints of God.

If angels have to use the sword of judgment for God they have another kind of work also to carry on for Him as "sent forth to minister for them who shall be heirs of salvation." We little realise the greatness of their services in this way, nor the vastness of their number.

Look for example at the case of Elisha in 2 Kings vi. He is in Dothan, and the wicked king of Syria, determined to get rid of him, sends a "great host" to take him. They arrive at night and compass the city. Elisha's servant, seeing no way of escape, cries, "Alas, my master! how shall we do?" He is filled with fear, till, in answer to the prophet's prayer, "Lord . . . open his eyes," the eyes of the young man are opened and he sees chariots of fire round about Elisha. What a wonderful "body-guard"! Well might the prophet say to his servant, "Fear not: for they that be with us are more than they that be with them!"

Or let us visit a prison in Jerusalem where, bound with two chains, under a guard of sixteen soldiers, a servant of the Lord is lying—Peter. It is night, and suddenly the angel of the Lord appears,

lighting up with his glory the cell where Peter is sleeping. He lifts him up, causing the chains to fall off his hands, and leads him out in triumph: chains, keepers, iron gates and walls are as nothing to him, and Peter exclaims, "The Lord hath sent his angel, and hath delivered me." (Acts xii. 11.)

Examples of this kind abound in scripture; but, as I think you would like to hear of something of the sort that happened not long since, I will tell you a story of the experience of a little girl in Norway.

This child lived with her mother in that country. It was a great joy to her to accompany her mother to a place some distance off, where from time to time a company of people who loved God used to meet for worship and prayer. On a certain occasion the mother, who was going to one of these meetings, thought it well to leave her child at home. During the meeting, however, to the amazement and horror of the mother, the child turned up, all alone. On being questioned it was found that her little heart was so set upon going to the meeting that she had started off to reach the place on her own account, some time after the departure of her mother. On the journey a stream had to be crossed. Stepping stones had been provided for the use of travellers, but to attempt to get over alone seemed too much for the child; so in her distress she prayed to her God and Father for help. Presently a "strange gentleman," she said, appeared; he was dressed in "white clothes," she added, was very kind, and helped her over. What a blessed Saviour we have in God!

This story reminds us of Psalm xxxiv. 7, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Also of the words of Jesus in Matthew xviii., where, speaking of such little children, He said, "In heaven their angels do always behold the face of my Father which is in heaven." It would

seem as though they stand there awaiting orders in regard to little ones down here. They move at *His* bidding, they "do his commandments, hearkening unto the voice of *his* word." (Psa. ciii. 20.) They are addressed as "Ye ministers of his, that do his pleasure," and, says the Lord, "It is not the will of your Father which is in heaven, that one of these little ones should perish." T.C. H.



Bible Searchings.

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

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

MARK IV.

1. What is the first parable given us in this chapter?
2. Describe the different places where the seed fell. (Two to four words in each case will suffice.)
3. Devouring "fowls," scorching "sun," choking "thorns": what are these figures of?
4. In the first case (a) how soon after the word has been heard does Satan come? (b) What does he do when he comes?
5. (a) Seed is sown that there may be—what? (b) A candle is used to give—what? (c) Quote a verse about the candle.
6. We read here of "blade," "ear," "full corn" and "fruit." When the fruit is brought forth what happens immediately?
7. (a) Quote half a verse in which a weary man is presented to us taking rest after his work. (b) Who is this weary one?
8. (a) Quote a verse in which one is seen exercising the mighty power of God. (b) Is this the same person? (c) What is his name?

Searchers under 10 years of age.

Write out in full those verses in Mark iv. in which the following words are found, and give the number of the verse in each case:

1. "Mystery."
2. "Thirtyfold."
3. "Candlestick."
4. "Pillow."

Youthful Days.



Alfred's Last Day.

"Remember *now* thy creator in the days of thy youth." (Eccl. xii. 1.)

GOD speaks and warns in various ways, and His voice is heard by young and old. The following little narrative will shew how He once chose to speak very solemnly to some young boys with regard to the observance of the Lord's day, or Sunday, on which day He has provided for people in this country special opportunities of receiving heavenly blessings.

* * *

It was in autumn about twenty years ago, just at the time when *the boys' trees*, the eating and horse chestnuts, which flourished in the parks and overhung the lanes around Alfred's home, were shedding their tempting fruits; and Alfred and his friends had been looking forward, no doubt, to getting as many chestnuts as they could during the season, for is there any boy who does not like roasting chestnuts and a game of "conquers" when school is over on Saturdays?

It was, as we have said, in autumn, and it was Sunday, the Lord's day. And on this particular Sunday everything went on as usual in the neighbourhood of Alfred's home, reminding everyone that it was *the Lord's Day*. Schools were closed; shops were shut; the men did not go to work as on other days; boys and girls wore their best clothes; people were seen making their way towards places where God was worshipped and where His word was read and taught. In fact, had Alfred known that this was to be the last day of his life, and that before the sun went down over the country side he was to die, he would possibly have availed himself of every opportunity of preparing to meet God—the Creator to whom we must give account of ourselves.

But Alfred loved pleasure *more* than God. He may have had a certain fear of God which he unwisely stifled, or he may have been a careless christian lad; in any case, Alfred loved pleasure more than God, and it seems that it was with more or less of an uneasy conscience that he decided to spend this Lord's day in pleasure.

Those who have studied God's word as given to us in the Bible know that He gave His people of old a law by which they were to keep the Sabbath day holy unto Him, and if they did not do so they were to die. The Sabbath *was the last day of the week*, and God gave His people that day for rest as a sign of the covenant made between Him and them. "If thou turn away thy foot from the sabbath, from doing *thy pleasure* on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour *him*, not doing *thine own ways*, nor finding *thine own pleasure*, nor speaking *thine own words*: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." (Isa. lviii. 13, 14.)

But now it is different. It is now the day of grace and not of law. The Lord Jesus, God's Son, alone kept the laws of God perfectly, which men could not keep, and He died for the sins of those who have sinned against Him. He rose from among the dead *on the first day of the week*, and after His ascension His disciples and those who believed in Him observed that day in remembrance of Him and of His death and resurrection, and it is called *the Lord's day*. There was *no law* given with regard to its being kept holy; but it is the pleasure of all those who love the Lord and who fear Him to regard it as *His day*, and as far as possible to put aside business matters, travelling and everyday pursuits of all kinds—work, studies, amusements, buy-

ing and selling, in order to "remember" and to learn more of God, as He desired. Happy the home where toys and lesson books are out of sight on the Lord's day—and the little ones taught from earliest days to reverence God on the day so obviously allowed by Him to be set apart.

But let it be remembered that *the strictest observance of the Lord's day will save no man*—not if he observed it diligently for a hundred years.

Nothing but the precious blood of Jesus, shed on Calvary, can atone for sin. Jesus is the "way, the truth, and the life," and "by grace are ye saved through faith [in Jesus]; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8, 9.)

Surely none who truly love God will fail to observe the Lord's day. But blessing may follow even the *outward* observance of the day; for by taking the opportunity of hearing God's word privately or publicly read or taught, the good seed (the word) may be sown in the heart through faith in Jesus, salvation received, and precious fruit be yielded to the everlasting glory of God. To neglect the Lord's day is to despise God's mercies.

How much Alfred knew, or had heard, of these things is not known to us, but it is quite certain that he knew that it was pleasing to God for Sunday to be observed.

Regardless of this knowledge, however, he arranged to spend it in pleasure with others on a chestnutting expedition.

Notice that he did not go alone. How easily one boy may influence another! Each one of these boys must have known better than to make this arrangement. But in spite of any inward misgivings which any of them may have had, they all started off into the country.

(To be continued.)

Counsel to a Young Convert.

A SERVANT of our Lord, who had laboured much in his Master's service during the greater part of last century, on one occasion wrote words of counsel to a boy who had not long been converted. A copy of the letter is by us, and the portion we now give will explain itself and will, we trust, be a help to any of our christian readers, boys or girls, who may find themselves in similar trying circumstances.

"At last, dear ———, I take up my pen to write a line in reply to your letter. As to your Brahmapootras, I feel it must have been a great chagrin to you, but as you had to reproach yourself—though this does not always soften our misfortunes—it has left you nothing to say. I feel with you in it. But even in these little things we have to see the Lord's hand, for nothing is little to Him which affects the souls of His children. How did you feel when you found it out in the morning—vexed, irritated, angry with those who did it or wishing vengeance against them? All this, you see, shews the state of your mind, and this is the real importance of the matter. I feared these Brahmapootras for you, not that there was anything wrong in keeping or taking care of them, but from the effect on your own spirit. The poor fowls were very innocent, and so is taking care of them. But I feared your heart had got engaged in them in a way that was doing you mischief, and now the Lord has taken them away. How good He is to think even of the effect of fowl-keeping on your soul that lives for ever!"



Nature's Lesson Book.

THE SUN.

HAVE you ever thought that God has been pleased to make the creation a wonderful lesson book

so that the unseen or "invisible things" are understood by the things that are made.

When God made the sun—the greater light to rule the day—He gave us a beautiful figure of the Lord Jesus Christ, His beloved Son. Every time we see the sun we are reminded of

the greatness of Jesus.

No one is so great as He. It is said of Him that He must have the first place in all things. If He is so great, He is great enough to fill your heart and make you happy. Then the sun tells us of

the glory of Jesus.

All the glory of God shines in His face as He sits at the right hand of God. It is said of the sun that "there is nothing hid from the heat thereof," so it speaks of

the love of Jesus,

that makes cold dark hearts warm and bright with His great love.

Then every time the sun sets it should remind us that Jesus has died. He was the light of the world, but they crucified Him, and as we see the red glow of the setting sun we think of

the sufferings of Jesus

when He suffered for sin, the Just for the unjust, that He might bring us to God.

But the day is coming when the Sun of Righteousness—Jesus—will rise with healing in His wings. What a day of glory that will be when Jesus comes to reign, bringing with Him all His own for whom He died. So the sunrise tells us of

the coming of Jesus,

of the wonderful day when He will shine forth.

Do you love the Lord Jesus? If so I am sure you will look at the sun with a new interest.

F. S. M.



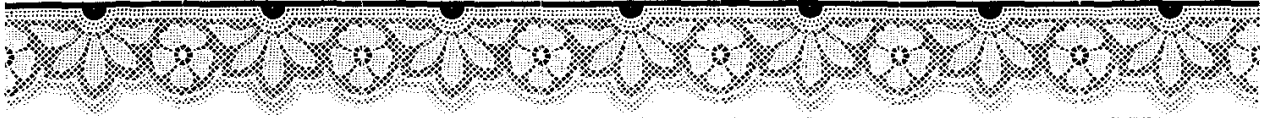
Matthew.—No. 40.

CHAPTERS XIV. 33 ; XV. 1-31.

HAVE you thought what a wonderful thing it was for Jesus to walk on the sea, and that He could make a man able to do the same? Do you think Peter could ever forget that moment when Jesus held him by His hand and kept his feet safely on the stormy waves? Why did Jesus walk on the water? It was His way of teaching His disciples that He was above everything. Nothing that Satan could do against them would harm them if they kept near Him; even a poor, weak man like Peter with very little faith could be above all the power of Satan if his eyes were fixed on Jesus, and if he was so near to Jesus that he knew that He was holding his hand and keeping his feet from sinking! As soon as Jesus was in the ship with them the wind fell, there was nothing to be afraid of, and they learned who Jesus was, for all those who were in the ship came and worshipped Him and said: Truly, Thou art the Son of God! What a beautiful way to be converted! All those men could say, we believe in the Son of God, we have seen Him walking on the stormy waves, and He is able to make a poor sinner safe from all the power of Satan if we only keep near Him. Those men saw the great light that Jesus spoke of—those who sat in darkness did not know who Jesus was.

As soon as they came on land, out of the ship, the people of the whole country round came to see Jesus, and they brought all their sick ones to Him, and asked Him if they might only touch the hem of His garment; and every one who touched was made quite well. The Son of God was there, healing all who were oppressed by the devil; for God was with Him.

The scribes and Pharisees came from Jerusalem to find fault with Jesus. They said that His disciples did not wash their hands before they ate their food.



TWO PRAYERS.

NO FAITH.

**They began to pray
Him to depart out of
their coasts.**

FAITH.

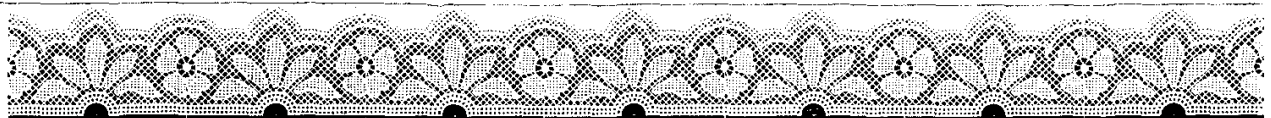
**I pray Thee, come and
lay Thy hands on her,
that she may be healed;
and she shall live.**

OUR LORD'S ANSWER.

**Go home to thy friends,
and tell them how great
things the Lord hath
done for thee, and hath
had compassion on thee.**

**And He took the damsel
by the hand, and said
unto her, Talitha cumi;
which is, being inter-
preted, Damsel, I say
unto thee, arise. And
straightway the damsel
arose, and walked.**

Mark v.



Jesus said that was a commandment of men, but they disobeyed the commandments of God, they did not teach the children to honour their father and their mother. The first thing a little child learns is to obey his father and his mother; he will never be a happy child until he learns to obey—God said it was the first of His commandments that had a promise to it, for it was God's will that an obedient child should have a blessing. Jesus obeyed His father and His mother, and He grew in favour with God and with men—even men could not help admiring that blessed, obedient Child who always pleased God and liked to do His will. When God spoke to His prophets about those who would perish in their sins He called them the disobedient. It is very sorrowful to think of God looking down on a disobedient child. Some poor children are not even taught to obey their parents. Jesus will say to those parents, as He did to the Pharisees, Hypocrites! you pretend to honour God by washing your hands, but your heart is far away from Me. If the father and mother do not teach their children to obey they are not under the rule of the kingdom of heaven, and they will get none of the blessings that belong to God's children.

Then Jesus spoke to the crowd and said it was not the food they put into their mouths that made them unclean in His sight. God was looking into their hearts and He saw all the proud and wicked thoughts they had; the words that came out of their mouths was what made them unclean, not the food they were eating. Jesus came to make the heart clean, so that good things would come out of their mouths instead of naughty things. If the words of Jesus took root in their hearts, they would be obedient children and they would speak right things. But every plant which His heavenly Father had not planted should be rooted up.

When Jesus had said this He left them alone, their blind eyes could not see how

He came to do them good, so He went away outside the Jews' country, and a poor Gentile woman came to Him, crying and saying, Have pity on me, Lord, Son of David, for my daughter is miserably possessed by a devil. But Jesus did not answer her a word. Why? Did He not pity the mother or the poor afflicted child? Still she kept crying to Him and His disciples said, Send her away; but Jesus said the Son of David was only sent to the lost sheep of the children of Israel. The Son of David could not receive a Gentile. She heard what He said, and came nearer and worshipped Him, and said, Lord, help me. She did not say Son of David this time, but Lord; He could be Lord to a poor Gentile. So Jesus said, It would not do to take children's bread and give it to little dogs. Was the poor woman offended at being treated like a little dog? Oh, no! She felt it would be such a happy thing to be a little dog with Jesus, that she said, True, Lord, for even the little dogs eat the crumbs that fall from their master's table. She knew He was so good that He would not refuse to give to a little dog, and she would go down on the ground to pick up a crumb that came from His hands. Jesus was pleased with her answer, and He said, Oh! woman, great is thy faith, you shall have all you wish for; and her daughter was healed immediately. She believed in the goodness of God.

The next place Jesus went to was the sea of Galilee, and He sat down on a high place where great crowds came to Him, and they brought all their afflicted ones and laid them at the feet of Jesus; He healed them all, so that they wondered to see dumb people speaking and able to praise Him, blind people seeing Him, and lame ones able to walk in His ways, and they glorified the God of Israel.

Then rest in Him who did the work

So perfect and complete

That nothing more is left to do

[But worship at His feet.

A. M. S.

More about Angels.

WHEN the Lord Jesus was here on earth the services rendered to Him by angels as recorded in the gospels are worthy of notice. At His birth, when the world was asleep and unconcerned about what had taken place, these heavenly beings knew something of the import of the great event and announced the advent of a "Saviour . . . Christ the Lord." Later on, when in the wilderness forty days, tempted of the devil and hungry, we read "the angels ministered unto him." (Mark i. 13.) And near the end of His blessed life, in the hour of His deepest affliction in the garden of Gethsemane, "there appeared an angel unto him from heaven, strengthening him." (Luke xxii. 43.) Let us remember that even then this was their Creator—"Over all, God blessed for ever." (Rom. ix. 5.) Again, on the occasion of His resurrection in Matthew xxviii. we read there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like lightning and his raiment white as snow, and for fear of him the keepers did shake and became as dead men. What majesty and dignity belonged to this angel.

Never more will weakness, suffering, sorrow or death be tasted by our blessed Lord. He has left the world and gone to the Father; but there, in the glory, He is surrounded by the heavenly hosts, waiting to "do his commandments, hearkening unto the voice of his word." (Psa. ciii. 20.) He sends them forth to earth to minister to those who love Him here and who are still exposed to danger.

What we read about angels in Luke xv. is very interesting. "There is joy in the presence of the angels of God over

one sinner that repenteth." It does not say that the angels rejoice, but they *look on* at the joy, they *witness* the joy of heaven when one sinner turns to God. Job xxxviii. tells us that "The morning stars sang together" and all the sons of God (that is, angels) shouted for joy when the earth's foundations were laid. So we see that they have been interested in the works of God both in creation and in redemption; and yet they do not know exactly as we may the wonderful blessings that the gospel brings to sinners. These are things, as 1 Peter i. 12 tells us, that "the angels desire to look into," and they learn "through the church the manifold wisdom of God." (Eph. iii. 10.)

In 1 Corinthians xi. 10 we are told something more about angels. The subject here is in reference to the dress of women when praying, and we are taught that certain things become them "*because of the angels*;" thus we are reminded that these holy beings notice us, and that our conduct ought to be influenced by a sense of this when we draw near to God; for they know well what suits His pleasure, and as we read in Isaiah vi. 2, they cover their faces and their feet when they stand before Him. What sad, unseemly things they often see about most of us!

We read more about angels probably in the Book of Revelation than in any other part of the Bible. This book tells us of "things that must shortly come to pass," and we see here what a very active and important part they will take in the great work of making room for Christ in this world, till at last great voices are heard in heaven saying "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. xi. 15.) In chapter v. when Christ is seen taking the book out of the right hand of Him that sat upon the throne we cannot fail to notice the deep interest of the angelic hosts. They surround the throne to the number of "ten thousand times ten

thousands, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." On the other hand in chapter xx. it is not millions but one solitary angel that is before us. But listen to what John says of him. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Will not this be *victory* for God? Well may it be said in Psalm ciii. 20 that His angels excel in strength. See what is written in Psalms xxxiv. and xci. about His holy angels and let us thank God and take courage. T. C. H.

A Bird's Song, in Short Words.

"COME, list to me, how in the spring
I build my small snug nest;
How in the tree I sit and sing
To God, by whom I'm blest.

He gives me all my scraps of food,
And makes the sun to shine;
Gives me the soft moss in the wood
With which my nest to line.

He gives to me my own wee mate;
Who works with me all day,
Till, when the hour has grown too late,
"Good-night," "good-night," we say.

And then at night we take our rest,
And work once more at morn,
Till we have made, oh! such a nest,
So nice and neat and warm.

Then from the nest which we have made
We do not seek to roam;
And soon in it four eggs are laid,
It is our "Home, sweet home."

We love it more when four wee beaks
Are ope'd to us for food;
And oft I watch them, while she seeks
For worms deep in the wood.

And glad I sing both loud and long,
My heart so full of joy,
And you must oft have heard my song,
I'm sure, dear girl or boy." H. M. D.

Bible Searchings.

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

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

MARK V.

1. We read wonderful things in this chapter about a man, a woman and a child. (a) How was the man afflicted. (b) Where and how used he to spend his days and nights?

2. Mention a few sad things about the woman's trouble.

3. And what was the child's condition when Jesus reached her?

4. The man did not want the Lord to save him. How do we know this?

5. The woman did want to get to Jesus, "for she said"—finish the sentence.

6. Afterwards the man greatly wished to be with Jesus. Quote the verse that tells us of this.

7. (a) What did the Lord say in answer to his request to be with Him? (b) Was the man obedient?

8. (a) Did the other people there also desire the company of Jesus? (b) Quote the verse that answers this.

Searchers under 10 years of age.

Write out the verses in Mark v. in which the following words are found, giving the number of the verse in each case:—

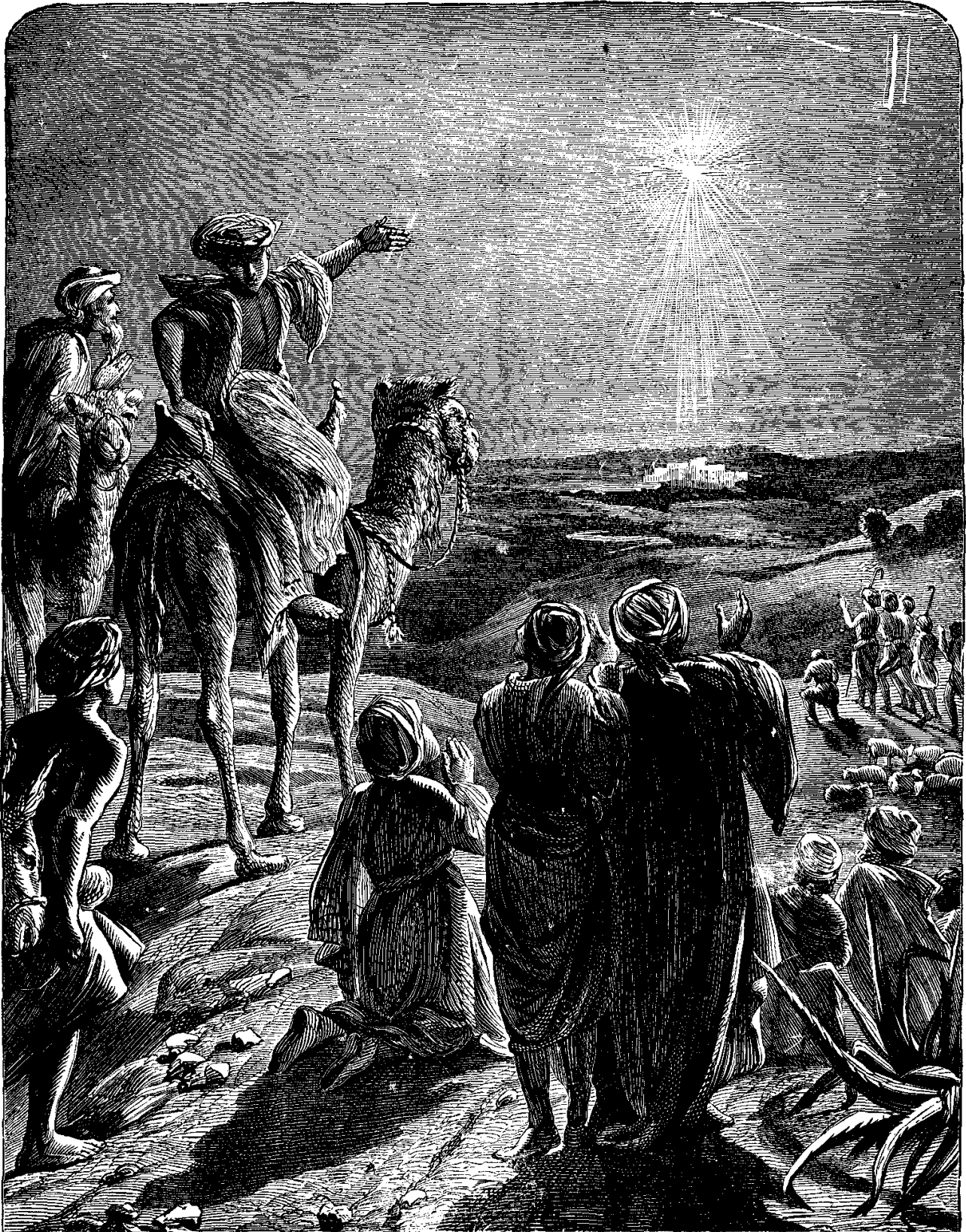
- (1) "Right mind." (2) "Suffered him not." (3) "Virtue had gone out of him." (4) "Told him all the truth."

He shall give

His angels

charge over Thee.

Youthful Days.



Alfred's Last Day.

"Remember *now* thy Creator in the days of thy youth" (Eccl. xii. 1.)

(Concluded.)

NEVER, boys, stifle any misgivings ; if conscience says "*No !*" and you are quite sure it says it wisely and rightly, do not hesitate to refuse *boldly* whatever you feel to be wrong. By doing so, you will perhaps help some one else to do right, but by giving in you may lead others in the wrong direction. Never hesitate where right and wrong are concerned. If you are tempted, then turn to God for help. One silent word of prayer from the faintest heart is heard by Him. He will not fail you. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." (James iv. 7, 8.) You will never regret a right action, even if you have to suffer for it ; and God is debtor to no man. Seek to be a good example to others—especially to those younger than yourselves. The Lord Jesus left "an example, that ye should follow his steps." (I Pet. ii. 21.)

It was with or without misgivings, then, that Alfred and his friends started off on their rambles, to all appearance as callously as possible. But they had not gone far before they met George, another acquaintance of Alfred's.

Now George was a steady, industrious lad, who worked during the week at the house of a christian gentleman, and on Sunday afternoons he attended a class where young people were taught things which concern the Lord Jesus Christ, who is "the way, the truth, and the life" : they were shewn how it is by faith in Him that heaven is reached, God is known, and eternal life enjoyed.

Strange as it may seem, the sight of George appeared to disturb Alfred's conscience ; for as George passed him, Alfred called out, "*I'm going to die to-day !*"

George was struck with these startling, lightly-spoken words—but words which, if carefully considered, reveal an uneasy conscience : it was as if, in bravado, Alfred said, "*I'm going out on pleasure to-day, although it is Sunday : it's not right, I know, and I daresay I shall die in consequence.*"

Whether invited by the others or not to join them, George passed on his way, and Alfred and his friends pursued theirs, and were soon far away from the village, wandering about the lanes and parks in search of the coveted chestnuts.

* * * *

Among the fallen golden leaves the boys searched for the treasures they longed so much to possess, and they did not search in vain ; full of life and spirits, intent on their spoil, they took no heed of the precious moments as they passed quickly by. The sun travelled on his course in the sky overhead and the day was lengthening out when they lighted upon the chestnut tree in a private park, which was to be the last tree they were to rob of its fruit that day.

Ignoring the fact that they were *trespassing*, the boys began to collect as many chestnuts as they could find, and were very busy over their stealthy work when they were suddenly startled by the unexpected appearance of the squire on the scene.

Terribly frightened, they dropped their precious spoil and immediately fled as for their lives (for their consciences were awakened), and running as fast as their legs could carry them they scampered out of the park, helter, skelter, into the lanes, imagining that the squire was following in their track—for "the wicked flee when no man pursueth : but the righteous are bold as a lion." (Prov. xxviii. 1.)

On they all ran—those naughty boys—faster, faster, Alfred's friends soon getting ahead of him—down, down the long hill they sped ; but presently they missed

Alfred, and stopped short and looked back.

He was nowhere to be seen! Had the squire caught him? But what is that in the distance, lying on the side of the hilly road? A form. Was it Alfred? Had he stumbled and fallen? "Alfred! Alfred!" No answer. Why didn't he rise and come on? It can't be Alfred. They would go and find out.

Retracing their steps the boys hastened back to the spot. But there was no sound, no movement, as they neared the youthful form of Alfred—for he was not hurt but *dead*.

The fright, the fear and the fast running had killed him. His own words had come true. He *had* died that day.

As the boys stood gazing upon all that remained of Alfred, what must their feelings have been? With what inexpressible anguish must they, at that moment, have realised that he had gone from them for ever—that he would never run or shout or play again, and never return to his home! Where had he gone? Ah! it was *too late* now for him to think of God that Sunday—he had wasted the precious hours in pleasure and they were lost for ever.

As they stood there wondering what to do, did Alfred's friends remember that it was not too late for them to turn to God and to prepare to meet Him?

* * * *

That night the body of Alfred—poor Alfred—lay in a public mortuary, and the next morning George brought the sad news to his master's house.

A lady was staying there, who feared God and who more than once had taught George in the Sunday class which he attended. She had found him an attentive lad and, without any spirit of self-righteousness, a good example to the other boys and girls. He was also always willing to help her in little matters during the class. When she heard the

sad news of Alfred's death she was greatly shocked.

"This is a warning for us all!" thought she, "how very solemn to be cut off while seeking pleasure on the Lord's day! I hope Alfred was ready—trusting in Jesus as his Saviour—but if so, how sad that he should dishonour Him by disregarding Him in such a way!"

If God speaks to some careless lad through these pages, let him not turn a deaf ear to His voice. He speaks in love and desires that you may be saved through faith in His Son. Give your heart, your life, your all to Him and find the joy of living *each day* to His glory.

Decide to-day: to-morrow may be too late.

A. S. I. L.

"In the last days men shall be lovers of pleasures more than lovers of God from such turn away." (2 Tim. iii. 1-5.)



Room for Jesus.

MANY, many years before Jesus was born the manner of His birth was foretold, and even the city of His birth was named. But, although the coming of this wonderful Person had been long looked for, there were only just a few people really expecting Him when He actually came, and who were truly glad to see Him.

At the time of this great event a census of the people was being taken, and everybody was required to go to his own city to be enrolled. This took Joseph and Mary from Nazareth to Bethlehem, because Joseph belonged to the house of David, and was a descendant of that great king. But when they arrived in Bethlehem they found that there was

NO ROOM

for *them* in the inn, and they had to be content to lodge in a stable. There

Jesus was born, and He was laid in a manger.

The great people of the day paid no heed to that humble couple and the Babe, but heaven was greatly interested in what had taken place in that stable, and in that Infant lying in the manger. For that Babe was none other than Israel's long-promised and long-expected Messiah, of whose coming seers had spoken and prophets had sung, and whose advent was now heralded by a multitude of the heavenly host.

Wonderful things were spoken concerning that Babe. His very birth was to be a theme of good tidings of great joy to all people, because He who had come was a SAVIOUR—just what the people needed, a Saviour, CHRIST the LORD! By Him also it was announced that there would be glory to God in the highest and on earth peace, good pleasure in men.

These words were of the greatest importance, and meant far more than you at present perhaps understand. They could not be spoken of any one who had previously lived, nor of any one who has since lived. They could only be spoken of Jesus. And many, many other wonderful things were spoken of Jesus before His birth in Bethlehem, and recorded in the holy scriptures, and many more wonderful things were afterwards spoken and written of Him when He had gone back to heaven.

One of those wonderful things was that a day would come when great voices in heaven would declare that—

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” (Rev. xi. 15.)

Every one will then have to make way for Jesus.

He, for whom there was once “no room” will say what shall be done with the whole earth, and will dispose of it as He pleases.

That will be a time of great astonishment and consternation for those who have opposed Him.

But those who are *now*

MAKING ROOM

for Jesus *in their hearts* will share His honours in the day of His glory. Although He was Son of God and King of Israel, yet He was verily a Saviour too—a Saviour for all who would trust Him. He was indeed rejected by the favoured nation to whom He came, and they crucified Him. But the death of Jesus was made by divine grace, the very way of salvation for ALL who believe on Him, and whose faith is in that precious blood which cleanseth from all sin.

Boys and girls, think—it was LOVE, love to *you*, love to *this poor world*, that caused that blessed Saviour to allow Himself to be taken by wicked hands and be crucified and slain. There, on that cross, His soul was made an offering for sin, there He poured out His soul unto death, there the blood of redemption was shed, there He laid down His life for the sheep, there He died the just for the unjust, there as the SIN-BEARER He was forsaken of God, and there He finished the work, the great work of atonement which His unspeakable love led Him to undertake.

Oh! do you not love Him, and do you not desire to give Him now all the room in your heart?

“Room for Jesus, Lord of glory!
Hasten now, His word obey,
Swing the heart's door widely open,
Bid Him enter while you may.”

(Derby.)

W. L.



Nature's Lesson Book.

THE MOON.

WHEN God said, “Let there be lights in the firmament of the heaven to divide the day from



BEHOLD my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

HE shall not cry, nor lift up, nor cause his voice to be heard in the street.

A BRUISED reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth.

HE shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law."

(ISAIAH 42. 1-4.)



the night," He made two great lights: the greater light (the sun) to rule the day and the lesser light (the moon) to rule the night.

The moon was made to shine while the sun is away. The sun is a figure of the Lord Jesus Christ. When He died the Sun set and the world was left in darkness. But God has provided a light to shine in the darkness, for His people are here to shew forth the praises of Him who has called them out of darkness into His marvellous light.

The moon has no light of its own. Its brilliancy is entirely due to its power of reflecting the light of the sun that falls upon it. Only while its surface is bathed in the sunlight are we able to see some of the beauty of the sun reflected in the moon.

It is thus with a Christian. We have no light in ourselves. All the light is in the Sun of Righteousness, and if we are to shine for Him here, it is only by enjoying the sunshine ourselves and thus reflecting some of the light and beauty of the Lord Jesus Christ to those around who do not know Him. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Perhaps you know that the moon exerts a wonderful influence over the earth, and is primarily the cause of the ebb and flow of the tides. It is important to ever remember that we exert an influence either for good or evil on those we meet. It was for this reason that Titus was exhorted to "affirm constantly, that they which have believed in God might be careful to maintain good works."

An eclipse of the moon is an event which has a sad lesson to teach us. It is then that the earth comes between the sun and the moon and the light of the moon is eclipsed. If we allow the world to come in between our souls and Christ we are no longer able to shine for Him nor to be a testimony for Him here.

F. S. M.

Matthew.—No. 39.

CHAPTER XV. 32-39.

WE read about Jesus blessing a poor Gentile who believed that He was too good to refuse a crumb to a little dog who begged from Him, and how Jesus called it great faith. Then He went back to Galilee and healed a great crowd of suffering people, so that they glorified the God of Israel. But Jesus knew that all that crowd had nothing to eat. So He called His disciples to Him and said He felt compassion for them, for they had been there for three days, and He would not send them away fasting, or they might faint on their way home.

How tenderly Jesus thought of them! He knew all about them, that there were women there, and little children, and He knew how far they had to go to their homes. He would not let them go away hungry. Jesus had told his disciples how their Father in heaven feeds the little birds, who have no storehouses to keep food in for the winter; the birds did not sow nor reap, yet God fed them, and so Jesus was God and He would feed His people in a wild, lonely place where nothing would grow and where there was nothing to buy.

Perhaps you think if you were there you would have thought of the five loaves that fed five thousand, and of the twelve baskets full that were left. But the disciples did not think of it, their thoughts were all about what they could do; so they said, How could *we* have loaves enough for such a crowd? Jesus did not say, Oh! you of little faith! but He asked how many loaves they had; they said, Seven, and a few small fishes. Then He commanded the crowds to lie down on the ground; there was not even grass in that wilderness.

It was like the place where the children of Israel were when they cried to Moses to give them bread. Do you remember what happened? God said, I will rain

bread from heaven for them! and when they looked out in the morning the sweet manna was lying on the ground all round their tents. Even a little child might go out and pick it up and say, Here is something that has come down from heaven for me! It tasted very good, like sweet honey.

Jesus was the One who came down from heaven to shew those poor, suffering, hungry people how His Father in heaven cared for them; so He took the seven loaves and the small fishes and gave thanks to God and divided the food among them all. He gave enough for each one to the disciples to carry round to them, and when they had all had enough, the disciples gathered up seven baskets full of what was left.

The time Jesus fed the five thousand they gathered up twelve baskets full—so that each of the disciples could carry one in his hand. Jesus was shewing them that while He was with them they would always have their basket full. Each one had his own basket filled by Jesus. They ought never to have said, We have no bread, while Jesus was with them, for they had seen how He could make a very little more than enough for all.

But this time they filled seven much larger baskets. Why were the seven baskets larger than the twelve? I think Jesus was teaching them how He would feed His people when He was gone back to heaven; He would leave a plentiful store that would last the whole time until He comes again. How was that? If we read Acts vi. we see the twelve with all their little baskets full of the precious things that they had gathered up while Jesus was down here. How He walked, and spoke, how He wept, and how He loved. They carried "the word of God" about His blessed Son as He lived on earth. That is what their baskets were filled with—all that they had seen and heard of Jesus.

But when the Spirit of God came down from heaven He had something more to

tell! What was that? Jesus is in the glory! He is sitting down at God's right hand—and from the glory Jesus chose seven men, full of the Holy Spirit, to go and sound it through earth abroad, that Jesus was at God's right hand, calling upon all men to believe in Him as the glorified Man. That good news had never been told before until Jesus sent those seven men, like the seven large baskets full, to feed and delight the hearts of His people. And Jesus has His seven baskets full on earth to-day, for He has still men and women who belong to Him. Very often we see a little child, whose heart is delighted when he hears of Jesus and His glory. The Holy Spirit gives happy thoughts about Jesus to every one who loves Him, that is the way to have your basket full! Stephen saw Jesus in His glory and went to Him up there. Then Jesus sent Paul to be like a basket full on earth. Paul saw His glory and spoke of Him; and he told the good news that Jesus is coming soon to take away all those who love Him out of this world to be with Himself for ever in His own beautiful home, in His Father's house where there is fulness of joy and pleasure that will last for ever! I hope every child that reads this will be able to say—

"I have a mighty Friend
In heaven above;
All who on Him depend
His care shall prove:
In every trial here,
All through the desert drear,
I can have nought to fear,
His name is LOVE.

Home! how that word so sweet
Thrills through my heart!
Home! where the children meet
Never to part.
Then "like Him" I shall be,
Whose blood was shed for me.
Then, Jesus, I shall see
Thee as Thou art!

A. M. S.



The Precious Name.

"JESUS CALLED A LITTLE CHILD UNTO HIM."

THE following touching little story has been recalled as told by a christian doctor in a gospel preaching many years ago in the locality where the writer resides.

One day there was brought into the ward of the hospital a poor little London waif who had been knocked down in the busy street, and so seriously injured that it could be plainly seen that the little life was fast ebbing away, when suddenly the dear little one put her hands together, and looking up exclaimed "Me's tumming, Jesus," and in a moment was gone to be with Him.

No one knew where she had heard that precious name, it might only have been at a street corner preaching or mission hall, but the fact remained that a link had been formed between that dear child and Jesus the Saviour, and her little heart had been unconsciously won by the charm of that name, as another has so sweetly expressed it.

" 'Tis just the name of Jesus wins a child,
And bears it on throughout the desert wild;
The aged lisp His name with dying breath,
And prove its sweetness in the hour of death."

May these simple thoughts encourage all who love that name to seek to shed its fragrance abroad, that others may be attracted and attached to Him for His glory and endless praise.

"Precious, peerless name of Jesus,
None can tell its worth,
Sweetest name there is in heaven—
Or on earth."

M. P. K.



Bible Searchings.

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

Searchers 14 years of age and over,
answer all the eight.

(MARK V.)

1. (a) When the woman "came in the press" to Jesus, what did she do and say? (b) "He looked round"—for what? (c) Again she "came." What did she do this time?
2. "Chains . . . plucked asunder . . . fetters broken in pieces." By whom?
3. "Sitting"—who was sitting? Where was he sitting? (To answer this see the account in Luke viii.)
4. In Mark v. we read of some one else "at his feet." (a) Who was this? (b) For what was he making request?
5. Quote half a verse that shews how fully he trusted Jesus.
6. Afterwards, when news came that his child was *dead* and the father's heart sank, what did the Lord say to encourage him?
7. (a) Which of the disciples were allowed to follow Jesus to the house? (b) Who, beside these, were allowed to remain in the room with Jesus?
8. (a) What did the Lord then do and say? (b) Was this command obeyed?

Searchers under 10 years of age.

Find and write out the verses containing the words: "Daughter, thy faith hath made thee whole," in Matthew ix., Mark v., and Luke viii.

Find and write out the verse in Mark v. containing the words "fearing and trembling." Give the number of the verse in each case.



To our Searchers.

HOW MARKS ARE LOST.

By not reading the whole of the question thoroughly.

By leaving out part of a question.

By not giving in every case the number of the verse from which the answer is taken.

In April a number of you have lost marks on question 3. It is in three parts, each having a distinct answer, taken from verses 15, 17 and 19 of our chapter for the month.

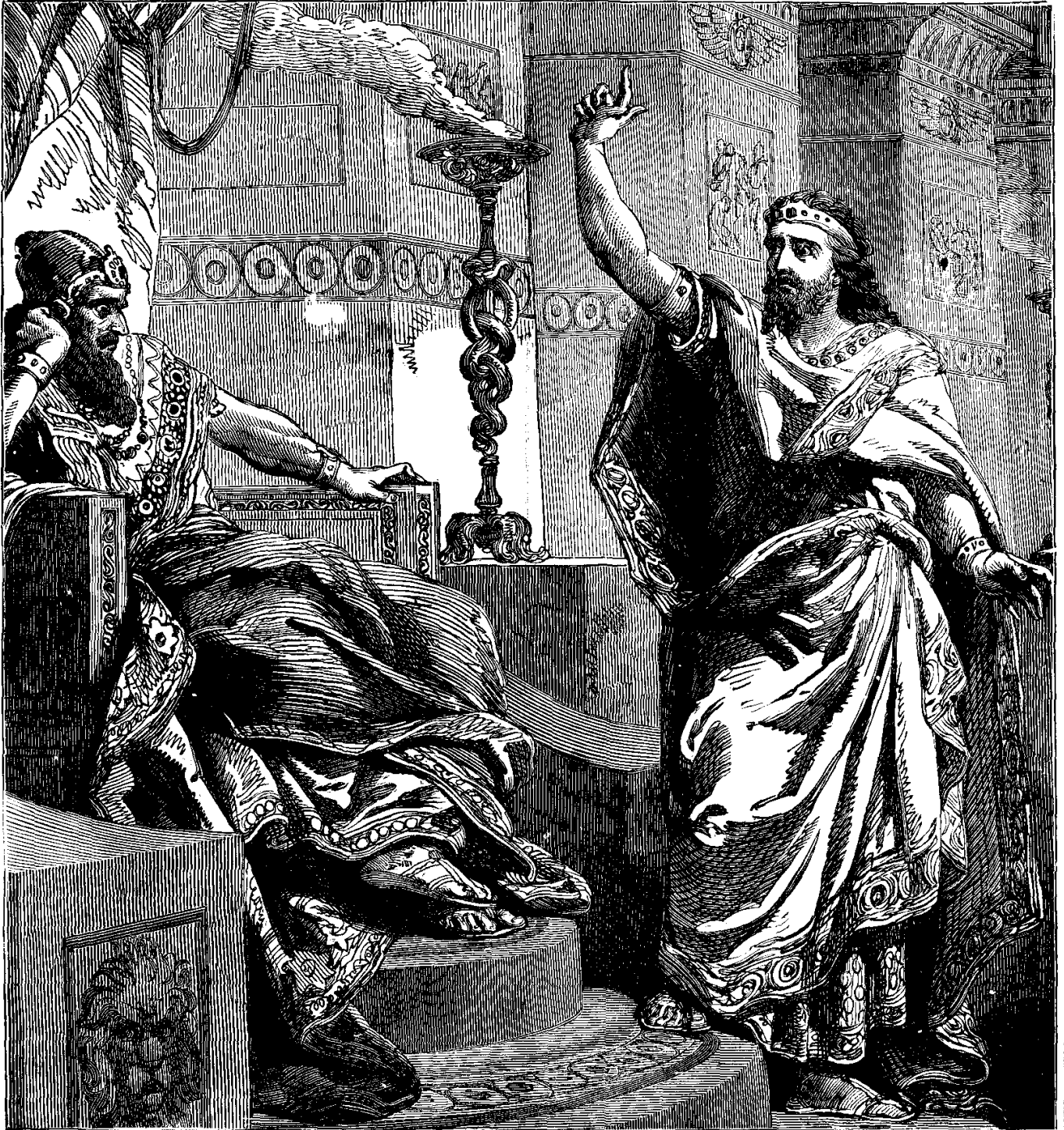
Will any who have missed one month this year answer those questions and their marks will be allotted to them.

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Youthful Days.



A Peace Message to the World.

NEBUCHADNEZZAR, king of kings, once published a message for the whole world, and he began it by wishing peace for all. But that was by way of introduction, for he desired that all who read it might understand that God's kingdom is everlasting.

In this message he describes how he had a dream in which he saw a great and flourishing tree, which grew till it reached heaven. It was very beautiful to look upon, the fruit was good and plentiful, and the beasts of the field could rest under it. Although the tree was so beautiful and sheltered so many creatures, the king in his dream heard words of dreadful sound. A voice declared, "Hew down the tree. drive the creatures from it, but leave the stump in the ground, and let the dew of heaven wet it for a time." The voice went on to declare that this was to be done in order that all might know that the Most High rules in the kingdom of men and gives it to whomsoever He will.

In those days people paid great attention to dreams, and when the king woke in the morning he was troubled.

He also said in this message that he sent for the wise men of Babylon to be brought before him, but that they were unable to tell him what the dream meant. At last Daniel came in before the king, who related the dream. Now it was Daniel's turn to be troubled, and for an hour he was too astonished to speak. The king saw what was the matter and told Daniel not to be afraid to say what the dream meant.

Then Daniel said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies."

We learn from the king's message that Daniel said that the tree in the dream meant the king himself in his greatness and power, and that the cutting down meant that he would be driven out of his

kingdom to live like a beast in the fields. Further, as in the dream, the tree stump was left, so the king would be brought back to his kingdom after a time.

We are also told how Daniel begged the king to cease from his sins and shew mercy to the poor.

The king then relates in his message how the dream came true a year after Daniel had interpreted it. He was walking in his palace, and as he looked round and saw the great city (one of the seven wonders of the world), he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"

You see that in his pride he thought that he had built the city and forgot that God had given him the kingdom.

Hardly had the words left the king's mouth when a voice was heard saying, "The kingdom is departed from thee." In the same hour he lost his reason, and had to be driven away from his fellow men. He tells us that during that time he ate grass like an ox. But at the end of the time he looked up to heaven, his understanding returned, and he blessed the Most High. As his reason came again, so his lords and counsellors came for him and he was set up again in his kingdom, and excellent majesty given to him.

He concludes his message to the world by these weighty words: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

We are not told that God commanded the king to send this message to the world. But God allowed these things to happen, and they made a great impression. The king was an extremely powerful man, who ruled over a large empire and commanded great armies, and he could shew any one his wonderful Babylon as a proof that he was the greatest and richest man on the earth. But he discovered that the unseen, in-

visible God, the Most High, was far greater than Nebuchadnezzar.

Babylon is now nothing more than heaps of rubbish and old bricks, the great city has gone; but the truth, righteousness and holiness of God have remained and will remain.

"How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

Whose kingdom? you ask. God's, we answer.



The Same Old Story.

IN spite of the wide-spreading wave of unbelief which is sweeping over the land, there are still many, praise God, to whom

"The same old story

Of Jesus and His love"

is the sweetest of all stories, and in whose ears that name is the sweetest and most precious of all names.

But, alas! alas! how many there are who, in their early youth, sang that beautiful hymn with real earnestness and pleasure, to whom it is now without even interest or meaning, and from whose hearts there is no loving response, as that "**Name above every name**" is extolled, and the eternal and glorious results of

"That wonderful redemption"

are sounded in their ears.

To such we would make a special appeal, with the fervent desire for their truest welfare and happiness.

There is no change in that love, of which you so heartily sang in the days gone by; it is still the same—divine, real, eternal. The change is in yourself, dear one. Your youthful days are perhaps only left a little way behind, and it may be that the sweetness of

"The early dew of morning,"

that impression on your young heart of

the Saviour's wonderful love is not quite forgotten. But, oh! we are deeply concerned lest that "early dew" should entirely pass away, and that your soul should be left parched and lifeless by the noon-day sun.

You remember, possibly, that you yourself told us what to do if we had

. . . . **"Cause to fear,**

That this world's empty glory"

was costing you "**too dear**"—

You desired that we should tell you—

"The same old story,"

and we gladly, so gladly, tell you,

"As to a little child,"

tell you, who may be

"Weak and weary,

And helpless and defiled."

that:

JESUS still gives rest to the heavy laden;

Still invites the thirsty to come to Him and drink;

Is still the "friend of sinners";

Is still the good Shepherd who gave His life for the sheep;

Is still the Lamb of God that beareth away the sin of the world, and still says—"Him that cometh to me I will in no wise cast out";

His precious blood still "cleanses from all sin";

He is still able to save to the uttermost them that come unto God by Him, and He is still, yes, *still* WAITING FOR YOU!

May you turn afresh to Him, and pour out your heart to Him, and prove what He will be to you and do for you.

Although He *was* the "Man of sorrows and acquainted with grief," and He *is* "rejected, and by the world disowned," yet the day is not so far distant when He *will be* proclaimed "King of kings and Lord of lords," and when it shall be said, to the consternation of those who have opposed Him, that "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." W. L.

Derby.

Nature's Lesson Book.

THE MORNING STAR.

THERE is perhaps nothing in nature which has served to thrill the hearts of believers with joy as the morning star; for it always reminds them of the near return of the Lord Jesus and tells them that the long dark night of His absence is nearly over, and that the coming day of glory is just about to burst forth.

Those who walk through the darkness of the night long to see the morning star, for they then know that the darkness will soon be dispelled and that the sunrise is near. The Lord Jesus has spoken to us from glory and said "I am . . . the BRIGHT AND MORNING STAR." (Rev. xxii. 16.)

The Apostle Peter in writing his epistle refers to it when he says, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day [or morning] star arise in your hearts." This means that there are many whose hearts are fixed on Christ, the coming One, and who are full of joy in the anticipation of the moment of His coming for them and of His coming forth to reign as "the Sun of Righteousness with healing in his wings."

Have you considered what it would mean to you, dear reader, if the Lord Jesus came to-day? Could you lift your eyes to Him with joy and give Him a loving welcome, delighting to see His face? Or would it mean that His coming would cut off all your hopes and you would be left behind for judgment? Do not rest until you can sing—

"He is coming, coming for us,
Soon we'll see His light afar,
On the dark horizon rising,
As the Bright and Morning Star,
Cheering many a waking watcher,
As the Star whose kindly ray
Heralds the approaching morning
Just before the break of day."

Matthew.—No. 40.

CHAPTER XVI.

WE read about the scribes and Pharisees asking Jesus to give them a sign of who He was. In this chapter we read of Pharisees and Sadducees asking Him to shew them a sign out of heaven. They did it to tempt Him. It was what the devil did; he tempted Jesus. But Jesus could not be tempted by evil. The temptation only proved how holy and perfect He was; and it proved how Jesus could see into their hearts and know all their evil thoughts.

The Pharisees were men who thought themselves better than other people, because they kept the outward things of the law, washing of hands and vessels—but they did not know God and they did not love Jesus. The Sadducees were unbelievers, they said there was no resurrection and no judgment day. So those who pretended to be religious, and those who did not believe God's word, both agreed in one thing, they hated Jesus! They knew He must have come out of heaven because He was so different to themselves. How did this blessed One who came out of heaven answer them? He said they looked at the sky when the sun was setting and said, It will be fine; and in the morning if they saw clouds they said, A storm is coming. How was it that they could understand the look of the sky but they could not see the sign of that time? They had no faith to look beyond the sky—they could not see a sign out of heaven! God's great sign was there, before their faithless hearts, and their blind eyes saw no beauty in Him. Jesus was the sign of that time. God was speaking to men in His Son. He was greater than the sun that He had made to give light on the earth. He was shining here in all the light of God and the kindness of God; but they were blind and unbelieving, they could not see His shining or understand His message.

**And God said,
Let there be light : and there
was light.**

**And God saw the light,
that it was good, and God
divided the light from the
darkness.**

**And God called the light
DAY,
and the darkness He called
NIGHT.**

GENESIS I. 3-5.

So again Jesus said the only sign they would be given was the sign of Jonas; that meant that Jesus would die and be buried. He would be lost to them—for they did not know that He would rise from the dead and go back to heaven. The message God sent by Jonah was God's last word to that Gentile city—which was famous for its pride and boast of what men could do. God said if they did not repent they would be destroyed. They did repent when Jonah preached to them, and God forgave them, for He is slow to anger and always hears it when any one says, "I am sorry." They understood the sign of Jonah, that if a man disobeys God he must go overboard and be tossed in the sea. But God saved His disobedient servant when he repented, so that his preaching took great effect on the people of Nineveh. He told them what he *knew* about God, he had learned it in his own heart and told them what he had learned—that if they repented God would forgive, if not they would perish. After many years they became as wicked as before, and then all that Jonah had said came true. The great city was destroyed and God has not allowed it to be restored.

When Jesus spoke of the sign of Jonah He meant that it was a last word to those Pharisees and to all the people of Israel. God had sent many prophets to Israel, and last of all He sent His Son, but they refused Him. Even the Gentile Pilate said, Will you crucify your king? But they did, and God allowed the Emperor of Rome to destroy their city. Jerusalem is still trodden down by the Gentiles, because they crucified Jesus there: they have been captives to the Gentiles ever since, they never will be set free, until Jesus comes in His glory. Then they will look on Him and they will confess the sin of their nation in rejecting Him. When Jesus had given them the sign of Jonah He left them and went away.

When Jesus was in the ship with His disciples He told them to take care not to have any of the leaven of those Phari-

sees and Sadducees. What was their leaven? It was their doctrine, what they taught. Leaven is some mixture that is supposed to be good, but it is always bad, because it is not faith in God, but something that men make up. So Jesus explained to His disciples what a real thing it was to have faith in Him. They had seen His works of power, how He could feed His poor with bread in a desert place, He could open His hand and satisfy the desire of every living thing. He could give more than enough so that they had baskets full to carry away. How could they forget that? When Jesus had gone back to heaven they remembered it. Then they had faith to look beyond the sky and the clouds. Then they knew He was God's sign out of heaven.

When Jesus had left the Jews' country He asked the disciples a very important question. He asked who men said He was. He called Himself the Son of man. They answered that some thought He was John the Baptist—you remember Herod said he had come to life again. His guilty conscience made him afraid because He had killed John. Others thought Jesus was the prophet Elijah, or one of the other prophets who had died years ago.

Then Jesus asked what they thought. Simon Peter was the one to answer that question. He said: "Thou art the Christ, the Son of the living God." That was the answer of faith, and faith is the gift of God. Jesus said: Blessed art thou, Simon son of Jonas, for flesh and blood has not revealed it unto thee, but My Father who is in the heavens. Happy Peter! He was shewn the sign out of heaven. God Himself, the Father, shewed him that Jesus was the Son of the living God. He was to be the Object of Peter's faith, the One out of heaven, revealed from heaven as the Son who had come to make the Father known. He was on earth, God's last word to men on earth. God was speaking by His Son, who is the brightness of His glory, who

upholds all things by the word of His power. God will never send another Saviour for sinners. Now God says to every man, and woman, and child, What think ye of CHRIST? A. M. S.



Shinab and Shemeber.

WHAT strange names! Some of you may wonder whether they are names of places or of people, and perhaps just a few of you remember that you have seen them somewhere before. You will find them, if you look, in Genesis xiv. They are the names of two kings who lived very, very long ago.

Shinab was king of a city called Admah, and Shemeber was king of Zeboim. They both took part in a very famous battle, the first we read of in scripture. For twelve years they had been subject, along with three other kings, to a king whose name was Chedorlaomer, and in the thirteenth year they rebelled. It was a sad day for them and for the cities they ruled over, when they resolved to throw off the yoke of Chedorlaomer, for if you read down the chapter you will see that the attempt ended in disaster and defeat; two of the kings allied with them were slain, while they themselves were forced to flee to the mountains.

From Deuteronomy xxix. 23 we learn that Admah and Zeboim were cities of the plain, destroyed by God for their great wickedness, when "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Whether Shinab and Shemeber were living at the time is not told us; if so, they must have perished in the destruction of their cities, as not one person in Admah or Zeboim escaped alive.

The names of these two cities occur once more in scripture, for in the prophecy of Hosea we find the touching words, spoken by Jehovah, through His prophet: "**How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim; mine heart is turned within me, my repentings are kindled together, I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.**" This wonderful passage tells us how much God still loved His people Israel, even though they had forsaken Him, fallen into idolatry, and committed sin upon sin.

The same God who mourned over His guilty people of old, afterwards, as Man, dwelt among men; and many of you will remember that Jesus wept over Jerusalem before pronouncing the solemn words which told its doom, because, though He Himself, Emmanuel, God with us, had taught in her streets, she had not known the time of her visitation.

All the love of the heart of God was told out, not in tears, but in blood, when Jesus suffered on the cross outside the gates of Jerusalem; for "**God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**" (Rom. v. 8.)

Dear unsaved reader, can you resist the love of such a God? A God who still waits to be gracious. "**He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**" (Isa. xxx. 19.)

Admah and Zeboim perished for the sins of those who dwelt therein. Jerusalem knew not the time of her visitation, but for *you* "**Now is the accepted time, now is the day of salvation.**" (2 Cor. vi. 2.) "**To-day if ye will hear his voice, harden not your hearts.**" (Heb. iii. 15.)

E. E. S.



Double Acrostic.

1. The father of a wonderful family,
 2. A prince in Babylon.
 3. An Egyptian city.
 4. The New Testament name of a minor prophet.
 5. A seeker after truth.
- The initials and finals name two honoured servants of God.



"A Saviour which is Christ the Lord."

Luke ii. 16.

In a lowly manger-bed
See a new-born infant lie;
Low indeed He lays His head,
Who is Lord of earth and sky!
'Tis a story wondrous fair;
Wondrous grace has brought Him there!

Luke iv. 40.

Now the sick and all distressed,
Find relief from every woe;
Weary ones are granted rest;
Mothers with their children go
To a stranger, oh, how fair!
Led by deep compassion there.

Luke xviii. 33.

'Mid the darkness thick around,
Hanging on the shameful tree,
With the thieves is Jesus found,
Dying now in agony.
All His love He doth declare—
Boundless love that brought Him there.

Luke xxiv. 6, 51.

Now He's risen from the grave;
Back again to heaven is gone.
Children, you He died to save,
You He wants in His bright home.
And until He calls you there
Jesus loves to hear your prayer.

Hebrews iv. 14-16.

Tell Him of your grief and pain,
Of your joy, and pleasures too;
You His listening ear will gain,
Jesus cares for all you do.
Children, you've a Friend on high,
He who once came here to die.

H. M. D.



Bible Searchings.

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

Searchers 14 years of age and over,
answer all the eight.

MARK VI.

1. (a) Where did the Lord come to first in this chapter? (b) Instead of exclaiming "Is not this the Christ?" what did the people say? (c) What are we told about His hands? (d) It says "He marvelled": Why?
2. (a) In the end of the chapter what "land" was Jesus in? (b) Was there more faith in the people there? (c) We read "and ran through." Finish the verse.
3. (a) Whom did the Lord begin to send forth in this chapter? (b) What power did He give them? (c) What did they preach?
4. (a) What king do we read of here? (b) Why did he fear John the Baptist? (c) What did he do to John at last?
5. (a) When the apostles returned from their work what did Jesus say to them? (b) Presently a great crowd was gathered there: about how many men?
6. (a) Quote a verse to shew how Jesus felt towards the multitude. (b) Also a verse—the shortest in the chapter—that shews how He met their need.
7. (a) When the fragments were gathered up what did the Lord make His disciples do? (b) What became of the people? (c) What did He then do Himself?
8. (a) When evening came what was the state of affairs? (b) What happened about the fourth watch of the night? (c) Some comforting words were heard—words of Jesus—quote them.

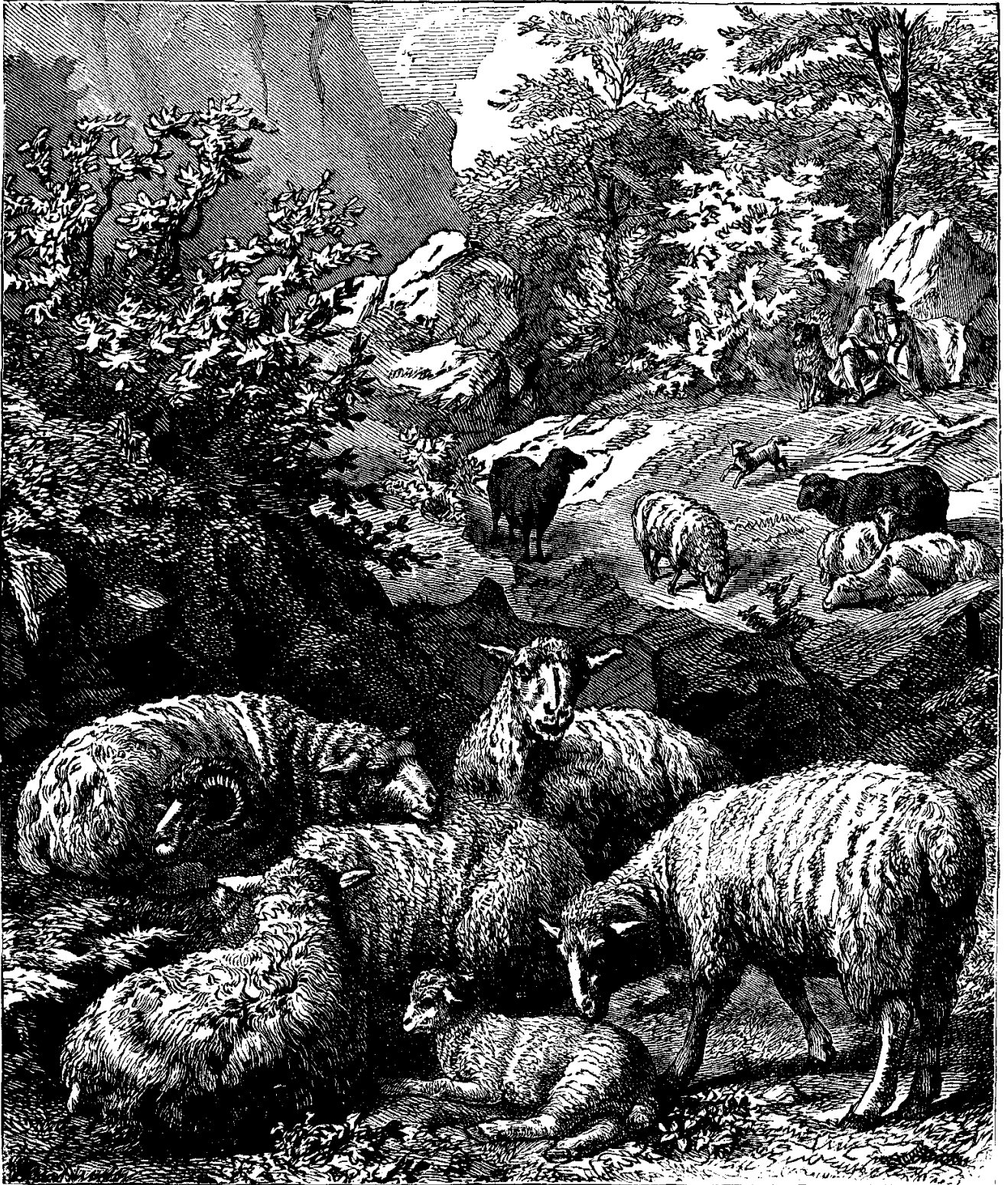
Searchers under 10 years of age.

Write out in full the following verses or parts of a verse from Mark vii. Give the number of the verse in each case.

1. "This people.....
from me." Part of a verse.
2. "For Moses said.....
the death."
3. "And she answered.....
crumbs."
4. "He hath.....
to speak." Part of a verse.



Youthful Days.



A Great Text.

' Without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'
(1 Tim. iii. 16.)

SHORT as it is, this great text contains the kernel of the whole of Christianity.

A mystery is something that is hidden from sight. God and our Lord Jesus are hidden from our natural eyes, but they can be seen by faith. In the secret of our hearts we believe in God and thank Him for the mercies by which we are surrounded and the grace bestowed upon us. It is something like a river flowing by, although we cannot see the source we know where it comes from. All the good things come from God, who is unseen yet loves to give.

God was manifest in the flesh.

What does this mean? God looked upon men, saw what they were doing, knew what they felt in their hearts, whether they were sinful or angry, or happy and contented. He knew that they all needed blessing. In order to make Himself known to men in a way that would not drive them away in fear He shewed Himself to them as man.

When our Lord was born at Bethlehem, He came as the Son of God to live for a time amongst men. We are told very little about what He did as He grew up and lived at Nazareth. When He reached the age of thirty He came out openly to do God's work and tell men God's message. The poor sinners saw this and came crowding round to listen. No wonder, for God in man, God manifest in the flesh, was speaking to them.

He looked upon the lame, the blind, the sick and infirm and healed them by a word or touch. He forgave the people who were sorry for their sins and was very

angry with those who appeared good outwardly, but had hard and wicked hearts. A mere man, however great, could not do all these things. It was God in our Lord who had this power and used it for blessing men.

Justified in the Spirit.

You know what happened. Our Lord followed the people who were being baptised in Jordan by John. He with no sins of His own, took His place amongst those who were confessing theirs. He went down into the water, and as He came out God's Holy Spirit was seen descending upon Him like a gentle dove, and God's voice was heard saying, "This is my beloved Son." Soon after this our Lord returns to Nazareth where He had been brought up and enters the synagogue. There He reads the ancient prophecy: "The Spirit of the Lord is upon me." In that power He could bring good news to the poor, heal the broken hearted and set the captives free. No one could find fault with Him, for in so doing He was justified in the Spirit.

Seen of angels.

When our Lord was born, when the "manifestation in the flesh" began by that event, we read that the angel of the Lord announced to the shepherds the glad news. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." At the same time a multitude of the heavenly host was heard giving praise to God. When our Lord was being tempted, Satan even knew that the angels were watching over Him. At the darkest moment of His earthly pathway, the angels were about Him, ready to do God's bidding. The angel appeared to Him in the garden of Gethsemane, strengthening Him, and if He had prayed, the Father would have sent twelve legions of angels at once to deliver Him from His enemies. After our Lord had risen, the angels are seen guarding the empty tomb. Although the

angels saw all these mighty events taking place, yet, as the well-known hymn says :

"They know not Christ as Saviour,
But worship Him as King."

Preached unto the Gentiles.

There is no need to explain whom we mean by the Gentiles. Look at Paul the apostle. For two years he had lain in prison at Cæsarea. A day comes when he is brought into the open court before King Agrippa and allowed to speak for himself. He describes how our Lord in the glory had commissioned him to preach to the Gentiles, how this had aroused the bitter hatred and opposition of his former Jewish brethren, and then he concludes with the God-given message that he had told out to Gentiles far and wide. "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

Believed on in the world.

Ever since the return of our Lord to heaven the gospel has gone out and men's hearts have been touched. Week by week there have been those who have remembered His name. All over the world believers are to be found. When God manifested Himself in love that was willing to spare His only-begotten Son to suffer and die, men could not resist. They believed.

Received up into glory.

This is the completion, the finish, the best of all. Our Lord led His disciples out of Jerusalem as far as Bethany. As He was in the act of blessing them, he was taken up and a cloud received Him out of their sight. Later on Stephen spoke such cutting words to the assembled council of the Jews that they gnashed on him with their teeth. But he took no notice of it, for he was full of the Holy

Ghost, and looking up into heaven he said, "Behold I see the heavens opened, and the Son of man standing on the right hand of God."

The light from that same glory, brighter than the sun, shone on Saul of Tarsus with the result that the terrible persecutor became the willing servant of the Son of man in glory.

Men put Him on the cross, intending that He should die there. God raised Him from the dead and put Him at His own right hand, crowned with glory and honour.

How fitting and right that the One who suffered thus on earth should be glorified by God in heaven.



The Old, Old Story.

HOW fond boys and girls are of reading and hearing stories ! When they are grown up too they find stories interest them, and as they read or hear some fresh story how soon they forget they are "grown ups," and in their minds they slip back into the days gone by when they were noisy boys and girls themselves. But I wonder how many boys and girls could tell me what is the *very* best story ever told ? Captain Scott, Captain Cook, Lord Nelson and others all form the centre of very interesting stories, but as their wonderful doings are recounted, in every one there is something short which disqualifies them, and each one, once told, loses some of its interest as often as it may be heard again. The *very best* story must, then, be the

Sweetest ;

one that will stand telling, and telling again ; one that loses no interest, and which affords real pleasure every time it is told. Is there such a story, you ask ? Yes, indeed ; to the sin-burdened heart the story of Jesus is indeed the sweetest. Do you

know how sweet? For over eighty years a friend of mine had listened to this wonderful story, and had listened as the years passed over him with increasing interest, and when I read a few verses to cheer him (he could not then see to read himself), his only comment was, "Short and sweet." The sweetness of natural things loses its power the more it is tasted, but the sweetness of the story of Jesus is appreciated ever more and more by those who love Him. Is it sweet to you? The boy or girl who trusts in Him can say,

"Jesus, the very thought of Thee,
With sweetness fills the breast."

If a story is worth anything at all, it must be *true*. How often do we ask after we hear a story more interesting than usual, Is it true? Many stories we read are "founded on fact," that is, they are something like the truth, others were true when first they were told, but have altered with re-telling so much they are quite untrue. But the story of Jesus is the very

Truest

story ever written. Every word of scripture can be relied on absolutely. Of what use would its sweetness be otherwise? Would you care to put it to the test? Read Mark vii. 21, 22. Is the statement in this scripture true? But, thank God, the word that tells me what I am, tells me what God is. "God is love." (1 John iv. 8.) If God tells me what I am, and I *know that is true*, then I am entitled to believe *what God tells me He is*.

What added interest is given to a story with age. How very interesting to read all the doings of King Alfred who lived so long ago. But the story of Jesus is older than that. The doings of the ancient Britons? Yes, older than that. Of the earliest of the Romans? Yes, older than that. Pass down the centuries to the flood. Yes, older than that. Back to the time when man was first created. Older even than that. The story of Jesus is the very

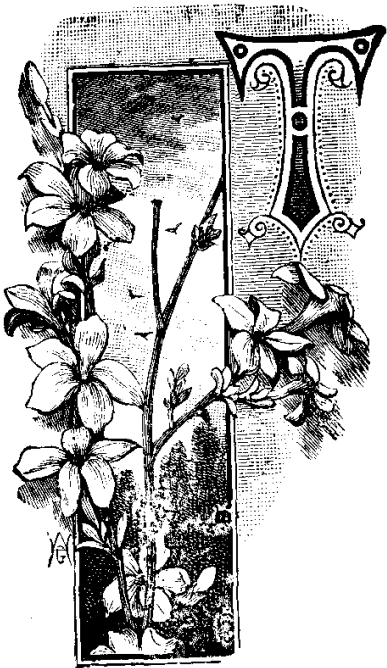
Oldest,

because it goes back to the time before ever the earth was. (Prov. viii. 23.) To such a story it well behoves us, who are creatures of a day, to listen. Other stories have been believed and have been proved untrue, but the story of Jesus—never. Many have spent long years trying to prove it false, but in its grand simplicity it still stands intact for the faith of needy souls, and boys and girls may read therein that which just suits them. It is the most

Reliable

story. Would Satan be concerned about men believing it if it were not true. Surely not. But those who do not believe it can never know the peace and joy it brings.

But in one other feature this story stands alone again. No other has ever wrought conviction or produced repentance in a man's soul. Let me tell you what I mean. Many years ago there were two brothers who both attended the same Sunday School. One a big, strong lad and the other almost a baby. "Bill" was big, strong, rough, and, I am sorry to say, rude. "Jim" could scarcely yet talk, and used to ride on Bill's shoulders. But they always came to school together, and I am sure, as you will see, they loved one another very much. Bill often caused his teacher a lot of trouble in the school, and one day he was so very naughty his teacher kept him behind when the other boys were allowed to go home, and said Bill must apologise before he could be released. This Bill stolidly refused to do. Meanwhile little Jim left school with his class, but not to go home. He would not go without Bill, and some time after school had been closed the teacher heard little feet running about and little hands knocking and a little voice wanting "Bill." So presently little Jim was taken into the room where his brother sat with his teacher, who was still waiting to hear that Jim was sorry for what he



HE voice of one crying in
the wilderness,

Prepare ye the way
of the Lord, make
His paths straight.

Every valley shall be filled, and
every mountain and hill shall be
brought low; and the crooked
shall be made straight, and the
rough ways shall be made smooth;

And all flesh shall see the
salvation of God.

(LUKE III. 4-6.)

had done. But Bill had made up his mind he would *never give in*. All the teacher could do was in vain. Bill was adamant. Little Jim went from one to another, and for a long, long time could not understand why Bill could not take him home. He loved him because he was his big brother who was kind to him, but he wanted to go home and he would not go alone. Presently some one made Jim understand that if Bill "said something" he could take him home, and then Jim climbed up the back of Bill's chair, and putting his face over his shoulder said, "Say it, Bill!" Nothing but his brother's love could ever have changed Bill's mind, but this was too much for him, and with tears in his eyes he told the teacher he was sorry he had been so naughty, and away he went with Jim. The story of the love of Jesus is the *only* story that makes men

Yield.

Have you yielded? Can you still close your heart to the love of Jesus that brought Him down from the glory to the cross? You would not like to be thought ungrateful by your playmates, but have you ever thanked Jesus for His love to you in dying for you? Will you not now yield to the claims of divine love? How you would then enjoy the sweetness of this wonderful story, so sweet, so true, and so reliable.

"Soon, soon our eyes shall see Him,
And in our home above
Will sing the old, old story
Of Jesus and His love."

But will you be there? WM. C.



Matthew.—No. 43.

CHAPTER XVI. 18.

WE were reading about what men thought of Jesus, and of Peter telling what God had taught him about His blessed Son. Jesus said His Father in heaven had revealed it

to Peter, and now Jesus was going to tell something more to Peter. Jesus said, "Upon this rock I will build my church" or My assembly.

An assembly means something gathered together. Jesus was going to gather people together, and to build them on the Rock. What was the rock? Those words which the Father had taught Peter. You remember what Jesus said (chap. vii. 24) about a man who heard His words and obeyed them; he would be like a wise man who builds his house on a rock. That meant that he built on a good foundation. The winds and waves could not break down what was built on a rock. Now Jesus was going to build on His Father's words to Peter, and He said Peter should be the first stone that was built upon that rock. Peter's name was Simon son of Jonas. Simon was the name his father and mother called him, but Jesus gave him the name of Peter, which means a stone, because He chose him to be a stone in His building.

Perhaps you wonder how Peter was built on the rock. God put it into his heart to know and to believe that Jesus was the Son of the living God; he believed it in his heart and confessed it with his mouth, and that made him a stone in this wonderful building that Jesus told him of. It was the first time God had ever spoken of it to men. It was a new thing that Moses and the prophets were not told about. They were told great and precious things about the children of Israel and of the holy land that was given to them.

But now they refused God's sign out of heaven. So God gave a new revelation to one of the disciples, and Jesus explained it to them as something He was going to begin to do on the earth. It would not be only in the holy land like the blessings of Israel, nor like the city of Jerusalem, nor the temple built by men's hands. Jesus was going to build a new thing in the hearts of men and the foundation on which He would build would be the Father's revelation of the

Son, and the wonderful thing about His building was that it gathered men together, and Jesus said the gates of death or the grave could not do anything against that building. All the power of Satan could not touch a heart that is built upon the knowledge of the Son of the living God.

Jesus said it would be His own building and His own assembly. The minds of men could not understand His building, because it was outside flesh and blood, yet men have seen for nineteen hundred years people on the earth who belong to one another as no other people ever did. Men may persecute and kill them, but they cannot banish them from the world or destroy what is built in their hearts; even death does not hurt them, it only sends them to Jesus, who is the Head, the chief Stone of His wonderful building. When He comes in His glory the world will see His building. It will shine like one most precious stone, like a jasper stone, to reflect His glory. Every little child who loves Jesus now will be like a bit of jasper, a precious stone fitted into its own place, where the light of His glory will shew how beautiful it is; for Jesus will make all His little ones so like Himself that they will all be beautiful when they are at home with Him.

As soon as Jesus had taught His disciples about His church, which He would build on the revelation that came to Peter from heaven, He told them about the kingdom of heaven. They thought Jesus was going to have his kingdom at Jerusalem, to have His throne there, like the One greater than Solomon, but the Jews did not believe in Him. If He set up His throne there He would have to destroy all those scribes and Pharisees who did not keep His words. But Jesus did not come from heaven to destroy wicked men, but to **SAVE** them from their sins. So He would die for them and rise again. It was the only way to make them believe on Him.

So now it was to be the kingdom of

the heavens—not of Jerusalem—and Jesus was going to trust one who was a stone in His heavenly building to use the keys of the kingdom. What did that mean? Keys are used to open doors, to let people in or out. So Jesus said He would let Peter use the keys. He would shew Peter how to use them, He would see from heaven what Peter did down here. Did Peter use the keys? Yes, we get a wonderful story about it in Acts x. Peter was praying on the roof of the house, and he saw the heavens opened to let in the Gentiles! Peter thought only the children of Israel could belong to God's kingdom, they were His chosen people, and so they were God's chosen earthly people. But the new thing was that God was going to have a chosen people for heaven, whose names would be written in heaven, whose reward would be great in heaven. There was no place prepared for them in this world, but there is a place prepared for them in heaven in the Father's house where there are many mansions.



Nature's Lesson Book.

THE GRASS.

ONE of the most remarkable features of God's holy word is the way familiar objects are used to convey spiritual lessons to us.

The psalmist contrasts the brevity and uncertainty of life with the enduring

Mercy of God

when he says, "As for man, his days are as *grass*: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him." Remember, as you look at the grass, that life at best is very brief, and turn to

God, who in His mercy sent His only begotten Son to die that we might live.

Years after, the great prophet Isaiah cried, "All flesh is grass . . . the grass withereth, the flower fadeth: but the word of our God shall stand for ever." We are thus taught to contrast the grass, which so soon fades, with that which can never pass away. How important is it to give heed to the

Word of God.

The Apostle Peter tells us that "this is the word which by the gospel is preached unto you." Have you listened to the word which tells of the precious blood of Christ by which alone you can be cleansed and brought nigh to God?

The Lord Jesus Himself also used the grass as an object lesson for the children of God who are troubled and anxious about how they will be provided for. He called their attention to the wonderful

Care of God

when He said, "If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Thus we are reminded by the grass of the field to cast all our care upon Him, for He careth for us.

There is yet one more lesson from the grass. The sweet psalmist of Israel when describing the glorious day, yet future, when the Lord Jesus will come in His glory, says, "When the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Whenever we see the fresh grass glistening with the morning dew, we are reminded of that bright prospect which awaits those who love the Lord Jesus, of being with Him in that glory when He shall appear; when the

Glory of God

will fill the whole earth.

May we all learn these important lessons from the grass. F. S. M.

Bible Searchings.

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

Searchers 14 years of age and over, answer all the eight.

MARK VII.

1. "They found fault." (a) Of whom is this said? (b) About what did they find fault? (c) Quote the first seven words from the Lord's reply to them.
2. What did the Lord say as to (a) their lips, (b) their heart, and (c) their worship?
3. These people did two things with the commandment of God. What were they?
4. To whom does the Lord next speak in this chapter? What are His first words to them? (Half a verse.)
5. (a) Where do "evil things" come from? (b) Name the first and two last of the "evil things" alluded to in the list given by the Lord.
6. After this we read of a distressed woman. (a) Was she a Jew or a Greek? (b) What was her trouble? (c) Where did she fall? (d) Quote the Lord's words in answer to her cry.
7. (a) Was she angry because He spoke to her like that? (b) Quote her reply, and (c) the Lord's next words to her.
8. (a) Who is brought to Jesus after this? (b) Jesus "took him aside," and we read of where He looked, what He did, and what He said in one verse: quote it.

Searchers under 10 years of age.

1. "This people..... from me."
2. "Honour..... mother."
3. "Yes, Lord..... crumbs."
4. "He..... well."

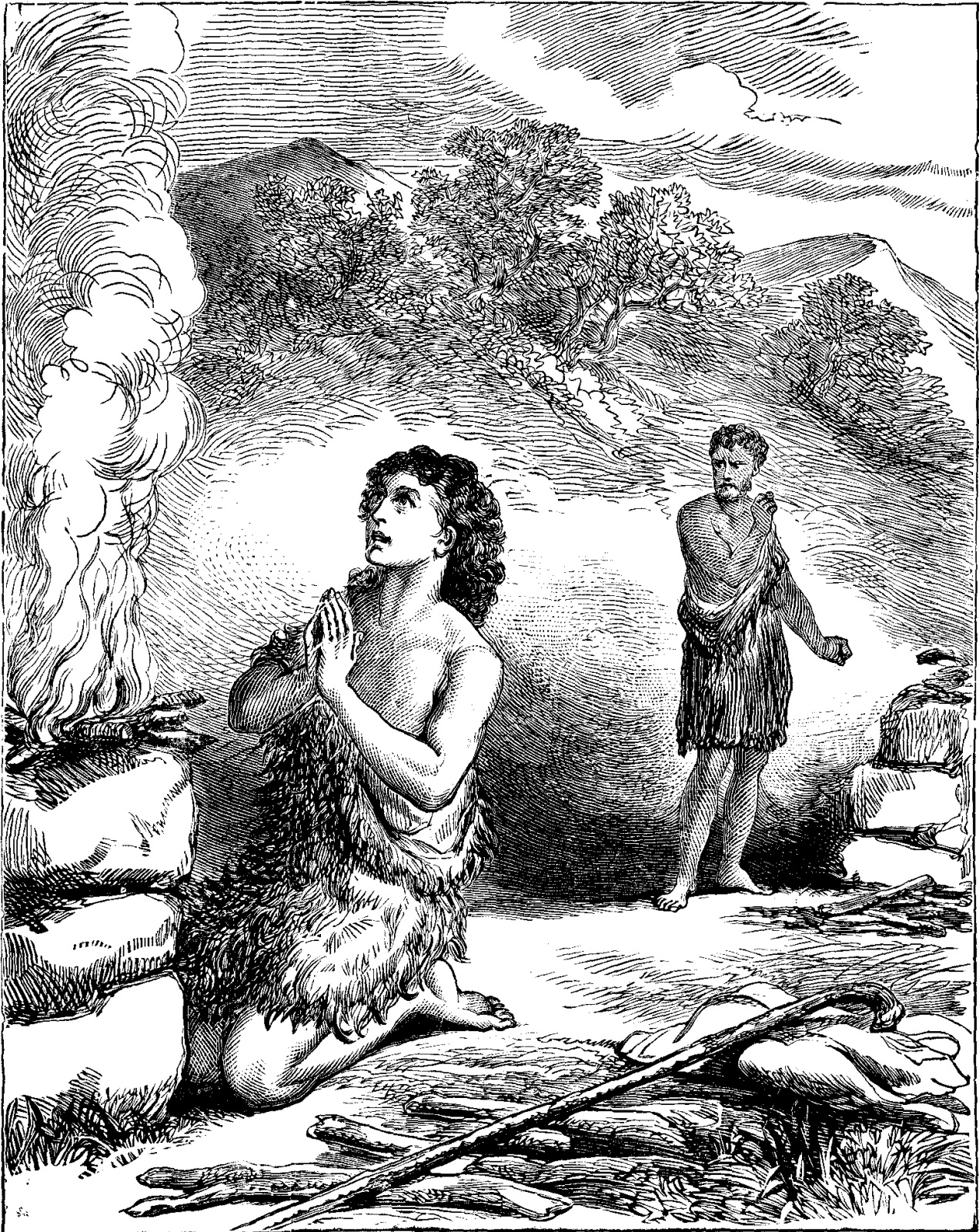
Find these sentences in Mark vii., write them out, and give the number of each verse in which they are found.



Answer to Double Acrostic.

1. A mra M.
2. A bedneg O.
3. R aame S.
4. O se E.
5. N icodemu S.

Youthful Days.



“The Way of Cain.”

(JUDE 4 AND II.)

FROM the very beginning there have always been two ways in which men might choose to walk; they are the *right way* and the *wrong way*, or *God's way* and our own way—which is also Satan's way.

Adam and Eve chose to walk in their *own way*—Satan's way. They listened to the deceiving, lying voice of Satan, and acted upon his word. By doing so they brought trouble, not only upon themselves, but upon the whole human race.

But God had mercy upon them and their descendants; He punished them it is true, “but in judgment he remembered mercy”; for although they were turned out of the beautiful garden, as they had been forewarned, God promised at the same time that Satan, who had deceived them and caused them to sin, should be conquered by the *coming One*, who would vanquish sin and death.

Then Adam and Eve listened to God's voice; and He made them coats of skins which they wore instead of the leafy aprons with which they had tried to make themselves fit for God's eye.

These coats of skins were a *sign* that blood would one day be shed for them by the coming One—the Redeemer—who would bear the judgment of God for sin; by wearing them Adam and Eve shewed that, outwardly at least, they bowed to *God's will*; happy for them if *faith* accompanied their works. From the very beginning there has been no remission for sin apart from the shedding of blood—or death of a victim. “Without shedding of blood,” we read in Hebrews ix. 22, “is no remission,” and without it no one can approach God, for “it is the blood that maketh an atonement for the soul.” (Lev. xvii. 11.)

Two little sons were born to Adam and Eve after they left the garden;

with what interest must they have brought up these first little babies born into the world! Watching them learn to walk, hearing them try to talk, and seeing them grow into boyhood and manhood!

When old enough to work Cain became a tiller of the ground, and Abel was a shepherd, or keeper of sheep.

In the Bible Abel's occupation is mentioned before his elder brother's, and as all we read in the word of God is inspired by Him, we may observe this fact; it shews that God approved greatly of Abel.

Having heard about God, and knowing that from Him they received all things, Cain and Abel decided to bring Him an offering or to worship Him.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John iv. 24.) “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.” (Acts xvii. 24, 25.)

It is the worship of men's hearts which God desires, and subjection to His will and ways—without which none are true worshippers.

When, as in the days of old, God required a temple to be built (in type of the living church of believers), He gave King David the pattern of it, which before his death he again gave to Solomon his son—even “the pattern of all that he had by the spirit.”

“All this,” said the king to his son, “the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” (1 Chron. xxviii. 12-19.)

Then after his father's death King Solomon built the temple, and where was ever again such a costly building seen—or any temple so beautiful? None could be compared with it—even the floors and doors were overlaid with gold,

and the gilded walls were inset with precious stones.

But we digress. When God expelled Adam and Eve from the garden of Eden He told them that in future they must work in order to obtain food and comforts for their bodies until they returned to the dust from which He had formed them. And because they had sinned, God *cursed the ground* and caused thorns and thistles to grow upon it, so that it was more difficult to till.

Nothing which is under the curse is acceptable to God until it has been redeemed.

One day in the time to come, when the Redeemer reigns, the whole creation will "hush its groan." Then corn will grow even upon the mountain tops, and the earth shall be filled with the glory of God.

As we have seen, Cain and Abel decided to worship God; this was a wise and good thing to decide; but it was then, as it is now, very important that men should worship God in *the right way*—in God's way.

Abel chose God's way and brought a little lamb, which he slew, offering the fat also.

God was pleased that Abel chose the right way, because it proved that he had faith in the promise of the coming Saviour of sinners; he believed God's word.

Cain therefore had a good example before him in his brother as well as in his parents; *but Cain loved his own way*; he liked to do his own will, and he chose the wrong way—Satan's way—and brought in self-will *some of the fruit of the ground which God had cursed*, but which he had tilled.

Perhaps Cain thought, as people often do now, that because he had worked so hard to make the fruit grow well and spent so much pains upon preparing his offering, that God would be very pleased with *his choice* and allow him to approach Him by his own works and *in his own way*—"the way of Cain."

But alas! he was greatly mistaken if he thought so, for we read that "The Lord

had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." (Gen. iv. 4, 5.)

Then Cain "was *very* wroth, and his countenance fell"—he was jealous and angry—and of course unhappy. It never makes people happy to be self-willed. It is the "*way of Cain*."

God saw that Cain was very wroth and that his countenance was fallen, and asked him why it was. He told Cain how unreasonable it was of him, and that if he had done well, like Abel, he also would have been accepted.

"And," added God, "if thou doest not well, sin lieth at the door."

Self-will is sin; and one little act or thought even of self-will quickly leads to another; then little sins lead to big sins; and sin leads to sorrow and judgment.

Then God also reminded Cain, who was the elder of the two brothers, and heir of the world, that if he did well, his brother Abel should serve him and he should rule over him.

But Cain refused to listen to the pleading, warning voice of God; he would not turn from his *own way*, and one day when he was talking to Abel in a field, the old jealous feeling of hatred came into his heart—and he rose up and *murdered his brother*!

Terrible sin! The worst sin a man could commit against another was thus committed by the first man born into this world towards his own brother—and he became a murderer.

This was "the way of Cain"; this was his *own way*—the result of his *own will*; he did not like his brother to be in more favour with God than himself; at the same time he wished still to do his own will; therefore he killed his brother.

And from that day—the day on which Cain slew Abel—men have never ceased (in spite of all God's warnings and Christ's commandments) to slay one another in "the way of Cain"—in the devil's way—and how often, alas! has it been on account of so-called *religious differences*!

"This is the message that ye heard from the beginning, that we should love one another. *Not as Cain*, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John iii. 11, 12.)

"For by *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. xi. 4.)

"Now," doubtless thought Cain, "my brother is dead; he will trouble me no more; no one saw me kill him; I shall be able to do as I like in peace all the rest of my life!"

But he was soon surprised by hearing a voice; it was the voice of God, saying—

"WHERE IS ABEL THY BROTHER?"

"I know not," said Cain, thus telling the first lie recorded of man. "Am I," he added, "my brother's keeper?"

(To be continued.)



Matthew.—No. 44.

CHAPTER XVI. 20; XVII. 13.

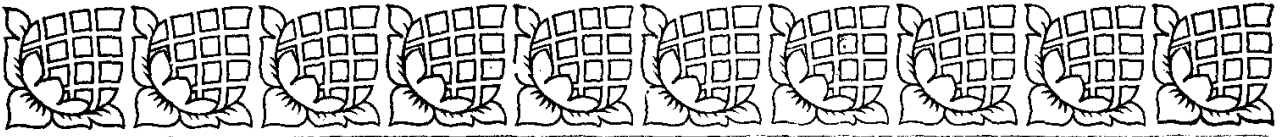
WE were reading last time what Jesus said about the kingdom of heaven. Why did He call it the kingdom of the heavens? Because Jesus was the King, and He was going back to heaven. The king of England lives in England, and rules in England. Jesus had come as King of the Jews, He ought to have reigned in Jerusalem—but a Gentile was reigning there, and the priests and people of Jerusalem did not want to have Jesus for their King. So He taught His disciples that He would have His kingdom in the heavens, and He would gather together a people for heaven; that was quite a new thing! God never told the children of Israel that He would take them to heaven. Heaven is the place

for pure and holy creatures who love God. The earth was made for men. But when Jesus went back to heaven He was going to take all those who loved Him up to heaven to be with Himself for ever. Men on earth had never heard anything like that before! So Jesus said they were not to tell people any more that He was the Christ, the King of the Jews.

He was going to Jerusalem, where the chief priests and those who taught the laws of God would all join together against Jesus, and He would be killed and would rise from the dead on the third day. This was dreadful news to the disciples. Peter could not believe it, even though his blessed Master said it. He had just confessed Him as the Son of the living God. Peter thought it was impossible that wicked men could kill Him. He tried to stop Jesus from saying it. But Jesus said that Peter was thinking men's thoughts, not God's thoughts.

It was just what Satan wanted to do, to stop Jesus from doing the whole will of God. It was God's holy will that Jesus should die for sinners to put away their sins. But they could not understand what Jesus meant by the cross. So He said He would let them see the Son of man coming in His kingdom.

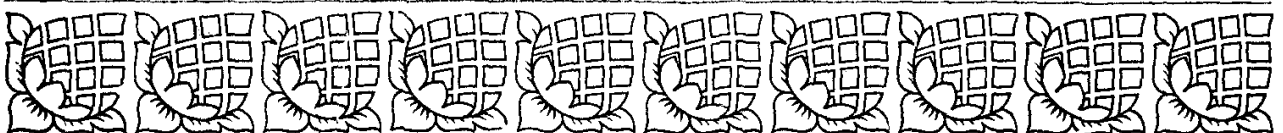
What did they see? After six days Jesus took Peter and James and John up into a high mountain where they were alone with Himself—and as they looked at Jesus, He suddenly became all glorious before them. His face shone as the sun. How wonderful! We cannot look at the sun, it is too bright for our eyes, but Jesus was all light. He clothed Himself with light as with a garment. The disciples looked on that pure white light and the face of Jesus shining like the sun! And as they looked they saw Moses and Elias talking with Jesus. Moses had been on the mount of God before and he had prayed to God to shew him His glory. Then God let His goodness pass before him,



PROVIDE yourselves
bags which wax not
old, a treasure in the
heavens that faileth not,
where no thief approacheth,
neither moth corrupteth.

For where your treasure
is, there will your heart be
also.

LUKE xii. 33, 34.



but God said that His face could not be seen: man could not look on the glory of God. But when Jesus came as Son of man the glory of God could be seen in His face. All God's goodness could be seen in Him, and men could see His face because He came to be the Saviour, to save His people from their sins. Moses saw Him and talked with Him, and so did Elias. He was God's prophet who taught the children of Israel to turn away from idols to worship their one true God.

Peter thought it very wonderful to see those two men of God talking with Jesus, and he asked if he might make three tabernacles so as to keep them here along with Jesus.

But could any man of God be on a level with Jesus? Oh! no. While he was saying it the cloud of glory came upon them and a voice came out of the cloud which said, "This is my beloved Son, in whom I am well pleased; hear ye him." God's voice out of the excellent glory declared that there was only One to listen to now that the Son had come. He was the only One who could shew the glory of God. The most faithful servant, as Moses was, must disappear, and the most honoured prophet. God had spoken to men by laws and prophets, but now He was going to speak only by His Son. Jesus was left alone with the disciples. The voice from the glory frightened them, but Jesus came to them, and touched them, and said, "Arise, and be not afraid. And when they had lifted up their eyes they saw . . . Jesus only."

Why were the disciples frightened? Because the glory of God shews that man is not fit for God's presence. It shews that man is a sinner. The bright light of God makes a man feel that God sees all the dark corners in his heart, nothing is hidden from the light of God. It makes us afraid, the sinner always wants to hide from God as Adam did. They fell on their faces when they heard the voice out of the cloud of glory. But

they had seen Jesus in His glory, they were eye-witnesses of His majesty.

Why were they not afraid of Him? Because He came to them in grace as the Saviour of sinners. He came near to sinful men, He touched them, He made them stand up before Him, and as they lifted up their eyes they saw no one but Jesus. That was just what God meant them to do, to see Jesus only, and to hear Jesus only.

When He comes in the glory of His Father every eye will see Him and every knee will have to kneel to Him. Jesus will fill all things for God. He will fill our hearts with love to God so that there will be no dark corners then, His glory will shine into our hearts and even little children who love Him will join in that beautiful song: "Unto him that loved us, and washed us from our sins in his own blood . . . to him be glory and dominion for ever and ever."

"Jesus is worthy to receive
Honour and power divine,
And praises more than we can give
Be, Lord, for ever Thine." A. M. S.



"An Exceeding Great City."

(FOR THOSE WHO CAN DISCERN BETWEEN
THEIR RIGHT HAND AND THEIR LEFT HAND.)

TWO travellers, in the year 1842, set themselves to discover the ruins of a city which had been buried for centuries beneath desert sand. They succeeded in their search, and if you visit the British Museum you may see for yourselves some of the wonderful sculptures which once adorned the palaces and temples of Nineveh, the ancient capital of Assyria, which was founded by Asshur, one of the grandsons of Noah.

At the time when the prophet Jonah was sent to preach to the Ninevites, Nineveh was a great city, and a great many people lived in it, but it was a

terribly wicked city. The message Jonah had to deliver was a very short, but a very solemn one; he "began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." And they did more than this, for they cried mightily unto God, and they turned every one from his evil way, and from the violence that was in their hands. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

* But alas! the repentance of Nineveh did not last. The generation that heard Jonah preach passed away and in course of time his solemn warning was forgotten, and the people of Nineveh had to learn by awful experience that "God is not mocked."

After reading the Book of Jonah you have only to turn over a few leaves in your Bible and you come to the prophecy of Nahum. This prophet does not seem to have been sent to Nineveh, like Jonah was; but he foretold, in detail, the judgment which should overtake the city, a city stained with bloodshed, and "all full of lies and robbery."

Nahum knew himself what it was to have a safe stronghold in a day of trouble; he knew that "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." (Nahum i. 7); but he told how, in the day when the Lord should take vengeance on His adversaries, all the boasted fortifications of Nineveh should avail nothing, she should seek strength because of the enemy, but should find no safety; her strongholds should be like fig trees with the first ripe figs, a shake should bring them down.

But though judgment was thus pronounced against Nineveh, it was many years before it actually came, for Go-

was then, as now, "longsuffering," "not willing that any should perish, but that all should come to repentance." Perhaps there were those in Nineveh who thought that as the judgment was so long in coming it would never come at all, just as there are those to-day who think that things will always go on as they do at present, forgetting that God now commands "all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." (Acts xvii.)

God's word about Nineveh, given through His prophet Nahum, was exactly fulfilled, just as He foretold, so it came to pass; and God's word as regards the judgment which is to come so suddenly upon this world must be fulfilled too; but for those who heed His call to repentance He has Himself provided a refuge in Jesus, to whom poor sinners may flee for safety now, before that terrible storm of judgment bursts. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John iv. 10.) Jesus, the Man whom God has ordained to judge the world in the day He has appointed, the Man whom God raised from the dead and exalted with His right hand, a Prince and a Saviour, now welcomes and pardons all who come to Him, He even invites them to come, for "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28) are His very own words, and the invitation includes every sin-burdened soul in the world to-day. And the rest He gives is not only rest of soul now, but rest in the day when He, the Lord Jesus, "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) E. E. S.

Nature's Lesson Book.

THE LIGHTNING AND THE RAINBOW.

WHEN the dark storm clouds gather, the vivid flash of lightning is seen and the loud roll of thunder is heard, we are all reminded of the storm of judgment which must soon burst.

Men have crucified the Lord of glory, the world still rejects Christ, and

God must punish sin,

so that as God's word says, "the Lord cometh . . . to execute judgment."

God sometimes uses the lightning to awaken people to the fact that they are sinners in His holy sight and deserve the judgment of God. Have you ever learned this, dear reader?

But with the storm there also comes the rainbow, from which we learn that God, who delights in mercy, has provided a way of escape from the coming storm, for He has given Jesus, His well-beloved Son, to die for sinners.

When on Calvary's cross the storm of judgment burst upon Jesus, He was there "bearing our sins in his own body on the tree." The believer can say, The storm of judgment is past, for Jesus died for me and God has now blessed me in Him.

The beautiful rainbow tells us that

God loves to bless.

He puts the bow in the cloud to remind us of His promise that He will never again destroy the earth with a flood. Judgment is God's "strange work." "His mercy endureth for ever."

The Prophet Ezekiel and the Apostle John both saw in their visions a Man in the glory of God sitting upon the throne with a rainbow round about.

That is now true of Jesus, who is crowned with glory and honour. He sits on God's throne with the rainbow round about Him—setting forth the mercy of God and reminding us that the One whom men refused God has exalted.

He alone is the Saviour of sinners. Do you love the Lord Jesus Christ, dear reader? If so, you will delight to sing to Him—

"The storm that bowed Thy blessed head
Is hushed for ever now,
And rest divine is ours instead,
Whilst glory crowns Thy brow."

F. S. M.



Bible Searchings.

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

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

MARK VIII.

1. A "multitude" is seen here. (a) What two things does verse 1 say about them? (b) Quote six words of Christ to shew how He felt toward them.
2. He said other things to the disciples about them. (a) Quote two of them, and (b) the disciples' unbelieving reply.
3. "How many loaves have ye?" (a) To whom was this said? (b) What was the answer? (c) What command was then given?
4. "He took the . . . loaves." (a) What next? (three things). (b) Quote a verse to shew how abundant the supply was.
5. "He sighed deeply." (a) Who sighed? (b) Where did He sigh? (c) Why did He sigh?
6. After speaking seriously to them what did Jesus then do?
7. Next we find the disciples misunderstanding the Lord. (a) In dealing with this, how many questions does He put to them? (b) Quote three of them—about eyes, ears and memory.
8. "Whom say ye that I am?" (a) Who answered this? Quote his words. (b) What did Peter do when he heard that Jesus must "suffer" and be "rejected" and "killed"? (c) Was the Lord pleased with his action? What did He say to him?—the first five words. (d) Four times after this the Lord uses the word "whosoever." Quote one of the sentences in which it occurs.

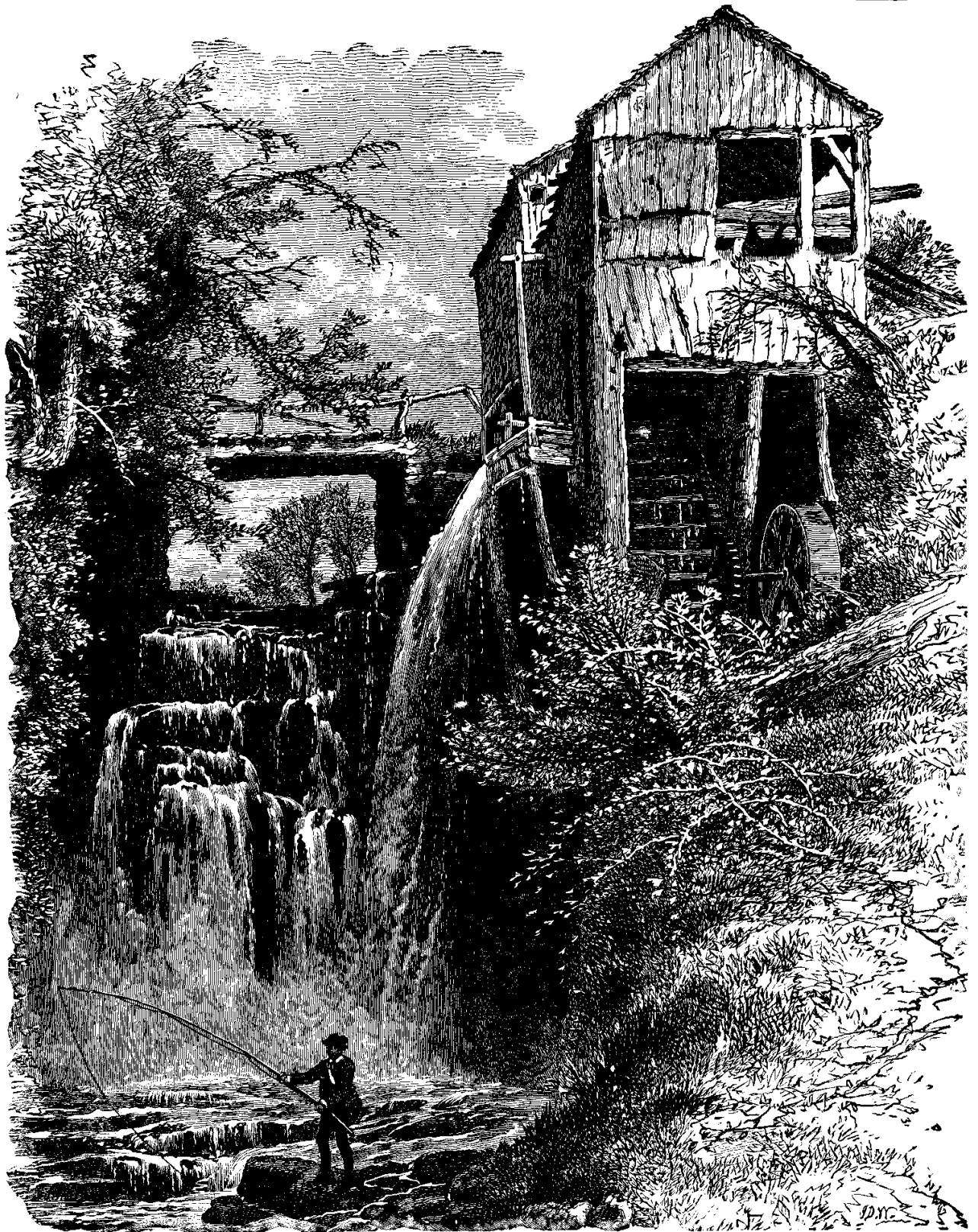
Searchers under 10 years of age.

MARK VIII.

Give the chapter and verse where the following are found:—

1. How many loaves have ye?
2. Having eyes, see ye not?
3. How is it that ye do not understand?
4. But whom say ye that I am?

Youthful Days.



The Way of Cain.

(JUDE 4 AND II.)

(Concluded.)

DOUBTLESS, remembering that Abel had been a keeper of sheep, Cain rudely and irreverently replied to God. (Men's hearts were then as bad as they are *to-day*.) But listen:

"What hast thou *done*?" said God.

There is no hiding anything from God.

"All things are naked and opened unto the eyes of him with whom we have to do." (Heb. iv. 13.) "What hast thou *done*?" asked God, but not waiting for Cain to reply, nor giving him an opportunity to lie again, He replied and said—

"The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood *from thy hand*." And God said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Cain would never now have his birthright.

"My punishment," said he upon hearing these things, "is greater than I can bear . . . and from thy face shall I be hid . . . every one that findeth me shall slay me."

Then "Cain went out from the presence of the Lord" (Gen. iv. 16)—a sad day for Cain.

It was no light matter for him to hear that he was cursed from the earth; he knew well enough that no accursed person could enjoy the presence of God; his conscience seems for the moment to have been touched in measure and a *terror of being banished from God* seized him.

And God did not turn away from him; on the contrary He in mercy set a mark upon him, commanding that he who slew Cain should be punished even more severely than he had been for killing Abel—such is God's pity and mercy.

Thus another opportunity was given to Cain to choose the right way—God's way.

But alas! we never heard that he did so; we do know, however, that he and his descendants loved and made the most of this world, making it as pleasant as they could for themselves *without God*.

In their extremity Adam and Eve "made themselves aprons" with which to cover themselves in God's holy sight, but afterwards they discovered their mistake and wore the skins which God gave them instead.

Now we find that Cain's family invented other arts and customs in order to try and make themselves comfortable outside the garden and happy apart from God. They made tents, built cities, wrought in iron and brass—by which we know that they understood the use of fire; they made harps and organs, to which they preferred to listen rather than to the voice of God. Then Lamech took two wives, and at last he wandered so far from God into the way of his great-grandfather, Cain, that he too became a murderer, and slew a young man to his hurt. We do not hear of his turning to God when he thus sinned, but he turned to his wives and said, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Thus we know that he had heard the warning history of Cain's sin and punishment.

Reader, how about *your* actions, *your* words and *your* sins?

It is thousands of years since the blood of Abel was shed, yet to this day it has cried from the ground, speaking of *sin* and *judgment*—and "by it he being dead yet speaketh." (Heb. xi. 4.)

It is hundreds of years ago since the precious blood of Jesus was shed, and yet to this day it speaks to all men of *mercy*—"better things than that of Abel." (Heb. xii. 24.)

"See that ye refuse not him that speaketh." (Heb. xii. 25.)

There was *mercy* waiting for Cain; there was *mercy* waiting for Lamech—through the blood of the coming One—

if like Abel they would have faith in Him—and there is *mercy* for you and me—*mercy* for all through that same precious blood of Jesus.

“Precious, precious blood of Jesus,
Shed on Calvary,
Shed for rebels, shed for sinners,
Shed for me.”

Can you, reader, say, “Yes, *for me*”?
It matters not how sinful we are, how far we have wandered from God’s way, how far we have followed “in the way of Cain”—and gone our *own* way—there is

mercy waiting now.

“Mercy and truth unite,
Oh! ’tis a wondrous sight,
All sights above.
Jesus the curse sustains,
Guilt’s bitter cup He drains,
Nothing for us remains,
Nothing but love.”

Nothing left for the returning, *repentant* sinner but to be met by the Father’s love like the prodigal of old. (Luke xv.)

But alas! many who outwardly profess to be walking in the right way—God’s way—are merely empty professors who *in heart* are following “*in the way of Cain*,” who brought an offering to God *without* true repentance and *faith* in the coming One. (It was the “*faith*” of Abel which made him and his sacrifice acceptable to God, as we read in Hebrews xi. 4.) These empty professors love their *own* way, like Cain, and sometimes even profess to follow in God’s way because they find it perhaps *profitable to be religious*.

But let every hypocrite beware of the all-powerful searching eye of God, who reads the motives of men’s actions.

“For,” says the Apostle Jude, “there are certain men crept in [among God’s people] unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Woe unto them! for they have gone in *the way of Cain*.”

Are there not still many who use a cloak of false Christianity for their own worldly advantage *when it is convenient to them, and put it off when it is in their way*—in the way of their worldly advancement?

God wants the *hearts* of men; He wants their love. He desires to be worshipped “in spirit and in truth”—for as Christ said, “they that worship him must worship him in spirit and in truth”—He is worshipped by those who are His own, bought with a price—the price, the precious blood of our Lord Jesus Christ.

God would not have us seek to *propitiate* Him by our own works—for “By grace are ye saved *through faith*; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” But *being saved* “we are his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them.” (Eph. ii. 8–10.)

Men cannot propitiate God or atone for their sins by their own efforts and works, nor by bringing Him gifts or offerings without the surrender of their hearts—as *Cain did*—nor as we see thousands doing sometimes in these days.

Does it, think you, please God any more to-day than in the days of Cain *to be offered by the unconverted* the fruit of the ground which He has cursed?

The offerings brought by God’s people of old to the priests all prefigured the life and death of the coming Saviour, and if offered in *faith* were acceptable to God.

Christ has now come. He has offered Himself “once for all,” and *apart* from Him there is no approach to God, and nothing acceptable to Him, and God says:

“If thou doest well, shalt thou not be accepted?”

Do you wish to do well? If so, you must work the work of God in order to be accepted of Him.

What is the work of God?

“This is the work of God,” said the

Lord Jesus to those who asked Him the same question—"This is the work of God, that ye believe on *him whom he hath sent.*" (John vi. 29.)

The *coming One* came; Jesus, the Lord of life and glory, came down to this sin-stricken world and gave His life, shed His precious blood, died and rose again and was received by God the Father into glory; now He is "alive for evermore." (Rev. i. 18.)

He died to give men life—"that they might have it more abundantly"—even eternal life. (John x. 10.) "This is life eternal," said He, "that they might know thee the *only true God*, and Jesus Christ, whom thou hast sent." (John xvii. 3.)

Cain should have believed—had faith—in the *coming One*, and should have, like Abel, shewed his faith by his works.

All who would be accepted of God must believe in the sent One, by whom and through whose atoning work they can approach God.

Then "clothed with the robe of righteousness," even Christ Himself, with thankful hearts we shall willingly "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. xii. 1), "giving thanks unto the Father by him"—who is our Saviour—in God's way and *not* in "the way of Cain."

ANON.

Matthew.—No. 45.

CHAPTER XVII. 14—XVIII. 14.

HOW kind it was of Jesus to let His poor disciples see His glory before they saw His sufferings! He told them He must suffer from wicked men—as they killed His servant, John the Baptist, so the Son of man would suffer from them.

Now as they came down from the mountain a man fell on his knees before Jesus and prayed to Him to have mercy

on his son. The devil had made him a lunatic, that means that he had no sense, his mind was all wrong. This poor boy used to throw himself into the fire or into the water, he suffered terribly from Satan's tormenting. Satan always likes to hurt the body. If we do anything wrong to our body it is Satan makes us do it. He can even make people try to kill their body, to drown themselves, or to burn themselves.

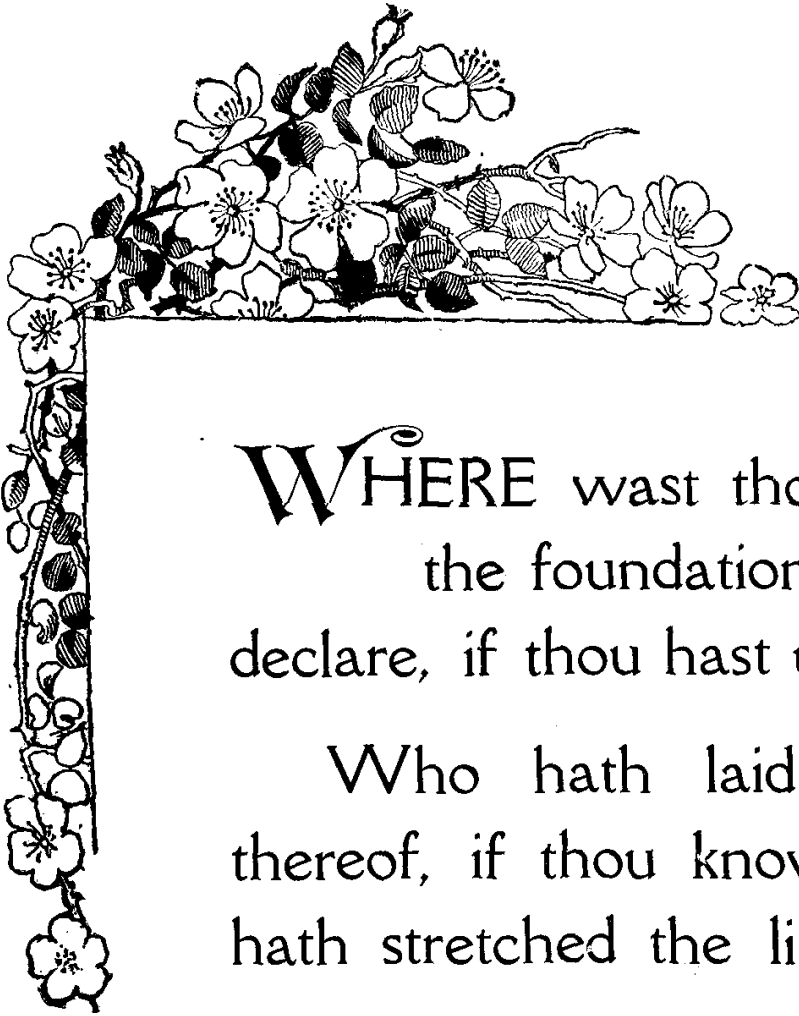
What did Jesus say? Bring him to Me. Then Jesus rebuked the devil and he went out at once, so that the boy was quite well. How thankful the poor father must have been, and the boy too! No longer a poor, mad lunatic, he was able to lift up his eyes and see Jesus only, and to hear the voice of Jesus.

The disciples asked why they could not cast out the devil. Jesus said, because they had not faith; if they had faith in God nothing would be impossible, for God always answers the prayer of faith.

But Jesus said there was only one way to have power against the devil, and that was by praying and fasting. What did that mean? When a man is praying to God, Satan knows that God is on his side, and he will leave him alone; he cannot harm a man who prays. The man who prays to God is the only man in the world who is in his right mind.

What is fasting? Denying ourselves. We are always wishing for something. Some people wish for things to eat or drink. Some wish for fine clothes, or for what they call pleasure. But the one who is praying to God is able to say "no" to his own wishes, because he knows that God will give him every single thing that will do him good, and he denies himself in the things that Satan can tempt him by. So Jesus told His disciples that the only way to be able to rebuke the devil was to pray to God and to deny themselves.

Jesus said He never pleased Himself. He never thought of anything but of pleasing God. Jesus loved God, He obeyed God, and He always did the things



WHERE wast thou when I laid
the foundations of the earth?
declare, if thou hast understanding.

Who hath laid the measures
thereof, if thou knowest? or who
hath stretched the line upon it?

Whereupon are the foundations
thereof fastened? or who laid the
corner stone thereof;

When the morning stars sang
together, and all the sons of God
shouted for joy?

Job xxxviii. 4-7.

that pleased God. He left us an example that we should do as He did. It is the only way to be perfectly happy!

When they came to Capernaum, the men who collected money for the temple asked Peter if Jesus paid the tribute. Peter said "Yes," because he wished them to think that Jesus was a good Jew. Jesus knew what he said, and He asked him who paid tribute to the kings? Was it their own sons or was it strangers? Peter said, "Strangers." Of course the kings' sons would not pay tribute. Jesus meant that He was the King's Son—the temple belonged to Him. He was not a stranger in God's house, neither was Peter. The sons were free! Yet Jesus said, You may go to the sea and cast a hook and the first fish that comes up will have a piece of money in its mouth! just enough to pay for Me and thee. What must Peter have felt. He calls me a son like Himself and says "me and thee" as if I were a very part of Himself! This glorious One whom I have seen in the glory of His kingdom, who has dominion over the fishes of the sea, He speaks to me like that, for "me and thee." Peter never could forget those words, it taught him what it was to be built upon the rock, as Jesus said, and what it was to have come to that precious living Stone, the Son of the living God, who gave Peter, at that moment, to taste that the Lord is good, for He had given Peter to know that he would have part with Him. When Jesus has said "me and thee," nothing can separate one from His love!

At that time the disciples asked Jesus who was greatest in the kingdom of the heavens? Jesus called a little child to Him and said, Unless you are converted and become as little children you will not enter the kingdom of the heavens. So that the one who was most like that little child would be the greatest in His kingdom. The disciples did not know that being humble and small in their own eyes was the way to be great in God's kingdom. So Jesus said, A little one who believed in Him was so precious

to God that it would be better for a man to be drowned in the deep sea than to do anything to one of His little ones. His Father in heaven knew them every one, for Jesus had come on purpose to save those who were lost. A little child could not try to save himself. He did not think of being great, but when Jesus called the little ones to Him, they came to Him and they believed on Him, and they would be great in His kingdom.

The most helpless thing in the whole world is a baby! A little lamb can walk and feed itself, but a baby cannot. So Jesus said He came to save helpless ones! He would take more care of them than a man would take of his sheep. He called the little children to Him and told them that He had come from heaven to save them, He taught them to believe in Him and to trust His love. He would put His own name on them so that any one who was kind to them would get his reward, and any one who did them harm or put anything in their way to keep them from following Jesus would be punished; Jesus loved His little ones so much that He said, If you receive one such little child in My name you receive Me.

A. M. S.



The Story of the Bible.

WHEN WAS IT WRITTEN?

IF one of these days your father or some kind friend takes you to the British Museum in London, you may see amongst many other treasures kept there a lot of old books and parchments. There is, of course, a very big library with more than a million books in it, but I am thinking of some of the quaint books which people who lived many hundreds of years ago used to read, and which are now kept in glass cases for people to look at. The older they are the more strange and clumsy they appear. Nowadays it is easy to get a

neat little Bible which goes comfortably into a small pocket ; but a Bible they have in the Museum, which is at least fourteen hundred years old, and has lost some of its leaves, would want a sack to put it in. It is all written by hand, for no one dreamt of printing all those years ago.

The Bible was not written all at the same time, like most books, but bit by bit. The first of the writers was Moses, who lived about fifteen hundred years before the Lord Jesus Christ came, and the last of the writers was John, the apostle, who was banished to the Island of Patmos, and who there wrote the gospel which bears his name when he was quite an old man.

So the Bible took about sixteen hundred years to write, and was finished about eighteen hundred years ago. God watched over it all the time. Every now and again, from the time Moses started, God raised up a man and inspired him to write some more. He might write only a little, like Obadiah in the Old Testament, or Jude in the New ; or he might write much, as Isaiah or Paul ; that just depended on what God gave him to say. No other book in the world was written like this.

Now just suppose that one of the story books that boys and girls are fond of reading, instead of being written by one author in one year, had been written by twenty different people, and that some of these people were still alive and had only just finished writing, and that some had lived when Henry VIII. was king, and some when William the Conqueror defeated Harold at the Battle of Hastings, and some even before Alfred the Great came to the throne. Do you not think that book would have been a strange jumble ? I am sure it would. Hundreds of years ago people thought so differently, and spoke and wrote so differently, too.

I want each of you dear children to realise that though there are many books in the Bible written by people who lived

hundreds of years apart, yet it is ONE BOOK. This is because God is its author, and it has one great subject, and that is the Lord Jesus Christ and His atoning work with its results. So it all agrees and joins together perfectly.

I remember once seeing it illustrated like this : Supposing one day you went into a town with a big market square in the middle. When you got there you saw a carpenter standing with a piece of wood on his shoulder. It was cut to rather a peculiar shape, but beautifully finished. A moment or so after, another man walked into the square carrying a piece of wood something like the first, then another, and another, until thirty had come, and each brought a piece of wood beautifully finished, though some pieces were large and some small, some carved and some quite plain. You would get quite curious, I know, and anxious to see what was going to happen.

Suddenly they began to put their pieces together, and as they all fitted exactly, in a few minutes there, standing in the market place, was a fine sideboard fit for a palace.

What would you say ? I think I can guess. " Oh ! " you would say, " that can never have happened by chance, some one must have planned that sideboard and told each man just how to do his bit ; that is why it all fits together. "

With the Bible it is more wonderful still, for not only does each man bring his own piece—Moses his books, David his psalms, Solomon his proverbs, the evangelists their gospels, Paul his epistles, and so on—but, as we have seen, hundreds of years passed between the bringing of the various pieces ; and yet, now that we have them altogether, they make *one wonderful book*.

Why is it ? Simply because God planned it and told each what to bring. It all agrees, from Genesis to Revelation, in telling us that we are sinners and that the only SAVIOUR from sin is the blessed Lord Jesus Christ.

F. B. H.

Nature's Lesson Book.

THE GREAT CIRCUIT.

THE preacher said, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Thus the circuit of the waters gives us a wonderful picture of the flowing of the mighty love of God.

First the rain falls from heaven. This tells of the blessing descending from God. It is "from above, and cometh down." The love of God has reached us through the coming of Jesus. He is the Son of man "that came down from heaven." This is the

Downward Flow,

for God is the Source of all blessing. His heart is the spring of love.

As the welcome rain descends upon the parched ground, so divine love reaches man in all his deep need. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Then the waters flow in rivers to the sea. This tells of the way the love of God flows out to men. It is the

Outward Flow

of the living waters. Read Ezekiel's beautiful description of these "waters to swim in." (Chap. xlvii.)

"The river of His grace,
Through righteousness supplied,
Is flowing o'er the barren place
Where Jesus died."

The death of Jesus opened the flood-gates so that God's love could flow like a mighty river bringing life, joy and blessing to "him that believeth in Jesus."

Lastly, the rivers having run into the sea, the waters are drawn up as vapour by the mighty power of the sun "unto the place from whence the rivers come," and thus the great circuit is completed. This tells of the wondrous

Upward Flow

of love, response and praise to God, for "we love him because he first loved us."

Such is the story of God's great love. May you, dear reader, know it for yourself.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
F. S. M.



Bible Searchings.

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

Searchers 14 years of age and over,
answer all the eight.

MARK IX.

1. Four men are seen here going up a mountain. (a) Who are they? (b) What happened soon to the clothes of one of them? (c) Which one?
2. Presently two others appear. (a) Who are these? (b) To whom are they talking?
3. Then another speaks. (a) Which of them is this? (b) Quote his first remark.
4. (a) Where does the next voice come from? (b) What does it say? (c) After it what happens suddenly?
5. It was about fifteen hundred years before this that Moses died. (a) Who buried him? (Deut. xxxiv.) (b) What was remarkable about the end of Elias—that is Elijah? (2 Kings ii.)
6. After this the Lord speaks of death and suffering: quote His words from "It is written" to end of verse.
7. When the Lord returns to the people He finds a man in great distress. (a) What is it about? (b) Quote his words to Jesus from "But if thou canst" to end of verse.
8. (a) How did Jesus answer him? (b) Quote the verse that tells us what happened "straightway" after this, and (c) the Lord's words to the "foul spirit."

Searchers under 10 years of age.

Write out the verses in Mark ix, where the following words are found, giving the number of the verse in each case. (1) "White as snow." (2) "My beloved Son." (3) "Cup of water." (4) "Salt is good."



Youthful Days.



Your own Conscience.

THE conscience is that part of your mind or heart that tells you whether a thought or deed of your own is right or wrong. It has nothing to say about the words or deeds of other people, but is solely concerned with what you yourself are doing and thinking. How important then that each of you should listen to the voice of conscience.

Suppose you have done something wrong; whenever you think of it your conscience reminds you that the deed was wrong in spite of all your reasonings and excuses to make it appear right. And if your own conscience condemns you, what will God say to you? How are you to face Him with a bad conscience? Happy indeed is the boy or girl who has been forgiven by the Lord Jesus. Our Lord, as it were, says to you, "I know that many of the things that you have done were wrong, and for that reason I died on the cross. And because I died for your sin, I can forgive you." Well might David say, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The heart is cleansed by our Lord's forgiveness, and now instead of a bad, you have a good conscience.

Those of my readers who have trusted in our Lord and who have been cleansed and forgiven are especially in my thoughts, because I earnestly desire that they may always have a good conscience.

Sin is so deceitful and there is so much guile left in our hearts that we are easily led astray and find our conscience condemning us.

A christian lad is at work in an office. There he is, busy entering the addresses of the afternoon's correspondence in the letter book. The chief clerk goes out and our young friend, knowing that he will not return for a few minutes, forgets himself and takes things easy, for it so happens he has been left in the office alone. Then he remembers an interesting

book that he brought to read in his spare time after dinner. The book happens to be in the drawer under his desk. He opens the drawer rather quietly and begins reading. After a few minutes he hears the footsteps of the clerk returning along the passage. He then closes the book and drawer, takes up his pen and by the time the clerk has got into the office and has looked round he is busy at work copying addresses.

Now if our young friend had listened to his conscience, he would have gone on with his work just as carefully when the clerk was away as when he was in the office. Instead of that his thoughts were somewhat as follows:—"I know the clerk would be angry if he saw me reading that book in office hours, but I'll just have a peep at it whilst he is out and he will never know."

It is an excellent thing for our young christian friends to do a thing because it is right, and because they fear and love God.

If you look at our picture you will see that one of our young friends, working as a parlour-maid in a large house, has forgotten the words, "Servants, be obedient to them that are your masters." One day, when dusting the drawing room, she came to the writing table and saw a folded letter lying there. Prompted by curiosity and heedless of the warning voice of conscience that the letter was private, she picked up and read the letter, which was written to ask her mistress to spend a few days with some friends. She put the letter back again just as it was and went on with her work. Nobody ever found out that she had read it, but, needless to say, she felt very guilty the next day when she heard her master and mistress discussing the invitation as she waited on them. "What harm? there was no damage done," says some one.

No visible damage done, but a commandment broken, the conscience ignored. Next time its voice is not so loud, the commandment is again broken in order to look at something else that

has been forbidden, and then a bad habit is gradually formed of slipping off furtively and slyly to other forbidden things or places. How sad for a christian boy or girl to be marked by a bad habit caused through neglect of conscience.

But let us think of a man who had a good conscience. Daniel, one of God's chosen people, was a captive in exile, far away from home and God's holy temple. He with others was to be trained in some kind of college at the king's expense. All their food was to be provided from the king's own table. Daniel knew that the meat and wine from that table were used after they had been offered up to idols, and according to God's law, His people were forbidden to worship such things. For some reason such as this, Daniel purposed not to "defile himself" by eating the king's meat. Rather than do so, he ate the plainest food possible and drank water instead of wine. Daniel listened to his conscience and said "No!" not an easy thing to do in those days, for the king did not scruple to behead any one who annoyed him.

My young readers, if you love our Lord Jesus, take heed to your consciences. Do the right thing nearest to you because it is right. In your work and in your play seek to have a good conscience. In all that you do, all the day long, let the light that has been put there by God shine out clearly and honestly. Do those things wholeheartedly that your conscience sanctions, and be content with that, without looking for the approval of masters, friends or relations.



Matthew.—No. 46.

MATTHEW XVIII. 15 ; XIX.

JESUS was telling His disciples how He cared for His little ones, whom He had come to save. He felt like a shepherd who, if he lost one of his little

lambs would go and look for it and would bring it home in his arms and put it safely with the flock. Then He said, if your brother does something wrong to you, you must go after him, the way Jesus went after you, if you are one of His lambs, and if your brother listens to you and makes friends, you have gained your brother ; that is what the love of God does. But if he will not make friends you may take others with you, and if he will not listen to them, there is one thing more that you can do ; you can agree together to pray to God, and Jesus said that His Father in heaven would answer the prayer of even two people who agreed together to pray to Him.

Then Peter said, How many times shall my brother sin against me and I forgive him, seven times ? Peter thought it would be a great thing to forgive seven times ; and so it would, for men cannot forgive an unkind or cruel word. But Jesus said, Not seven times but seventy times seven ! Why did He say that ? Because that was the way that God forgives ! The children of Israel had been disobedient to God for four hundred and ninety years, that is seventy times seven years, yet God was ready to forgive them and to bless them.

So Jesus told them a parable about the kingdom of heaven. He said it would be like a king who was settling accounts with his servants, and he found one who owed him ten thousand talents, that would be nearly two hundred pounds. But he had nothing to pay his debt with, and his wife and children all must be sold to pay the debt, that was the law ; then the man fell down at his master's feet and begged him to give him time and he would pay the debt ; his master was moved with compassion for him, and forgave him the debt !

That was just what God was doing to the Jews. But the servant went out and found one of his fellow servants who owed him only some pennies. Did he say, My Master has forgiven me so great a debt that I can afford to forgive you,

little debt? Oh! no; man cannot act like God! he caught him by the throat and sent him to prison. That is just what men do; they take the law against their fellow man instead of forgiving seventy times seven times!

The other servants went and told the master, who was much displeased. He said, I forgave you when you prayed to me, and you ought to have had compassion on your fellow servant, as I had compassion on you—so he was put in prison. Jesus said His heavenly Father would do the same to them if they did not forgive their brother in their hearts. It was very like the way the Jews behaved to the Gentiles. When Jesus came to them with grace and forgiveness they did not like Him to have the same compassion for the Gentiles. But Jesus came to save the lost; all were debtors to Him, and it was His way to freely forgive them all when they came to Him.

When Jesus had said this, He went away to the river Jordan and great crowds of sick people came to Him and He healed them there. The Pharisees began to tempt Jesus, to try if He would say something different to the law. But Jesus said that it was God who made the man and the woman, and it was His will that they should be united, the man should love the woman and the woman should obey the man. So Jesus said, men must not separate what God has united.

Then the mothers brought little children to Him, and the disciples wanted to send them away, but Jesus said, Suffer the little children to come unto me, for of such is the kingdom of heaven. He had told them before that no one would enter into the kingdom of heaven unless he became a little child, then He laid His hands upon them and blessed them. Do you think they ever could forget that they were blessed by Jesus? or forget His kind look when He said, "Let the little ones come unto me"?

The next person who came to Jesus was quite the opposite to a little child!

He was a sort of great man, for he was rich and he was good, he thought he could do good things. So he said, What good thing shall I do that I may have eternal life? Did Jesus tell him to do some good thing? No. Jesus said, No one is good but God. Then the young man said he had kept the law about his father and his mother, and he had loved his neighbour. Jesus could see into the young man's heart and He knew that he loved his riches, so He said to him, Sell all that you have and give to the poor, and you shall have treasure in heaven, and come and follow Me. What a beautiful thing to have treasure in heaven and to follow Jesus! The young man heard what Jesus said and he went away grieved. He loved his riches more than he loved Jesus; so he could not do the only good thing that he might have done, which was to leave all to follow Jesus, as the disciples did. They left their boats and their fishing for the sake of His company! Jesus said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. He meant that the camel has to stoop down to have all his load taken off his back before he can get through a very narrow place which they called "the needle's eye," and so a rich man has to leave it all behind when he gets into God's kingdom. Then Jesus explained to His disciples how they would have treasure in heaven. The greatest thing of all would be His company! No riches, or treasure, could be half so great as that, and Jesus said if they followed Him down here, that by-and-by when He sits upon His throne of glory, they should sit with Him on twelve thrones, judging the twelve tribes of Israel, for it is God's way to give us one hundred times more than we give up for Jesus' sake, and eternal life besides to enjoy it for ever! A. M. S.





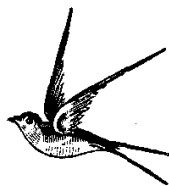
I WAS set up from everlasting, from the beginning, or ever the earth was.

When He prepared the heavens, I was there: when He set a compass upon the face of the depth:

Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him;

Rejoicing in the habitable part of His earth; and My delights were with the sons of men.

Proverbs viii. 23, 27, 30, 31.



The Ancient City.

THINKING that the following part of an allegorical description of a *certain well-known place* may interest our young readers we venture to quote it from the old book in which it was found.

"The city of Metoecia lay to the west of the dominions of a great king. It was an ancient city and had gradually become very large and populous. But the original settlers had been placed there in consequence of a rebellion against the king's authority; and a remarkable law continued to prevail among their descendants as a memorial of their crime. No one was allowed to remain in it above a certain number of years, and no one, when he left it, was permitted to take any portion of his property with him. This was called the law of exile. The great king had himself enacted it, and the citizens had no resource but submission. There was not even a fixed and definite period allotted for their stay. They were liable at any moment to receive the royal mandate. It came to them also one by one. As each was summoned to depart, his dearest friends could only accompany him as far as the gates of the city. And he was then stripped of all his possessions and sent forth as an exile on his solitary journey.

"Now as the inhabitants of Metoecia were principally merchants, one would have imagined that such a law must have proved a source of perpetual disquietude and alarm. Yet this was not the case. Occasionally, indeed, when it was enforced against a very rich man, it would awaken sad thoughts in his companions, and cause them to mourn over the uncertainty of their wealth. But, for the most part, they all lived on a false security. Every one fancied his possessions to be as really his own as though he had been able to retain them at will. Such a delusion may appear

unaccountable; but we must remember that they had gradually become accustomed to the law, and for that reason it was lightly regarded by them, or altogether forgotten.

"The great king, however, was full of compassion, and took much thought for the poor exiles, who were thus careless of themselves. He knew how dark and dreary was the wilderness that surrounded the city, and was unwilling that any should be left there to perish. He did not, indeed, reverse his original decree, but he did far more than this. *He changed it from a punishment into a blessing.* He offered to receive the exiles into a better and more glorious city than that from which he took them. If they rejected this offer, the fault was their own. All the conditions on which it was made were very easy, and the king himself had promised to enable the citizens to obey them.

"The royal offers of pardon, and the dangers of the neglect of them, were well known in the city. But the inhabitants seldom spoke of them to one another, because they loved their riches and were unwilling to render obedience to the king's commands."



Does Jesus know your name?

WE all have names, every little child and every man, boy, woman and girl. Every one has a name, whether they like it or not, every father or mother is obliged to have the name of their boy or girl entered in a book belonging to the government, so you see we cannot do without a name. Supposing now a teacher had a class of children to teach, and there were no names, what would she do? It would be very awkward. Now we see this would not do for this world, but what about heaven? We must not forget there is a wonderful

ROBIN'S CONTENT.

A RHYME FOR LITTLE CHILDREN.

Written after seeing a little robin sheltering from the rain in an elm tree—singing as cheerily as ever.

On a tiny twig,
In the big elm tree,
Little Robin sits
Singing merrily.

Tho' it pours with rain
And he sits alone,
Robin never sang
Song of sweeter tone.

Spirit of content
Makes his heart so free,
That he sings a song
'Prisoned on a tree !

If he did not trust
Very sad he'd be,
But he always does
Ev'ry one can see !

Far away his friends
Hear his cheery song,
And he seems to say,
As he sings, " Not long ! "

" Soon the sun will shine
And the rain be gone !
Then there'll be some worms
On the garden lawn !

Now the rain has come,
I can bathe at last
In a little pool—
For it falls so fast.

My wee mate and I
Soon shall meet on high,
Flying round about
In the bright blue sky.

So I sit and wait
Till the sun comes out,
And till then I've still
Much to sing about.

Just a vapour cloud
Hides the sunshine bright,
But within my heart
It is always light.

When the sun is hid
On the darkest night,
Peacefully I sleep
Whilst he's out of sight.

For I know the sun
Never can grow dim
Whilst I am on earth,
So I sing my hymn ;—

' Praise to God above !
He will never fail ;
Rain and sunshine come
To His creatures frail.

But they all may know,
He, who is above
Always is the same,
God of light and love.' "

* * *

Happy and content,
Robin, would I be,
Trusting in the Lord,
Singing just like thee !

ANON.

" For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal." (2 Cor. iv, 17, 18.)

book kept, and in it are a great number of names, it is called "the book of life," and mention is made of "those whose names are written in the book of life." Is your name there? We read in John x. that Jesus "callesh his own sheep by name." We know that Jesus spoke to Mary at the sepulchre and He called her Mary. How lovely! Then she knew Jesus and called Him Rabboni, that is, Master.

Jesus speaks to Philip and says to him, "Follow me," and He calls him Philip. Another time, calling him by name, Jesus asks if he had not known Him. Jesus also goes to a little village to visit two sisters, and He spoke to one and said, "Martha, Martha, thou art careful and troubled about many things and Mary hath chosen that good part, which shall not be taken away from her." He also mentions Lazarus by name, whom He had raised from the dead.

There was one who wanted to see Jesus, and he climbed into a tree, but the Lord saw him and He says to him, "Zacchæus, make haste, and come down; for to day I must abide at thy house."

Jesus spoke to Thomas and said to him, "Be not faithless, but believing."

After Jesus ascended to heaven, His voice was heard by a man here, to whom He said, "Saul, Saul, why persecutest thou me?" Where does the voice come from? Paul tells us, "From the most excellent glory." Saul did not know the voice, and he says, "Who art thou, Lord?" And Jesus said, "I am Jesus whom thou persecutest." And Saul said, What shall I do, Lord? What a change. The Lord told him what to do, and he does it, so there is obedience. He goes in submission and humility to Damascus being led by the hand. There a man named Ananias went to him, and said, "Brother Saul . . . receive thy sight."

How many there have been to whom our Lord spoke by name. They listened to Him and obeyed. Has He spoken to

you? Have you listened to Him and obeyed? Can *you* say, "He knows my name"?
C. E. H.



If you still have it.

If you still have it, the October number of this magazine, turn to page 77 and look at the full-page text. Then put it by the side of the full page text for this month (page 85), and carefully compare the two. On the one side are God's great questions to Job which he did not answer; but on the other side you will see the wonderful way in which Wisdom answered them.



Bible Searchings.

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

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

MARK IX.

1. Quote words spoken by the Lord as He "passed through Galilee."
2. Where else in this chapter and in chapter viii. are His sufferings spoken of?
3. What question was asked in a house in Capernaum?
4. (a) Was it answered? (b) If not, why not?
5. Quote half a verse in which the words "last of all" occur.
6. The Lord then does three things with a child. What are the three?
7. Quote seven words spoken soon after by Jesus, beginning with "these little ones."
8. After this the Lord makes some very solemn statements. (a) Quote one of these—a short verse—the words of which appear three times; (b) How often do the following occur? "hell," "fire," "never shall be quenched," "is not quenched."

Searchers under 10 years of age.

Write out the verses in Mark ix. where the following words are found, giving the number of the verse in each case. (1) "Sore afraid." (2) "If thou canst believe." (3) "They understood not." (4) "Not against us."

Youthful Days.



Seen in the Desert.

THE verses of scripture we have had printed this month as a full page tell us plainly what Moses the man of God saw one day in the desert.

But why do we in this christian England talk and think so much of Moses, who was a Hebrew and lived so very many years ago, in a country utterly unlike the one we live in now? The reason is a plain one. God, the Lord, in heaven looked down upon this earth and saw the nation, to which Moses belonged by birth, suffering cruelly as slaves in Egypt. They had been crying to God, who had heard them. It was God's purpose to deliver them from the bondage of Egypt and place them in another land where they would be far happier; and further, God purposed to dwell amongst them, as we understand from the song given to us in Exodus xv. All this was unknown to the poor Hebrews in Egypt on the day that Moses took his flock to Horeb, the mountain of God.

God meant the people to know and the world to know how He could deliver those slaves in Egypt. And the means He took were so striking and the results so wonderful that the world cannot forget it. To us Christians the incident is deeply interesting, for the Lord God who spoke to Moses on that far-off day in that far-away land is the same God to whom you young people pray every night. Just as a ship is built upon one keel, just as a railway train is held together on the line by a continuous chain of links, hooks and bars, so, if we may use these illustrations, the Bible from beginning to end speaks of one God, the Father of the Lord Jesus, whom it is our privilege and delight to worship at this present day. This is a matter which we Christians receive by faith. There are many men, some who ought to know better, who are denying what we believe. Our wisdom is to be simple as little children.

On that day Moses saw a bush burning in the desert. As he looked he noticed that the bush went on flaming but was not consumed. So he went close up to see. There the light of God fell upon him, there he heard the voice of God and there he was commanded by God to lead the people out of Egypt. It was an immense task to be put into the hands of a single man, and so it was begun in this striking and wonderful manner. We can see up to this point how God had been training Moses for the work, for he was born a Hebrew, brought up in Egypt to learn all that could be learned there and then taken for forty years into the desert to think over it all. And the day had come for the work to be started openly.

To take an illustration. A rich man decides to give a statue to his native town to commemorate an ancient prince who was born there. A sculptor is commissioned, and after much thought and labour the statue is finished. It is carefully packed, brought to the site and placed in position. So far only very few people have seen it. Do you think that they leave the statue to be uncovered by the workmen and the scaffolding taken down as if it was some ordinary public fountain? By no means! The scaffolding is taken down, but the statue is left covered and hidden from sight. The king is invited to the town and the day he arrives the shops are shut and the town decorated. In the presence of the assembled citizens he is given a rope which is fastened to the covering of the statue, and is requested to pull. This being done, the cover falls away and everybody can see and admire the statue. It was so beautiful, and the mayor and a few of the citizens who were allowed to see it at the sculptor's were so delighted with the gift, that they felt that the giver must be honoured by asking the king to unveil it in public and let everybody see it. A great gift demanded a great occasion.

Thus it was with Moses. A great

task needed a great beginning, and God spoke to Moses from the bush that burned with fire and was not consumed. Such a thing had never been done before and has never, to our knowledge, been done since. A work was started there, the results of which abide to the present day, for the Jews are still here and still read the writings of Moses. In addition to this we have the authority of our Lord Himself with reference to these writings, and what higher authority could we have. Almost His last words to His disciples were:—

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."



Matthew.—No. 47.

CHAPTER XX.

GOD gave His good law to Moses, but grace and truth came by Jesus Christ. The rich young man tried to keep the law, but he could not understand the grace of God that was seen in Jesus; the riches of this poor world which must all be left behind when we die were more to him than the free giving of God, so he went away sorrowful instead of following Jesus and having His blessed company, and the hope of glory with Him for ever! God made Israel the first of the nations, but they would be the last to get the blessing if they did not believe in Jesus.

Then He told them another parable, about a man calling workmen to work in his vineyard. You know God called Israel His vineyard. They ought to have borne ripe grapes for Him. The man agreed with the workmen to give them their day's wages. But later in the day he found some standing idle and said to them, Go and work in my vineyard and I will pay you. They did not

make any bargain with him, or say, What wages will you give us? Quite at the end of the day he found more workmen standing idle and he sent them to work.

When the day's work was done, he told his steward to pay them all; he was to begin with the last who had only worked one hour, and to give them what he had promised to the first. But when the first came to be paid they murmured against the master, because he gave as much to those who only did one hour's work as he gave to those who had worked all day; they said it was not fair; but the master said, You agreed with me, that is the law between master and servant, I pay you what the law says is right according to your agreement; the others made no agreement, they trusted me, and I have a perfect right to do what I choose with what is my own.

That is what grace says; God is good, and the free giving of God is the overflowing of His grace to those who do not deserve it. Then Jesus said, The last shall be first, and the first last.

What did that mean? It had a wonderful meaning. Jesus was teaching them that a poor sinner, standing all the day idle, not able to do one "good thing" for God, was the sort of person He would choose to serve Him, and He would pour out the riches of His grace on one who did not deserve anything, so that the last to deserve His blessing would be the first to get it. Those who worked all day thought they deserved more, but they got all they had earned, according to the law.

What was the difference between those men?

The first said, I have worked for God and I deserve His reward. I am a good man and I have done a good day's work.

The last said, I know I am a poor, idle creature that could not do a "good thing" if I tried, for there is no good in me; but I have found out that "God is good," for He has given every blessing in heaven and earth to one who did not deserve anything.

So when you try to keep the law you feel you are good, but when you know the grace of God, the free giving of God to a poor sinner, then you say, No good in me, but God is good!

Then Jesus told them that He was going up to Jerusalem, and the chief priests and scribes, the men who wrote the laws of God and who ought to have taught people how to obey them, would all join together to crucify Him!

Then the mother of James and John came to Him to ask for something for her two sons. She wanted Jesus to promise to give them the nearest place to Himself in His kingdom. I do not think Jesus was displeased at her request, but He gave a very touching answer.

He said the only thing He could give was a share in His sufferings; to sit at His right hand would be given to the one for whom His Father had prepared it. The way to reign with Jesus by-and-by is to suffer with Him now.

Both James and John did suffer very much for Jesus' sake. Herod the king killed James with a sword and the Roman emperor tried to kill John, but God did not allow him to take his life.

Then Jesus told His disciples not to be like the Gentiles who think it grand to be lords over one another, and to settle who would be first among them; for Jesus had come down from heaven's bright glory to be their Servant! What a wonderful thing to say. The blessed Son of man came not to have servants, but to be a servant and to give His precious life as a ransom for sinners! How could they wish to lord it over one another when they thought of Him?

But Jesus was God's Servant and He was shewing men the kind of servant God likes, one who says, "I love my master." Jesus loved God and served God, His perfect Servant, and all His life down here was spent in serving men. He healed all their diseases, forgave their sins and taught them to believe in the love of God.

While Jesus was going up to Jerusalem two blind men were sitting on the roadside, and they heard that Jesus was passing by, so they cried out, Lord, Son of David, have mercy on us! The crowd told them to be quiet, but they cried out all the more. Jesus stood still and called them to Him and asked what they wanted Him to do; they said, Lord, that our eyes may be opened. Jesus was moved with compassion for those two blind men. He put His hands on their eyes and immediately they saw Him. The first sight their new eyes looked upon was Jesus! They saw Him and they followed Him. That is what "grace" did for them.

The rich young man did not see beauty in Jesus; he could not give up his possessions on earth to follow the One who had come from heaven. The blind men did.

"JESUS ONLY."

'Tis Jesus in the sunshine,
'Tis Jesus in the shade,
'Tis Jesus the unchanging One
Whose changeless love I know.
And when His work in me is done
To Jesus I shall go!

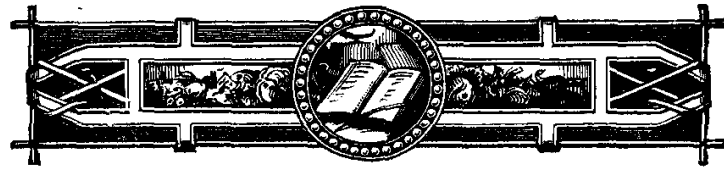
A. M. S.



A Great Discovery.

IF you look at the map of Scotland, to the west of Edinburgh you will see Linlithgowshire, and in it a town named Bathgate. Perhaps a copy of YOUTHFUL DAYS may enter that town and be read by the little children who now live there; if so, I am sure the name of Sir James Young Simpson will attract their attention, for this great doctor was once a little boy in Bathgate.

There he was born on the 7th June, 1811, and there he learned his lessons and helped to mind the baker's shop belonging to his father, till at the age of fourteen he was sent to college at Edinburgh.



NOW Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

EXODUS III. 1-4.

James had six brothers and one sister, and he, the youngest, was only nine years old when they were left motherless.

But he had learnt much from his good mother, and he never forgot her or what she taught him. His daughter says in the book she wrote about her father, that "His mother had once taken him on her knee and darned his torn stocking there and then. 'My Jamie,' she said to him, looking with pride at her neatly executed work, 'mind when your mither's awa' that she was a GRAND darning.' He never forgot it. 'I must give a prize to the best darning in Bathgate school,' he said, when he was a famed man. If he had been a school inspector, the first, and maybe not the least important question he would have asked the girls' class would have been, 'Can you darn?' and he would have added proudly, 'My mother could.'"

I cannot tell you all he did during his busy life of nearly fifty-nine years, except that he was a very clever doctor and made several valuable discoveries in connection with sickness, how to cure it and to relieve pain.

You may have heard of some person undergoing an operation, and how they were made unconscious so that they did not feel pain while it was being done.

Now, Sir James Young Simpson was the doctor who found out how valuable chloroform was in making people insensible to pain.

He first tried it on himself and two other doctors, his assistants, and they all lay unconscious on the floor for some time, quite long enough for an operation to have been performed. Before that, dentists knew of an anæsthetic which kept people unconscious long enough for the pulling out of a few teeth, but it was little or no use in big operations.

And so Dr. Simpson's discovery was of great use to doctors everywhere, and through it people were, and are, saved a great deal of suffering. This was in the year 1847, and during the American War, about twenty years after, he had

the pleasure of knowing that many a poor wounded soldier was enabled to be spared much pain.

When Dr. Simpson died in Edinburgh on the 8th day of May, 1870, his body was offered a resting-place in Westminster Abbey, where great and honoured men are buried. But his wife did not wish it to be placed there, and so the funeral wended its way through the streets of Edinburgh, which were crowded with people lamenting the loss of the kind doctor who had done so much for them.

"No sculptured stone need carve his fame,
Telling his short, impressive story,
From heart to lip springs Simpson's name,
Whene'er we speak of Scotland's glory."

Sir James Young Simpson was once asked, "What do you consider was the greatest discovery you ever made?" and his unhesitating reply was, "That I have a Saviour."

We know that the "paths of glory lead but to the grave," and it was well for the doctor that he had in early life found his Saviour. He was his comfort in a life of sorrow, for five of his children died before himself; but triumphing in his Saviour, he put over one of the new graves, "Nevertheless I live." Christ was his support in death, for throughout a trying illness many texts cheered him, and he delighted in the hymn about "Immanuel's land."

This is the greatest discovery any one can make, and you need not be a clever man to make it, for any little child may exclaim, "My Saviour."

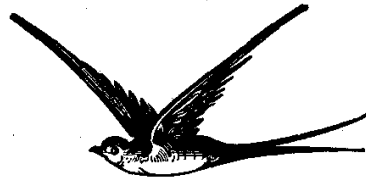
H. M. D.



Mature's Lesson Book.

THE HEN AND HER BROOD.

HAVE you not watched with deep interest a mother hen with her little chickens? At the first sign of approaching danger she gives a quiet little "Cluck!" lifts her wings and gathers them under her protecting care.



A BIRD'S SONG ON A COLD DAY.



SING a song for you to-day,
Though fled are all the joys
Of which I sang one day in May,
For you, dear girls and boys.

The wind is keen and cold, and deep
All round me lies the snow,
As through the glass at you I peep,
And watch your fire's bright glow.

The ground is hard, no worm I find,
To serve me for my meat ;
If you would to a bird be kind,
Throw me some crumbs to eat.

My song will thank you for your gift,
When I have had my feed ;
The voice in praise we all must lift
To One who knows our need.

So I may sing, and you may sing
To God while still we live ;
He loves a child, or bird, to bring
Thanks for what He does give.

H. M. D.

She has much to teach us. As the feeble chickens learn the strength of their mother's wing and her

protecting power,

so the feeblest believer proves His power to protect His own. We may well pray, "Hide me under the shadow of thy wings," as we realise the dangers to which we are exposed, but may be encouraged by the promise, "He shall cover thee with his feathers, and under his wings shalt thou trust."

Those little chicks learn too the

devoted love

of their mother. We are told that after a prairie fire a hen was found quite dead, but beneath her wings were her three little chickens alive and unhurt. Bravely the poor mother hen had covered them amidst the flames, choosing rather to be burned to death than that one of them should perish. What a simple but touching illustration of the devoted love of Jesus, who died that we might live.

The psalmist could exclaim, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." And also, "Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

All that the tiny, weak chickens need is the

simple trust

in the power and love of their mother and their safety is assured.

There were people on earth when Jesus was here of whom He had to say, even with weeping, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The power to save and the love to gather were there, but they would not respond to His gracious invitation, and they died in the destruction of their city. They

refused shelter

from that loving Saviour and perished in their folly. There are, alas! those to-day who are refusing His gracious call, of whom He has to say, "Ye would not."

May you, dear reader, be found under the shadow of His wings, trusting His power and enjoying His love. F. S. M.

As a bird beneath its feathers
 Guards the object of her care,
 So the Lord His children gathers,
 Spreads His wings and hides them there;
 Thus protected
 All their foes they boldly dare.



Bible Searchings.

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

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

MARK X.

1. "Tempting him." (a) Tempting whom? (b) Who were the tempters?
2. In answering them the Lord twice refers to what God had done. Quote the two verses.
3. "He was much displeased." (a) Who was so displeased? (b) With whom was He displeased? (c) What displeased Him?
4. With regard to little children the Lord said three or four things. (a) Quote one of them. (b) Quote also the verse that tells us three things He *did* with them.
5. After this a man appeared. (a) How did he approach the Lord? (b) What did he say to Him? (c) Quote the Lord's first words to him.
6. (a) Quote a few words that shew how Jesus felt towards him. (b) Quote the verse that tells us what the man felt and did when he heard the Lord's words, "Come, take up the cross, and follow me."
7. How many times after this did the Lord refer to the kingdom of God? Quote one of the things He said in this connection.
8. "Impossible," "Possible." (a) Quote the verse in which these words are found. (b) What was the disciples' question that led to this remark of the Lord's?

Searchers under 10 years of age.

Find and write out the verses in Mark x. where the following words are found. Give the number of the verse in each case. 1. "As a little child." 2. "None good but one." 3. "Great possessions." 4. "The last first."