

Youthful Days.

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

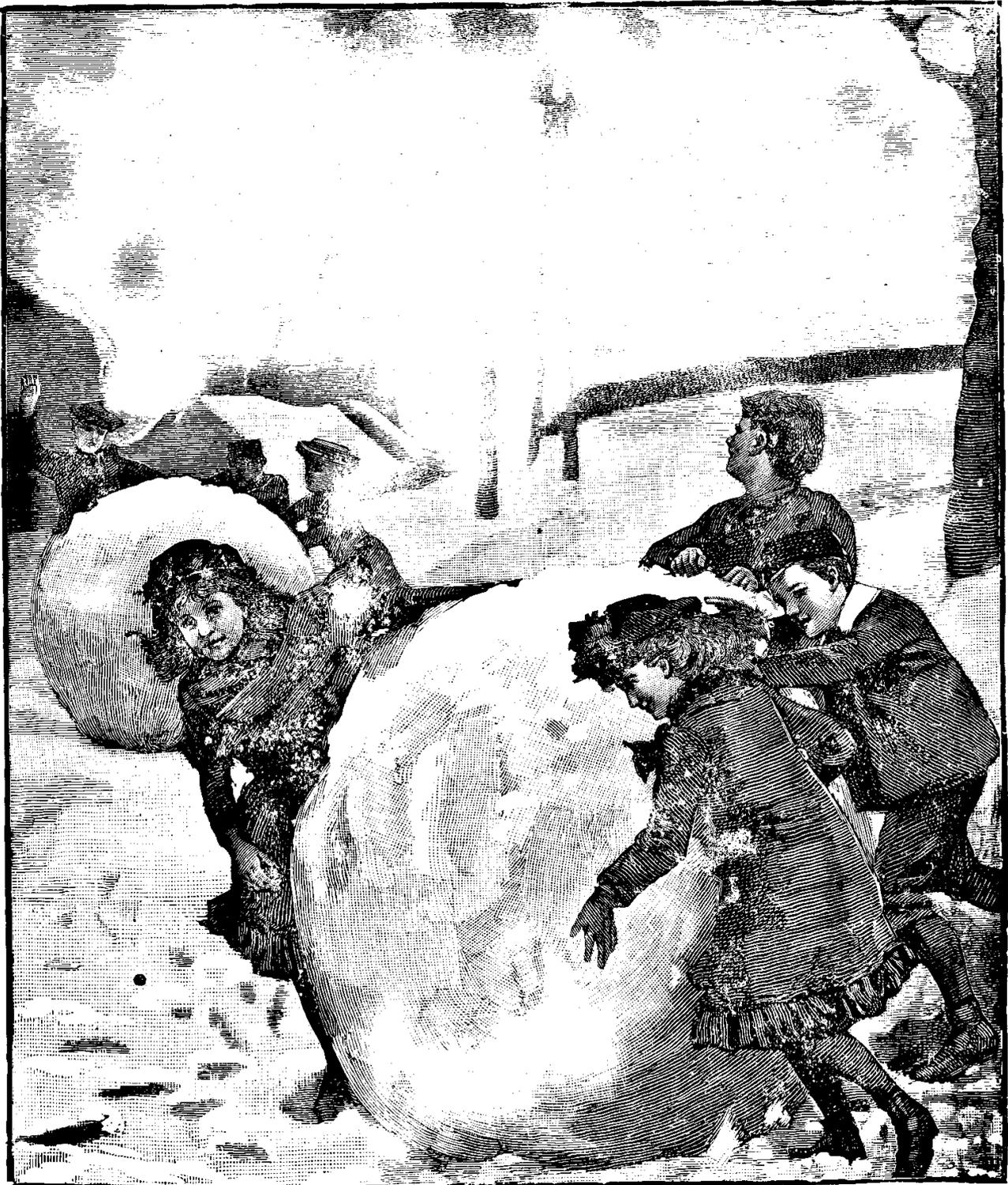
Ecclesiastes xii. 1



Vol. XIII.

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1922.



"THE SNOW FROM HEAVEN." (Isa. lv. 10.)



PREFACE.

 SHOULD any young person be persuaded to follow after our Lord Jesus by anything he or she may read in this small magazine, it will be something for all concerned in its production to be thankful for.

For the benefit of those to whom this magazine has only recently been introduced, we would say that its objects are:—

(1) To tell our young friends a little of the greatness and worth of our Saviour, the Lord Jesus.

(2) To remind them that following our Lord is no light and easy matter, and in order to help them in this direction we make frequent references to the experiences of God's children in all ages as related to us in the Bible.

We believe that our Saviour is the Son of God who came down from heaven to live for a short time amongst men, die

for them, and rise from the dead in order to return to His Father. The Bible we look upon as the record given us by God Himself of His purposes and ways, culminating in the great event of our Lord's sojourn on the earth.

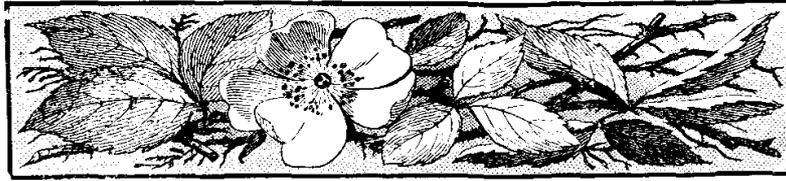
These beliefs have brought joy and consolation to Christians everywhere, and they fill the hearts of all who have in the past supplied material for these pages. The help of our contributors has been willingly given and is gladly acknowledged. Others, prompted by the same motives, have spent time in distributing the magazine to readers far and wide, a very happy service, and we are greatly indebted to them.

Again, we earnestly beseech our young friends to read this little book and reflect on the subjects referred to. So much time is spent in the present day upon matters that are small and trivial, while few seem ever to think of what is pure, great and eternal.

THE EDITOR.

FLINT,

December, 1922.



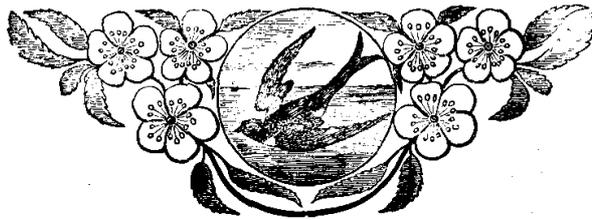
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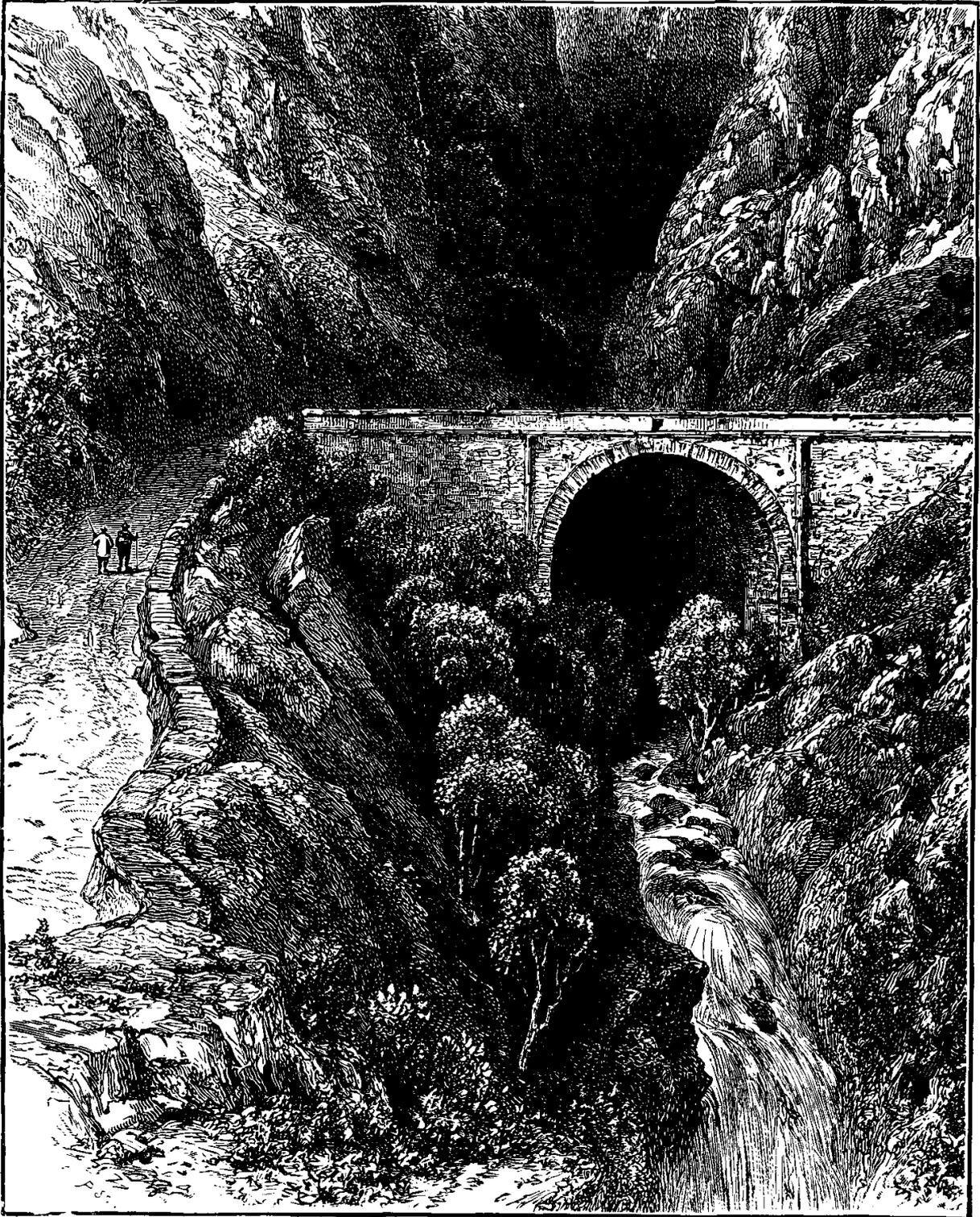
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MADE AND PRINTED IN ENGLAND.

Youthful Days.



The Bridge.

VARYING thoughts are suggested by the sight of a bridge across some mighty river or deep gorge, and there are very few, young or old, who would not turn out of their way to have a look at one.

The ancient Eastern philosopher, described in the "Vision of Mirza," saw in his imagination a vast bridge with a hundred or more arches, and thronged at its commencement with a great and never-ending crowd of people continually hurrying forward. As the crowd advanced, it became smaller, and those who reached the hundredth arch formed a very small company. This strange bridge, it seems, was thickly set with trap-doors, and every now and then some of the passengers fell through and were lost in the waters below. Many disappeared in this manner before the first arch or two could be crossed and figured those dying as infants. A great many seemed to travel about half the length of the bridge before they fell through, representing those living a longer life, whilst the old men living to ninety or a hundred years were few and far between. This story or allegory of the bridge with its peculiar trap-doors was intended to warn people of the uncertainty of life on the earth, and the dark waters perpetually flowing under the arches would remind them of eternity.

Suppose a river forms the boundary between two countries, and that the only way of getting from one to the other is by means of a bridge over the river, you can easily understand how important the bridge would be to the inhabitants on both sides. How carefully they would repair it and look after it, and how anxious they would all be when great floods of water came rushing down the valley and roaring through the arches.

There comes before us at the present moment a great nation and a mighty

kingdom connected by a wonderful bridge, which has weathered the storms of many centuries, yet is still firm and strong.

Long ages back this nation had a beginning in one man. When he was old in years, we see him building an altar and calling on the name of the LORD. His son, after his father's death, did the very same thing in another part of the country, and one of his sons, a grandson of the old man, in his distress cried to the LORD, the God of his father and grandfather.

In process of time the descendants of these three men, whom you will easily recognise as Abraham, Isaac and Jacob, became so numerous that they formed a nation, but found themselves in cruel bondage in Egypt. Their cry came up to heaven, and the LORD, the God of Abraham, Isaac and Jacob, sent His servant Moses to deliver them from the oppressor. When these people saw their enemies dead on the shore of the Red Sea they sang praises to the LORD, and rejoiced to think that He would be pleased to dwell among them.

The people were brought by divine hands into the promised land, and in process of time a temple was built, and we read that when it was dedicated by Solomon, "the glory of the LORD filled the house of God."

At the present day the Jews, the descendants of those who helped Solomon in his work, are still here, but they have no temple and the LORD is not dwelling amongst them. But the kingdom of God, which our Lord Jesus spoke of so frequently, exists on the earth. North, south, east, west, all about the world, more in some places than in others, you will find people worshipping God the Father and His Son, the Lord Jesus Christ.

There they are, the nation of the Jews and the kingdom of God, sharp and distinct, like the two states separated by the great river. Is there, you ask, any bridge over, any way from one to the other? Is the LORD, the God of Abra-

ham, Isaac and Jacob, the same Person that we in this christian country delight to serve as the God and Father of our Lord Jesus Christ? In searching the scriptures we shall find abundant evidence that these two holy names are applied to one and the same Person. The various texts in the New Testament that shew this we can look upon as building up the wonderful bridge between the nation of the Jews and the kingdom of God.

If you read carefully through Stephen's address in Acts vii., it will be noticed that he gives a marvellous summary of the ways of the Lord God with His people of old. Nearly at the end he challenges his accusers as to their continued resistance to all God's prophets, culminating in their betrayal and murder of the Just One, the Lord Jesus. This was too much for them, and they gnashed on him with their teeth. Looking up to heaven at that moment he saw the glory of God and Jesus, and cried out, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Stephen as a Jew must have been taught to fear the LORD God and offer sacrifices in the temple. But at the end of his life he clearly belongs to the kingdom of God, for he has received the Holy Spirit, and prays to the Lord Jesus, the Son of man at God's right hand.

Other passages, particularly in the Acts of the Apostles, bring out and prove most clearly this great and important truth, that the God of Abraham, Isaac and Jacob, who dwelt among His people of old, is the God and Father of our Lord Jesus, who in His grace has given us the Holy Spirit to dwell in our hearts.

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"Who is this?"—No. 6.

HE is a young man, one of a party of travellers journeying southward under most peculiar conditions. The party includes the young man's

grandfather, uncle and aunt. His own father is dead, but the uncle, who has no children of his own, treats him as a brother. At length the party arrives at a certain town, where they settle down. Here they remain until the death of the old man, after which the uncle again sets out as a traveller, taking his wife and nephew with him. With all their belongings they move on slowly, still in a southerly direction, till they reach a fertile country, hundreds of miles away from their old home. Even here, however, the little band is constantly on the move, but their possessions are steadily increasing. To the uncle, God is a great reality; he walks with God and enjoys His favour and blessing in a very special way. While the youth remains in the company of such a holy man things go well with him too. Presently, however, circumstances arise that result in their separation from one another, and the nephew, instead of seeking guidance from God as to his path, chooses his own way, and soon finds himself in very dangerous surroundings. His camp is pitched in the neighbourhood of an awfully wicked city—the natural fertility of the country there attracting him—and before long he is a resident in the city itself. About this time there is an outbreak of war, a war in which this city is involved. God allows some of its inhabitants to be taken captive by the victorious army, and amongst the prisoners is the nephew of the man of God. As soon as the uncle hears of this disaster, he forms a little army of his own, pursues the enemy and succeeds in rescuing his relation and all the goods that have been carried off. Delivered thus from his captors, the nephew, instead of keeping away from the evil place, returns to the city and makes his home there again. Indeed, he now accepts a post of honour within its walls, ignorant of the fact that that city's days are numbered and that in the judgment of God it is soon to be consigned to everlasting destruction.

Every day he is a witness of its wicked-

ness ; the things he sees and hears grieve him much, but he has no power to improve matters.

While things are going on in this way a remarkable event takes place. One evening as our friend is sitting by the city gate he observes two strangers approaching. He feels somehow that these are no ordinary men, and rising up to meet them he bows down before them. At the same time he entreats them to come into his house. The strangers refuse to do this at first, but after much pressure they consent. When the hour comes for the family to settle down for the night, a party of wicked men gather round the house and carry on in a dreadful way. They are a sample of the inhabitants of the place, and from their behaviour it is evident that the city is ripe for the judgment of God. As a matter of fact the two visitors, who are now witnesses of the evil conduct of the people, are messengers sent from God to carry out the work of destruction ; they tell their host that this is what they have come for, but they assure him that before they begin to execute this judgment they must get him out of the city. He is reluctant to move ; he seems wedded to the place, but at last, forced by the mercy of God, he makes a start, and as day begins to break he finds himself outside the walls and on his way to a mountain not far away, escaping for his life. Presently the sun rises and then—solemn moment ! the storm clouds of the judgment of God burst over the doomed city, reducing it to ashes with all its guilty inhabitants. The poor saved one is so terrified that for some time he makes his home in the mountain, dwelling in a cave, in shame and sorrow, a sad contrast to his uncle, who all this time is going on happily with God.

“ Be not forgetful to entertain strangers : for thereby some have entertained angels unawares.”



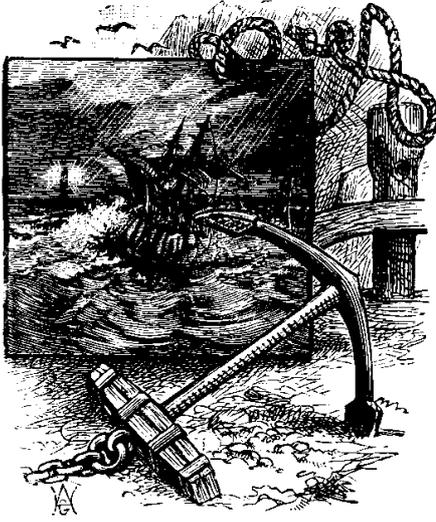
How God provided Clothing for a Servant of His.

IT is interesting to notice how God has had His servants all through the stream of time, and true ones, too. There is just a very short story of one I should like you to hear. His name was John Nelson. He preached in a great many towns and villages in the North of England, as well as in other places. He had two great and good friends, who also preached the gospel a good deal about the year 1742.

One such village was called Haworth, which was indeed a dreary, cold place on the Yorkshire moors ; here there was a minister who rejoiced in the knowledge of forgiveness of his sins and had peace. He heard of these wonderful preachers and invited John Nelson and others to come and help him to preach the gospel round Haworth. John Nelson was a good preacher and spoke to those he met with in his going about the country. God used him very much in the salvation of sinners, but many did not like it and persecuted him, pelting him with eggs, potatoes and even stones. This rough treatment had a bad effect on his clothes, which is not surprising, and made them wear out more quickly than they would have done otherwise, and new ones were not easy to get, though John Nelson did not trouble much about himself.

Just about the time his clothes were at their worst, Mr. John Wesley invited him to come south. This was in 1743, but his wife Martha spoke out and said that her John was not fit to be seen, and that he could not go in his present clothes. Thereupon John spoke out his word, “ Martha,” said he, “ I have worn them out in the Lord’s work, and He will not let me wait long.”

Just two days after a tradesman in the town came, bringing a piece of blue cloth for a coat and a piece of black



AND she said to the king,
It was a true report
which I heard in mine
own land of thine acts,
and of thy wisdom :

Howbeit I believed
not their words, until I
came, and mine eyes had seen it: and,
behold, the one half of the greatness of
thy wisdom was not told me: for thou
exceedest the fame that I heard.

Happy are thy men, and happy are
these thy servants, which stand continually
before thee, and hear thy wisdom.

Blessed be the Lord thy God, which
delighted in thee to set thee on His
throne, to be king for the Lord thy
God: because thy God loved Israel, to
establish them for ever, therefore made
He thee king over them, to do judgment
and justice.

2 CHRONICLES IX.

cloth for a waistcoat and trousers. How remarkable it was! this tradesman did not know that John Nelson was waiting to go to Mr. Wesley for the Lord's work.

In another few days the new clothes were made and John went to London, where he met Mr. Wesley, who was just ready to go on a new expedition. How comforting it must have been for John Nelson to feel that he was wearing clothes of God's providing for his gospel work. We know they would be good and suitable, and how his faith was rewarded and strengthened. It is good to have faith in God.



Heaven.

"And shall we see Thy face,
And hear Thy heavenly voice,
Well known to us in present grace?
Well may our hearts rejoice!"

"YOU won't be happy in heaven if you don't see your children there, Mrs. Brown!" said her friend.

"Aye, I should be! But I'd be fair angry with them to think they were no there to see His face."

Heaven is where *Jesus* is, and to Mrs. Brown it was of all places the one to which she longed to go; the One she loved best—better even than her own children—she would see there; and the very thought of that wondrous sight filled her heart with worship. The dear old Christian forgot everything and every one else at the thought of seeing *Jesus*.

And surely it is because He is there that every believer longs to be there too. God has told very little about our heavenly home, but He tells us over and over again that *Jesus* is there.

The Greek word for "worship" is derived from a word in that language which literally means "the little dog upon you," referring to the delight of a dog upon meeting its master—when we see

how entirely forgetful of itself and all else around the creature is at the moment.

As an example, we once heard it told how a doctor was suddenly sent for one cold, dark night to attend a sick person.

He set out in his gig and left his favourite dog at home.

But the dog would not be left. He was soon off down the long, dark roads following his master's track to an *unknown place*. It was a country inn.

The doctor arrived and was taken into the sick room and the door was shut.

Presently his dog also arrived and following his master's steps he made his way to the door of the sick room; finding it shut he stood whining, scratching and asking to be let in.

And why? He had no idea what it was like the other side of that door and he did not care; but he knew *his master was there* and that was enough.

Jesus is in heaven; we need know no more in order to long to be there.

"We wait to see Thee, Lord,
Yet now within our hearts
Thou dwell'st in love that doth afford
The joy that love imparts."

And whilst we wait that glorious moment when we shall see Him face to face, may we find it our one joy and delight to do His will and follow Him "in the way."
A. S. I. L.



"Thank the Lord!"

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. xix. 17.)

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. xiii. 5.)

Across the meadows Mary sped:
Her way to William's cottage led:
An aged christian man was he
Whom Mary often went to see.
Behind her stretch'd the purple moor
Where sweet birds sing and heav'nward soar:
Before her, in the valley, lay
The busy town where, in his day,

Old Will so hard and well had work'd,
 Nor ever any duty shirk'd
 If to his Saviour he was true—
 The Lord whom from his youth he knew.
 The common trials, joys, and strife
 Old Will like others met in life :
 Yet as the moorland lark soars high
 Above its nest and in the sky
 A song of joyous praise pours forth,
 As if to fill all heav'n and earth,
 So Will, when press'd by earthly things,
 In spirit rose, as if on wings,
 Above his trials and troubles here
 To Him who calm'd his ev'ry fear :
 Thus trusting ever in the Lord
 His praises rose in sweet accord.
 Since Will could neither read nor write,
 To hear God's word was his delight
 From Mary's lips. The sacred page
 Would thus both youth and age engage
 In holy things—things Jesus tells
 Of the fair home in which He dwells.
 Though Mary's stores did need exceed
 Old Will was very poor indeed :
 Yet well he knew how God would give
 Him daily bread whereby to live,
 Till heav'n's gate should open wide
 That he might enter—there abide.
 And then old Will would need no more
 From any kind of earthly store.

Across the meadows Mary sped,
 The curtain'd sky above her head :
 A basket in her hand she held
 Of fragments from her stores—withheld
 From none in need. They were for Will,
 So weak and lonesome—ofttimes ill.
 Now o'er a stile and fields again,
 Till Mary reach'd the little lane
 Where William lived who, when he heard
 Her knock upon his door, appear'd.
 "Good day!" said she, "how are you, Will?"
 And he, though very poorly still,
 A cheery word at once rejoind,
 "*Rejoicing alway*," as enjoined.
 "Within this basket you will find
 Some trifles of a useful kind :
 I thought they'd, p'raps, come in for you—
 Knowing," said she, "they sometimes do."
 He, smiling, took them as from heav'n,
 From whence our ev'ry mercy's giv'n,
 And "*Thank the Lord!*" aloud exclaim'd—
 Thus rev'rently *His praise acclaim'd*—
His praise by whom we move and live ;
No thanks to Mary did he give!
 But took the gift from God alone,
 Nor ever thought but 'twas a loan.
 Who pitieth the poor doth lend
 To Him who is their faithful Friend :
 No loss to give, though others gain,
 For ev'ry whit He'll pay again.
 To serve God thus was Mary's part—
His thanks were echoed in her heart!

And so old Will in artless way
 Taught his young friend to look away
 From *self*, where pride and sin abound,
 To Him in whom all good is found,
 That He alone should have the praise
 For ev'ry blessing all our days.



To our Searchers.

WE send out a most hearty welcome to *all* our Searchers who are beginning this year's answers.

This is January, and you each have a clean slate—a fresh start. There are twelve sets of questions, one set each month, to be answered in the year, and we should like you to try each set as they come along. Always begin by reading the questions carefully and think well before writing down the answers. Then be sure that each answer is complete, each little portion having due care.

Now a word to our Searchers for the year just gone. You have done your work remarkably well: the writing has been nicely done, the answers neatly spaced out, and real care and thought have been shewn as to what the answers were about. This is what we want; the questions are set with the intention of helping you to understand the scriptures.

In marking we give eight marks for those under ten years of age, twelve marks for those between ten and fourteen, and sixteen for those over fourteen. These are entered month by month on a card with twelve spaces and bearing the name of the Searcher. It is quite interesting to see the spaces being filled up as the year goes along, but, sad to relate, many of the cards shew little blanks here and there. We hope we shall have a long list of Diligent Searchers this year, with all the twelve spaces filled up, and trust that you will be rewarded for your labour.



Bible Searchings.

Please post the answers to this month's questions not later than the 15th of the month, to F. Shedden, The Meadows, Flint, North Wales.

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

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

2 THESSALONIANS I.

1. "We . . . thank God for you." Why?
2. (a) Were they going through tribulation? (b) What marked them in their afflictions? (c) What were they suffering for?
3. How will God "recompense" the persecutors?
4. What will He give to the troubled ones?
5. (a) Whom do we read of as "taking vengeance"? (b) Who will be with Him when He is revealed? (c) On whom will He take vengeance?
6. How will they be punished?
7. What about the saints—all those who believe—in that day?
8. "We pray always for you." Mention one or two of the things prayed for.

Searchers under 10 years of age.

Find and write out the verses from 2 Thessalonians i. where the following words are found, giving the number of the verse in each case. (1) "Patience and faith." (2) "A righteous thing." (3) "Faith with power." (4) "The grace of our God."



Answers to November Searchings have been received from the following:

Searchers 14 years of age and over.

Stanley Baker, Thomas Baker, Walter Batchelor, Charis Bazlinton, Fred Bentham, Cissie Bentley, Mercy Bradford, Nancy Brown, John Burke, Arthur Cann, Joan Caws, Mabel Clark, Leslie Coward, Leonard Crouch, Donald Denny, Bessie Freeman, Ivy Gardner, Robert Ireland, Margaret Langston, Herbert Linton, Muriel Lodge, James and Mary Mackie, Malcolm Marsh, Mary Marsh, Charles and Ian Millar, Mary Morton, Kathleen Phillips, Dorothy and Marjorie Plommer, Mary and Winifred Potts, May and Winnie Rawlings, Ethel and Evelyn Roberts, Eric Robertson, Doris and Olive Sinden, Ernest Smith, Margaret Smith, Sydney Smith, Olive Swindell, Gertrude Taylor, Albert Tipler, Alfred and Richard Tozer, Frank Tydeman, Dorothy Wallis, Dorothy Wilmott, Bessie and Elsie Wood.

Searchers 10 years of age and under 14.

D. Baker, F. Baker, M. Barratt, Frances and M. Baker, Ina Beaton, Bertie Bell, Walter Bennett (2), C. Bodman,

Roy Bodys, Frances Broddle, F. and E. Broom, James Brown, Marlon Brown, May Brown, James Buchan, Joan Burke, Brenda Butterfant, Beatrice, Edith and Mary Cann, Roy Chattell, Christina Coe, Laura Coldrick, Albert Cornick, David, George and Maggie Coutie, Frank Coward, Herbert and Reggie Craven, Beatrice Darrah, Monica Davidson, Robert Denny, David Devenish, Charles Doling, Elizabeth and Kathleen Drayton, Philip Drew, Cecil Duddington, Eva Edwards, Kathleen Foxall, Theodora Foxall, Willie Freeman, Bessie and Jack Goodall, Edwin and Hilda Harrington, John Haselgren, Dorothy and Kate Hatt, Cyril Haughton, Malcolm and Roland Haughton, Phoebe Hawkins, Lilian Hazelton, Edith and Margarite Hill, Fred Himey, Amy, Edith and Theodora Hindley, Emily Holmes, Hugh Hughes, Marion and Thomas Ireland, Edith and Ethel Jackson, Florence Jones, Karen Kaye, Grace Latimer, Helen and Scott Linton, Muriel Lloyd, E. and Ronald Lodge, J. and M. McCormack, Wm. McIntyre, Ena and Miriam McKay, A. McWilliams, W. Marriott, Enid and Muriel Marshall, Joyce Meek, Harry Miles, Dorothy Mitchell, Eva and Leslie Mobey, James and Lawrence Morton, Theo and Willie Morton, Josephine Nichols, James Palmer (2), John and Peggy Payne, Mary Penberthy, Frank and Marjorie Penfold, John Pickles, Hilda Porter, Arthur and Stephen Potts, John Pugh, Lancelot Raitton, Dorothy Rawlings, Essie and Tom Reid, Irene Reif, Helen, Peggie and Robert Richardson, Marjorie Robertson, Joan Selwood, Joseph Shedden, Dorothy Shorto, Dorothy Simmonds, Ena Smerdon, Agnes Smith, David Smith, Leslie Smith, Mary Smith, Phyllis Smith, Winifred Smith, Norman Smyth, Kathleen Snatt, Beatrice Tattersill, Harry and Ruth Taylor, Edna Tozer, Edgar, Gordon and Nora Tucker, Gerald Watson (2), Winifred Watson (2), Philip Webber, George and Lewis Wheatcroft, Frederick White, Richard Willows, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, Harold Andrews, Cyril Baker, Fred Barratt, Mary Batchelor, Roy Beesley, Herbert Beresford, Wilfred Blackledge, Barbara Bodys, Margaret Bolt, John Brown, Ronald Butterfant, Annie Cann, Philip Chase, Ruby Chattell, Phoebe Coldrick, Lucy and Doreen Cole, Peter Coutie, Leonard Coverley, Muriel Crowte, Gracie Deayton, Harold Devenish, Frederick Drayton, Horace Duddington, Roland and Vera Earnshaw, Nellie Eason, Freda Edwards, Margaret Evans, John Gilder, Dorothy Gillmore, Ronald Gwyer, James Haldane, Frank Hatt, Rhoda and Ruth Hawkins, Eva Hazelton, Marjorie Holbourn, Nancy Hughes, Edith Hutchings, Herman Kaye, John Knox, Freda Lewis, Dorothy Linton, Freddie and Marjorie Lodge, Kate McCormack, Robert McIntyre, Norah Marsh, Alexander May, Frank Mitchell, Wilfred Mobey, Christina O'Hara, Harold Parkes, Freda Pemberton, Margaret Penberthy, Frances Phillips, Ernest Pickles, Eva Pontin, Edith Purdy, William Raitton, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Gwendolyn Saunders, Robert Shedden, Alan Smith, Clare Smith, David Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Edith Tipler, Ronald Tipler, Leonard Tromans, Withnall Wain, Dorothy Warren, Dudley Wheatcroft, James White, Myrtle White, Stanley Willows, Edwin Wraight.

Searchers living abroad.

Australia.—Elinor Corin, Norman Ellis, Alan Shearer (2), David Stuckey, Clarence and Harold Vellacott.
Canada.—Eric Wood.
Jamaica.—Noel Hylton, Ina McGahan, Willie McGahan.
New Zealand.—Winnie Bradley (3), Jack Deck, Winnie Deck, Cyril Hardie (2), George Hardie (3), Alfred Kennerley, Winnie McPeake (2).
South Africa.—Pat Crocket, Rhona Smith, Kathleen Summers, David Townshend (2), Frank Townshend, Phebe Townshend (2).
Spain.—Manuela Basi, Salvador Basi, Luis Cortina, Fernando Cortina, Pepita Cortina, Angela Jové, Benjamin Jové.
U.S.A.—Irene Stevens.



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Youthful Days.



Repentance.

IT is our purpose in the few lines that follow to bring home to the minds of our readers a little of what *repentance* means. It is a matter of great moment, for those who have not repented will never be happy in the presence of God. We desire that our readers may reflect upon and consider what is set down, trusting that it may be for their profit.

Repentance is a change that takes place in the heart and will when the work and grace of God begin to be felt and understood.

When Joseph was sent by his father to inquire of the welfare of his brethren feeding the flocks, their long pent-up hatred found vent in counsels to get rid of him and his dreams. Their purpose went far enough to lower him into a dry pit, but the sight of the Ishmeelites on a trade journey caused them to change their minds, and Joseph was sold as a slave for twenty pieces of silver. Having thus disposed of him, the next thing was to invent a story to account for his disappearance when they returned home. They killed a kid of the goats and dipped Joseph's coat of many colours in the blood. When this was shewn to Jacob, he drew his own conclusion that the lad had been destroyed by wild beasts, and refused to be comforted by his heartless sons.

This is a dark picture of what happened in Jacob's family circle. To begin with, they took counsel to kill Joseph, which is the first step towards the grievous sin of murder. They changed their minds and sold him more for the sake of the money they received than from any moral feelings about the crime. Then they added to all their sins by deceiving their father.

Remember that a lie is an intent to deceive. A child playing against orders in her mother's drawing room with a friend, knocked over and broke a vase.

"See," said the friend, "it will stand on the shelf, and if you turn it round so, no one will notice that it is broken." The next day when the servant was dusting, the vase fell down with the first touch of the duster. She was about to be rebuked for her carelessness, when the shamefaced child had to confess her disobedience and deception, for she had acted a lie without telling one in words.

Although the picture of Jacob's family is so dreadful, by the grace and hand of God the darkness was dispelled. For later on, in the presence of Joseph in Egypt, they shewed a real sense of shame and sorrow for their guilt. Then, when put to the test, they refused to commit again any of their former sins. But we must remember that they would never have reached thus far if they had not been brought before Joseph. For the sinner there can be no true repentance apart from the knowledge of and work of our Lord Jesus.

At their first interview in Egypt Joseph accused them of being spies. This they denied, but in order to prove them, he kept Simeon a prisoner and said that he would not see them again unless they brought Benjamin. Thereupon they turned to one another and bitterly regretted their callous disregard of Joseph's anguish when they left him in the pit.

The great difficulty in their second journey to Egypt was in connection with Benjamin, for Jacob was naturally in no mood to trust them with the lad. The first time that the matter was discussed, Reuben said in effect, Slay my two sons if we return from Egypt without Benjamin! A hard utterance, which did not shake Jacob's determination.

At the next discussion, when the shortage of corn was becoming more acute, Judah spoke in a different strain and things were brought to a happier condition. It is beautiful to look upon this change as the result of God's grace reaching the heart, unknown to Judah himself, perhaps. For he declared to his

father, "Send the lad with me. . . . I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."

See them now setting out for Egypt the second time! They can be trusted with money, for they are taking double money for the corn they intend to purchase. The presence of Benjamin proves that they are true men and no spies. But Judah's suretyship has yet to be put to the test.

Joseph, as yet unrecognised, received them most graciously, entertained them royally and sent them back home with his silver cup concealed in Benjamin's sack. Ordered by his master, the steward overtook the party and challenged them with the theft of the cup. Regardless of their protestations, he said that the one with the cup would be held as a prisoner, whilst the others could go home. He searched the sacks and found the cup in the last sack, which was Benjamin's!

Instead of leaving Benjamin to his fate, as they had once left Joseph, they forgot themselves and returned in a body to Joseph. How different ; a manifest instance of God's work in the heart.

Joseph repeated what the steward had said, claiming Benjamin to be his slave in Egypt. Judah then came forward and made good his suretyship. He related in eloquent language all the occurrences leading up to this event, concluding with these touching words, "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me ? lest peradventure I see the evil that shall come on my father."

Read this incident over for yourself, and study it carefully, for it is an example of true repentance. Judah would rather suffer himself than cause sorrow to his father by leaving Benjamin in Egypt.

Little wonder that Joseph could re-

frain himself no longer, he was obliged to make himself known. The love in his heart could now be expressed freely.

The men found out at their first interview that they had been guilty when they heartlessly sold Joseph as a slave. When they were brought back by the steward with Benjamin accused of theft, Judah might easily have left him to suffer in Egypt for his alleged crime. His abhorrence of the former wrongdoing was so great that he himself was ready to suffer instead of Benjamin. It was not till this point was reached that Joseph in wonderful grace revealed himself to his brethren.

"A certain creditor had two debtors." They had no money with which to pay the debt, a terrible predicament in those days. They could only look forward to being sold as slaves, and the consequences of their foolish extravagance were about to fall upon them. Then the creditor of his own accord freely forgave them.

We speak sometimes too lightly of "sin's debt" being paid. Thanks be to God, it has been paid by none other than His own Son, but at what a cost ! the shame and cruel mockery of the cross, the giving up of His life and the shedding of His precious blood. All this He suffered and much more, that we, foolish and vain sinners, might be forgiven.

May the thought of *repentance* lead us to think a little more of the meaning of the death of our Lord and Saviour.



"Who is this?"—No. 6.

Answer.

IT was a wonderful day about three thousand eight hundred years ago when a call, the like of which had never been heard before, was addressed to a man who lived in the far-off land of Mesopotamia. It was the call of "The God of glory" (Acts vii. 2) to Abraham, saying, "Get thee out of thy country,

and from thy kindred unto a land that I will shew thee." Moved by faith in the living God he obeyed, and "he went out, not knowing whither he went." (Heb. xi. 8.) He must have told his father of this wonderful call, and strange to say his father Terah, although an idolater (Josh. xxiv. 2), determined to go too; in fact Genesis xi. 31 tells us that Terah took Abram his son, and Lot (his grandson, the subject of our last paper—"Who is this?"), and his son Abram's wife, and they went forth from Ur of the Chaldees. They had not gone very far when, for some reason or other, a halt was made, and during this interval Terah died. His death seems to have set Abraham free, for we read immediately after this that he "departed, as the Lord had spoken unto him; and Lot went with him." Henceforth his great characteristic feature was faith in God. He was "strong in faith, giving glory to God"; indeed he is called in Romans iv. 11 "the father of all them that believe."

It was no small privilege for Lot to be in touch with such a man for many years, but faith is not a thing that one can impart to another; to trust in God each soul must know Him for himself or herself individually, and it is clear that in this chapter Lot was very inferior to Abraham. A test came when they had to separate from each other, because "the land was not able to bear them," their cattle being so numerous. Abraham, in the spirit of one whose confidence is in God, said to Lot, "Is not the whole land before thee? . . . if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah." He chose all that plain, dwelt in the cities there, pitched his tent toward Sodom, whose inhabitants were "wicked and sinners before the Lord exceedingly" (Gen. xiii. 9-13), and later

on *dwelt in Sodom*. (Gen. xiv. 12.) See how dangerous it is to take one false step!

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. i.) This blessedness was not Lot's now. He knew not that the day for the overthrow of that wicked city was at hand; had he been near enough to the Lord he might have heard the voice of Revelation xviii. 4 saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But before God executes judgment He usually gives warning, and no doubt the disastrous war that broke out at this time was God speaking; but even Lot, though taken prisoner by the hostile army and rescued by Abraham, does not seem to have heeded the warning, for we find in Genesis xix. he is back in the wicked city again; indeed he sat in the gate of Sodom—"he will needs be a judge." (Gen. xix. 9.)

Meanwhile the cup of the iniquity of the cities of the plain was filling up and "that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day." (2 Peter ii. 8.) At length that awfully solemn night comes—the last for the inhabitants of those cities. And think of it, dear young friends, there will come "a last night" in the history of "this present evil world." But just as Lot must be saved before the judgment clouds could burst, so the people of God to-day are awaiting a Saviour from heaven, the Lord Jesus Christ, our Deliverer from the coming wrath. Not a drop of the judgment can fall till they are gone. Will you be among them? Can you say, Yes, Jesus is *my* Deliverer from the wrath to come?

No sooner had the angels taken Lot away to a place of safety than the judgment began to fall; "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of

heaven." Lot was saved, but what a wreck he was, what a contrast to the man of faith who had been walking with God apart from it all. While the history of the one is a solemn warning, that of the other is a bright example. May we "walk in the steps of that faith" seen in Abraham (Rom. iv. 12) to the glory and pleasure of God.



Letters from Spain. No. 1.

DEAR BOYS AND GIRLS,

If you take your maps of Europe and look at that part of Spain which is on the shores of the Mediterranean not far from the French frontier, you will soon find Barcelona, and then you will know where this letter comes from. There are so many things here that I should like to tell you about that I hardly know where to begin, and I am quite sure I shall never get it all into one letter; but to-day I am going to write to you about the Spanish beggars.

There are no workhouses here like the English ones and so there are a great many beggars; not only lazy people who prefer begging to working, but many poor crippled men who have no other way of getting a living. They do not go round from house to house, but stand or sit in the streets, shewing their poor, maimed limbs to the passers-by in order to excite their pity.

One day we saw a young man who was lame and could not walk without crutches. He was holding out his hat for coppers, and was glad to get even a halfpenny. But a friend who was with me gave him something better than money, she put a copy of St. John's gospel into the cap. I do not think he had ever seen one before; he was very pleased with it, and when we passed him on our return he gave us a bright smile; he would have touched his cap only that he already had it in his hand. I hope he has been reading his gospel, don't you?

Some of the beggars are very old and infirm; they look as though they ought to be kept safe and warm at home; but their friends take them out into the streets and leave them sitting on the pavement so that they can beg something to help to pay for their food. Those who have no friends and no home are badly off indeed. Some one told us once that he had seen beggars asleep out of doors at night huddled over gratings in the pavement, where a little heat comes up from an electric power station.

Then there are quite a number of blind beggars about, who just sit or stand for hours in the same spot; they do not need to beg with their voices, their poor blind eyes and out-stretched hands ask for them, and some of them at any rate seem to get quite a lot of pennies given to them. The blind beggars remind us of blind Bartimæus. You remember it says in Mark x. that he sat by the highway side begging, but when he heard that Jesus of Nazareth was there he did not sit begging any longer. There was something he wanted Jesus to do for him that no one else could do, and when Jesus said to him, "What wilt thou that I should do unto thee?" he answered, "Lord, that I might receive my sight." And Jesus said to him, "Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." We all need to pray, Lord, open Thou mine eyes; for though we may have good eyesight for things around us, we are all spiritually blind by nature. David prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psa. cxix.)

Yesterday I met a poor old woman who begged me to give her something; many of those who beg put their hand up to their mouth to shew you they need food. This old woman seemed very grateful for just one penny; she went on talking for some time, and seemed very anxious I should understand what she was saying. At last I took it in, she was

wishing me a long life, and long life, too, to my family, and asking if I knew what she meant. There were some pretty cards in my bag, with texts in Spanish on them, so I looked among them and found one that said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi.) That seemed just the right one to give her, for she had wished me long life, and the text spoke of **ETERNAL LIFE**. She was very pleased to have it, and asked me what the words on it said. I read it to her as slowly and distinctly as I could, so that she might remember it, and she listened very attentively, and then I told her very simply that God gives eternal life to all who believe on the Lord Jesus.

And now, dear boys and girls, my letter is finished, and I wish you all good-bye with love, from
 F. E. S.



Martin Luther's Conversion.

"IT could not become clear to him [Luther] how, by fasts, vigils, formalities and mass-work, a man's soul could be saved. He fell into the blackest wretchedness. . . . It must have been a most blessed discovery, that of an old Latin Bible which he had found in the Erfurt Library about this time. He had never seen the book before. It taught him another lesson than that of fasts and vigils. A brother monk, too, of pious experience, was helpful. Luther learned now that a man was not saved by singing masses, but by the infinite grace of God. . . . He gradually got himself founded, as on the rock. No wonder he should venerate the Bible, which had brought this blessed help to him. He prized it as the word of the Highest must be prized by such a man. He determined to hold by that; as through life and to death he firmly did." EXTRACTED.



"Speak Evil of no Man."

(TITUS III. 2.)

A STORY FOR CHILDREN.

A CHILD was one day talking very fast about some relative who did not stand very high in his esteem, and was about to speak further of her failings of temper. In a few moments his eyes caught a look of such calm and steady displeasure that he stopped. There was no mistaking the meaning of that dark, speaking eye. It brought confusion and shame to his heart. He was silent for a few moments, when J. G— asked very gravely, "Dost thou not know any good thing to tell us of her?"

He did not answer, and the question was more seriously asked: "Think, is there nothing good thou canst tell us of her?"

"Oh, yes; some good things, certainly; but—"

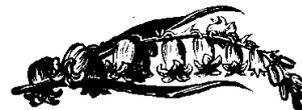
"Would it not have been better then to relate those good things than to have told us that which must lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest."

C. E. H.



Acrostic on a Famous City.

1. Name a king of this city.
2. Who first owned this city?
3. For what purpose was it bought from him?
4. This city afterwards became noted. In what special way?
5. In the Book of Numbers it is spoken of in reference to its long standing.
6. Whose son was buried in this city?



DILIGENT SEARCHERS.

Searchers over 14 years of age (maximum 192 marks).

Malcolm Marsh	192	Evelyn Roberts	190	Dorothy Willmot	188
Mary Potts	192	Olive Swindell	190	Mercy Bradford	187
Frank Tydeman	192	Dorothy Wallis	190	Dorothy Plommer	186
Bessie Wood	192	Joan Caws	189	Marjorie Plommer	186
Elsie Wood	192	Mary Mackie	189	Ethel Roberts	186
Frederick Bentham	191	May Rawlings	189	Doris Sinden	186
Charles Millar	191	Eric Robertson	189	James Mackie	185
Ian Millar	191	Sidney Smith	189	Amy Bentley	184
Albert Tipler	191	Janet Todd	189	Ernest Smith	184
Nancy Brown	190	Charis Bazlinton	188	Hilda Allibone	183
Leslie Coward	190	Arthur Cann	188	Olive Sinden	183
Bessie Freeman	190	Isabella Davidson	188	John Burke	182
Ivy Gardner	190	Muriel Lodge	188	Winnie Rawlings	167
Margaret Langston	190	Richard Tozer	188		

Searchers 10 years of age and under 14 (maximum 144 marks).

Frances Broddle	144	Edith Cann	142	Miriam McKay	140
Mary Cann	144	Christina Coe	142	Stephen Potts	140
Malcolm Haughton	144	George Coutie	142	Catherina Smerdon	140
Edwin Harrington	144	Albert Cornick	142	Ina Beaton	139
Emily Holmes	144	Willie Freeman	142	Robert Denny	139
Muriel Lloyd	144	Bessie Goodall	142	Jack Goodall	139
Peggy Payne	144	Rowland Haughton	142	Ethel Jackson	139
John Pickles	144	Freddie Himely	142	Ena McKay	139
Arthur Potts	144	Edith Jackson	142	Dorothy Mitchell	139
Marion Brown	143	Florence Jones	142	Dorothy Shorto	139
Beatrice Cann	143	James McCormack	142	Beatrice Tattersill	139
David Coutie	143	John Payne	142	Alfred Tozer	139
Maggie Coutie	143	Hilda Porter	142	Edna Tozer	139
Frank Coward	143	Lancelot Railton	142	Gerald Watson	139
Hilda Harrington	143	Winifred Smith	142	Richard Willows	139
Cyril Haughton	143	Roy Chattell	141	Kathleen Foxall	138
Marion Ireland	143	Herbert Craven	141	Walter Marriott	138
Grace Latimer	143	Amy Hindley	141	Frederick White	138
Eric Lodge	143	Dora Hindley	141	Brenda Butterfant	137
Mary McCormack	143	Willie Morton	141	Phoebe Hawkins	136
Josephine Nichols	143	Robert Richardson	141	Ronald Parkes	136
Winifred Potts	143	Phyllis Smith	141	Helen Richardson	136
Essie Reid	143	George Wheatcroft	141	Winifred Watson	136
Peggie Richardson	143	Kathleen Allibone	140	Cecil Duddington	135
Joseph Shedden	143	James Brown	140	Leslie Mobey	135
Kathleen Snatt	143	May Brown	140	Leslie Parkes	134
Lewis Wheatcroft	143	Laura Coldrick	140	Irene Relf	134
Joyce Wraight	143	Reggie Craven	140	Charles Doling	128
Minnie Barratt	142	William McIntyre	140		

Searchers under 10 years of age (maximum 96 marks).

Mary Abbott	96	Greta Stott	96	Edwin Wraight	94
Peter Coutie	96	Clare Smith	96	Wilfred Blackledge	93
Gracie Deayton	96	Dorothy Warren	96	Ronald Gwyer	93
David Devenish	96	Lilly Allen	95	Willie Railton	93
Harold Devenish	96	Fred Barratt	95	Gwendolyn Saunders	93
Freda Edwards	96	Margaret Bolt	95	Robert Shedden	93
Margaret Evans	96	Freddie Lodge	95	Edith Tipler	93
Dorothy Gillmore	96	Alan Smith	95	Stanley Willows	93
Thomas Ireland	96	Dudley Wheatcroft	95	Nancy Hughes	92
Karen Kaye	96	Douglas Baker	94	Wilfred Mobey	92
Herman Kaye	96	Mary Batchelor	94	Christina Bodman	91
Freda Lewis	96	Herbert Beresford	94	Annie Cann	91
Marjorie Lodge	96	Leonard Coverley	94	Joyce Meek	91
Norah Marsh	96	Theodora Foxall	94	Bessie Rawlings	91
Harold Parkes	96	John Haselgren	94	Kate McCormack	90
Freda Pemberton	96	Robert McIntyre	94	Eva Hazleton	88
Ernest Pickles	96	Celia Reynolds	94	Ruby Chattell	84
Edith Purdy	96	Reginald Webber	94	Barbara Bodys	83
Dorothy Rawlings	96				

SEARCHERS LIVING ABROAD.

Name.	No. of sets.	Max. marks earned	Name.	No. of sets.	Max. marks earned		
Elinor Corin (Australia)	8	64	64	Winnie McPeake (New Zealand)	10	120	116
Norman Ellis (Australia)	8	64	64	Cyril Hardie (New Zealand)	8	64	62
David Stuckey (Australia)	9	108	101	George Hardie (New Zealand)	9	108	107
Clarence Vellacott (Australia)	12	192	188	Kenneth Strickett (New Zealand)	9	108	105
Harold Vellacott (Australia)	12	192	184	Ronald Strickett (New Zealand)	9	72	70
Eric Wood (Canada)	12	144	144	Elsie Richardson (S. Africa)	9	108	108
Noel Hylton (Jamaica)	9	108	108	Rhona Smith (S. Africa)	8	64	64
John Lambert (Jamaica)	10	120	110	Frank Townshend (S. Africa)	10	120	116
Rudolf Lambert (Jamaica)	10	160	158	David Townshend (S. Africa)	11	88	87
Ina McGahan (Jamaica)	12	144	139	Phebe Townshend (S. Africa)	11	88	84
Willie McGahan (Jamaica)	12	144	138	Irene Stevens (U.S.A.)	11	132	132
Winnie Bradley (New Zealand)	11	176	174				

Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

2 THESSALONIANS II.

1. (a) "The coming": whose coming is referred to first in this chapter? (b) What is at once connected with this coming?

2 Further on we read of the "coming" of a person of very different character. Quote the verse.

3. (a) In which verse does the name "God" occur four times? (b) What two titles are given immediately before to the wicked man referred to in this fourth verse?

4. What effect will the Lord, by "the brightness of his coming" have on him?

5. We read here of some followers of the wicked one—"that perish." Why will they perish?

6. (a) Another verse says they "believed not" something. What? (b) What then will they believe?

7. On the other hand some are referred to as "beloved"—of whom? "Chosen"—chosen by whom and "to" what? and "called"—called to what?

8. What can such say that "God" their "Father" has done for them?

Searchers under 10 years of age.

Find and write out the verses from 2 Thessalonians 2 where the following words are found, giving the number of the verse in each case. (1) "Day of Christ." (2) "Mystery of iniquity." (3) "Stand fast." (4) "Everlasting consolation."



Answers to December Searchings have been received from the following:

Searchers 14 years of age and over.

Hilda Allibone (2), Stanley and Thomas Baker, Walter Batchelor, Charis Bazlinton, F. Bentham, Cissie Bentley, Mercy Bradford, Nancy Brown, John Burke, Arthur Cann, Joan Caws, Mabel Clark, Leslie Coward, Leonard Crouch, Isabella Davidson (2), Donald Denny, Bessie Freeman, Ivy Gardner, Robert Ireland, Alex. Laird, Margaret Langston, Herbert Linton, Muriel Lodge, James and Mary Mackie, Malcolm Marsh, Mary Marsh, C. and J. Millar, Kathleen Phillips, Mary and Winifred Potts, May and Winifred Rawlings, Gladys Reed, Ethel and Evelyn Roberts, Eric Robertson, Doris and Olive Sinden, Ernest Smith, James Smith, Margaret Smith, Sidney Smith, Olive Swindell, Gertrude Taylor, Thomas Thomson, Albert Tipler, Janet Todd (2), Alfred and Richard Tozer, Frank Tydeman, Dorothy Wallis, Dorothy Wilnot,

Bessie and Elsie Wood, Also Dorothy and Marjorie Plommer.

Searchers 10 years of age and under 14.

Kathleen Allibone (2), Douglas Baker, Cyril and Ferdie Baker, Minnie Barratt, Ina Beaton, Christina Bodman, Roy Bodys, Frances Broddle, Ethel and Fred Broom, James Brown, Marion Brown, May Brown, James Buchan, Joan Burke, Brenda Butterfant, Beatrice, Edith and Mary Cann, Philip Chase, Roy Chattell, Christina Coe, Laura and Raymond Coldrick, Albert Cornick, David, George and Maggie Coutie, Frank Coward, Herbert and Reginald Craven, Beatrice Darrah, Monica Davidson, Robert Denny, David Devenish, Charles Doling, Philip Drew, Cecil Duddington, Eva Edwards, Kathleen Foxall, Willie Freeman, Edith Gallant, Hylda Gill, Bessie and Jack Goodall, Arthur Hammond, Edwin and Hilda Harrington, John Hasselgren, Cyril Haughton, Malcolm and Rowland Haughton, Phoebe Hawkins, Lilian Hazelton, Edith and Margerite Hill, F. Himely, Amy, Edith and Theodora Hindley, Emily Holmes, Hugh Hughes, Phyllis Hyett (3), Marion and Thomas Ireland, Edith and Ethel Jackson, Florence Jones, Karen Kaye, Grace Latimer, Helen and Scott Linton, Muriel Lloyd, Eric and Ronald Lodge, James and Mary McCormack, Wm. McIntyre, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott, Enid and Muriel Marshall, Joyce Meek, Dorothy Mitchell, Eva and Leslie Mobey, Chas. Morton, James and Lawrence Morton, Josephine Nichols, Cecil and Gordon Nock, John and Peggy Payne, James Palmer, Ronald Parkes (2), Leslie Parkes (2), Mary Penberthy, Leonard and Marjorie Penfold, John Pickles, Hilda Porter, Arthur and Stephen Potts, Frank and John Pugh, Lancelot Ralton, Essie and Tom Reid, Irene Relf, Helen, Peggie and Robert Richardson, Constance and Mary Roach, Dorothy Saville, Joan Selwood, Joseph Shedden, Dorothy Shorto, Catherine Smerdon, David Smith, Mary Smith, Phyllis and Winifred Smith, Norman Smyth, Kathleen Snatt, Beatrice Tattersill, Harry and Ruth Taylor, Gwendoline Thompson, Edna Tozer, Charles Watkins, Gerald and Winifred Watson, Philip Webber, George Wheatcroft, Lewis Wheatcroft, James White, Frederick White, Richard Willows, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, Mary Batchelor, Fred Barratt, Herbert Beresford, Wilfred Blackledge, Barbara Bodys, Margaret Bolt, John Brown, Ronald Butterfant, Annie Cann, Ruby Chattell, Phoebe Coldrick, Doreen and Lucy Cole, Marjory Colley (2), Peter Coutie, Leonard Coverley, Muriel Crowte, Gracie Deayton, Harold Devenish, Horace Duddington, Nellie Eason, Freda Edwards, Margaret Evans, Theodora Foxall, John Gilder, Yvette Gill, Dorothy Gillmore, Ronald Gwyer, Rhoda and Ruth Hawkins, Eva Hazelton, Marjorie Holbourn, Nancy Hughes, Edith Hutchings, Bertha Hyett (3), Herman Kaye, John Knox, Freda Lewis, Dorothy Linton, Freddie Lodge, Marjorie Lodge, Kate McCormack, James and Robert McIntyre, Nora Marsh, Alexander May, Wilfred Mobey, Christina O'Hara, Harold Parkes, Freda Pemberton, Margaret Penberthy, Frances Phillips, Ernest Pickles, Eva Pontin, Edith Purdy, William Ralton, Bessie and Dorothy Rawlings, Isabel Reeves, Celia Reynolds, (2) Marjorie Riley, Edith Roach, Gwendolyn Saunders, Robert Shedden, Alan Smith, Clare Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Edith Tipler, Ronald Tipler, Leonard Tromans, Dorothy Warren, Dudley Wheatcroft, Myrtle White, Stanley Willows, Edwin Wraight.

Searchers living abroad.

Australia.—Hilda Cook, Elinor Corin, Ida Lindley Alan Shearer, David Stuckey, Harold and Clarence Velacott.

Canada.—Eric Wood.

Jamaica.—Ina McGahan, Willie McGahan.

New Zealand.—Winnie Bradley, Cyril and George Hardie, Alf. Kenerley (2), Winnie McPeake, Kenneth Strickett (3), Ronald Strickett (2).

South Africa.—Ernest and Rhona Smith, David, Frank and Phebe Townshend.

Spain.—Manuela Basi, Salvador Basi, Ramona Sabate, Teresa Sabate.

U.S.A.—Irene Stevens.

PRICE ONE PENNY (2s. a Year, post free). Please send all Orders for "Youthful Days" to the Publisher, G. Morrish, 20, Paternoster Square, London, E.C.4.

Youthful Days.



Good Eyesight.

FROM the top of the mountains Balaam, the son of Beor, could get a good view of the tents of the children of Israel lying in the valley. Many persons under the circumstances would have seen nothing very striking, though their curiosity might have been aroused as they saw the arrangement of the camp with its central tent and court, from which the smoke of the offerings ascended morning and evening, if not oftener.

The sight of these tents and their inhabitants had brought anxious fears to the heart of Balak the King of Moab, who was concerned for the safety of his realm. No doubt he and his servants had carefully surveyed the camp from a distance and reckoned up the number of valiant men likely to be there. His estimate shewed that he was largely outnumbered, and in order to protect himself he had sent to Balaam asking that he might come and curse the Israelites.

After much hesitation Balaam came to the king. They ascended the mountain, and after offering sacrifices Balaam attempted by his magic to curse God's people. Divine power interposed, and the mouth that was intended to curse was obliged to utter blessings. Under the hand of God his eyes were opened (Num. xxiv. 3), and he saw something far more wonderful than mere rows of tents in the valley. For a few moments he was endowed with *good eyesight*, and was able to describe what he saw. He said that the people were spread out like valleys, and many of you know how beautiful a fertile valley can be when seen from the top of a mountain.

Perhaps you have been in the garden belonging to some nobleman, and have admired the smooth, green lawn, dotted with beds filled with delicately coloured flowers and surrounded with shapely trees. You may have wondered how the garden could be kept so fresh and flourishing in

spite of the dry, hot weather, till you found that it was close by a large river. How delightful it would be to rest on a hot day in a shady arbour in such a garden, watching the bees hovering over the flowers and listening to the subdued twitterings of the birds. And Balaam, when his eyes were open, compared the Israelites to gardens as pleasant as this.

But he saw still further. He likened the people to aloes that the LORD had planted. He could see that God had brought them out of Egypt and given them the strength of the lion and the unicorn. In his vision he looked forward and saw that the people would become mighty, and one would come out of Jacob who would have dominion.

It is sad to think that although Balaam's eyes had been opened in this manner by the hand of God, yet his heart was not affected, and he was subsequently slain amongst the enemies of the children of Israel.

The promised Ruler that was to come out of Jacob had at last been born, and His parents came to offer sacrifices according to God's holy law. It was one of those rare incidents in the early life of our Lord that have been preserved to us through God's grace. To the casual observer the presence of Joseph and Mary in the temple would seem commonplace enough. There was one spectator who for this occasion had been blessed with *good eyesight*. He took up the holy Child in his arms and looked down upon the salvation of God! He saw, not a weak and helpless infant, but One who should illuminate the Gentiles, and be for the glory of the children of Israel. And do not these very same Gentiles, the civilised nations of the present day, write down A.D. 1922, the year of *our Lord*, the illumination having reached thus far. There is no limit to what a man may see if the finger of God is upon his head and heart.

In the brief years that our Lord walked on this earth in public ministry His holy hands were frequently used to give

natural eyesight to the blind. The earnest desire of blind Bartimæus was readily granted, and he immediately joined the company of those who glorify God.

After the death and resurrection of our Lord there was a deeply interesting case, where He opened the eyes of the heart and conferred the blessing of good eyesight upon the two going to Emmaus. (Luke xxiv.)

These two disciples were travelling from Jerusalem on the very day of the resurrection, and were conversing on the recent events. One that they took for a stranger joined them, and asked them why they were so sad. They were somewhat astonished that He should not be aware of what had just happened, and they told Him briefly about the character and death of Jesus of Nazareth and how their earthly hopes for the restoration of Israel had been destroyed. They related the report that had been brought by the women from the open sepulchre, but at this point the One who was still unknown to them interposed with a gentle reproach for the slowness of their belief in the writings of the old prophets. He began at Moses and all the prophets and shewed how the scriptures continually spoke of Christ and of the way He was to suffer before entering into His glory.

The two disciples now found themselves at Emmaus, and the gracious Stranger appeared as if He intended to go farther. As the day was far advanced, they persuaded Him to stay and share their meal. He sat down with them, took the bread, blessed it, broke and gave to them. This holy act was evidently familiar to them, for at once their eyes were opened and the recognition of their Lord was immediate. But He vanished out of their sight, leaving them with burning hearts, and it was not long before they were back in Jerusalem with the glad news.

This is an absorbing incident, for it shews us what true eyesight really is.

The natural eye is an extraordinary and mysterious mechanism, even if looked

upon as just an optical instrument. The arrangement of the delicate and sensitive iris, the clear crystalline lens, and the screen or retina at the back of the eye upon which the images of external objects are focussed is wonderful in the extreme. This structure is copied somewhat crudely in the cameras that delight so many of our young friends. But how the retina conveys these images to the brain where they are stored up for future reference is a process far too subtle for our understanding. "He that formed the eye, shall he not see?"

If the natural eyesight is so exquisite, what does the inward spiritual eyesight discern? We can understand it best from the example of these two men. They had for long been familiar with the words and deeds of Jesus of Nazareth. Then in a moment their eyes were opened to see that He was the main theme of the Old Testament scriptures and that He had risen from the dead, was alive, and was about to return to His glory.

This kind of eyesight that discerns who Jesus was, and where He is now, is freely given to all who in their hearts submit themselves to our Lord and Saviour, and is therefore greatly to be desired.



The Lamb of God.

"My son, God will provide himself a lamb for a burnt offering." (Gen. xxii. 8.)

HAVE you ever seen the lambs in the spring time? How they gather together, and jump and frisk about, or run races with one another! But how many of them will never live to be big sheep, but will have to be killed for food for men and women and children. You would not think that those little lambs had done any harm to any one, would you? And yet in olden times many of them had to die for men and women and children. Who said they were to die? It was God Him-

self who said so. Why did He say so? Because men and women and children had sinned against God, and God said, "The soul that sinneth, it shall die."

And yet God did not want people to die, because He wanted them for Himself. If they died because they were sinners—and boys and girls die to-day just as they did years ago—then God could never have them with Him, because He is "of purer eyes than to behold evil," and cannot look upon iniquity. Our Lord Jesus said to some people when He was down here that if they died in their sins, where He was they never could come. But then every one of us have sinned, and how was God to have us if we were such sinners? If we were to begin from now and never sin any more, that would not save us, nor would it satisfy God for the sins we were guilty of before. And sin, dear children, is not always something that we think horrible and bad.

When Cain, Adam's oldest son, brought an offering to God was it not a right thought? Yes, the thought was right, for all that we have, even the breath we breathe, we get from God. But it was what he brought that was wrong. He got some beautiful flowers and fruits and brought them to God. But that was like offering his good deeds to God, after God had told them that they could not stay with Him in the garden of Eden. Are not the flowers very beautiful and the fruit, too? Yes, for they are all God's handiwork, and speak of His goodness to us.

But you see Cain did not believe God when He said that as they had sinned, so they must die. It was just thinking his own thoughts about things and not believing what God had told his parents. And that was sin. And look how it ended.

His brother Abel brought a lamb and killed it, and offered it up to God for himself, and God was pleased that Abel had believed Him, and He accepted Abel's sacrifice. That is, Abel said, I

am a sinner and deserve to die, but I offer you the life of this innocent lamb for mine." He owned what God said was true, and God accepted him, because another had died for him. But see, Cain was so angry because God did not accept his offering, and yet He had accepted Abel's, that when they were alone together he killed him. First, he did not believe when he was told he was a sinner and, as such, must die, and he did not think it was needful for another to die for him. Then he thought his own thoughts about what would please God, and did not heed what God said, but presented himself to God as being fit to be there, like many of us used to think. And then he got angry because God would not accept what he thought was suitable. It all began with not believing God.

But now, dear children, God says to you and to me that all have sinned and come short of the glory of God, and we must accept that, because if we do not, what God has to say further is no good to us. God wishes to have you for His own, dear children, and Jesus came down from heaven from God Himself to tell us so.

What did the Lord Jesus do when down here? Why, there were some mothers, just like yours, who wanted to bring their children to Jesus, but the disciples stood in the way and would not let them come. When Jesus saw it He said, Let them come to Me, and He took them up in His arms and blessed them.

And He wants to do this for you now. What did He say? Listen, "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." These words mean that Jesus became a Man so that He might die for you and me waiting under the judgment of God for our sins, that we might go free, and that there should be no judgment for us, only love. Was it not great love on God's part to make such a wonderful plan and to give up

His only Son for us, for me? Can you say, He gave Him up for me? And that is the story contained in the scripture put at the beginning of this paper.

Abraham had a son called Isaac, whom God had given him, and he loved him very much. One day God said to him, You must give up your son to die. Now Abraham knew that death had come upon all men because all had sinned, and when God said that to him he knew that God was only asking what was right. So the next morning he got up early because he believed God, and he took two men and his son and set off to the place where Isaac was to die.

When they came in sight of the big hill where he was to kill Isaac, he left the two men and the ass and went on with his son. What did Abraham say to the two men? "Abide ye here . . . and I and the lad will go yonder and worship, and come again to you." Was that not faith? He believed God, and although he was going there to kill his son as it seemed, yet He believed God had some way of escape and He would bring him back again. And God had a way.

When Isaac said, "Behold the fire and the wood: but where is the lamb?" Abraham said, "God will provide." Now when they reached the spot, Abraham built up an altar with stones for the sacrifice, and laid the wood that Isaac had carried on the top of the altar, and then took Isaac and tied him up with rope and put him on the wood. He took the knife to kill him, when God called to him out of heaven and stopped him. Then he saw a ram, that is, a grown sheep, caught among the trees just there, which he took and offered up instead of his son. So God had indeed provided a sacrifice.

And now, dear children, what it means is this: you are not too young to die, and no one can say they do not deserve to die, though some would like to say it. But we have to own that we deserve death, and if we got what we deserved we should not live long here. But then we should be lost to God if we died as

Sinners, and God wants us for Himself, just as Abraham wanted his son, and we know that God has provided a Lamb. The One whom God has provided is the Lord Jesus. He had no sin in Him and He did no sin, so that He needed not to die.

But in His love and pity He came to die under the judgment of God for you and for me, so that we should not have to die for our sins. In Isaiah liii. it says, "He is brought as a lamb to the slaughter." And that was why He said on the cross, "My God, my God, why hast thou forsaken me?" He loved us so that He went there to be forsaken, that we might never know what it was for God to forsake us.

And now if any little boys or girls love Jesus because He is their own Saviour, who has saved them from all their sins, should they die, or as God's word says, "fall asleep," they go to be with Jesus. But if boys and girls do not believe God when He tells them that they are sinners, and that He has provided *One*, even His own beloved Son, His Lamb, to bear the punishment instead, then where Jesus is they never can come. They will meet Him one day, not as a Saviour, but as a Judge.

In Revelation v. the Lord Jesus is seen as "a Lamb as it had been slain." It tells us of where He has been, even to death for us, and those with Him there love Him and praise Him. But what is He going to do in that chapter? He is going to judge the earth and all on it with God's judgment against sin and sinners. How dreadful if He should take you away in judgment, and yet it will only be what is deserved. When that day comes no one will be able to hide, for the heavens and the earth will have gone.

Boys and girls hide from God now in their play and their amusements, but all these things will soon end. Jesus wants to save you now. Will you let Him? Has He not shewn you how much He loves, and how much God loves the world? He is coming soon, and one day,

if you do not belong to Him, you will wake up to find it too late. Remember what He said when here on earth, "Suffer the little children to come unto me, and forbid them not." Just tell Him that you are a sinner, but that you believe He died for sinners, and that you want Him to save you. And do it now. F. F.

Letters from Spain. No. 2.

DEAR BOYS AND GIRLS,

When you are snug and warm in your beds at night, I wonder if you ever think of the policemen out in the streets all night, watching over your safety and ready to give warning of any danger that might arise. It is not, however, about the Spanish policemen that I am writing to you this time, but about the "vigilantes," or watchmen. Each watchman has charge of a certain number of blocks of houses, and from ten o'clock at night till day-dawn he must keep his eyes and ears wide open as he walks about, or takes shelter as best he can the long night through.

Most of the houses here are very tall indeed, many of them containing ten or eleven families, each living in their own flat. The great door into the street is shut and locked at ten o'clock every night. One night it had been shut before we reached home, and we knew it was no use to knock at it; what we had to do was just to clap our hands together as loud as we could, and wait for the watchman to come along with his bundle of keys to open it for us. Then he gave us a piece of lighted taper, and we made haste to get up the hundred and one steps to our own front door before it had all burnt away.

Often when we wake up in the night we hear the sound of clapping, and we know that some one is standing out in the cold trying to attract the watchman's attention.

We are told quite a lot about watch-

men and watching in the Bible; in one place we read of "the watchmen that go about the city." But they were not like the Spanish vigilantes, for the people who lived in the houses in the cities of Israel had to get up to let in their guests when they arrived late at night. We know, too, from the parable of the ten virgins that if the door were not opened from the inside it remained shut. Those five foolish virgins who took no oil in their lamps when they went out to meet the bridegroom *never* got in to the wedding feast, because they were just *too late*. It would be an awful thing if any reader of this letter put off coming to the Lord Jesus till *too late*! He says in Luke xiii., "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." It will be of no avail for any one to plead that they have heard the gospel many times, or that they have had friends and relatives who were saved, the answer will be, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

The scriptures which speak of a shut door are terribly solemn; but, thank God! the door into blessing stands wide open still, and the Saviour's voice is still calling to "whosoever will" to come. You have heard so often of the welcome that Jesus gives to all who come to Him, and yet some of you have never come. Only a few days ago I heard of a Spanish girl; she was sixteen years of age, and so ill that she felt that she was dying. No one had ever told her the gospel as you have heard it, and she was very much afraid to die, until an aunt of hers, who had only recently herself learned a little of the love of the Lord Jesus, begged her to ask Him to take her right up into His loving arms. The dying girl, feeling

her deep need, and utterly unable to do anything to save herself, just did as her aunt advised; and the Lord first took away all her fear, and then very quickly took her to be with Himself.

The right time to come to Jesus is NOW. He does not ask you to believe any special text, though every word of God is true, but He says to you, "Come unto me," and every blessing He has to give is for poor needy sinners who trust Him enough to come.

The rest of my letter is for those boys and girls who already know the Lord Jesus as their own precious Saviour, those whom Paul calls "the children of the light," "the children of the day." He reminds us in 1 Thessalonians v. that it is now night; it will be night for us till Jesus come back again, and then it will be a morning so bright that all the darkness of the long dreary night will be forgotten. But while it is still night we, the children of the light, the children of the day, must "watch and be sober." The day when the Lord returns will come upon the world suddenly and unexpectedly, as a thief in the night; but it will not seem like a thief in the night to those who heed the Lord's command, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. xxiv. 42.)

Some one we know came home one night very late, indeed, I think it was early next morning, but though he clapped and clapped no one came to let him in. The watchman had grown tired of his watching and gone away; he had proved an unfaithful watcher.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly he find you sleeping." (Mark xiii.)

In the very last book in the Bible we find the words, "Blessed is he that watcheth." May that blessing come upon every one of us.

And now once more, Good-bye, with love to you all from

E. E. S.

The New Body.

A VERY little girl heard about the coming of the Lord Jesus Christ, and His raising up those that sleep in Jesus, and changing those who remain till His coming, giving them bodies of glory. So one day when her mother was quite unwell, and moving about the house with great pain, she came to her and said, "Oh, mamma! won't you be glad when the Lord comes, and you get your new body?" Was not that a sweet word of comfort, leading that mother's mind up to the "blessed hope," and to know how much she had in the future in glory? All who believe on the Lord Jesus Christ will be caught up to meet Him, at His coming, and so be ever with the Lord.



Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

2 THESSALONIANS III.

1. "Pray for us." Their prayers are desired for *two* things. What are they?
2. If "all men have not faith," what is said as to the *Lord* in contrast to this?
3. Quote *one* verse in which "the Lord," "God" and "Christ" are mentioned.
4. Also a sentence in which the Lord is spoken of as "the Lord of peace."
5. Some disorderly brothers are referred to. For what are they blamed?
6. (a) "When we were with you, *this* we commanded you." What? (b) Now again a word of "command" and exhortation is given. What is it?
7. (a) Had Paul and his companions been examples in regard to this matter? (b) What had they done "night and day"? (c) What verse in the first epistle is very like this?
8. How were the Thessalonians to act towards: (a) Every brother that walked dis-

orderly; (b) any man who disobeyed the apostle's word?

Searchers under 10 years of age.

Find and write out the verses from 2 Thesalonians iii. where the following words are found, giving the number of the verse in each case. (1) "Free course." (2) "Faithful." (3) "Patient waiting." (4) "Lord of peace."



A Double Acrostic.

The finals name an ancient people, the initials give the name of one who conquered them.

1. Part of the land of Canaan.
2. The sixth son of Jesse.
3. A famous mountain.
4. A disobedient man.
5. An uncle of Moses.
6. A giant.

Omit the final letter in Nos. 3 and 5.



Answer to Acrostic on a Famous City.

HEBRON.

- | | |
|-------------------|--------------------|
| 1. H oham | Joshua x. 3. |
| 2. E phron | Gen. xxiii. 17-20. |
| 3. B urying place | Gen. xxiii. 19. |
| 4. R efuge | Joshua xx. 7. |
| 5. O ldest | Num. xiii. 22. |
| 6. N er's son | 2 Sam. iii. 32. |

J. H.



Answers to January Searchings have been received from the following:

Searchers 14 years of age and over.

Ivy Aldrick, Mary Allan, Thomas and Stanley Baker, W. Batchelor, Cissie Bentley, F. Bentham, Marion Brown, Nancy Brown, Grace Burford, John Burke, Arthur Cann, Joan Caws, Winifred Cobb, Olive Coldrick, Leslie Coward, Isabella Davidson, Donald Denny, Arthur Hammond, Kate Hatt, Lilian Hazelton, Robert Ireland, Florence Jones, Myrtle King, Marian Knight, Herbert Linton, Muriel Lloyd, Eric Lodge, James and Mary Mackie, Malcolm Marsh, Muriel Marshall, Vera and Violet Marshall, Chas. Morton, Mary Morton, Kathleen Phillips, Arthur and Winifred Potts, Dorothy Pridham, Winnie Rawlings, Doris Reed, Gladys Reed (2), Peggie Richardson, Eric Robertson, Doris and Olive Sinden, Ernest Smith, James Smith, Margaret Smith, Horace Taylor, Thomas Thomson, Elizabeth Todd, Frank Tydeman, Dorothy Wallis, George Wheatcroft, Dorothy Wilnot, Bessie and Elsie Wood, Kathleen Worrall, Dorothy and Marjory Plommer.

Searchers 10 years of age and under 14.

Doris Aldrick, Kathleen Allibone, Frances Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Fred and Minnie Barratt, Edward Bass, J. Batchelor, Ina Beaton, Bertie Bell, Herbert Beresford, Grace Bidmead, Christina Bodman, Roy Bodys, Farnes

Broddle, Ethel and Fred Broom, James Brown, John Brown, May Brown, James Buchan, Doris Burford, Nellie Burford, Joan Burke, Brenda Butterfant, Harold Cameron, Beatrice, Edith and Mary Cann, Philip Chase, Roy Chattell, Christina Coe, Arthur Coldrick, Laura and Raymond Coldrick, Marjory Colley, E. Coombs, Albert Cornick, Edward Cossar, George and Maggie Coutie, Frank Coward, Daisy Cox, Herbert and Reginald Craven, Beatrice Darrah, Robert Denny, David Devenish, Elizabeth and Kathleen Drayton, Philip Drew, Cecil Duddington, Eva Edwards, Freda Edwards, Kathleen and Theodora Foxall, Inglis Gibson, Dorothy Gillmore, Bessie and Jack Goodall, Edwin and Hilda Harrington, John Hasselgren, Dorothy Hatt, Cyril Haughton, Malcolm and Rowland Haughton, Edith and Margarite Hill, Fred Himely, Amy, Edith and Theodora Hindley, Emily Holmes, Hugh Hughes, Harold Hutson, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, Robert Knight, Grace Latimer, Lily Lawrence, Helen and Scott Linton, Freddie, Muriel and Ronald Lodge, James and Mary McCormack, James McEwan, Ena and Miriam McKay, Alex. McWilliams, Enid Marshall, Fred Marshall, Joyce Meek, D. Melville, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, Geoffrey Morrish, James and Lawrence Morton, Theo Morton, Cecil and Gordon Nock, James Palmer, Mary Penberthy, Marjorie Penfold, Cherry and Olivia Petter, Ernest and John Pickles, Hilda Porter, Stephen Potts, John Pridham, Edith Purdy, Lancelot Railton, Dorothy Rawlings, Mabel Reed, Essie and Tom Reid, Irene Relf, Constance, Drusilla and Mary Roach, Robert Richardson, Marjorie Robertson, Gladys Rogers, Lena Rogers, Gwendolyn Saunders, Joan Selwood, Joseph Shedden, Dorothy Shorto, Catherine Smerdon, Agnes Smith, David Smith, Mary Smith, Phyllis and Winifred Smith, Norman Smyth, Kathleen Snatt, Beatrice Tattersill, Harry and Ruth Taylor, Gwendoline Thompson, John Todd, Edna Tozer, Leonard Walker, Dorothy Warren, Charles and Winnie Watkins, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard Willows, Chrissie Wilson, Evelyn Worrall, Joyce Wraight, Mabel Wyeth, also one with no name.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, Mary Batchelor, Gordon Blackledge, Barbara Bodys, Ernest Brown, John Brown, Henry Browning, Emma Burford, Ronald Butterfant, Annie Cann, Ruby Chattell, Frederick Coldrick, Phoebe Coldrick, Doreen and Lucy Cole, Brenda Coombs, L. Coombs, Peter Coutie, Leonard Coverley, John Darley, Gracie Deayton, Mary Deayton, Harold Devenish, Frederick Drayton, Horace Duddington, Roland and Vera Earnshaw, Margaret Evans, Ida Fowell, John Gilder, Yvette Gill, Grace Gillmore, Ronald Gwyer, Dorothy Hall, Frank and Willie Hatt, Eva Hazelton, Violet Hill, Marjorie Holbourn, Edith Hutchings, Spenser Jay, Herman Kaye, Elsie Lawrence, Freda Lewis, Ruth Lewis, Dorothy Linton, Marjorie Lodge, Kate McCormack, Alexander McKay, Jemima Mair, Norah Marsh, Florence Miles, Frank Mitchell, Christina O'Hara, Fred Parkes, Harold Parkes, Freda Pemberton, Margaret Penberthy, Milley Petter, Frances Phillips, Eva Pontin, Eva Pring, William Railton, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Edith Roach, Dick Saunders, Mary Selwood, Robert Shedden, Alan Smith, Clare Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Ernest Taylor, Edith Tipler, Ronald Tipler, Will Tullock, Lena Watkins, Eva Westwood, Dudley Wheatcroft, John White, Myrtle White, Stanley Willows, Edwin Wraight. Also one with no name.

Searchers living abroad.

Australia.—Elinor Corin, Bertram Craddock, Norman Ellis, Ena Ellis, Ida Lindley, Eveline Powell, David Stuckey.
Canada.—Mary and Ruth Samuels.
Jamaica.—Ina and Willie McGahan.
New Zealand.—Winnie Bradley, Winnie Deck (2), George Hardie.
South Africa.—Pat Crocket, Kathleen Summers, David and Phebe Townshend.
Spain.—Luis Cortina, Fernando Cortina, Pepita Cortina.
U.S.A.—Irene Stevens.

PRICE ONE PENNY (2s. a Year, post free). Please send all Orders for "Youthful Days" to the Publisher, G. Morrish, 20, Paternoster Square, London, E.C.4.

Youthful Days.



The Council Chamber.

IN the early grey of one morning in June more than eighty years ago two noble lords knocked at the door of a royal palace and requested that they might see the princess who lived there, as they brought news of the utmost importance. The princess, who was still in her teens, was hurriedly dressed and came downstairs to speak to her visitors. With due respect they informed her that, owing to the death of her uncle, which had taken place during the night, she was now Queen of England! Later on in the same day this young queen entered the council chamber where her ministers were assembled and received from them the recognition demanded by her royal and exalted position. Thus began a long reign, which will be ever famous in the annals of English history.

The statesmen present at that council have long passed away, and their places have been taken by others. Not very many years ago there was another meeting of the council, but instead of the happy anticipation concerning a new ruler, all the members were possessed with feelings of the gravest anxiety. A message had been sent out to a powerful nation stating that if certain conditions were not complied with in twenty-four hours, war would be declared. The day had gone by without any reply, and the council sat considering and waiting, for the twenty-four hours had nearly elapsed. The clock struck, peace ended, and war was begun. Small wonder that those statesmen were so anxious!

Within each of you there is a little council chamber, where decisions of the utmost importance are made. It is your heart. The deliberations that go on there need never be known to anybody besides yourself, but do not forget that God sees and knows all that goes on. "Keep thy heart with all diligence; for out of it are the issues of life."

Just as the royal council may have to

consider grave matters or pleasant matters, questions of peace or of war, so your young hearts have early to decide and choose between one thing or another, to take the good and refuse the evil.

As the human heart with its secret thoughts and intentions is so plainly known to God, the Bible, which is His word, occasionally reveals to us what goes on there.

A remarkable case of the intention or purpose of the heart being revealed is that of Haman, as recorded in the Book of Esther.

The whole story is deeply interesting, especially as God's name is never mentioned. Haman's indignation was aroused because Mordecai the Jew would not bow down to him like all the other people in Shushan the palace. To have had Mordecai executed would have been no difficult matter, but Haman wanted more, for he purposed destroying all the Jews, Mordecai included. He made this proposal to the king, who agreed to it without much hesitation.

When this dreadful decision was published, Esther the queen took the risk and entered the king's audience chamber without leave. The king graciously received her and offered to do anything she wished. Instead of pleading at once for the lives of her kinsmen, she invited the king and Haman to a banquet.

Haman had now reached the summit of his power and returned home to relate to his family and friends how he alone had been invited with the king to Esther's banquet. There was one dark spot in all this brightness and that was Mordecai. So his friends advised him to have the hated Jew executed the next day.

The morrow came, and Haman entered the royal presence to get the necessary order for Mordecai's death. The king, who had been reminded during a sleepless night that one of Mordecai's good offices had never been rewarded, asked Haman, before he had time to speak, "What shall be done unto the man whom the

king delighteth to honour?" We are told plainly in the Bible that Haman at that moment thought in his heart that the king intended to honour him, and he suggested that the man to be honoured should be clothed in the royal robes, set on the king's horse, crowned, and led by a most noble prince through the city. Whether Haman had any intention of taking the throne we cannot say, but we do know that he was greatly dismayed when the king ordered him to do all these things for Mordecai.

Thus we have revealed to us by a searching light the thoughts of an ambitious and unscrupulous man, who paid the penalty for his actions by the loss of his life.

After Solomon the king had been established on his throne, the LORD appeared to him in a dream by night at Gibeon (1 Kings iii. 5), and he was bidden to ask for what he would. He thought of the greatness of the kingdom placed under his rule and his own responsibilities, and he therefore prayed for an "understanding heart."

What is going to be the decision in your little "council chamber"? The decision can be made now where you are. You need not, as Moses told the children of Israel, go up to heaven or down into the depths, for the word is close at hand. Simply, the word for you is, that God has raised our Lord Jesus from the dead, and it is your happy privilege to believe it in *your own heart*. It is for you to find out and believe for yourself this great and glorious act of God. Think of it, our Lord Jesus died and was buried. Through divine and mighty power He came out of His grave and is now alive and in heaven. All who believe this in their hearts are counted righteous by God. The inner "council chamber," if we may so speak, has accepted the true and lawful sovereign.

"Who is this?"—No. 7.

HIS history from beginning to end was a remarkable one. His father and mother were God-fearing, pious people, and this child, apparently the only one they had, was a distinct gift to them from God. Some time before his birth he was promised and named by God, and when the little son arrived there was great rejoicing, for it was known that a wonderful future lay before him, that he was one of God's chosen vessels, to be divinely fitted for the important work to which he was called.

Very early in life he seems to have left his home and lived in an out-of-the-way place in comparative loneliness, but during those quiet years he was no doubt being prepared by God for the path on which he was eventually to enter.

At last the time came for him to take up a public position. In some respects he was very peculiar, different from other men, but there was a power about his testimony that seems to have been irresistible, and multitudes were moved by it and turned to God. The days were dark and evil, but the Spirit of God was evidently working in the souls of men through this remarkable person. He was shining brightly for God and many welcomed the light. The hypocrisy of some was exposed, the covetousness of others, and so on; but numbers truly repented and bowed to the judgment of God.

Great, however, as this man was, he fully realised that there was one about to appear in comparison with whom he was very insignificant indeed; but he was not jealous; on the contrary, it was his delight to confess this, and to herald his coming. He seems to have been content to disappear himself in order that the other might shine out more gloriously, and on one occasion God was pleased to give him an opportunity of seeing a signal honour conferred on the one whom he esteemed so highly. On that day he ex-

perienced what it was to be in very close touch with heaven, and he greatly rejoiced.

But like most men of God he was not to be a stranger to the path of suffering. His faithfulness resulted in his being imprisoned, and thus his days of service were suddenly brought to an end. Some who loved him used to be allowed to visit him in prison; they brought him tidings of the doings of the one whom he so much appreciated, and carried messages from the one to the other. The prisoner, however, was never released; on the other hand, before very long, an officer from the ruler of the land, by whose order he had been imprisoned, arrived at the jail with instructions to execute him. Without delay the work was done; and so he died—one of God's most honoured servants, after a faithful life of only about two and thirty years. On hearing of his death the prison was again visited by his friends, who took up the body and buried it.



You are Wanted!

SEARCHING one night in the slums of London, a devoted servant of God found a homeless lad asleep in an old tub. It was the best shelter the boy could find, and he had hoped to escape the keen eye of the police.

As the light of the lantern fell upon him he awoke with a cry, "All right, sir, I'll move on." To his surprise, however, a kindly voice said, "Don't be afraid, my lad; but why are you here?"

"Nobody wants me, sir," was the reply.

"I want you, my lad; come with me and I will care for you," said the gentleman.

Soon that little waif found himself fed, clothed and sheltered, learning that love had sought him because it wanted him.

The gospel message to-day is that

GOD WANTS YOU.

From the height of heavenly glory God sent His only begotten Son because He

wanted you to be brought home to Him. When Jesus was here He said, "The Father *seeketh*." He told the secret of the heart of God as thus described in the return of the prodigal: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

"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."

JESUS WANTS YOU.

He is the good Shepherd, who gave His life for the sheep. He went after the lost sheep "until he found it." How greatly He wanted it:

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord passed
through
Ere He found the sheep that was lost."

He said when down here, "Suffer the little children to come unto me," and He says the same to-day.

THE HOLY SPIRIT WANTS YOU.

God's word says, "My Spirit shall not always strive with man." But He is here to-day and is active in the hearts of men that they may be brought to Christ. As the woman in the parable, who having lost one piece of silver, swept the house and sought diligently till she found it (Luke xv.), so the Holy Spirit of God is moving in grace that you may be blessed.

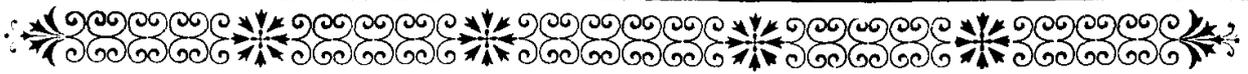
GOD'S PEOPLE WANT YOU.

You little know their prayerful interest in you. How they long that you may be brought to trust and confess the Lord Jesus as your own personal Saviour! They want you to be one of their companions, to stand with them in faithfulness to Christ and to wait with them for His coming again.

But, alas, it is also true that

THE WORLD WANTS YOU.

It invites you to its pleasures and would give you a place of honour that you might add to its greatness and its glory. Remember, however, that "who-



PRESERVE me, O God: for in Thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to Thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

I have set the Lord always before me: because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.

Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

PSALM XVI.



soever . . . will be a friend of the world is the enemy of God." The Apostle John warned the young men to "Love not the world."

The joy of knowing the Lord Jesus (who is the glory of God's world) is greater than any joy this doomed world can give you.

"This world has nothing new to give,
It has no new, no pure delight."

Then, too, there is the activity of the great enemy, for

SATAN WANTS YOU.

As a roaring lion he is "seeking whom he may devour." He cannot destroy one of the sheep or lambs of the good Shepherd, for Jesus said, "My sheep shall never perish." But Satan would spoil their lives and rob them of their joy and power to speak for Christ.

May you be "kept by the power of God" and learn that you are "wanted" for God's pleasure and for your present and eternal blessing.

F. S. M.



"Gloria in Excelsis."

YOU must often have heard Christians preach and speak about "the glory," and being by-and-by in the glory, but I am not quite sure that you understand what it means. Glory is what belongs to God, and to the place where He dwells.

When the Lord Jesus came to this earth in the form of a babe, glory was down here, for John could say, "We beheld his glory, the glory as of the only begotten of the Father"; and, at His birth, "the glory of the Lord" shone round the shepherds, and the angels sang, "Glory to God in the highest." There is no glory down here now, for wicked men crucified and slew the "Lord of glory," so God took Him home to His own right hand, where He is "crowned with glory and honour," and where, by faith, we "see him." But who sees Him? Do you?

Some while ago, a little girl of three years old was being taught to say a hymn, the last verse of which I will put down for you:

"Jesus loves me, and some day
He will take me quite away;
I shall then *His glory* see,
When He comes to call for me."

One morning she had not been good at her little lesson, so she was sent home to her mother in disgrace. She ran in crying, and saying, "Oh, mamma, I've been so naughty, and I'm afraid I shall never see His *GRORY*," for she could not say glory. Her mother told her how Jesus had died to put away her sins, and that His blood could make her fit for the glory; so presently she went to her little corner and knelt down, and asked Jesus to forgive her. God, the Holy Ghost, had taught this child that sin could not come into the presence of a holy God, and had made her desire to see Jesus. It is those that know that He has purged their sins who see Him, and though there is no glory here, yet the Bible says we who are saved may see God's glory in the face of Jesus Christ, and that the light of it shines down into our hearts. (2 Cor. iv.) Shall *you* then His glory see? Let me leave this question with you.

THROUGH C. E. H.



Little Frank's Gospel.

ONE sunny autumn day little Frank was sauntering back from school, when, as he neared home, he saw Eliza, the wife of one of his father's servants, dragging along a large branch of a tree, which the wind a few days before had blown down.

"Let me help you, Eliza," said the kind-hearted boy; and thereupon he lifted up the other end of the bough, thus lightening the burden for her.

"Thank you, Master Frank," said the woman. "Ah! if you could help me to

bear my burden of sins, that would be a comfort. But here I go dragging them about day by day, and every day they grow heavier."

"But, Eliza," said the child, "mother says we don't need to carry ANY of the burden of our sins. JESUS CHRIST has carried it ALL for us if we believe on Him."

"Ah!" said Eliza, as she related the story, "that minute I saw it all. I had been trying to bear my own sins, when the Bible says, 'Who his own self bare our sins in his own body on the tree.' I went home just believing this, and I have been happy ever since."



An Important Question.

IN one of the gospels a certain important question occurs five times.

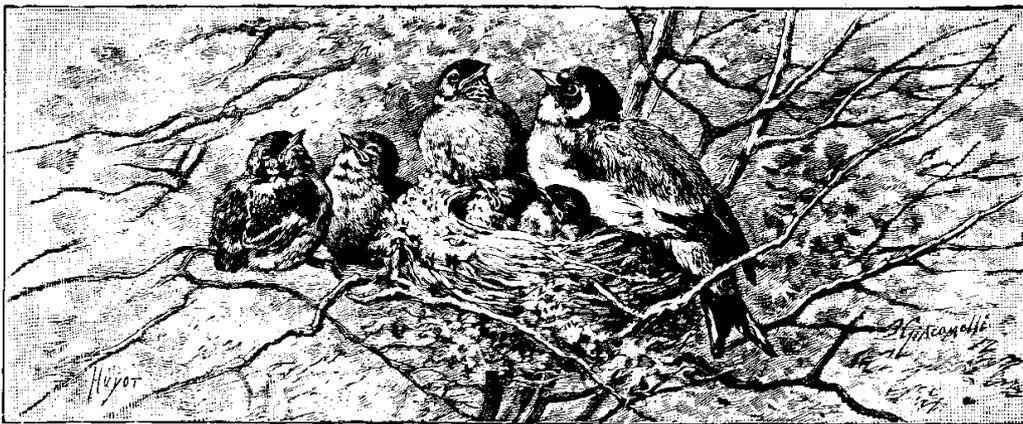
Will each reader search for it and trace each of the five occasions on which it was asked.

The question was raised by—

- (1) A religious man ;
- (2) A rich man ;
- (3) A ruined man ;
- (4) A righteous man ;

and in parabolic language it is said to have been asked by God.

Having found it, will you weigh it over and decide what answer *you* can give to it.



Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

SUBJECT: "SALVATION."

1. The first place "salvation" is mentioned in the Bible is Genesis xlix. Quote the verse.
2. (a) The second is in Exodus xiv. Quote nine words from "Stand." (b) The third is in Exodus xv. Quote the five words from "He is."
3. (a) Quote six words of Simeon's in Luke ii. beginning with "Mine eyes." (b) Who was in his arms as he spoke?

4. (a) What did Hannah say about God's "salvation"? (1 Sam. i., ii.) (b) Quote some words of Mary's, in Luke i., like these.

5. (a) How many times, in Luke i., does Zacharias use the word "salvation"? (b) "A horn of salvation" he says; who is this?

6. Where is Jesus spoken of as "Captain" and "Author" of salvation? (Heb. ii. to v.)

7. What adjectives are used in Hebrews ii. to v. to describe God's salvation?

8. Quote (a) a few words from Isaiah to shew how far-reaching God's salvation is, and (b) a verse from Titus to the same effect.

Searchers under 10 years of age.

Find and write out the verses in Luke ii. where the following words are found, giving the number of the verse in each case. (1) "Good tidings." (2) "Glory to God." (3) "To lighten the Gentiles." (4) "My Father's business."



Acrostic on a King's Name.

The name of one of Israel's kings

The initials here do give ;

He did not follow righteousness

So had not long to live.

1. Who was it lost his property,
And then his life as well ?
2. A wicked king who lost his life,
And through a lattice fell.
3. One of the tribes of Israel,
A city, too, they build.
4. The servant of a king he was,
By many rebels killed.
5. Say whither did the prophet flee
When by the queen pursued ?
Ah ! wondrous things upon the mount
Were by that prophet viewed.

J. H.

Answer to a Double Acrostic.

- | | | | |
|----|---|-----|----|
| 1. | J | ude | A |
| 2. | O | ze | M |
| 3. | S | in | Ai |
| 4. | H | ie | L |
| 5. | U | zzi | El |
| 6. | A | na | K |

J. H.

Answers to February Searchings have been received from the following :

Searchers 14 years of age and over.

Ivy Aldrick, Mary Allan, Stanley and Thomas Baker W. Batchelor, Charis Bazlinton (2), Frederick Bentham, Cissie Bentley, Marion Brown, Nancy Brown, Grace Burford, John Burke, Arthur Cann, Joan Caws, Mabel Clark, Winifred Cobb, Olive Coldrick, Leslie Coward, Violet Cox, Isabella Davidson, Hilda Gattrell (2), Kate Hatt, Arthur Hammond, Robert Ireland, Marian Knight, Alex Laird, Herbert Linton, Muriel Lloyd, Eric and Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Vera and Violet Marshall, Wm. Morton, Kathleen Phillips, Dorothy and Marjorie Plommer, Arthur and Winifred Potts, Winnie Rawlings, Doris Reed, Gladys Reed, Peggie Richardson, Eric Robertson, Doris Sinden, Olive Sinden, Tom Smart, Ernest Smith, James Smith, Kathleen Snatt, Margaret Smith, Horace Taylor, Thomas Thomson, Gordon Tucker, Frank Tydeman, Dorothy Wallis, George Wheatcroft, Ada White, Dorothy Wilmot, Bessie and Elsie Wood, Elizabeth Todd.

Searchers 10 years of age and under 14.

Doris Aldrick, Kathleen Allibone, Francis Anderson, John Anderson, E. Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Minnie Barratt, Edward Bass, J. Batchelor, Ina Beaton, Herbert Beresford, Christina Bodman, Roy Bodys, John Bradford (2), Ruth Bradford (2), Frances Broddle, Ethel and Fred Broom, James Brown, John Brown, May Brown, James Buchan, Doris and Nellie Burford, John Burke, Brenda Butterfant, Beatrice, Edith and Mary Cann, Crissie Coe, Arthur Colarick, Raymond Coldrick, Laura Coldrick, Marjorie Colley, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Daisy Cox, Herbert and Reginald Craven, John Darley, Beatrice Darrah, Monica Davidson,

Robert Denny, Frank Dixon, David Devenish, Philip Drew, Cecil Duddington, Robert Dunlop, Freda Edwards, Kathleen Foxall, Theodora Foxall, Tom Franklin, Edith Gattrell, Hylda Gill, Dorothy Gillmore, Irene Hardy (2), Edwin and Hilda Harrington, John Hasselgren, Dorothy Hatt, Cyril Haughton, Malcolm Haughton, Rowland Haughton, Gwendoline Hibbert, Stanley Hibbert, Edith and Margarite Hill, F. Himely, Amy, Edith and Theodora Hindley, Emily Holmes, John Howse, Miriam Howse, Hugh Hughes, Harold Hutson, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, Grace Latimer, Lily Lawrence, Neil Laird, Helen and Scott Linton, Freddie Lodge, Ronald Lodge, James McEwan, James McCormack, Wm. McIntyre, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott (2), Freda Marshall, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, Doreen Moore, Leonard Moore, Theo. Morton, James and Lawrence Morton, Cecil and Gordon Nock, James Palmer, Leslie Parkes (2), Ronald Parkes (2), John Payne (2), Peggy Payne (2), Mary Penberthy, Marjorie Penfold, Ernest and John Pickles, Stephen Potts, Frank Pugh, John Pugh (2), Edith Purdy, Lancelot Raiton, Dorothy Rawlings, Mabel Reed, Essie and Tom Reid, Irene Reif, Robert Richardson, Drusilla, Constance and Mary Roach, Gladys and Lena Rogers, Ernest, John and Ruth Saint, Gwendolyn Saunders, Joan Selwood, Joseph Shedden, Dorothy Shorto, Joe Smart, Catherina Smerdon, Agnes Smith, David Smith, Mary Smith, Phyllis and Winifred Smith, May Tansey, Harry Taylor, Beatrice Tattersill, Gwendoline Thompson, John Todd, Edna Tozer, Edgar Tucker, Nora Tucker, Dorothy Warren, Charles and Winnie Watkins, Gerald and Winifred Watson, Evelyn West (2), Lewis Wheatcroft, Frederick White, James White, Gladys White, Richard Willows, Chrissie Wilson, Flora Wilson (2), Joyce Wraight, one from Haddington.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, M. Batchelor, Gordon Blackledge, Barbara Bodys, Margaret Bolt, (2) Edgar Brandt, Ernest Brown, John Brown, Henry Browning, Currie Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Fred Coldrick, Phoebe Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace Deayton, Mary Deayton, Harold Devenish, James Dixon, Horace Duddington, Peter Durham, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman, John Gilder, Grace Gillmore, Dorothy Hall, Frank Hatt, Eva Hazelton, Violet Hill, Marjorie Holbourn, James Howes, Nancy Hughes (2), Edith Hutchings, Spenser Jay, Herman Kaye, Jeanie Laird, Elsie Lawrence, Freda Lewis, Ruth Lewis, Dorothy Linton, Marjorie Lodge, Kate McCormack, Robert McIntyre, Alexander McKay, Norah Marsh, Florence Miles, Christina O'Hara, Max Padwick, Fred Parkes, Harold Parkes, Freda Pemberton, Margaret Penberthy, Agnes and Nan Pettigrew, Eva Pontin, Eva Pring, Grace and Percy Pugh, William Raiton, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Edith Roach, Vera Russell, Matilda Saint, Dick Saunders, Philip Scott, Mary Selwood, Robert Shedden, Alan Smith, Albert Smith, Clare Smith, David Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Ernest Taylor, Henry Thewlis, Edith and Ronald Tipler, Doris Tucker, Will Tullock, Lena Watkins, Eva Westwood, Dudley Wheatcroft, John White, Myrtle White, Stanley Willows, Edwin Wraight.

Searchers living abroad.

Australia.—Hilda Cook, Elinor Corin, Reginald Light, Ida Lindley, Alan Shearer (2), Mavis Shearer (2), David Stuckey, John Turner, Clarence Vellacott (3), Harold Vellacott (2).

Canada.—Eric Wood.

Jamaica.—John Lambert (2), Rudolf Lambert (2).

South Africa.—William Blandford, Phil Curran, Elsie Oettle, Ernest Perring, Florence Richardson, Joyce Richardson, Rhona Smith, Kathleen Summers, David and Frank Townshend.

New Zealand.—Kenneth Strickett, Ronald Strickett.

Spain.—Luis Cortina, Ferdinand Cortina, Pepita Cortina.

U.S.A.—Elizabeth Hayward, Annie Neilson, Marion Neilson.

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Youthful Days.



Our Illustration.

THE picture this month shews a king clothed in his royal robes and seated on his throne. An armed soldier stands by as a body-guard. The attention of all the people is directed to a man dressed as a soldier but stripped of his weapons. Apparently he is explaining or justifying something that he has done, but the king does not seem inclined to listen. Who are they?



A Great Man's Sorrow.

THERE is no doubt that Job was a great man. Taking only flocks and herds into account, he was much richer than his neighbours, but beyond and above this we are told that he was perfect and upright, a man who feared God and eschewed evil. His grown-up sons lived happily with one another, for they continually feasted in each others' houses. Year by year Job had gone on in his prosperity, but God from heaven beheld him and purposed to teach him for his own good and blessing.

As we often speak, God used an "instrument" with which to begin His work on Job, and a very strange one was taken up.

The sons of God, with Satan the adversary in their midst, presented themselves before God, who drew the adversary's attention to Job's righteousness. He, in the malice of his heart, attributed this to the great protection given to Job by God. If only this were removed, Job would give up caring for God.

In one day the news was brought to Job that all his property had gone and that his sons were dead. When he heard this he fell on the ground and worshipped.

Again God challenged Satan about Job, and this time the adversary said that Job's piety depended upon his good

health. Again the stroke fell upon him and he was smitten with boils from head to foot; but even then he did not sin with his lips, shewing that Satan's assertions were false.

His friends, who came to comfort him, tried to argue that all the troubles had come upon him for his sins, for something wrong that they thought he had done in secret. In other words, they tried to make out that he was a hypocrite, an accusation which he stoutly denied.

He felt that all his trouble was due to the hand of God, but he could not understand why it should fall upon him. He thought he was getting something that he did not deserve, so he said in his bitterness, "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." (Chap. vi. 4.) He declares that the earth is being given into the hands of the wicked, and is so sorely puzzled that he wishes to die.

Further on (chap. xxi.) Job looks round and notices the ease and prosperity of the wicked, a problem that has troubled many a good man in his day. Yet again he turns to God, feeling that if he could but find Him, all would be explained and he would be happy.

Milton the poet, deserted in his old age by his friends, wrote some touching lines on his own blindness, which some of you may have read. But Job in his seeking after God utters words of stirring eloquence that come from the depths of his heart, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: *but he knoweth the way that I take: when he hath tried me, I shall come forth as gold.*" (Chap. xxiii. 8-10.)

Job's expression of his sorrow at being unable to find God is pathetic, but yet in the midst of it he trusts Him. Examples such as this cannot, we believe, be found outside the scriptures. Here is a heart filled with grief but fully sensible that

God sees and knows all. How blessed for a man to realise this.

The final argument of Job's friends is that he being a man cannot possibly be pure or clean in the sight of the holy God.

The answer to this takes the form of a parable covering six chapters, in which Job again asserts his righteousness before God. Then he asks where wisdom is to be found, and mentions a number of precious things, such as gold, silver, pearls, rubies and sapphires, none of which are of any use to purchase it. He declares that God knows wisdom and has told men that their wisdom is to fear Him. How simple, a child who fears God is looked upon as wise.

After saying this, Job recollects his prosperous and happy days gone for ever, as he fears, when he sat chief, and the noblest stood by and listened respectfully to him. But worse than the disappearance of all his prosperity was the way the common people were deriding him because God had sent his afflictions. This made him feel angry against God, for he thought that he did not deserve such treatment.

He concludes his parable with a solemn declaration of his righteousness, giving a long account of the good things that he had done and the many bad things that he had avoided, and when he had finished his three friends could make no reply.

Elihu, a young man, now steps in to answer Job's arguments, and takes the place of the mediator that he had so longed for. He points out the various ways in which God speaks to men in order to turn their hearts from pride and preserve them from destruction. He relates how willing God is to listen to any who repent and say they have sinned. He accuses Job of rebelling against God: "he clappeth his hands among us, and multiplieth his words against God." (Chap. xxxiv. 37.) He warns him against incurring the wrath of God, which he had been apt to esteem lightly. He reminds him that God's wondrous work is mani-

festated even in such everyday occurrences as the changes of the weather, the lightning and thunder, the clouds floating in the sky. He concludes by asserting that God is excellent in power, judgment, and justice.

At this point the LORD Himself speaks directly to Job, and with infinite grace challenges him to answer. He reveals to him the many things that are daily happening in the natural world, over which men have no control.

We may alter the clock by an hour, but the day is just as long as before. Although men can ride through the very clouds in their daring aeroplanes, they cannot make rain fall by crying to the clouds. (Chap. xxxviii. 34.)

Have you ever carefully examined a feather from some speckled fowl or wild bird? You will notice that the "pattern" is made by different colours arranged in different lengths along the individual fibres. A weaver can produce a beautifully coloured piece of cloth in his loom, but who is clever enough to make such a thing *grow* from the insignificant little point that a feather starts from on the fowl's body? "Gavest thou the goodly wings unto the peacocks?" was the question put to Job.

Again Job is challenged to do God's work, which is to bring down those who are proud and tread the wicked into their places. How greatly the rulers of this world are puzzled to know how to use justice and punish all the wicked people.

The effect of this wonderful revelation of God's greatness was that Job confessed how ignorant he had been and that he abhorred himself and repented. But still he remained desolate. God was angry with the three friends because of the way in which they had spoken to Job, and commanded them to ask him to pray for them. After this Job's sorrow was removed and God gave him twice as much as he had had before. The experience was over, the lesson had been learned, and the heart was filled to overflowing with God's blessings.

“Who is this?”—No. 7.

Answer.

“**A**MONG them that are born of women there hath not risen a greater than John the Baptist.” Such were the words of the Lord Jesus in reference to the remarkable man described in our article entitled, “Who is this?” No. 7. It was the fact that he was the forerunner of no less a person than Christ, the Son of God, that gave John such a prominent position.

When God has some work to be done He always prepares an instrument for it. In this case John was the chosen instrument—“the prophet of the Highest,” and his work was to “go before the face of the Lord to prepare his ways.” (Luke i. 76.) Faithfully indeed this honoured servant of God fulfilled his glorious service: “He was a burning and a shining light,” said Jesus—a light that shone not to direct the attention of men to himself, great as he was, but to Another, of whom he said, “There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.” His only theme was Christ, and he loved to exalt Him: he knew that He had come from heaven and was “above all.” (John iii. 31.) “Looking upon Jesus as he walked,” he adored Him (John i. 36); listening to His voice made him rejoice greatly. (John iii. 29.) Oh, that those of us who know the Lord might be thus impressed by His glory and blessedness! How fearlessly, how joyfully we could then bear witness to Him!

We referred to one very eventful day in John’s history. Jesus had come to John to be baptised of him. John shrank from the idea of doing such a thing. He had baptised repentant sinners, but *never* any one like this—a holy, glorious Person. *Could* he do it? *No*, he thought; and so we are told “he forbad him, saying, I have need to be baptised of thee, and comest thou to me?” However, the Lord Jesus insisted on its being done,

and you will remember what happened then—a marvellous thing—think of it! The heavens were opened, the Spirit of God descended on Him and a voice from heaven was heard, saying, “This is my beloved Son, in whom I am well pleased.” John was doubtless much affected, and he said, “I saw, and bare record that this is the Son of God.” (John i. 34.)

But if the One whom John thus honoured was at last taken by wicked hands and crucified and slain, what about John himself? Was he loved by the world? Well, we are told that they were “willing for a season to rejoice in his light,” and as the result of his ministry many were turned to the Lord, but later on angry voices were heard saying, “He hath a devil” (Luke vii. 33), and not long after he was thrown into prison. As he lay in the prison distressing thoughts began to arise in his mind and he was troubled with questions like these: “While the Lord is going about doing good to everybody, why does He leave me here in this dungeon? Can I possibly have made a mistake? Is not this the Christ after all?” So he sent two of his disciples to tell the Lord about his doubts and fears. When they came an opportunity was given to them of seeing many of His great works of power and mercy, and then they were sent back to their master to tell him of these things and to take this message from the Lord: “Blessed is he, whosoever shall not be offended in me.” We are not told how this message was received by John, but we cannot but believe that by it his mind was set at rest and that he was enabled to wait in patience until the day when the executioner arrived at the prison and beheaded him. Let us remember the words of the Lord Jesus in John xii. 26, “Where I am, there shall also my servant be: if any man serve me, him will my Father honour.” The poor headless body was buried, but it awaits “the resurrection of the just”: if it was “sown in dishonour,” it will be “raised in glory” in that day.

One Spot.

PROBABLY most of you know that Billingsgate market is a very busy place where, every day in the week, hundreds of persons are found congregated together eagerly buying and selling fish.

It is by no means a pleasant place for any one to visit who is not interested in the fish trade; but sometimes people like to wander down it, and in and out of the crowds, merely out of curiosity—to watch the buying and selling of fish.

Now, had you been there on a certain day many years ago you might have noticed a tall gentleman of striking appearance leisurely walking in and out and round about everywhere in the market, and had you watched him narrowly you would have observed that he was carefully scrutinising every man in the place; in fact you might have come to the conclusion that he was either very eccentric or very rude.

But he was neither one nor the other; he was very clever and as much in earnest about the important business he had in hand as any fish merchant in the market.

You will never guess what his business was, so you shall hear.

He was looking for a leper!

On, on he went upon his strange behest, examining every man he met and passing all by until at last he stopped short in front of a fish stall where a man stood before him whom he marked at once as a *leper*.

To any ordinary person this man would easily have remained unnoticed, but not so by the wise doctor.

As his discerning eyes scanned the man's face he had been quick enough to notice one small whitish spot upon his forehead, and that *one spot* declared him to be a leper and unfit to associate with those around him. He must leave the market.

It is a terrible thing to be a leper—

separated from one's fellow men, debarred from so many of the common privileges of mankind with nothing but suffering to look forward to as regards life in this world.

In the Bible we find the leper is a type or picture of a sinner; we also learn that God is holy and that where He dwells no sin can come, no sinner may enter.

“There is a city bright,
Closed are its gates to sin,
Naught that defileth, naught that defileth,
Shall ever enter in.”

All who would go through those pearly gates must be attired in pure white robes, whiter than the driven snow, without one spot to defile them.

For so holy is God that the smallest spot, invisible to any eye but His, seen upon a man's soul would expel him for ever from His presence.

It is perhaps easy enough to understand that great or many sins will shut us out of heaven, but if we study the word of God we find that it is not only big, ugly sins or many sins that He hates, but that in His eyes even “the *thought* of foolishness is sin.” (Prov. xxiv. 9.)

If foolish or evil thoughts assail us, and God sees even a small spot upon the forehead, as it were, then we may be sure that our works are not what they should be. Therefore, “Commit thy works unto the Lord, and thy thoughts shall be established.” (Prov. xvi. 3.)

Just as that poor man in the market was known by the one little spot on his forehead to be a leper, because it proved that the poison was within, so do our sinful actions, thoughts and words prove that we are sinners by nature.

Those around us judge by our ways and our words whether our hearts are set upon serving God or the devil—living to God or *for self*.

It is God alone who reads our thoughts; people may guess them, but God knows *all* we think and the very “intents of the heart.” It is therefore He only who is able to judge men righteously.

Let us suppose that a certain large

hall is full of men, women and children seated in rows before a preacher who stands at a desk on the platform.

From where he stands he looks down upon the congregation and scans the faces before him.

He has come there to preach the gospel, to tell the good news that

“Christ Jesus came into the world to save sinners.” (1 Tim. i. 15.)

He is wondering how many of that large number of living, never-dying souls before him are saved, and if there are any among them who have not as yet cried to God from their hearts,

“Wash me, and I shall be whiter than snow.” (Psa. li. 7.)

But can he from his standpoint judge which of those persons are saved or unsaved—which are living for this world and which are living for the next—for Christ?

He might perhaps think that the deaf old man seated in the front row reading his hymn book with a beaming face, or the young woman farther down in a modest gown, holding a well-used Bible, were no time-servers—but he would only be guessing.

No! if he wished to judge of their souls' welfare he would ask to see them *in their homes*—to find out *how they lived*—whether they were living

FOR CHRIST OR THE WORLD,
for, as Jesus said,

“Ye shall know them by their fruits.” (Matt. vii. 16.)

But there is *One* who “looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. . . . He considereth all their works.” (Psa. xxxiii. 13-15.) *It is the Lord*, who “seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” (1 Sam. xvi. 7.)

Throughout the ages, from the creation to this day, there has been but one

Man—Jesus—in whom God never beheld *one spot of sin*.

He, therefore, the holy, spotless Lamb of God, “slain from the foundation of the world,” was a fit Substitute for the sinner: the sin of all was laid upon Him and

HE DIED INSTEAD OF US,
for all who believe in Jesus as their Saviour are cleansed from all sin through the virtue of His most precious blood shed on Calvary.

Let no one suppose for a moment that he can conceal *one spot* of sin from the eye of God.

No amount of good works will cover a sin-stained soul; even the grandest garment ever woven of *this world's philanthropy is of no avail*.

God alone can cleanse the leper, and God alone can cleanse the sinner and make him “whiter than snow.”

About fifty years ago a story was written of a little child who had learnt what is “whiter than snow.”

She had no mother, but was happy in the love of a good christian nurse.

It happened on one occasion that a prince was staying in the house as her father's guest, and she was in the library with them both.

From the windows the snow could be seen lying still, pure and white upon the ground, and as she looked upon it the little girl was evidently reminded of the beautiful words of the Psalmist, “Wash me, and I shall be whiter than snow”; and suddenly turning to her father's friend she said:

“Can you tell me what is whiter than snow, Prince?”

“I cannot tell you of anything whiter than snow,” he replied; “there is nothing whiter than snow.”

“Oh, yes! there is,” said she, “a soul washed in the blood of Jesus is whiter than snow.”

The true and simple words of his little daughter fell upon her father's ears.

“Who taught you such things?” he angrily inquired.

"Nurse told me," said the astonished child.

And her father's anger increased; had his *conscience* been reached? Had his own child's words thrown a light on the dark stains upon his soul?

A few hours later the nurse was summoned to the library, where with sorrow she received her dismissal and with grief learnt the cause of her master's wrath; then she at once left the house.

But, to be brief with our story, she was not away very long; God's word never returns unto Him void: when casually looking up a stray Bible one day its sharp and two-edged sword pierced her master's heart; he saw his lost condition and found the remedy. The nurse was recalled and had the joy of serving in a christian household whose master had learned the truth and preciousness of his little child's words, and knew that his soul was in God's sight

WHITER THAN SNOW

because he believed that "the blood of Jesus Christ his Son cleanseth us from *all sin*." (1 John i. 7.)

"*All*" means *all*, and that there is *not one spot left*.

Yes, each and all who are washed in that precious blood are "clean every whit," and belong to that holy, happy company whom our Lord will one day present to Himself "*not having spot . . . or any such thing*." (Eph. v. 27.)

A. S. I. L.

A BIRD of the air was to die (Lev. xiv. 4.)
Instead of the leper unclean;
And Jesus, whose home was on high,
Descended to suffer for sin.

The bird must be clean of its kind,
Or else 'twere unfit to be slain;
And none could in Jesus e'er find
A blemish, a spot, or a stain.

The bird in a vessel of earth
Must yield up its blood and its breath;
And Jesus, of heavenly birth,
Came down and for man suffered death.

The blood of the bird that was slain
The living one bore to the sky;

So Jesus, in rising again,
The worth of His blood took on high.

The leper with blood seven times
Was sprinkled to render him clean;
So sinners are cleansed from their crimes,
In blood which atoned for their sins.

We see then how Jesus, the Just,
Descended for sinners to die,
And having accomplished His trust,
Now lives to receive them on high.



Bible Searchings.

Please post the answers to this month's questions, not later than the 15th of the month, to F. Shedden, The Meadows, Flint, North Wales.

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

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

SALVATION.

1. (a) Why did God send "his Son into the world"? (eight words). (John iii.) (b) How many would God like "to be saved"? (two words.) (1 Tim. ii.)
2. (a) Why did Christ Jesus come into the world? (1 Tim. i.) (b) Quote a verse from Luke xix. that reminds you of this.
3. Who calls to "all the ends of the earth" in Isaiah xlv.? Quote His words—thirteen.
4. "Whosoever shall call"—Romans x. Finish the verse.
5. What answer was given in Acts xvi. to a man who was anxious to be saved?
6. (a) Did he obey? (b) Finish the verse from "He . . . rejoiced." (c) Who was this man?
7. (a) What solemn question is asked in Hebrews i. or ii. about "neglecting" salvation? (b) Quote a sentence (four words) from 1 Thessalonians v. in which the word "escape" is found.
8. (a) Quote a verse from Jeremiah viii. where the words "not saved" occur. (b) "They received not" (2 Thess.) Finish the verse.

Searchers under 10 years of age.

Find and write out the verses from John iii. where the following words occur, giving the number of the verse in each case:—(1) "A teacher come from God." (2) "A master of Israel." (3) "The serpent." (4) "Men loved darkness."



Scripture Character.—No. 1.

1. He was a prophet.
2. Once in a field this prophet met a man, and by a wonderful sign shewed him what God's will was.
3. Afterwards this prophet sent a message to the same man to tell him he had lost everything by his wickedness.
4. The wife of that man once came to the prophet to inquire of him, in a deceitful way, but her deceit was found out, and she is sent away with sad news.
5. When did this prophet live? and where? What was his name?



Answer to Acrostic on a King's Name.

- NADAB. (1 Kings xv. 25, 26.)
1. N aboth. 1 Kings xxi. 1-16.
 2. A haziah. 2 Kings i. 2.
 3. D an. Judges xviii. 26-29.
 4. A doram. 1 Kings xii. 18.
 5. B cersheba. 1 Kings xix. 3, 8-13.



Answers to March Searchings have been received from the following:

Searchers 14 years of age and over.

Mary Allen, W. Batchelor, Charis Bazlinton, Fred Bentham, Cissie Bentley, Marion Brown, Nancy Brown, Grace Burford, John Burke, Arthur Cann, Joan Caws, Mabel Clark, Winifred Cobb, Olive Coldrick, Leslie Coward, Violet Cox, Leonard Crouch (3), Isabella Davidson, Philip Drew, Hilda Gattrell, Arthur Hammond, Kate Hatt, Malcolm Haughton, Amy Hindley, Robert Ireland, Marian Knight, Herbert Linton, Muriel Lloyd, Eric and Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Muriel Marshall, Vera Marshall, Dorothy Morrish, Marjorie Penfold, Kathleen Phillips, Dorothy and Marjorie Plommer, Arthur and Winifred Potts, Alice Price, Winnie Rawlings, Doris Reed, Eric Robertson, Peggie Richardson, Doris Sinden, Olive Sinden, Ernest Smith, James Smith, Kathleen Snatt, Thomas Thomson, Elizabeth Todd, Gordon Tucker, Frank Tydeman, Dorothy Wallis, George Wheatcroft, Dorothy Wilmot, Bessie and Elsie Wood.

Searchers 10 years of age and under 14.

Kathleen Allibone, Francis Anderson, John Anderson, Elsie Archer, Douglas Baker, Fred and Minnie Barratt, Edward Bass, J. Batchelor, Ina Beaton, Bertie Bell, Herbert Beresford, Grace Bidmead, Christina Bodman, Roy Bodys, John and Ruth Bradford, Frances Broddle, Ethel Broom, Fred Broom, James Brown, John Brown, May Brown, James Buchan, Doris Burford, Nellie Burford, Joan Burke, Brenda Butterfant, Harold Cameron, Edith, Beatrice and Mary Cann, Philip Chase, Christina Coe, Arthur Coldrick, Laura and Raymond Coldrick, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Herbert and Reginald Craven, John Darley, Beatrice Darrah, Robert Denny, David Devenish, Frank Dixon, Cecil Duddington, Eva Edwards (2), Freda Edwards, Joyce Fare, Kathleen and Theo Foxall, C. Gibson, Hylda Gill, Dorothy Gillmore, Bessie Goodall (2), Jack Goodall (2), Irene Hardy, Edwin and Hilda Harrington, John Hasselgren, Dorothy and Frank Hatt, Cyril Haughton, Rowland Haughton, Edith

and Margarite Hill, F. Himely, Ida Hinde, Edith and Theodora Hindley, Marjorie Holbourn, Emily Holmes, Hugh Hughes, Harold Hutson, Marion and Thomas Ireland, George Isaacs, Edith and Ethel Jackson, Allen Jones, Karen Kaye, Grace Latimer, Lily Lawrence, Helen and Scott Linton, Freddie and Ronald Lodge, James McCormack, James McEwan, Wm. McIntyre, Ena and Miriam McKay, Alex McWilliams, Walter Marriott, Enid Marshall, Fred Marshall, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, Hilda and Leonard Moore, Geoffrey Morrish, James and Lawrence Morton, Cecil and Gordon Nock, James Palmer, John and Peggy Payne, Mary Penberthy, Cherry and Olivia Petter, John and Ernest Pickles, Hilda Porter (2), Stephen Potts, John Pugh, Edith Purdy, Lancelot Railton, Dorothy Rawlings, Mabel Reed, Essie and Tom Reid, Irene Relf, Robert Richardson, Constance, Drusilla and Mary Roach, Marjorie Robertson, Gladys and Lena Rogers, Ruth Saint, Gwendoline Saunders, Joan Selwood, Audrey Sharp, Joseph Shedden, Dorothy Shorto, Catherina Smerdon, Agnes Smith, David Smith, Leslie Smith, Margaret Smith, Mary Smith, Phyllis Smith, Winifred Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Harry Taylor, John Todd, Edna Tozer, Edgar, Nora and Vernon Tucker, Dorothy Warren, Gerald and Winifred Watson, Philip Webber (2), Evelyn West, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard Willows, Chrissie and Flora Wilson, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, Walter Barnwell, Mary Batchelor, Gordon Blackledge, Barbara Bodys, Margaret Bolt, Ernest Brown, John Brown, Henry Browning, Currie Buchan, Emma Burford, Ronald Butterfant, Fred Coldrick, Phoebe Coldrick, Doreen and Lucy Cole, Marjory Colley, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace Deayton, Mary Deayton, Harold Devenish, James Dixon, Horace Duddington, Peter Durham, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman (2), John Gilder, Yvette Gill, Grace Gillmore, Mary Hales (3), Dorothy Hall, Willie Hatt, Eva Hazelton, Violet Hill, Nancy Hughes, Edith Hutchings, Spenser Jay, Herman Kaye, Elsie Lawrence, Ruth Lewis, Dorothy Linton, Marjorie Lodge, Annie Cann, Kate McCormack, Robert McIntyre (2), Alexander May, Jemima Mair (2), Norah Marsh, Florence Miles, Frank Mitchell, Christina O'Hara, Fred Parkes, Harold Parkes, Max Padwick, Freda Pemberton, Margaret Penberthy, Milly Petter (2), Nan Pettigrew, Frances Phillips, Eva Pontin, Eva Pring, Grace Pugh, William Railton, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Edith Roach, Dick Saunders, P. Scott, Mary Selwood, Robert Shedden, Alan Smith, Albert Smith, Clare Smith, David Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Henry Thewlis, Edith Tipler, Ronald Tipler, Leonard Tromans, Doris Tucker, Will Tulloch, Eva Westwood, Dudley Wheatcroft, John White, Myrtle White, Stanley Willows, Edwin Wraight.

Searchers living abroad.

Australia.—Elinor Corin, Reginald Light, Ida Lindley, Eveline Powell, Alan Shearer, David Stuckey, John Turner, Harold Vellacott.
Canada.—Mary Samuels, Eric Wood.
Jamaica.—O. Kirkpatrick, K. Royes.
New Zealand.—Winnie Bradley (2), Cyril and George Hardie, Winnie McPeake (2), Ronald and Kenneth Strickett, Gladys Wycherley.
South Africa.—Pat Crockett, Phil. Curran, David Townshend (2), Frank Townshend (2), Phebe Townshend (2).
Spain.—Mannela Basi, Paquito Basi, Salvador Basi, Benjamin Jové, Ramone Sabaté, Teresa Sabaté.
U.S.A.—George Hama (3), Annie and Marion Neilson.

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

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Youthful Days.



Ahab the King.

HIS POSITION.

THE father of Ahab had seized the throne over the ten tribes of Israel that revolted in the days of Rehoboam king of Judah. On his death he was succeeded by his son Ahab, who reigned in Samaria for twenty-two years.

HIS CHARACTER.

The verdict of the Holy Spirit as recorded in the scriptures is a sad one. The reputation of Jeroboam, the first king over the ten tribes, was bad enough, but Ahab seemed bent on making his own reputation worse. His great sin was shewn in the way he encouraged idolatry; for he married Jezebel, the daughter of an idolatrous king, and then set up an altar and house for the worship of Baal. Judging from the scripture history, it would appear that God shewed this king wonderful grace by giving him several warnings as to the iniquity of his ways, as well as several opportunities for repentance. Although Ahab worshipped idols, yet strangely enough he greatly respected one of his principal officers named Obadiah, who feared the LORD.

THE FIRST WARNING.

The prophet Elijah, who served the LORD, plainly told Ahab that there would be neither dew nor rain in the king's land but according to the prophet's word. The consequent drought lasted well into the third year. The king in the meantime had become so anxious to find the prophet that he had sent messengers to all the neighbouring kings inquiring for him, but in vain; the prophet could not be found.

The lack of provender for the horses had now become so great that the king and Obadiah set out to search the land thoroughly for grass. They went out separately, and Obadiah was astonished to meet the prophet, who wanted him to go away and fetch his master.

At last Ahab and the prophet met, and the king was justly rebuked for being the sad cause of all the drought and famine, seeing that he had forsaken the LORD in order to follow Baal. After this he was commanded to assemble the prophets of Baal and Jezebel at Carmel.

THE CHALLENGE.

The events described in 1 Kings xviii. are very extraordinary, as the people assembled on Mount Carmel were challenged as to their belief in Baal. They were all agreed that there was a God in the heavens who was to be worshipped. The bulk of them worshipped Baal, who could be worshipped openly, and there were some hundreds of his priests on the mountain at that time. All these owned Baal as their god. A few, including the prophet, recognised the LORD as their God, the One who had brought their ancestors through the Red Sea. Owing to the sad state of public opinion and the persecutions of Jezebel they had to worship in such retirement that even the prophet was not aware of their existence.

The prophet told the people that any doubts as to who should be worshipped must be settled once and for all. The prophets of Baal were to find two bullocks, one for themselves and one for Elijah. They were to kill their bullock and lay it on an altar with wood, but no fire was to be brought near, and the prophet would do the same with his bullock. They were to call on their gods, whilst Elijah would call on the LORD. Then said Elijah, "The God that answereth by fire, let him be God." The people agreed and said, "It is well spoken."

It was morning when the prophets of Baal prepared their sacrifice and began to call on their god, but midday came and went without any answer. At times there would be great shoutings from the priests as they offered up their prayers, but no doubt there would be frequent intervals of anxious silence on their part, with nothing to be heard except the

wind swishing through the grass or else the mocking voice of Elijah saying, "Peradventure he sleepeth, and must be awaked."

When evening came Elijah rebuilt the broken altar of the LORD, placed the sacrifice on the wood and freely poured water over all. In answer to his prayer, the fire of God fell down, consuming the sacrifice and the altar. Whereupon the people fell on their faces, exclaiming, "The LORD, he is the God." The false prophets of Baal were taken and slain by Elijah at the brook Kishon. We do not know what Ahab thought as this was being done.

THE OPPORTUNITY.

Few things are sadder than seeing a good opportunity thrown away, and this is exactly what happened. The prophets of Baal were dead and the people had acknowledged the LORD. The king was told to eat and drink, for the prophet said that abundance of rain was coming. He obeyed, whilst the prophet went to the top of Carmel to pray, accompanied by his servant. Seven times he looked out over the sea as he was bidden, and returned each time reporting that nothing was to be seen. After his eighth look towards the sea, a cloud no bigger than a man's hand was seen. Word was sent to Ahab to lose no time in preparing his chariot. As he journeyed to Jezreel the clouds gathered thick and black and the wind rose, followed by a great rain. The hand of the LORD was upon Elijah, who ran all the way in front of the royal chariot. This was the supreme opportunity of the king to turn from his idols. The long-looked-for rain had at last come in answer to the prayers of the prophet, who had publicly honoured the king. Everything seemed ready for all to turn round to worship their true LORD. But when the events were related to Jezebel, she threatened Elijah's life in such a manner that he fled from Jezreel, leaving Ahab and his people to relapse into idolatry, and the opportunity slipped by.

A FURTHER DOWNFALL.

The king's enterprise was shewn in the way that he built cities, but judging from the fact that he built an ivory house (1 Kings xxii. 39) he must have had very good taste. In addition he had a summer or country palace at Jezreel, and thought that the surrounding gardens could be improved by taking in Naboth's vineyard. But the owner's refusal to part with it displeased the king, and in order to pacify him, Jezebel arranged for Naboth to be stoned by his fellow townsmen. As the king was taking possession, he met the prophet Elijah, who pronounced the doom that was to fall upon him and his sons for the way in which he had sold himself to work wickedness. On hearing this he repented, and God postponed the calamity during the king's lifetime.

HIS END.

He had persuaded Jehoshaphat, king of Judah, to join him in an expedition to recover Ramoth-Gilead. Before setting out they inquired of the prophets of the LORD, and one of them prophesied that Israel were to become as scattered sheep without a shepherd. Ahab disguised his royal appearance, leaving to his partner the risk of entering the battle clad in the robes of a king. Man's disguises are no proof against God's arrows, and the bow drawn at a venture gave the king a death wound. He bravely held up in his chariot till the evening, when he died.

THE LESSON.

God is not mocked, according as a man sows, so shall he reap. Ahab had opportunities of turning to God, but he let them go. As a consequence he came under God's judgment, and, sad to say, through his wrong-doing an innocent man like Naboth had to suffer a grievous death and the Israelites relapsed further into idolatry. Remember, those who sin always cause others to suffer besides themselves.

The Story of Gipsy—

A SMALL YORKSHIRE TERRIER— AND THE PARABLE.

SOME sixty-five years ago I was occupied with surveying the River Ganges in India, near the town of Rampur Baulea, and was living in a boat in which I had to move from one part to another of the river.

One day a lame Yorkshire terrier came into my boat and made herself at home; and as no persuasion would make her leave, I permitted her to stay and she became greatly attached to me. Her beauty attracted me and her lameness excited my pity.

Some days after I called on a gentleman in the town and the dog with me.

He exclaimed with surprise, "Why, that is Gipsy! and belongs to a friend of mine who has recently gone from here to England."

He then told me that his friend on going to England had left Gipsy with him a few months previous to the time I first saw the dog. He said he had tied her up to prevent her following her master, but that a few days after she had slipped her collar and disappeared, and he had since given her up as lost.

He went on to say that a short time before I called on him he had heard from the gentleman in Calcutta with whom the dog's master stayed prior to embarking for England, telling him that Gipsy had turned up at his house in Calcutta just after her master had gone: he had, he said, done all he could to comfort her and make her stay with him, but in a day or two she had disappeared again.

Her next appearance was in my boat, as already recorded.

Now Rampur Baulea is, as the crow flies, approximately one hundred and fifty to two hundred miles from Calcutta; the whole country between is intersected with many rivers without bridges, and there were no railways, the only means

of communication being either by boat the whole way or by primitive mode of conveyance by land if one went across country.

If Gipsy went across country by road, following the route her master had taken, she would have had first to cross the Ganges, which at Rampur Baulea is probably about one and a half miles wide, and then all the other rivers on her way.

So far as we could see she must have done this both ways, going and returning from Calcutta. It was during these journeys she was lamed, poor little dog.

Not finding her master in Calcutta, she must have thought that he had returned to Rampur Baulea, and so came all the way back, only to be again disappointed! Whether I was like her master or not, I do not know, but in any case she came for comfort in her distress to me; and her master's friend who told me her story, made her over to me.

With me she remained, and accompanied me some years after, first to Cawnpur and then further north, until she died.

Her end was pathetic. She had got old, and one day while I was sitting on my chair with my hand hanging over the side, she got up from sleep, came and licked my hand, passed on under the table to my feet and there laid down; I heard at the same moment a whine and a little struggle and she was dead, having performed her final act of faithful affection to her master the moment before.

THE PARABLE.

We read in God's word that Caleb followed Joshua faithfully to the end. (Josh. xiv. 6-15; Judg. i. 12-15.)

Joshua means "Jesus" and is typically Christ: Caleb means "dog" and stands typically for those who are in "church testimony" and tread the path of "faith that worketh by love" to the place where Jesus their Master is gone. It is a path that "no fowl knoweth"; like Caleb they will fight and overcome

their enemies, take possession (anticipatively) of the "pleasant land" with its fruits and springs, and thus become a source of blessing to others.

Jesus has left this world, and those who love Him desire to be where He is.

He is in heaven—"alive for evermore"—therefore in order to reach Him there they must leave this world and follow His steps along "the upward way."

They will find the way steep with rugged paths, dark forest tracks, deep rivers to pass over, hot deserts to cross and cruel, mocking enemies ever on the watch to hinder their progress.

But those who are *faithful* will journey on in haste, seeking nothing by the way: they will neither be discouraged by the difficulties and suffering which they may encounter, nor dismayed by the power of their enemies: for their hearts are set on their Lord and Master and on reaching "the Father's house" where He is waiting to receive them.

"On, on to the Father's house of love,
His crowning grace to know;
The heart and mind in heaven above,
And the tramping feet below."

Instinct taught Gipsy to follow her master without any hope of reward but that of seeing him whom she loved; what she suffered in her path will never be recorded.

What about us—for whom our Master laid down His life to make us His own?

Are we pursuing in the power of the "instinct" of the divine nature, "love," and in spite of all it may involve of loss *here, pressing forward* on the suffering pathway that leads to the One who loved us and gave Himself for us? Our enemies (the Philistines, as in 1 Samuel vi. 10-15) are watching us to see whether the attraction of our Master and of Bethshemesh (the house of glory) is impelling us, as we press forward, to surrender all that we by nature hold dear on earth—father, mother, wife, children, brethren, houses, lands, yea, and our own life also. (Luke xiv. 26; Matt. xix. 29.)

We shall get our reward—His commendation; that is certain for those who pursue such a pathway; and He will not fail at the judgment seat to record all that such a pathway has involved in suffering and sorrow for His name's sake.

Poor Gipsy only got a broken leg for her pains and no record that she could understand; but her faithful path of suffering puts *me* to shame and may perhaps be used to the same effect in regard to others.

If so her history has not been told to no purpose—if shame lead to self-judgment and produces renewed energy of faith to the end. (2 Sam. vi. 12-22; John xiv. 31; 1 Sam. vi. 10-15; Heb. xii. 1-4.)

ANON.

"If now the path be narrow,
And steep, and rough, and lone,
If crags and tangles cross it,
Praise God! We will go on.
We follow His blest footsteps;
What if our feet be torn?
Where He has marked the pathway
All hail the brier and thorn!
Scarce seen, scarce heard, unreckoned,
Despised, defamed, unknown,
Or heard but by our singing,
On pilgrims! ever on!

ADAPTED FROM J. T. S.



Letters from Spain. No. 3.

DEAR BOYS AND GIRLS,

Standing in an open space where several roads meet, near the docks of Barcelona, and just a few paces from the sea, there is a very fine monument of Christopher Columbus; it reminds us of the Nelson Column in London.

The statue of Columbus measures more than twenty-four feet in height, and the first finger of the right hand, which is outstretched, and pointing across the sea to America, is about nineteen inches long, but the pillar on which the figure is erected is so tall that as we look up

it appears only the size of an ordinary man.

All day long he stands, regardless of the hundreds of ships in the harbour, the vast network of trams in the streets, and the thousands of human beings who are constantly passing to and fro far below him. His face is turned toward the sea, but he does not know that for several days he has been pointing toward some great battleships belonging to the British Navy. H.M.S. "Malaya," "Warspite," and the flagship "Barham" are there, lying outside the harbour. Several torpedo boats and destroyers, too, are at anchor close in shore.

A christian carpenter on board the "Warspite" took us over her one afternoon and shewed us a wound in her side, a great jagged hole made by a German gun in the Battle of Jutland.

It is a great pleasure to us to see so many British sailors in the streets. Some are pale and look tired from hard work "between decks" for so long.

One night when returning from a little Bible reading we met hundreds of them making their way to the boats which were waiting for them just beyond the Columbus monument to take them back to their respective ships. Our bags were full of little gospel books, which we handed out to them as fast as possible, while exchanging cheery "good-nights." They were delighted to see English faces and hear English voices amongst the crowds of strangers in a strange land. Some stopped to have a chat and ask innumerable questions about the town and its inhabitants. One wanted to know what we were doing in this "God-forsaken place," but he was wrong in calling Barcelona that, for here, as everywhere, God's tender mercies are over all His works, and He is still commanding all men everywhere to repent.

A batch of young officers were very interested and surprised to hear that in this great city there are many thousands who have never seen a Bible and know nothing of its truths or of the way

of salvation. They thought the priests ought to teach them; but they are as blind leaders of the blind.

We hurried past the cafés, where sailors were streaming out from the doors. Some, alas, had found the temptations around too strong for them. They had forgotten the One who is able to keep us from falling, and do not know Him who said, "My strength is made perfect in weakness."

One tall lad read out the title of his book, "On the Wrong Track." He asked, "If this is the wrong track, what is the right track? Am I on the wrong track?" On my replying that I did not know what track he was on, he said, "I live as decent and straight a life as I can, and do all the good I can, and I shall be all right in the end." I said, "You are on the wrong track then, there is only one way: the blood of the Lord Jesus Christ cleanseth from all sin." There was a little crowd of sailors and Spaniards collecting round us, so we told him to take the little book on board and read it, for it would tell him how to get on the right track. We passed on our way, and they on theirs. May we meet again one day in that place where naught that defileth can ever enter.

And now, boys and girls, let each of us ask ourselves which track we are on. If we are trusting in the knowledge that we have been baptised in the name of the Father, and of the Son, and of the Holy Ghost, or if we think that because our parents love the Lord Jesus we shall be all right, we are on the wrong track. Some of us may even "take the communion," and others may "break bread" with those who remember the Lord according to His request (I Cor. xi. 24); but if we think by these means we shall be "all right in the end," we are on the wrong track again, just as much as that sailor was.

God is holy; He has said, "It is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) One sin is enough to shut us away from God (James

ii. 10), and if we exerted ourselves to perform good works for the rest of our lives we could never efface that sin. But Jesus took that one sin and all our many other sins, and bore the penalty of them in His own body on the cross. We cannot by any effort of our own add anything to the finished work of Christ. If we accept Him as our Saviour we can say, "By his stripes we are healed," and it should be then our great desire to do the things that please Him.

There is only *one* Way and *one* Door. Jesus said, "I am the way"—"I am the door." "There is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 20, 21.)

And now I must not let this letter grow any longer, so will bring it to a close, with love to each one of you from yours affectionately,

J. E. B.



The Good Samaritan.

(LUKE X. 30-34.)

AND Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought

him to an inn, and took care of him." What a sweet picture we have in this scripture, dear reader, of what Jesus has done for us. He is that good Samaritan that journeyed all the way from heaven to this sinful earth, where Satan strips and wounds those who do not rest in the arms of that good Samaritan—Jesus.

How loving it was of him to put him on his own beast and to heal his wounds, pouring in oil and wine. When the religious priest passed by on the other side to avoid him, he could not do anything for him—religion had no love to give; but when that good Samaritan came he had the love; and he stopped and cared for him.

Now, dear reader, will you let the good Samaritan, Jesus, heal you? But you say, I am quite well. Yes, perhaps your body is well, but is your soul? Are all your sins washed away in the precious blood of Jesus? To try and be better will not blot them out. Jesus, that good Samaritan, alone can wash them away and make you whiter than snow. Will you trust Him? He loves you; He wants you to come to Him and He will make you His own now, as He says, "I give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of my hand."

Children, you have gone astray,
Far from God, and peace, and heaven,
Would you leave that dangerous way,
Would you have your sins forgiven?
Christ can all your sins forgive,
Look to Jesus, look and live.

SENT BY C. E. H.



Answer to Scripture Character.—No. 1.

The prophet's name was Ahijah, who lived at Shiloh during the reign of King Solomon. If you refer to the following verses you will find the details of his history, shewing how he prophesied of Jeroboam's ascension to the throne, and how he warned Jeroboam of God's judgment on his wickedness.

All the chapters referred to will be found in 1 Kings. (1) xi. 29; (2) xi. 30-38; (3) xiv. 7-11; (4) xiv. 1-6; (5) xiv. 2.

Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

"REDEMPTION."

1. With what are we redeemed? (1 Peter i.) (Five words.)
2. If God justifies sinners "freely, by his grace," "through" what is this done? (Rom. iii.)
3. Quote one verse in Ephesians i. in which the words "redemption," "forgiveness," "His grace" and "His blood" occur.
4. What verse in Colossians i. is like this?
5. "Thou wast slain." (Rev. iv.-v.) What nine words immediately follow this statement?
6. Psalm cxxx. speaks of three things as being "with" the Lord. What are they?
7. What word is used to describe the "redemption" referred to in (a) Psalm cxxx., (b) Psalm xlix. and (c) Hebrews ix.?
8. Who spoke of the Lord as "my redeemer"? What two other things does he say of Him in the same verse? (Job xviii.-xx.)

Searchers under 10 years of age.

The word "Redemption" occurs once in each of the following chapters or psalms. Find each one and write it out, giving the chapter and verse in each case. Psalms xlix., cxxx., Ephesians i., Hebrews ix.



Answers to April Searchings have been received from the following:

Searchers 14 years of age and over.

Mary Allen, Stanley and Thomas Baker, Walter Batchelor, Charis Bazlinton, Cissie Bentley, Frederick Bentham, Frances Broddle, Marion Brown, Nancy Brown, Grace Burford, Arthur Cann, Joan Caws, Mabel Clark, Winifred Cobb, Olive Coldrick, Leslie Coward, Violet Cox (2), Leonard Crouch, Philip Drew, Hilda Gattrell, Malcolm Haughton, Amy Hindley, Robert Ireland, Alex. Laird, Eric Lodge, Muriel Lloyd, Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Vera and Violet Marshall, Marjorie Penfold, Kathleen Phillips, Arthur and Winifred Potts, Winnie Rawlings, Doris Reed, Margaret Richardson, Eric Robertson, Doris and Olive Sinden, Ernest Smith, James Smith, Kathleen Snatt, Thomas Thomson, Elizabeth Todd, Frank Tydeman, Dorothy Wallis, George Wheatcroft, Ada White, Dorothy Wilmot, Bessie and Elsie Wood, Kathleen Worrall.

Searchers 10 years of age and under 14.

Francis Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Fred and Minnie

Barratt, James Batchelor, Herbert Beresford, Roy Bodys, John and Ruth Bradford, Ethel and Fred Broom, James Brown, John Brown, May Brown, James Buchan, Doris Burford, Nellie Burford, Joan Burke, Brenda Butterfant, Beatrice, Edith and Mary Cann, Philip Chase, Mabel Clark, Christina Coe, Arthur Coldrick, Laura Coldrick, Raymond Coldrick, Marjorie Colley, Leslie and Roy Coombs, Albert Cornick, Geo. and Maggie Coutie, Frank Coward, Daisy Cox, John Darley, Beatrice Darrach, Monica Davidson, Robert Denny, D. Devenish, Frank Dixon, Freda Edwards, Joyce Fare, Nora Fare, Douglas Fearn, Kathleen and Theodora Foxall, Edith Gattrell, Dorothy Gillmore, Bessie and Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Haselgren, Cyril Haughton, Rowland Haughton, Edith and Margarite Hill, F. Himely, Edith and Theodora Hindley, Marjorie Holbourn, Emily Holmes, Tom Hughes, Hugh Hughes, Harold Hutson, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, James Laird, Neil Laird, Grace Latimer, Lily Lawrence, Eric, Freddie and Ronald Lodge, James McEwan, James McCormack, Wm. McIntyre, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott, Norah Marsh, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, Hilda and Leonard Moore, James and Lawrence Morton, James Palmer, Leslie and Ronald Parkes, John and Peggy Payne, Mary Penberthy, Lennard Penfold, Ernest and John Pickles, Hilda Porter, Stephen Potts, John Pugh, Edith Purdy, Dorothy Rawlings, Mabel Reed, Essie and Tom Reid, Irene Relf, Robert Richardson, Constance, Drusilla and Mary Roach, Gladys and Lena Rogers, Vera Russell (2), Gwendolyn Saunders, Joan Selwood, Joseph Shedden, Dorothy Shorto, Catherina Smerdon, Agnes Smith, James Smith, Leslie Smith, Maggie Smith, Mary Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Grace Taylor, Harry Taylor, John Todd, Edna Tozer, Dorothy Warren, Gerald and Winifred Watson, Philip Webber, Evelyn West, Lewis Wheatcroft, Frederick White, Grace White, James White, Richard Willows, Chrissie Wilson, Dorothy Wilson, Flora Wilson, Evelyn Worrall, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, W. Barnwell, Mary Batchelor, Gordon Blackledge, Barbara Bodys, Margaret Bolt, Edgar Brandt, Ernest Brown, John Brown, Henry Browning, Adam Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Phoebe and Fred Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace and Mary Deayton, Harold Devenish, James Dixon, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Violet Hill, Edith Hutchings, Spenser Jay, Herman Kaye, Jeanie Laird, Elsie Lawrence, Ruth Lewis, Marjorie Lodge, Kate McCormack, Alexander McKay, Florence Miles, Frank Mitchell, Christina O'Hara, Max Padwick, Fred Parkes, Harold Parkes, Margaret Penberthy, Nan Pettigrew, Frances Phillips, Eva Pontin, Eva Pring, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Edith Roach, Vera Russell, Dick Saunders, Philip Scott, Mary Selwood, Robert Shedden, Alan Smith, Albert Smith, Clare Smith, David Smith, Evelyn Spence, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Henry Thewlis, Edith and Ronald Tipler, Leonard Tromans, Will Tullock, Dudley Wheatcroft, John White, Myrtle White, Stanley Willows, Edwin Wraight.

Searchers living abroad.

Australia.—Hilda Cook (3), Elinor Corin, Norman Ellis, Margaret Frizelle, Reginald Light, Jessie McIntosh, David Stuckey, Clarence Vellacott (2), Harold Vellacott (2).

Canada.—Allan Garrett, Eric Wood.

Jamaica.—Oliver Kirkpatrick, Kenneth Royes, Ina McGahan (3), Willie McGahan (3).

New Zealand.—Winnie Bradley, Winnie McPeake, Alfred Kennerley, Ronald Strickett.

South Africa.—William Blandford, Pat Crocket, Elsie Oettle, Ernest Smith (2), Rhona Smith (2), Kathleen Summers.

U.S.A.—Marion Neilson, Annie Neilson.

— Claud Beasley.

PRICE ONE PENNY (2s. a Year, post free). Please send all Orders for "Youthful Days" to the Publisher, G. Morrish, 20, Paternoster Square, London, E.C. 4.

Youthful Days.



"Who is this?" No. 8.

ALTHOUGH an Israelite by birth, his home was in an island one or two hundred miles away from Israel's land. At the time when he is first presented to us a wonderful work of God was going on in that country, where he happened to be just then; and, being himself a subject of God's grace, he was in full sympathy with this work, and sought to encourage it in a very practical way. But if *he* was in sympathy with what God was doing, there were *many* all round who were not; their hostility, too, was steadily increasing, till at last it looked as if Satan were determined, if possible, to put a stop to it altogether.

Among the ranks of the most bitter opposers a man of immense energy appeared just then, and terrible indeed were the sufferings inflicted by him on those who were faithful to the Lord in that day. But with God all things are possible, and so we find that before very long this cruel persecutor was turned into a devoted servant of the One whose name he had so hated. The change was so sudden that people could scarcely believe it was true. It was then that the good man referred to at the beginning of this paper came again to the front. He knew that the case was genuine, and taking the former persecutor, he introduced him to his companions as not now an enemy, but a friend—making known to them the wonderful way in which he had been reached by the mercy of God. The two then parted for a season.

After this, our friend, who seems to have quite given up his old home in the island, devoted himself whole-heartedly to the work of God in the mother-country. In a rather important town outside the limits of that land many were turning to the Lord, and he, having found an opportunity of visiting the place, was so delighted with what he saw of the grace of God, that he took a long journey to find the former persecutor and bring

him to the town referred to, that he also might have an opportunity of sharing in the good things that were being enjoyed there. To these two this place now became very attractive, and for a whole year they remained there helping on the work of God.

Presently, however, as the result of a distinct call from the Holy Ghost, they started off together on a tour of service, not knowing what was before them. Faithful was the testimony they rendered to the Lord, and they were greatly used in His work; but the sufferings they endured for His sake were terrible indeed, so much so that at times they despaired even of life. On one occasion our friend had to witness his beloved companion almost martyred, dragged out of the city and left for dead; but he was delivered by the mercy of God, and next day—wonderful to relate—they were off again together from that place, carrying encouragement to others, who like themselves were passing through affliction for the kingdom of God. Thus they journeyed back, visiting many places by the way, toward the city where they had spent that happy year together not so long ago. On reaching it they told of all that God had done with them while away and there they remained for a considerable time.

The two fellow-workers had some other interesting and eventful journeys together after this, but some years later a difference of judgment led to their being separated, and our friend, accompanied by a nephew of his, returned to the island, while his former companion continued to labour and suffer for his Lord until he finished his course.



A Strange Prophet.

SEEING that the Bible is the book that describes to us the ways and even the thoughts of God, it is not in the least surprising that any one

portion, considered by itself, is capable of attracting and holding the attention.

John the apostle was fully impressed with the fact that our Lord Jesus was the Son of God. Hence, in describing some of the doings and sayings of our Lord he gives us abundant evidence of His divine origin. Therefore a whole chapter of his gospel is taken up with an account of the resurrection of Lazarus and its effect upon the Jewish rulers. Towards the end of this chapter a prophecy, which has since been fulfilled, is spoken by one whom we should scarcely have looked upon as capable of prophesying.

Word was brought to our Lord that Lazarus, whom He loved, was sick. His answer was, that the sickness would not end in death, but would be for the glory of God and His Son. This means that in years that were to come, any honest man hearing about our Lord raising up Lazarus would say, "That was a great and good act, which nobody but God and His Son could have done." In this way the honest man would be glorifying God.

When our Lord did reach Bethany, Lazarus had been dead four days and was buried. Martha assured Him that if He had come sooner Lazarus would not have died. He said, "Whosoever liveth and believeth in me shall never die." Martha said in reply, "I believe that thou art the Christ, the Son of God." Words such as these shew us plainly where our Lord came from, for no one dare utter them but He who had been sent from God.

Evidently Lazarus was well known and respected in Bethany, judging by the number of sorrowing mourners who accompanied Martha and Mary. Looking upon them and seeing how freely their tears flowed, our Lord Himself was troubled and wept. What a wonderful touch! The Son of God, as Man, shares the feelings of men's hearts and is Himself sorrowful in the presence of the bereaved.

The grave was reached, and the glory of God was about to be revealed. In obedience to our Lord's request, the stone was taken away and He said, "Father, I thank thee that thou hast heard me." He cried out, "Lazarus, come forth." and the man that had been dead moved in obedience. What a manifest act of God!

The mourners, whose sorrow had been suddenly turned to surprise and joy, dispersed, many of them believing on Jesus.

A few, however, reported to the Pharisees what they had seen. The chief priests and their supporters were evidently alarmed, for they feared that in a short time the mass of the people would desert them and follow our Lord. So a council was summoned to discuss the matter, and it was admitted that if our Lord was left alone, the Romans would soon come and destroy their nation.

One of those present at this council was Caiaphas, the high priest for that year, who said that it would be better for one man to die, rather than see the whole nation perish; thereby advising that the death of our Lord would end the trouble. Evidently he had not seen any glory for God in the raising of Lazarus.

Strangely enough this misguided priest uttered a true prophecy. For a moment he had a vision like Balaam and told out what he saw. Our Lord was to die, not only for the Jews, the priest's own nation, but by His death He would gather together in one the children of God that were scattered abroad. Living amongst the various nations were devout people who feared God, but they had nothing to shew that as they belonged to God, so also they were united to one another. They needed some one name, some one Person that would livingly unite them. The necessary link was to be supplied by the death of our Lord and I think that, just for the moment, Caiaphas realised this.

When the officers seized our Lord in the garden of Gethsemane, the disciples forsook Him and fled. The Shepherd was smitten and the flock was scattered, but not for long.

The prophecy of Caiaphas was soon to begin its fulfilment. Late on the third day after our Lord's death, the two going to Emmaus discovered that He was alive, and had actually entered their house. They returned to Jerusalem, and found the eleven disciples with several others *gathered together* and saying, "The Lord is risen indeed."

A number of people may be together in one room, but it is a very different matter when all those people have some great and single thought in their minds, they are "together" in a much deeper and stronger way.

It is no use for a king to arm a few hundred men and send them out to fight his enemies. Before they receive a single weapon, they swear an oath to obey and defend their king even to death, thereby becoming a band of soldiers.

Christianity is an immense thing, but Christians are bound together by love, and one thought that they have in common is that their Saviour and Lord is in heaven. Christian fellowship is a real thing.

A few weeks after our Lord's departure to heaven, the apostles and those with them, numbering about one hundred and twenty, were together in one place with one accord, when the Holy Spirit descended upon them. Peter, under this happy inspiration, spoke to the crowds who came together, and three thousand believed his words, and were baptised that day. The small company was therefore largely increased.

The death of Stephen was followed by a persecution which scattered the believers and drove them out of Jerusalem. But the gathering power was stronger than the scattering power, for companies of them came together in other places besides Jerusalem.

Cornelius, the centurion, was a devout

and God-fearing man, but needed the knowledge of our Lord for his full blessing. He was bidden to send for Peter, who told him about Jesus and the forgiveness of sins. Thereupon the Holy Spirit fell upon Cornelius and those with him, and they were afterwards baptised. For the first time godly Jews and Gentiles sat down together to eat at the same table. Such is the binding power of the Holy Spirit.

So it has gone on ever since, the Spirit has been gathering Christians together, making them able to sit down in companies before our Lord, with hearts filled with joy.

But a greater gathering is yet to come. Soon our Lord will return into the air and shout with such a voice that all the Christians living at the time will be caught up to meet Him, and those Christians lying in their graves will come out of them alive like Lazarus and join the vast throng in the air. Thus shall we ever be with the Lord.

Blest Father, infinite in grace,
Source of eternal joy;
Thou lead'st our hearts to that blest place,
Where rest's without alloy.

There Christ the Centre of the throng
Shall in His glory shine,
But not an eye those hosts among
But sees His glory Thine.



Letters from Spain. No. 4.

BARCELONA.

DEAR BOYS AND GIRLS,

Soon after we arrived in Barcelona we had a surprise, for we were shewn a big cupboard with its shelves stocked with books just waiting for some one to take them out and give them away. There were hundreds of gospels among them, some with grey covers, some with blue, and some with bright red. There were also about three hundred large books of scripture portions, intended for people living in houses where no one



LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XV.

possesses a Bible, and there are very many such houses in Spain. They had been lying there for so many years that even the name of the one who brought or sent them was forgotten.

And then, after that, we had another surprise, a very happy one, for we found that most of those we offered the books to were very pleased to have them.

Those of you who love the Lord Jesus will be quite glad to know that many of them have already found their way into homes in Barcelona and other places. Some have gone into very rich houses, and some into the homes of the very poor, and a good many have been given away in beershops something like the public-houses in England.

One day we opened the door of a room where several men were sitting and held out a book. They were very much surprised, but a lad, who was near the door, exclaimed, "Por mi!" and took it. The book was offered to all of them; but that boy was the one who got it, because he put out his hand and said, "For me!"

And you know, boys and girls, God's salvation is offered to every one, but it is only the one who responds "For me!" who gets it. "Christ died for the ungodly." (Rom. v.) "He died for all." (2 Cor. v.); but have you ever put out the hand of faith and answered, Yes, He died for me? CHRIST . . . died . . . for . . . ME!

Think about it, dear boy; think about it, dear girl; think what it means that Christ should die for us. I can only tell you a very little of what it means. It means that we deserved death as the just punishment of our sins, and Christ, the perfect, spotless One, died in our stead. It means, too, that He died to have us for His own. He wants you for Himself. He died for you, and by dying redeemed you with His precious blood so that you are not your own, but bought with a price. And He wants you to be able to say, "The life which I now live in the flesh I live by the faith of the

Son of God, who loved me, and gave himself for me." (Gal. ii.)

That this may indeed be the heart's language of every reader of this letter is the desire of

Yours affectionately,

E. E. S.

P.S.—I wonder if you 'all know this beautiful little hymn?

"Jesus, my Saviour, to Bethlehem came,
Born in a manger to sorrow and shame;
Oh! it was wonderful, blest be His name!
Coming for me, for me.

Coming for me, for me,
Coming for me, for me,
Oh! it was wonderful, blest be His name!
Coming for me, for me.

Jesus, my Saviour, on Calvary's tree,
Paid the great debt, and my soul He set free,
Oh! it was wonderful, how could it be?
Dying for me, for me.

Dying for me, for me,
Dying for me, for me,
Oh! it was wonderful, how could it be?
Dying for me, for me.

Jesus, my Saviour, shall come from on high,
Sweet is the promise, as weary years fly;
Oh! I shall see Him descend from the sky,
Coming for me, for me.

Coming for me, for me,
Coming for me, for me,
Oh! I shall see Him descend from the sky,
Coming for me, for me.



A Little Slum Girl.

AWAY in the slums of London lived a very little girl who, though young, had been attending a mission Sunday school, where she heard about the Lord Jesus and how in His love He had come to earth to die for sinners, and to bring them to God. Her little heart was opened to take in this glad news, and she trusted in Jesus and loved Him as her own Saviour.

Soon after she was taken so ill that she had to be removed from her home of poverty and discomfort to a hospital. But it was evident that this dear child

was growing weaker, and that she was soon to be called away to the One she had learnt to love. One day several who had cared for her were gathered round her cot as she was dying, when she suddenly opened her eyes with a look of great joy on her face, and getting up she walked without assistance the length of her cot with outstretched arms, exclaiming, "I's coming, Jesus," and immediately fell back and was gone to be with Him for ever! This little story a kind christian doctor told to a friend, for he had seen it all in the hospital where he had cared for the little one.

You see, though she was only such a little child, she was not too small to give her heart to the Lord Jesus, and to love Him as her own Saviour. He loves little ones and turns the hearts of *many* such to Himself. Neither was she too young *to die*, and He had called her early as a lamb of His flock to all the brightness of heaven with Himself, where no sorrows of this world can *ever* come to dim such joys. Many of you dear children have *heard* about Jesus and how God sent Him to save people from sin, and all the misery it brings upon them, because He longs to bless them and to work in their souls toward Himself. But have you heard His voice *for yourself* so as to be able to say, He is *my* Saviour?

There is a verse that says "We love him because he first loved us," and when we *accept* Him as our Saviour we know quite well that it was His love that first drew our hearts to love Him in *response* to His love. Make *sure*, dear children, as the little slum girl did, of knowing Him *now* while you are young and well, for you cannot be at all sure how long you may be left in this world, and it is only *here* that you are offered safety and joy in coming to Him.

He is coming soon to take His dear people to Himself in the air, to be for ever with Him, and this may take place at *any* moment! How dreadful to be left behind for judgment if you do not

belong to Him then! He is calling souls daily, and many are hearing His voice; and now by this story of the little slum girl He is saying to *you*, each one who reads about her, "Prepare to meet thy God."
E. F. P.



JOB'S WORDS.

CONCERNING GOD.

HE is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?

Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Which doeth great things past finding out; yea, and wonders without number.

Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not.

(Job. ix.)



Bible Searchings.

Please post the answers to this month's questions, not later than the 15th of the month, to F. Shedden, The Meadows, Flint, North Wales.

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

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

"FORGIVENESS OF SINS."

1. Quote a verse in Romans iii. or iv. about "iniquities . . . forgiven."
2. "Who can forgive sins but . . ." Finish this. (Luke iv. or v.)
3. "But thou art a God." (Neh. ix.) What three words follow?
4. "Her sins." (Luke vii.) (a) Complete the sentence. (b) Who was the Speaker? (c) Of whom was He speaking?
5. (a) In whose "name" and (b) "among" whom is remission of sins to be preached? (c) Where was the preaching to begin? (Luke xxiv.)
6. (a) What verse in Acts x. reminds you of this? (b) Who was the speaker?
7. "Your sins." (1 John i. or ii.) (a) Finish the verse. (b) Quote about half a verse in Ephesians iii. or iv. like this.
8. "I said." (Psa. xxxii.) (a) What did he say? (b) What followed immediately? (c) What verse in 1 John might well be connected with this?

Searchers under 10 years of age.

Find and write out the verses from Luke xxiv. where the following words are found, giving the number of the verse in each case:—

- (1) "Idle tales." (2) "Only a stranger."
- (3) "Slow of heart." (4) "Carried up into heaven."



Answers to May Searchings have been received from the following:

Searchers 14 years of age and over.

Stanley Baker, Thomas Baker, Walter Batchelor, Charis Bazlinton, F. Bentham, Cissie Bentley, Frances Brodrie, Nancy Brown, Grace Burford, Nellie Burford, John Burke (2), Arthur Cann, Mabel Clark, Winifred Cobb, Leslie Coward, Violet Cox, L. Crouch, Philip Drew, Hilda Gattrell, Arthur Hammond, Cyril Haughton, Malcolm Haughton, Amy Hindley, Robert Ireland, Marian Knight (2), Alex. Laird, Herbert Linton, Muriel Lloyd, Eric and Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Marjorie Penfold, Kathleen Phillips, Dorothy Plommer (2), Marjorie Plommer (2), Arthur and Winifred Potts, Peggie Richardson, Eric Robertson, Doris and Olive Sinden, Ernest Smith, James Smith, Kathleen Snatt, Lizzie Todd (2), Frank Tydeman, Dorothy Wallis, Evelyn West, George Wheatcroft, Dorothy Wilmot, Bessie and Elsie Wood, Kathleen Worrall.

Searchers 10 years of age and under 14.

Kathleen Allibone (2), Francis Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Fred and Minnie Barratt, James Batchelor, Francis Baxter, Ina Beaton, Herbert Beresford, Christina Bodman, John and Ruth Bradford, Ethel and Fred Broom, James Brown, John Brown, Marion Brown, May Brown, James Buchan, Doris Burford, Joan Burke, Brenda Butterfant, Harold Cameron, Beatrice, Edith and Mary Cann, Philip Chase, Christina Coe, Arthur Coldrick, Laura

Coldrick, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Daisy Cox, Beatrice Darrah, Monica Davidson, Robert Denny, David Devenish, Frank and James Dixon, Cecil Duddington, Eva Edwards, Freda Edwards, Joyce Fare, Kathleen and Theodora Foxall, Jeannie Frizelle, Edith Gattrell, Dorothy Gillmore, Bessie and Jack Goodall, Irene Hardy, Edwin and Hilda Gattrell, John Hasselgren, Rowland Haughton, Edith and Margarite Hill, F. Himely, Edith and Theodora Hindley, Marjorie Holbourn, Emily Holmes, Tom Hughes, Hugh Hughes, Harold Hutson, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, Neil Laird, Grace Latimer, Lily Lawrence, Helen and Scott Linton, Freddie and Ronald Lodge, James McCormack, James McEwan, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott, Norah Marsh, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, Doreen Moore, James and Lawrence Morton, Cecil and Gordon Nock, James Palmer, John and Peggy Payne, Ernest and John Pickles, Hilda Porter, Stephen Potts, Eva Pring, John Pugh, Edith Purdy, Lancelot Railton, Dorothy Rawlings, Essie and Tom Reid, Irene Relf, Helen and Robert Richardson, Constance, Drusilla and Mary Roach, Gladys and Lena Rogers, George Rolph, Ruth Saint, Gwendolyn Saunders, Joan Selwood, Audrey Sharp, Joseph Shedden, Dorothy Shorto, Catherina Smerdon, Agnes Smith, Mary Smith, Margaret Smith, Phyllis and Winifred Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Harry Taylor, Gwendoline Thompson, John Todd, Edna Tozer, Dorothy Warren, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard Willows, Dorothy Wilson, Evelyn Worrall, Joyce Wraight. Also John Darley.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, Walter Barnwell, Mary Batchelor, Grace Beesley, Gordon Blackledge, Edgar Brandt, Margaret Bolt, Ernest Brown, John Brown, Henry Browning, Currie Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Doreen and Lucy Cole, Fred Coldrick, Phoebe Coldrick, Brenda Coombs, Peter Coutie, Leonard Coverley, John Darley, Grace and Mary Deayton, Harold Devenish, Horace Duddington, Peter Durham, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Violet Hill, Edith Hutchings, Spenser Jay, Herman Kaye, Jeanie Laird, Elsie Lawrence, Freda Lewis, Dorothy Linton, Marjorie Lodge, Kate McCormack, Alexander McKay, Jack Mason, Florence Miles, Frank Mitchell, Florence Murchie, Christina O'Hara, Max Padwa, Fred Parkes, Harold Parkes, Mary Penberthy, Nan Pettigrew, Eva Pontin, Grace Pugh, Harold Tattersill, Ernest Taylor, John Taylor, Henry Thewlis, Edith Tipler, Ronald Tipler, Leonard Tromans, Will Tullock, Matilda Saint, Dick Saunders, Philip Scott, Mary Selwood, Robert Shedden, Alan Smith, Albert Smith, Clare Smith, David Smith, Evelyn Spence, Greta Stott, William Railton, Bessie Rawlings, Isabel Reeves, Celia Reynolds, Marjorie Riley, Edith Roach, Vera Russell, Lena Watkins (3), Eva Westwood (2), Dudley Wheatcroft, John White, Myrtle White, Stanley Willows, Cecil Williams, Edwin Wraight, Roy Yandall.

Searchers living abroad.

Australia.—Hilda Cook, Elinor Corin, Norman Ellis, Margaret Frizelle, Reginald Light, Ida Lindley, David Stuckey, C. Thompson, Clarence Vellacott (2), Harold Vellacott (2).

Canada.—Eric Wood, Mary and Ruth Samuels.

India.—George Benjamin.

Jamaica.—John Lambert (3), Rudolf Lambert (3), Ina and Willie McGahan.

New Zealand.—A. Aue, Winnie Bradley, Rufus Hardie, Ronald Strickett.

South Africa.—William Blandford, Pat Crockett, Elsie Oettle, Rhona Smith, Kathleen Summers, David Townshend (2), Frank Townshend (2), Phebe Townshend (2).

U.S.A.—George Hama, Frank Hayward (2), Annie and Marion Neilson.

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Youthful Days.



“Who is this?”—No. 8.

Answer.

WE have been wondering if all our readers were able to discern who the person was referred to in our last “Who is this?” His name is to be found for the first time in Acts iv. 36—Joses, surnamed Barnabas, a Levite, of the country of Cyprus. We are told there that he was a landowner; but in his devotedness to the Lord he sold his land, and the money he got for it he brought to the apostles that they might distribute it among the needy saints. This was a good start. We do well, however, to remember the words of the Lord Jesus: “Many that are first shall be last; and the last first.” There will be conflict from beginning to end of the journey heavenward, so we are exhorted to “run with *patience* the race that is set before us, looking unto Jesus.”

The wonderful story of the conversion of the arch-persecutor, Saul of Tarsus, is well known, doubtless, to most of us, and we can easily understand how when, after his conversion, he returned from Damascus to Jerusalem and attempted to join himself to the disciples, they were all afraid of him, not being able to believe the report. It was then that Barnabas again became somewhat prominent, for we read, “Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord . . . and that he had spoken to him”; and thus apparently began that peculiar attachment which resulted in their names being so often found together: “our beloved Barnabas and Paul.” (Acts xv. 25.)

In Acts xi. 22 Barnabas comes before us for the third time. Thousands of persecuted saints had been scattered abroad; they had gone “everywhere preaching the word”; some had reached Antioch in the north of Syria; “the hand of the Lord was with them: and a great number believed, and turned unto

the Lord.” (Acts xi. 21.) News of these things having come to the ears of the church in Jerusalem, Barnabas was sent from there to Antioch, and we are told that when he came and had seen the grace of God, he was glad. He *saw* the grace of God: persecutors, perhaps, like Saul—“exceedingly mad” against the saints (Acts xxvi. 11)—transformed into devoted lovers of Christ; demoniacs, like Legion, “exceeding fierce” (Matt. viii. 28), so subdued by the Lord that they were found “sitting at the feet of Jesus.” In such things the people of this world would take no interest, but heaven was deeply interested—there was “joy in heaven,” and those on earth who were in sympathy with the heart of God rejoiced too—Barnabas “was glad.” Have you ever occasioned such joy? Have you turned to the Lord? “Turn ye, turn ye,” He says, “for why will ye die?” Think of the tears He shed over Jerusalem because they would not turn to Him.

Then we read that Barnabas “exhorted them all, that with purpose of heart they would cleave unto the Lord.” If we have “turned to the Lord” we do well to give heed to these words. A testing time may come when a voice will be heard saying, So and so “is gone back unto her people, and unto her gods: return thou” after her. Such were the words of Naomi to Ruth; but Ruth “clave unto her.” Do you remember her fine answer? Will you turn up Ruth i. and read verses 16 and 17? and remember it is not enough to have made a good start, we need continually to cleave unto the Lord.

After this Barnabas departed to Tarsus to seek Saul. He wanted him to share in the joy and help in the work of God in Antioch; so he fetched him and thenceforth these two dear men served the Lord devotedly together for many years. As they went from place to place they suffered much and “hazarded their lives for the name of our Lord Jesus Christ” (Acts xv. 26), but Paul could write,

"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ," and thus they went on "abounding in the work of the Lord." Now they are resting from their labours, awaiting "his heavenly kingdom," when they "shall shine as the brightness of the firmament; and . . . as the stars for ever and ever." (Dan. xii. 3.)

❖ ❖ ❖

"Love not the World."

THERE is no doubt that many of our young friends are warned by their christian parents against certain practices or places on the ground that such things are "worldly" and therefore unsuitable for a Christian.

The word "world" occurs in many passages in the New Testament, where it is used in various senses, and if our friends are not clear in their own minds as to what is meant by "worldly," a careful study of these passages will help them.

Thus in Romans i. 20 we read, "For the invisible things of him from the creation of the *world* are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The word here refers to the material creation, which lies all around us and shews by its order and beauty the wisdom of God. In all ages there have been men who have understood this and their hearts have gone out in songs of praise to the Creator. The warning against worldliness cannot, therefore, be connected with the natural world.

When man was created he had a full sense of God's power and wisdom as Creator, but after his shameful fall, this knowledge became sadly corrupted and lost, till men began to worship anything that moved in nature without their aid, and they set up for themselves gods of the sea, the rivers, the woods, the hills, and so on. Satan encouraged this, so that in addition to sin, active opposi-

tion to God was found amongst men. As men multiplied on the earth, so there was found, living amongst God's creation, a race turned away from God in thought and heart. As such they fell under His judgment, and we read in Romans iii. 6, "How shall God judge the world?"

This brings us a little nearer to what is meant by "worldliness." There are people living now who do not care for God in their hearts; their thoughts and actions are connected with things that are displeasing to God, and consequently, if they continue in this way they will finally be judged by Him. It is therefore very serious and solemn for a Christian to be actively associated with the pursuits of worldly people, for he may be helping them in that which merits God's condemnation. We must not make the mistake of supposing that everything done by worldly people is sinful. The general matters of family life, education, daily work and business have to be taken up by converted and unconverted, godly people and worldly people, and most certainly these affairs will not be condemned by God.

In the Middle Ages some christian men thought that family life and business were hurtful to their souls, and so they kept out of it all by taking vows of poverty and the like, and shutting themselves away in monasteries.

However, the Christian, as far as we can gather from the scriptures, is never called to do this, so we must learn how to walk through this world without being ruled by its principles, and in a manner pleasing to God. But no one can ever do this apart from believing in his heart that God has raised Jesus from the dead, and confessing Him as Lord. This is most important, for it is only as we have a sense that our Lord is our Saviour and know where He is now, that we can understand how to go along, and learn to distinguish what things are worldly and what things are not.

Take the simple matter of eating and

drinking. The Christian when he sits to a meal begins by giving God the thanks for His providing, whether the food has been purchased by his own money or is the gift of a friend. If the food is good and he is in health, he naturally enjoys his meal, leaving off when he has had sufficient. A worldly man forgets to thank God, grumbles perhaps at some fancied neglect in the way the meal has been served, and when he has eaten and drunk all the good things that have been provided for him, he is annoyed that there are no more. One man eats to keep his body alive and in health, the other eats solely for the pleasure of feasting.

We read in the parable of the rich man and Lazarus that the former fared sumptuously *every day*; and to use words found in another part of scripture, he was an example of a man overcome by the "lust of the flesh."

Sad to say, excess in eating and drinking is only one of the "lusts of the flesh," but all are alike in that the passions get the mastery of the man.

The Christian recognises that he has passions and desires which if carelessly gratified will certainly end in sin. So he calls to his Saviour and finds again and again that the needed grace is given that he may have discernment and keep from the temptation.

The worldly man, too, realises that he has a passionate nature, and if he gives way inordinately to his desires, he finds that he is likely to injure his body or cause pain and sorrow to his acquaintances, like a poor drunkard.

Therefore worldly people who wish to indulge themselves, arrange to do so as far as possible without the risk of these dreadful consequences. It would be out of place for us to discuss in detail just in what way the various places of worldly amusement are designed with the object of merely gratifying the human passions, and it would be wrong on the part of a young Christian to enter them out of curiosity. Their safest and wisest plan is to act according to their own con-

sciences, and to profit by the experience of their elders.

As shewn by God's word, His thought for you young people is that in your tender years you should obey your parents; and if they warn you that a place or pursuit is "worldly" obey them and keep away. It may be very hard to do so, but in the end it brings much happiness.



The Home of Adelaide.

HOW often when looking at old things, such as an old house, a piece of furniture, an ornament or a book associated with some loved friend who has left us for another world, we realise very forcibly the frailty of human life.

These things—these inanimate objects—which once, perhaps, seemed far less enduring than their owners, still remain with us whilst those of whom they remind us will be seen on earth no more. True, moth, rust, the ravages of time, or the coming dissolution of all earthly things, will eventually corrupt or destroy our treasures, but it may sometimes be many long years or even centuries before the destruction is complete.

But with human life it is different; nothing—none—can stay the mighty hand of death nor alter the divine decree that we must *all* leave this world at the very latest in little above a century. And so uncertain is life that although here to-day, we may be gone to-morrow *from* time into eternity. And then, *where* shall we spend it?

Such thoughts as these thronged into my mind during a stroll one summer's evening, when, with my aged mother upon my arm, I came to an old and pretty red brick house standing in a wooded garden overlooking an extensive view of beautiful and undulating country.

"There stands the old house," said I—"there it stands just as it was on that sad day! And there is the gate

through which she passed on her way to the sea-side—*never to return!* How sad it was! Do you remember it all, mother?"

"Yes, I remember it very well," said she.

"It must be over thirty years ago," I said.

"Yes," said my mother, "it was—quite."

And perhaps looking back over the storms of life, back to the sunnier, calmer days of my girlhood, it seems even more than thirty years ago since that never-to-be-forgotten time when the news reached our home of the unexpected death of Adelaide during the summer holidays.

She and her younger sister were school-fellows of my own two sisters. In this charming home on the outskirts of the village they lived with their parents; and as we passed it that evening a flood of memories filled my mind and clearly as though but of yesterday the recollection of the two young girls rose before me. Both were in their early teens; both were strong and fair in appearance, but Adelaide, who had a somewhat proud and haughty air, was not so great a favourite as her livelier and more approachable sister.

Oh, pride! pride! of what good art thou in this passing world? Nothing is certain in thy ways save thy fall, which perforce must come with death! "The pride of life is not of the Father, but is of the world." (I John ii. 16.) Is pride then a thing to keep or to cast away?

Listen! "*And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*" (I John ii. 17.)

It may be that Adelaide had read and thought upon these very words—or heard them read from the great Bible in the big stone building to which she, with the rest of her family, went every Sunday to worship God. But let it never be forgotten that God, who "searcheth the hearts," desires the worship of our *hearts*, not merely the homage of our

bodies. How often may He say of those who affect to worship Him, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (Matt. xv. 8.)

Then came the last, last Sunday, when Adelaide bent the knee, heard the word of God read, joined in the singing of the closing hymn and with the rest of the congregation left the building—full, no doubt, of the bright hopes of the future lying unknown before her, and with visions of a coming happy visit to the sea.

Then I see her at school, busy with her books on the last day of the school term, joining in the general merriment of the girls—a little aloof, perhaps—and then saying farewell to work and friends she crosses the threshold of the schoolhouse, little thinking that she would pass that way no more.

Returning home, I next see her in the house before us—this old red house—eagerly preparing and packing for her visit to the sea-side; then full of spirits arriving at the station and enjoying the railway journey, just as some of *you* may enjoy a journey to the sea *this* year, with no thought of death in her mind any more than it was in *your* mind, dear young reader, when you sat in the train the other day.

Adelaide's journey was safely accomplished and the fun by the sea-shore began; time passed pleasantly and then came that sadly memorable day when in the hey-day of life and happiness she went as usual down to the sea and bathed in the sparkling waters. But it was for the last time; she took a severe chill, was ill for a few days and then to the consternation of all her friends *she died.*

And Adelaide was *gone* from this world for ever.

But where?

That is the question which *will* come to my mind—

"WHERE?"

I do not know; that is why I never pass the old red house, the home of Adelaide, without remembering that "our

days on the earth are as a shadow, and there is none abiding." (1 Chron. xxix. 15.)

Just as *you* are now full of life and energy, so was Adelaide on that summer morning long ago; suddenly she faded as a flower—was cut down by the Great Mower, and all that remained of her on earth was laid in the silent tomb—for ever?

No, not for ever; her dust will rise again. If she was saved she will be among those who are raised when Jesus comes for His own—for those who are saved through faith in His precious blood, which alone can make atonement for our sins; but if not among that happy company she will be, oh! terrible thought, one of that unholy throng who, being raised, will stand before the great white throne in their sins and be cast by God, the Judge of all, into the lake of fire, which is the *second death*.

Of these two portions *one will be yours*; reader, which will it be?

Adelaide's friends and school-fellows were shocked to hear of her death; her sister, dressed in black, returned to school alone and sad at heart; all felt the awe of death and missed the presence of Adelaide in the schoolroom.

I, too, was young then; it impressed me greatly to see her sister now walking alone past my home and to realise that Adelaide whom I had admired so much had already gone to another world.

We were apt to connect death, when we thought of it, with old age, weakness and sickness, but never with school-fellows and bright, healthy companions. We were startled by Adelaide's death.

For myself, young as I was, had I then been called suddenly from this world, I should, through *faith* in the merits of the death and resurrection of the Lord Jesus Christ, have been fitted to stand in His presence.

Not that I was in myself by any means deserving of such a standing; but I had made two discoveries: one, that I was a hopeless sinner by nature; and the

Other, that Jesus died for sinners, and therefore that He died for me—

INSTEAD OF ME.

I believed in Him as my Saviour and knew that no works of our own can fit us for heaven, all *our* righteousnesses being in God's sight as "filthy rags." And this I believed in my *heart*.

Of all these things was I reminded by the old red house, the home of Adelaide, standing before us in the evening shades. Very little is it changed since those far off days when Adelaide and the others were young and some of us thoughtless, careless boys and girls; the walls are perhaps a darker red, the stonework more mossy, the trees are taller and thicker, and the oaken gate, through which she so often passed, is of a greyer hue; otherwise the home of Adelaide is *as yet* little altered by the hand of time since that fateful summer day when she left it.

And we, too, left it, my mother and I—left it disappearing in the twilight shadows; and arm-in-arm we made our way homeward—"a day's march nearer" to that bright home where all the redeemed shall sing the praises of Him who

"Came from glory's highest height"

down to this darkening world to give us the glorious light of salvation and "an inheritance incorruptible, and undefiled, and that fadeth not away," from which none who enter will ever depart. (1 Peter i. 4.)

Some day, oh, reader, *you*, like Adelaide, will either enter or leave your earthly home for *the last time*.

Then, when like her you leave this world, where will your spirit be?

It may be to-day that the call will come. *Are you ready?*

If not, prepare to meet thy God.

ANON.

John stood, and two of his disciples; and looking upon Jesus as He walked, he saith,

"BEHOLD THE LAMB OF GOD!"

The Man with a Burden.

A STORY FOUNDED ON FACT.

A CERTAIN man, whom we will call James, was a man of varied character. To begin with, he was a follower of our Lord Jesus and loved Him as his Saviour, but was at times forgetful of some of His admonitions.

Thus James had a very good opinion of himself and was usually ready to take the "motes" out of the eyes of other people, forgetting the "beam" that was in his own eye. (See Matt. vii. 5.) Like a great many of us, he was quick to find fault, and considered that his age and experience justified him in doing so.

But whenever he found fault with any one it vexed and annoyed him exceedingly. In this way James was continually getting angry with his relations with whom he lived, and was always reproaching them for the way in which they troubled him.

James did not like things to go along in such a manner, and wondered what could be done to ameliorate his bitter lot. At last he concluded that his troubles were due to so many people living around him, and that if he lived by himself it would be much better for him.

He secured a cottage, or something of the kind, where he hoped to look after himself in peace and comfort. He packed up a few belongings, took them to the cottage, and put all his things in their places. He had brought a supply of food with him, but the drinking water had to be fetched in a bucket from a spring about half a mile away. He had taken the precaution of getting his water supply into the house before night came on, particularly as the weather threatened to be rough. When it was dark he began preparing his evening meal, thinking how much better it was to be away from all the people who had worried him so much, and where he could do everything properly, as he thought.

With feelings like this in his heart,

James went to the bucket to fill the kettle, slipped, and in a moment the whole of his precious supply of water was running over the floor! This was too much for James, and he became very angry.

But as he looked on the overturned bucket, his anger quickly subsided, for he saw for the first time that the cause of all his annoyances and troubles was not in others as he had always supposed, but in himself.

Before James took the cottage, he felt that his surroundings and the way everybody treated him were weighing on his spirit like a burden, and he had wisely prayed to our Lord about it. When he arrived at the cottage and had unpacked his things, he did not forget to thank our Lord for His care. His prayer was answered in a much fuller way than he anticipated, for as he had found the real cause of his burden, he could pray in true contrition to have the weight removed. "A broken and a contrite heart, O God, thou wilt not despise." (Psa. li. 17.) And there is no doubt that our Lord graciously allowed him to return and live peaceably with his relations and friends.

And I John saw the holy city

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

"JUSTIFICATION."

1. (a) "In thy sight." (Psa. cxlii.-cxliii.)
(b) "In his sight." (Rom. iii.) Quote the sentences in which these words are found.
2. In Romans iv. God is spoken of as One "that justifieth." WHOM is He said to justify in this passage?
3. Romans iii. tells how He justifies. Quote the words, from "freely" to "Jesus," that tell us how.
4. Where, in Romans v., is justification connected with (a) our faith, and (b) the blood of Christ.
5. "Who shall lay anything to the charge of God's elect?" (Rom. viii.) How is this question answered?
6. "Ye are" occurs three times in one verse in I Corinthians vi. Quote the three little sentences beginning thus.
7. (a) Where in Acts xiii. and in Titus is justification referred to? (b) In these verses what is it connected with?—God's grace? or Christ's work? or the sinner's faith?
8. James in his epistle speaks of two "justified" persons." (a) Who are they? (b) How were they justified from his point of view?

Searchers under 10 years of age.

Find and write out the verses from Romans iii. where the following words are found:—"Righteousness of God" (three times); "To declare his righteousness."

TO OUR SEARCHERS.

Will our Searchers please note that we shall be glad if they will send in any of this year's Searchings that have been missed.

August is the holiday month, and we trust that this will not prevent any of you from answering the questions as usual.



Answers to June Searchings have been received from the following:

Searchers 14 years of age and over.

Mary Allen, Stanley and Thomas Baker, W. Bachelor, Charis Bazlinton, F. W. Bentham, Cissie Bentley, Frances Broddle, Marion Brown, Nancy Brown, James Buchan, Grace Burford, John Burke, Arthur and Edith Cann, Joan Caws, Mabel Clark, Winifred Cobb, Leslie Coward, Violet Cox, Isabella Davidson, Philip Drew, Hilda Gattrell, Arthur Hammond, Cyril Haughton, Malcolm Haughton, Amy Hindley, Robert Ireland, Marian Knight, Alex. Laird, Herbert Linton, Muriel Lloyd, Eric and Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Muriel Marshall, Vera Marshall, Violet Marshall, M. Penfold, Kathleen Philips, Arthur and Winifred Potts, Doris Reed, Peggie Richardson, E. A. E. Robertson, Doris Sinden, Olive Sinden, Ernest Smith, James Smith, Winifred Smith, Kathleen Snatt, Thomas Thomson, Lizzie Todd, Frank Tydeman, Dorothy Wallis, Evelyn West, George Wheatcroft, Dorothy Wilmot, Kathleen Worrall.

Searchers 10 years of age and under 14.

Kathleen Allibone, Francis Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Fred and Minnie Barratt, James Batchelor, Frances and Margaret Baxter, Ina Beaton (2), Herbert Beresford, Christina Bodman, Roy Bodys (2), John and Ruth Bradford, Ethel and Fred Broom, James Brown, John Brown, May Brown, Doris Burford, Nellie Burford, Joan Burke, Brenda Butterfant, Beatrice and Mary Cann, Philip Chase, Christina Coe, Arthur Coldrick, L. and R. Coombs, L. and R. Coldrick, Albert Cornick, G. and M. Coutie, John Darley, Monica Davidson, Robert Denny, David Devenish, James Dixon, Cecil Duddington (2), Eva Edwards, Freda Edwards, Kathleen and Theodora Foxall, Dorothy Gillmore, Bessie and Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Hasselgren, Rowland Haughton, Edith and Margarite Hill, Fred Himely, Edith Hindley, Theodora Hindley, Marjorie Holbourn, Emily Holmes, Hugh Hughes, Tom Hughes, Marion and Robert Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, John and Neil Laird, Grace Latimer, Lily Lawrence, Freda Lewis, Helen and Scott Linton, Freddie and Ronald Lodge, James McCormack, James McEwan, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott, Nora Marsh, Enid Marshall, Fred Marshall, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Hilda Moore, Dennis Moore, James and Lawrence Morton, Cecil and Gordon Nock, James Palmer, John and Peggy Payne, Mary Penberthy, Ernest and John Pickles, Hilda Porter, Stephen Potts, John Pugh, Edith Purdy, Lancelot Raiton, Dorothy Rawlings, Mabel Reed, Essie and Tom Reid, Irene Relf, Celia Reynolds, Helen and Robert Richardson, Constance, Drusilla and Mary Roach, Marjorie Robertson, George Rolph, Gwendolyn Saunders, Philip Scott, Joan Selwood, Joseph Shedden, Dorothy Shorto, Catherina Smerdon, Agnes Smith, Alan Smith, Leslie Smith, Maggie Smith, Phyllis Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Harry Taylor, Henry Thewlis, Gwendoline Thompson, John Todd, Edna Tozer, Dorothy Warren, Charles Watkins (4), Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Stanley and Richard Willows, Dorothy Wilson, Evelyn Worrall, Joyce Wraight.

Searchers under 10 years of age.

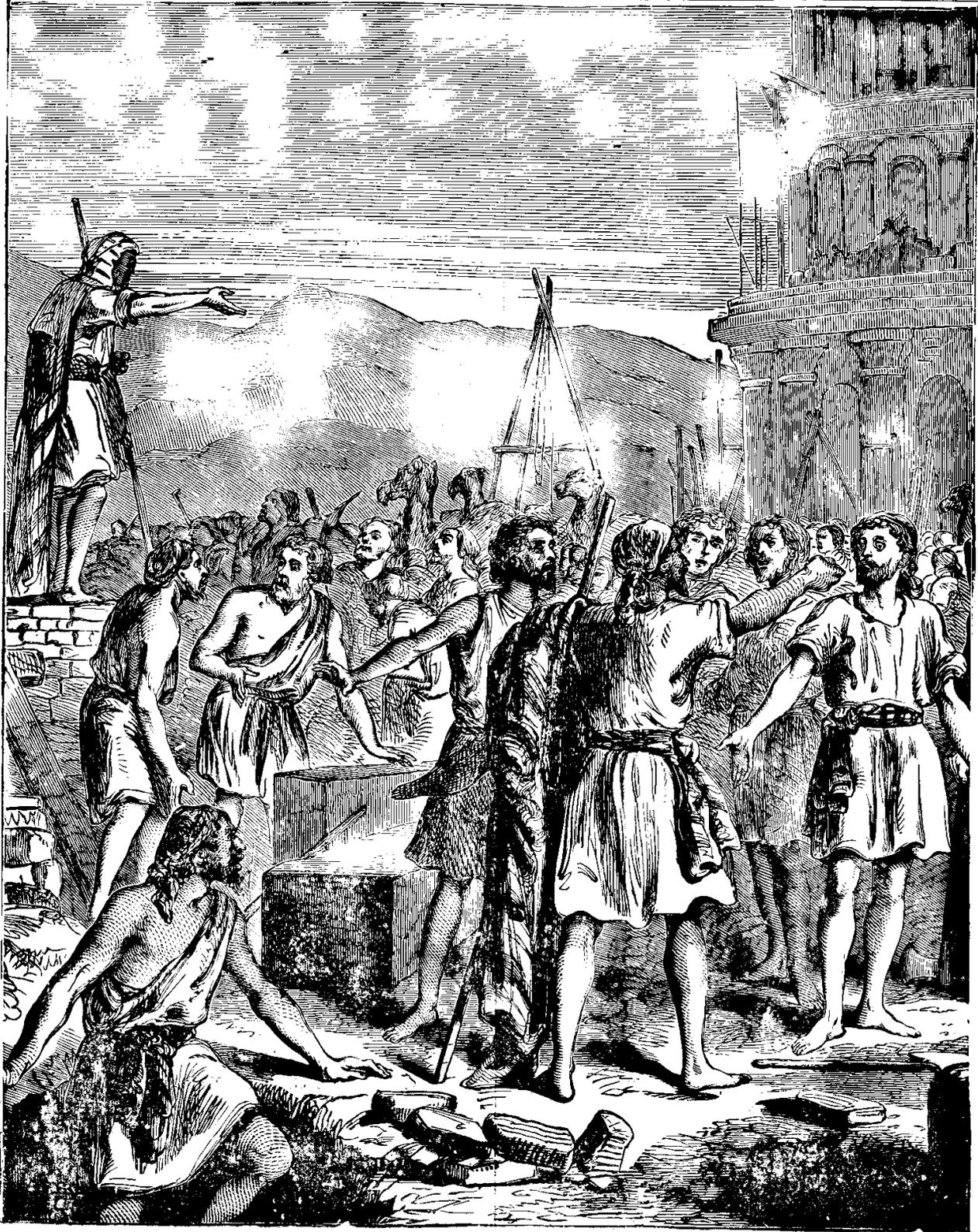
Mary Abbott, Lily Allan, William Anderson, Frank Archer, Walter Barnwell, Gordon Blackledge, Barbara Bodys (2), Mary Batchelor, Margaret Bolt, Edgar Brandt, Ernest Brown, John Brown, Henry Browning, Adam Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Fred Coldrick, Phoebe Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace and Mary Deayton, Harold Devenish, Horace Duddington (2), Margaret Evans, Elsie Fletcher, Ida Fowell, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Violet Hill, Edith Hutchings, Spenser Jay, Ceridwen Jones, Herman Kaye, Jeanie Laird, Elsie Lawrence, Dorothy Linton, Marjorie Lodge, Kate McCormack, Alex. McKay, Jack Mason, Florence Miles, Frank Mitchell, Christina O'Hara, Max Padwick, Fred Parkes, Harold Parkes, Margaret Penberthy, Nan Pettigrew, Frances Phillips (2), Eva Pontin, Eva Pring, Grace Pugh, William Raiton, Bessie Rawlings, Isabel Reeves, Marjorie Riley, Edith Roach, Lizzie Rolph, Vera Russell, Dick Saunders, Mary Selwood, Robert Shedden, Albert Smith, C. Smith, David Smith, Kenneth Smith, E. Spence, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Edith and Ronald Tipler, Leonard Tromans, Will Tullock, Eva Westwood, Dudley Wheatcroft, John White, Myrtle White, Nora Wilson, Edwin Wraight, one with no name.

Searchers living abroad.

Australia.—Elinor Corin, Norman Ellis, Margaret Frizelle, Reginald Light, Ida Lindley, Jessie McIntosh, Alan Shearer (2), Mavis Shearer (2), John Turner.
Canada.—Mary Samuels, Eric Wood.
India.—George Benjamin.
Jamaica.—Ina, Maurice and Willie McGahan.
New Zealand.—Albert Aue, Claud and Grace Beasley, Winnie Bradley, Winnie McPeake (2), Grace Wycherley.
South Africa.—William Blandford, Pat Crocket, Elsie Oettle.
U.S.A.—George Hama, Annie and Marion Neilson.

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Youthful Days.



“Who is this?” No. 9.

WHEN first presented to us he is in the palace of an eastern king, whose servant he is. He is an exile, far away from his own country; but his thoughts are often there and he longs to know how things are, especially in the old capital of the land that he loved so much—now lying in misery and desolation. Presently some men arrive who can give him information as to the state of affairs in that distant city. The report is such a sad one that the poor exile sits down and weeps, and pours out his heart in prayer to God. He knows that it is his sin and the sin of his people that has brought upon them all this affliction; he confesses it to the Lord and cries for mercy.

Some time after, this servant of the king is found in the presence of his royal master; the sorrow of the man can be read in his face, and the king, who notices it, inquires kindly as to the cause. The servant, in fear and trembling, explains—telling of the ruined condition of the city that was so dear to him—the place of his fathers’ sepulchres. Upon hearing this the king asks what he would like to do about the matter. It is an important moment—how much may depend on this conversation! So before answering the king, a prayer goes up to God from the servant’s heart, and then he requests that the king would be kind enough to send him to the city of his fathers’ sepulchres, that he might rebuild it. It is a bold petition to make; but, finding the king favourably disposed, he ventures also to ask for a letter to the keeper of the king’s forest that would enable him to obtain timber for the work. Wonderful to relate, all the requests of the servant are granted by the king, and arrangements are made eventually for his departure.

Presently the scene changes. It is night. Our friend finds himself among the ruins of the ancient city. He had been riding, but he comes to a spot where

he has to dismount. As he surveys the place how lamentable is the spectacle—burnt gates, broken-down walls, ruins everywhere! He takes in the situation, sees how terrible it is, but he is not dismayed. His determination still is to rebuild it, and with this before him, having completed his survey, he returns to his quarters.

This tour of inspection was a secret one; only a few men who had accompanied him knew anything about it. Later on, however, he makes known to his fellow-citizens the purpose of his heart; he tells them of the request he had made to the king and of the king’s encouraging words. The result is that before long the work of rebuilding is put in hand, women helping as well as men, and after toiling away in the face of much opposition for a considerable time the task is at last completed.



“Salt is good.”

A GREAT crowd surrounded our Lord when He reminded them that a man must be ready to leave his most intimate relations, to hate his life and to bear his cross, if he was to be regarded as a disciple of the Master. (Luke xiv. 27.)

Our Lord did not mean that a man was to neglect or despise these sacred relationships, but above and beyond them all there was something that was far greater and higher to which He desired that His hearers and those who read His word might give all their attention.

The true nature of this great and high matter our Lord did not explain straight away to the people, but He related to them two parables, which shew us His marvellous and perfect knowledge of the interior workings of men’s hearts and their needs.

In effect He says, If you have a purpose, an intention to do anything,

such as building a tower, see to it that you have enough in hand to carry it right through, for all will mock at half-finished work.

Building a tower is a peaceful affair, but, as Solomon says, there is "a time of war," and those who propose drawing the sword must be assured that their purpose and strength will be sufficient to overcome the enemy.

He saw that in their hearts men form purposes connected with other matters than home relationships, and therefore He warned them against purposing that which they could not carry to completion. Clearly the greatest purpose is to be a follower of our Lord, and after relating the parables about the half-built tower and making war, He again said that those who were not prepared to forsake all that they had could not be His disciples.

He then went on to say that "Salt is good," using it as a figure to convey to His hearers certain thoughts, and implying that His disciples were to be compared to salt. It is important for us to find out our Lord's meaning if we can.

To boys who go to school and learn a bit of chemistry, salt perhaps is an interesting substance. Many of them have warmed a little in a test tube with water to "see what happens," and the girls will be taught quite a lot about the uses of salt in their domestic economy lessons. Salt is one of the few common things that will stand heat; it can be melted in an excessively hot furnace and will come out again just the same as it was before, good and pure salt. As you very well know, it is used to bring out the taste or flavour of food and to keep meat and the like from going bad.

In Matthew v. 13 we read, "Ye are the salt of the earth." What a noble calling for a humble disciple of the Lord Jesus. He knows his Master and His words so well, and values them so greatly, that in his ways he is meek, merciful, righteous, and pure in heart. Although his conduct often brings him

into persecution, yet unknown to himself he is an influence for good wherever he goes. His face reflects the light of another world, and those who see it are affected by it.

The thought is taken up in another way in Mark ix. 50, where it says, "Have salt in yourselves, and have peace one with another." Here the effect of the knowledge of our Lord upon the disciple himself is considered. He learns to turn willingly away from anything that would displease his Master and fill his heart with sinful thoughts. As we have said, salt prevents a thing from turning bad, and so the heart of the disciple is preserved by the knowledge of grace from the corrupting effects of sin. Those acting in self-will soon fall out with each other because they all want the same thing at the same time. On the other hand, those who have the "salt," those who are doing our Lord's good pleasure, will be in perfect agreement with one another.

It is a great and good thing to be a follower of our Lord Jesus, for He alone gives the strength to remain true and faithful in spite of trouble, difficulty and persecution.

In each of the three passages referred to above, the solemn question arises as to what shall be done with salt that has lost its savour or saltiness. In each passage the answer is the same, that salt without such properties is of no value. It will not burn, it is of no use for the land, and so has to be thrown out.

Men are sure to mock at the unfinished tower with its empty window spaces and bare beams shewing black against the sky, and they shake their heads over the foolish king who makes half-hearted preparations for a battle. But what shall be said of those who start with the intention of following our Lord and then give up? They become worthless like salt which has lost its savour.

Our Lord's words about salt come with such weight and severity that some might say that too much was expected of them

and they had better not attempt to follow Him at all, rather than begin and fail. But as we read about salt in the passage in Luke xiv. and then read on in the next chapter, we shall strike such a beam of pure light from heaven that the weakest and feeblest take courage and say, "If God and Christ are like *that*, let me be a follower."

It is another of those incidents where our Lord, after saying words that might strike some as hard and severe, gives an immense and far-reaching revelation that alters the aspect of everything.

So He called out for listeners, and the publicans and sinners crowded round to listen to a parable describing nothing less than the thoughts and actions of divine Persons.

The parable is divided into three parts, each telling of something or somebody that was *lost*.

The sheep wandering on the mountains would soon die, and then how much would it be worth? a poor carcase that nobody would care about. It was brought back by the shepherd himself, which reveals to us our Lord Jesus going down into death because He wanted us for Himself. In all the varied religions of mankind you will never find anything approaching this, that the good Shepherd gave Himself for the sheep.

The same thought is seen in the lost piece of silver. Hidden away out of sight, the coin is useless. But the house is stirred up, the light from heaven shines into all the corners, the diligent search is rewarded. A divine Person, the Holy Spirit, is at work amongst men, and when the light at last shines into one heart which responds to the grace, there is joy in heaven amongst God's angels.

The poor lad who ran off to the far country with his father's money found one day that he was worthless! The gay young man, formerly so popular with everybody, is sent hungry to the fields to feed the swine. It reminds us a little of the salt losing its savour and being cast out. When he came to him-

self he realised what a sinner he had been, and set out for home. He had hardly started when it was seen that the outcast was of great value to the father, who ran, fell on his neck and kissed him!

The good Shepherd died that God might be just in His forgiveness of us. God the Father clothes us in robes that shew everybody who sees them what a glorious Person Christ is. Those who wear clothing of this kind need never fear that they will ever be cast out as salt that has lost its savour.

**"My sheep hear my voice,
and I know them, and they
follow me: and I give unto
them eternal life; and they
shall never perish, neither shall
any man pluck them out of my
hand."**



The Plums:

OR, RECONCILIATION.

THE children had been forbidden to touch the fruit in the garden.

Doubtless their Grannie had many good reasons for making this rule—one being that they might not eat it unripe, which would be very bad for them. It was, therefore, wise and kind to forbid them to eat it; but some children think they are wiser and know better even than their grannies, foolishly disobey them, and sometimes get into trouble by doing so.

These little people were staying at their grandparents' house in the country. Mary and Margery were sisters and their cousins, Frank and Robert, were brothers. They were very happy all day long and it was their dear aunt who made their visit such a pleasant one. She never seemed tired of planning some delightful thing for them to do all the week.

There was, however, this one thing forbidden, and, of course, as little boys and

girls are always very fond of picking fruit this was, we can readily imagine, the one thing they longed to do more than anything else. They often wandered round looking with longing eyes at the fruit hanging on the trees so temptingly in the kitchen gardens and the orchard. But it would have been far better for them not to have looked at it, because then they would not have been tempted to pick it.

It was one hot Sunday afternoon, and the four children were sitting in the cool drawing room with their aunt and Grannie, who before long began dozing over their books. The children thought it would be pleasanter outside, so very quietly, on tip-toe, they stepped through the glass door which opened on to the drive and began strolling about the garden. But they strolled in the wrong direction and were soon among the plum and apple trees in the kitchen garden.

Passing down a pretty pathway bordered by a box hedge and lavender bushes, with archways of roses and honeysuckle, they soon came to a plum tree laden with quantities of dark red plums—the branches bending beneath their weight. Now let us picture what happened.

"What a fine lot of plums! I shall pick one—just one!" exclaimed Frank.

"Oh, no! don't; Grannie said we mustn't!" said Mary.

"One wouldn't matter!" said Frank, looking with longing eyes at the plums hanging over his head. "I shall have one; see how dark they are—they must be ripe!" and up went his hand to the laden branch. He was clutching it to pull it nearer to him, when, to his surprise and dismay, there was suddenly a creaking and crashing and down came the whole branch—plums and all—to the ground!

Oh! how frightened they were—and most of all was Mr. Disobedient.

"What shall I do?" he said, in great distress.

Now there was only one right thing to be done and that was to confess his

fault *at once* to his Grannie and to ask her forgiveness.

Mary and Margery knew this because their mother had always taught them to *tell at once* if they had any mishap either by misfortune or faultiness; so when Frank asked what he should do, Mary knew what to say.

"Go and tell Grannie, of course!" she said.

"Oh, no; I can't do that!" said Frank.

"But you must!" said Mary.

"I can't!" said Frank.

"Then I will go for you!" said Mary.

Frank felt that would not do at all—a girl to go instead of a boy!—still he hesitated.

"I'll go if you like!" continued Mary, arguing after this fashion: "Grannie would not be half so angry as if Jones were to find it out and tell her, for she would think it very deceitful of us if she found that we did it—do go Frank!"

He hesitated no longer and off he went at once bravely to confess his fault—his sin—which was indeed a very grave one. For it was just such an act of disobedience which brought all sin and sorrow into the world. Disobedience is a terrible sin.

Mary, Margery and Robert watched Frank out of sight and then stood gazing with troubled faces at the fallen branch. They waited some time listening for his return, and wondering what Grannie would say when she heard the sad news.

At last they heard him coming—nearer came the sound of footsteps—they were not those of a *sad* boy—he was running!

Up he came through the rosy archways with such a happy face!

"What did Grannie say?" they asked.

"*She was asleep!*" he cried, "so I told auntie, and she wasn't a bit cross, and *she promised to tell Grannie for me!*"

This was more than they could ever have hoped for, and oh, how glad Frank must have been that he went *at once!* If he had waited she would have been awake and it would have been far harder

to confess it to her than to his aunt, whom they knew so much better than their Grannie; and she loved them so and they knew that she would plead for Frank because she saw he repented.

So did Grannie love them all, and it was right that she should expect to be obeyed. It was *because* she loved them all that she made her rules; she made them that they might be happy. If they were disobedient she corrected them for their good, for God says, "Children, obey your parents in the Lord." (Eph. vi. 1.)

Many children disobey their parents and grandparents and those whom they set over them. Some are secretly disobedient and some are openly disobedient, but God knows all about every child—knows all that each one does or says. If we sin He tells us to confess our sins—disobedience or any other sin—and He is willing to forgive us for Jesus Christ's sake, His Son, who died for us upon the cross; there He shed His precious blood for us; He was buried, but rose again and is now at God's right hand, "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.)

This means that the Lord Jesus pleads with God the Father for those who come to Him; and when here on earth He said, "No man cometh unto the Father, but by me." (John xiv. 6.) He is our Mediator. By Him we can approach God without fear, because all those who believe in His Son are loved by Him as He is loved.

Will every boy and girl who reads this little narrative remember this, and if they should fail to do what is right in the sight of God and repent of their sins turn *at once* to Him, for

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(1 John. i. 9.)

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.)

An advocate is one who *pleads*. How glad Frank was to have some one to *plead* for him on that sad Sunday afternoon and to find that he was forgiven too. How glad then should we be that we have such an One as *Jesus* the Son of God to plead for us, whose sin is such that we could not approach God apart from Him! And He *died*—He suffered all that He did that He might thus reconcile us to God.

A. S. I. L.

"We pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.)



Roadside Signs.

A WORD TO YOUNG BELIEVERS.

IT is interesting to notice how the various signs which are placed on the side of the principal roads, such as guide posts, warnings and milestones, furnish illustrations of the way believers are guided and warned.

The Christian's life is a journey. It commences when we are first brought to know the Lord, and it will end when He comes to take us home to be with Himself.

The question which arises in each heart that loves Him at the outset of that journey is, What is the path that the Lord Jesus would have me to tread?

No one can answer that question for you except the Lord Himself, but He will certainly shew you the path if you turn to Him with the prayer, "Lord, shew me *Thy* way." It will not be an easy path—such as the downward paths of sin *appear* to be. There will be difficulties and trials in that *upward* way. Often in the journey you will come to a place where there is a fork in the road and you wonder which of the two roads is the right one. It is then you need a

GUIDE POST.

We cannot trust our own wisdom to discern this, but the Lord has graciously given us His word, and there is guidance given to those who seek it. It is well to be able to say, "Thou art the guide of my youth."

In Matthew vii. 13, 14 the Lord Jesus described a place where there were two roads. It seems as though He put a guide post there. On the arm which points down the "broad" way the words appear:—

"The way that leadeth to destruction," but on the arm pointing to the "narrow" way are the words:—

"The way which leadeth unto life."
May He lead you into the right way!
Then, too, there are the

DANGER SIGNS.

You will find, for instance, at the top of a steep hill a notice, "This hill is dangerous." Such kindly warnings have been placed there to prevent disaster.

It is a profitable study to go through the scriptures looking out for the danger signs. There are many, in the Book of Proverbs especially.

Two well-known warnings are:—

"My son, if sinners entice thee, consent thou not," or "Enter not into the path of the wicked."

Then, too, the Lord graciously gave many such faithful warnings, such as, "Beware of covetousness," "Take heed what ye hear," "Watch and pray."

Knowing the dangers of the road He tenderly warns us against them, so that we do not fall into disaster. Let us give heed to them that we may be kept in the narrow path.

For quite another purpose are the

MILESTONES

placed along the roads. Each one that is passed tells us we are nearer the end of the journey. They are like the years which pass so quickly. Moses, the man of God, once prayed, "So teach us to number our days, that we may apply

our hearts unto wisdom." It is a good thing to face the brevity of life, to consider how short our time here is and to apply our hearts to the consideration of our Lord Jesus, who is Wisdom. Under His gracious instruction we can learn how to spend the few days still remaining in our journey for His pleasure and glory and not to waste them in folly and self-pleasing.

Remember, too, how soon this journey will end, for our last day on earth is not far distant. How happy for us if, instead of vain regrets for a wasted and empty life, we shall have the consciousness of the Lord's approval and the anticipation of hearing His word, "Well done, good and faithful servant"!

There are abundant provisions for the way. The power of God, the Holy Spirit, the grace of Christ, the companionship of God's children, the word of God and prayer are all ours to encourage, guide and support us. May we be enabled to walk well pleasing unto the Lord until He comes.

F. S. M.

"In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

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

Bible Searchings.

Please post the answers to this month's questions, not later than the 15th of the month, to F. Shedden, The Meadows, Flint, North Wales.

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

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

"GRACE."

1. (a) "Law . . . given by Moses." (John i.) Something is put in contrast to this. Quote the words. (b) "Full." (John i.) "Full" of what? (c) Of whom is this said?
2. 2 Corinthians viii. tells of one way in which this "grace of our Lord Jesus Christ" was shewn. Quote some of the words as to this.
3. Where in Romans v. and Hebrews iv. are the thoughts of a "throne" and "reign" connected with grace?
4. (a) What does "the grace of God" bring to all men? (Titus.) (b) Where in Ephesians ii. is grace connected with salvation?
5. With what are the following words connected? (a) "Exceeding abundant." (1 Tim. i.) (b) "Abundance" (Rom. v.) (c) "Much more abound." (Rom. v.)
6. (a) What will God "shew" in "the ages to come"? (Eph. i. or ii.) (b) In what way will He shew it?
7. What two things are said in Galatians v. or vi. of those who are "justified by the law"?
8. (a) "God . . . giveth grace." Quote part of a verse in which these words occur. (1 Peter.) (b) What verse in James reminds you of this?

Searchers under 10 years of age.

Find and write out the verses in Galatians vi. where the following words are found, giving the number of the verse in each case:—(1) "Law of Christ." (2) "Not mocked." (3) "Do good." (4) "This rule."



Answers to July Searchings have been received from the following:

Searchers 14 years of age and over.

Mary Allen, Stanley and Thomas Baker, W. Batchelor, Charis Bazlinton, Fred Bentham, Cissie Bentley, Frances Broddle, Marion Brown, Nancy Brown, James Buchan, Grace Burford, Edith Cann, Joan Caws, Mabel Clark, Winifred Cobb, Leslie Coward, Violet Cox, Leonard Crouch (2), Philip Drew, Arthur Hammond, Cyril Haughton, Malcolm Haughton, Amy Hindley, Robert Ireland, Marian Knight, Alex. Laird, Eric and Muriel Lodge, Mary McCormack, James and Mary Mackie, Malcolm Marsh, Vera and Violet Marshall, Marjorie Penfold, Arthur and Winifred Potts, Winnie Rawlings (3), Doris Reed, Peggie Richardson, Constance and Mary Roach, Eric Robertson, Dorothy Shorto, Doris Sinden, Olive Sinden, Ernest Smith, James Smith, Winifred Smith, Kathleen Snatt, Thomas Thomson, Elizabeth Todd, Dorothy Wallis, Evelyn West, George Wheatcroft, Dorothy Wilmot, Dorothy Wilson, Elsie Wood (2), Kathleen Worrall.

Searchers 10 years of age and under 14.

Kathleen Allibone, Francis Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Fred and Minnie Barratt, Ina Beaton, Rowland Bidmead, Roy Bodys, John and Ruth Bradford, Ethel and

Fred Broom, James Brown, John Brown, May Brown, Doris and Nellie Burford, Brenda Butterfant, Beatrice and Mary Cann, Phillip Chase, Christina Coe, Arthur Coldrick, Laura Coldrick, Leslie and Roy Coombs, Albert Cornick, Geo. and Maggie Coutie, Frank Coward (2), Beatrice Darrah, Monica Davidson, Robert Denny, David Devenish, Frank and James Dixon, Cecil Duddington, Eva Edwards, Freda Edwards, Kathleen and Theodora Foxall, Dorothy Gillmore, Bessie and Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Hasselgren, Rowland Haughton, Edith and Margarite Hill, Freddie Himely, Edith and Theodora Hindley, Marjorie Holbourn, Millicent Holloway, Emily Holmes, Hugh Hughes, Thomas Hughes, Harold Hutson, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Karen Kaye, John and Neil Laird, Grace Latimer, Helen and Scott Linton, Freddie and Ronald Lodge, James McCormack, James McEwan, Ena and Miriam McKay, Alex. McWilliams, Walter Marriott, Norah Marsh, Fred Marshall, Joyce Meek, Evelyn Menzies, Harry Miles, Dorothy Mitchell, Dennis Moore, James and Lawrence Morton, Martha Murchie, Cecil and Gordon Nock, Christina O'Hara, James Palmer, Leslie and Ronald Parkes, John and Peggy Payne, Freda Pemberton (3), Mary Penberthy, John Pickles, Hilda Porter, Stephen Potts, John Pugh, Edith Purdy, Lancelot Railton, Dorothy Rawlings, Mabel Reed, Isabel Reeves, Essie and Tom Reid, Irene Relf, Celia Reynolds, Helen and Robert Richardson, Druscilla Roach, Gladys and Lena Rogers, George Rolph, Gwendolyn Saunders, Philip Scott, Joan Selwood, Joseph Shedden, Catherina Smerdon, Agnes Smith, Alan Smith, Leslie Smith, Maggie Smith, Mary Smith, Phyllis Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Harry Taylor, Henry Thewlis, John Todd, Edna Tozer, Dorothy Warren, Charles and Winnie Watkins, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard and Stanley Willows, Evelyn Worrall, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, George Armstrong, Frank Archer, Walter Barnwell, Mary Batchelor, Gordon Blackledge, Barbara Bodys, Margaret Bolt, Edgar Brandt, Ernest Brown, John Brown, Henry Browning, Currie Buchan, Elizabeth Bryson, Emma Burford, Ronald Butterfant, Annie Cann, Fred Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace and Mary Deayton, Harold Devenish, Horace Duddington, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman (2), John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Harold Heaps, Violet Hill, Edith Hutchings, Esther Hindley, Spenser Jay, Kate Jones, Herman Kaye, Jeanie Laird, Elsie Lawrence, Dorothy Linton, Marjorie Lodge, Kate McCormack, Alex. McKaye, Jack Mason, Florence Miles, Florence and Helen Murchie, James O'Hara, Fred Parkes, Harold Parkes, Freda Pemberton, Margaret Penberthy, Nan Pettigrew, Frances Phillips, Eva Pontin, Eva Pring, William Railton, Bessie Rawlings, Edith Roach, Lizzie Rolph, Verva Russell, Dick Saunders, Mary Selwood, Robert Shedden, Albert Smith, Clare Smith, David Smith, Kenneth Smith, Ruth Smith, Billy and Evelyn Spence, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Edith Tipler, Ronald Tipler, Leonard Tromans, Will Tullock, Honor Warren, Eva Westwood, Dudley Wheatcroft, John White, Myrtle White, Nora Wilson, Edwin Wraight.

Searchers living abroad.

Australia.—Hilda Cook, Elinor Corin, Norman Ellis, Margaret Frizelle, Reginald Light, Ida Lindley, Alan and Mavis Shearer, David Stuckey (2), John Turner, John and Philip Vautier, Clarence Vellacott.
Canada.—Eric Wood.
Jamaica.—Oliver Kirkpatrick, Ina and Willie McGahan, Lottie McMillan, R. E. Powell, Kenneth Royes.
India.—George Benjamin.
New Zealand.—Albert Aue, Winnie Bradley, Alfred Kennerley (3), Gladys Wycherley.
South Africa.—William Blandford, Elsie Oettle, Aubrey Ricknell, Kathleen Summers, David, Frank and Phebe Townshend.
U.S.A.—Annie and Marion Neilson.

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Youthful Days.



"Who is this?"—No. 9.

Answer.

NEHEMIAH, whose name answers to the question, "Who is this?" No. 9, was a man in whose heart God's interests had a very large place. In his days Jerusalem, the city that God had chosen, to set His name there, was in ruins. The sin of the nation, the children of Israel, had forced God to give them up into the hands of their enemies, who had carried thousands of them away into their own lands. Amongst these exiles was found Nehemiah, a servant of Artaxerxes, king of Persia, in Shushan, the palace. Though far away from Jerusalem his thoughts often turned towards that city as it lay desolate, and when on one occasion certain men of Judah came to Shushan and told Nehemiah many things about the great affliction of the remnant of the Jews left in their own country, how the wall of Jerusalem was broken down and the gates burnt, we read that he sat down, wept, mourned, fasted and prayed. One of the things he prayed for was "mercy in the sight of this man. For," he says, "I was the king's cupbearer"; and evidently he longed for an opportunity of asking his royal master for permission to go to Jerusalem and rebuild it. A few months later the opportunity was found. Nehemiah was waiting on the king with a heavy heart and a sorrowful countenance; the king, noticing his appearance, inquired as to the cause; upon which Nehemiah said, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste?" "For what dost thou make request?" asked the king. This was Nehemiah's chance, but it was a serious moment, and so before answering he tells us that he "prayed to the God of heaven." He then made known his desires to the king, with the result that all his petitions were granted, "ac-

ording," says Nehemiah, "to the good hand of my God."

How happy it is to be able thus at any moment to turn to the Lord, remembering His word, "While they are yet speaking, I will hear." How good, too, to know that "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." (Prov. xxi. 1.)

Eventually Nehemiah arrived at Jerusalem, and before long he set to work. It was a great undertaking for this man of God and his little band of helpers to rebuild those ruined walls, with enemies looking on, mocking and indignant; but being "strong in faith, giving glory to God," he laboured away until his task was finished. While the work was going on he tells us, "We made our prayer unto our God, and set a watch against them day and night." To his people he addressed words of encouragement like these—"Be not ye afraid of them: remember the Lord"; "Our God shall fight for us." "So he laboured in the work," he says, "from the rising of the morning till the stars appeared." And not only from without were there enemies to contend with, but also among his own people things were continually coming to light that caused Nehemiah sorrow of heart, but he met these troubles with courage and dealt with them faithfully. Snares were laid for him, but they were detected; evil conduct was discovered, exposed and rebuked, according to the wisdom God had given him. He had to keep constantly on the watch-tower; never, so to speak, resting on his oars, or taking off his armour; and throughout his service we hear him exclaiming again and again, "Think upon me, my God," or "Remember me, O my God."

Few may be called to take a position like Nehemiah's; but let us who love the Lord take courage from his example to care for the glory of our God, to walk in separation from evil, to refuse the

world's help in connection with the work of the Lord, and knowing that "foes and snares surround us" to be ever on our guard, watchful, prayerful, dependent.

Faithfulness to the Lord is pretty sure to cost us something, but we can safely trust Him. The cry, "Remember me, O my God," finds an answer in Hebrews vi. 10, where we read, "God is not unrighteous to forget your work and labour of love": He will assuredly "give reward unto his servants . . . and to the saints, and them that fear his name, small and great." (Rev. xi. 18.)

The Sacred Field.

IN several of the parables in Matthew xiii. the kingdom of heaven is compared to a field, but the thought we have before us is to consider who is at work in the sacred field, what is the nature of the work being done there, and the happy and blessed result.

We learn much by means of parables in the gospels, but in the Acts of the Apostles we are given a detailed account of the way in which the holy God worked for the blessing of a man and his household who feared Him. Those who were privileged to witness the various stages and saw the conclusion were convinced that God indeed was working and were able moreover to convince others of the truth of what they had seen.

The story of Cornelius is well known, yet as we read it we see all along how definitely God was at work, leading the man and his household to the knowledge of forgiveness.

At the very beginning of the account we have our attention drawn to a man who thought much about God. He shewed his fear of God by caring freely for poor people and treating everybody with justice. As an officer with Roman soldiers under his command, and being responsible to maintain order amongst

the Jews of Cæsarea, his task was no easy one. The Jews naturally resented the presence of foreign soldiers, but were not at that time strong enough to drive them out, so that there is no doubt that Cornelius needed all his wisdom to avoid an outbreak.

He was a man given to prayer, and possibly the secret of his success was simply that he prayed to God about his difficulties. We do know that he had a good report among the Jews, who were certain to be his least kindly critics. Although his prayers as to temporal matters were being answered, he felt that there was something further that God could tell him, there were thoughts in his own heart which caused him uneasiness. He had the reputation of being a just man, and surely a man of this character would have a keen sense of God's holy and unerring justice. His own experience as an officer would furnish him with frequent instances of wrongdoers being punished and of those who practised righteous doings being protected and at times even rewarded. He must have noticed, too, that many wrongdoers were never visibly punished at all, and that righteous men often suffered grievously, a state of affairs that has caused many a man to have grave and anxious thoughts. Then on reflecting over his own purposes and deeds, he must have concluded that many of them would certainly merit the disapproval of a holy God.

We are led to write in this way because men of the type of Cornelius are to be found here and there in all ages and in all places. Many such are living even at this present day. They fear God, are kind and just, and in addition they pray with devotion. But they are not *free* before God; deep down there is a sense of the hereafter, of an appearance before a throne and a judgment. They go on, still praying, till God in His grace allows the light to break in.

This in its essence is the sacred field

where God is carrying on His mighty work. Cornelius is a typical plant in that field, and it is blessed to see him moving in response to the touches of Wisdom.

His prayers and alms came up as a memorial before God, from whom he received a direct warning to send for Peter. As his messengers were on the way, Peter's heart was being prepared in a wonderful manner by a vision from heaven. The lesson of this was, "What God hath cleansed, that call not thou common." God Himself sees fit to cleanse things on the earth, and tells Peter what is being done.

When Peter arrived at the house of Cornelius, he explained that God had shewed him that he was not to call any man common or unclean.

Cornelius in his reply said that he and those with him were present before God to hear all things that God had commanded Peter to say. This was certainly a unique occasion, these people brought together by God and conscious of the fact.

If we carefully consider Peter's address his main theme was to shew his hearers what God had done, was doing then, and would do in the future.

At all times God had accepted those who feared Him and worked righteousness. But now in Peter's day God was preaching peace to the children of Israel by Jesus Christ, who is Lord of all. God had anointed Jesus with the Holy Ghost and with power and was with Him in all that He did. After the Jews had killed our Lord, God raised Him from the dead and shewed Him to witnesses.

Peter and others had been commanded to preach everywhere about these things and to testify that God had ordained this same Jesus to be the Judge of the quick and the dead in a day yet to come.

If Peter had concluded his address at this point his hearers might have been alarmed at the prospect of judgment

administered by Jesus, but he went on to shew that there was abundant testimony that those who believed in this same Jesus would receive remission or forgiveness of sins. How happy to be forgiven by the Judge before He takes His seat on the judgment throne.

The fears of Cornelius and his friends were dispelled for ever by the revelation from God to them through Peter. For the first time he learned that God had provided for men a Saviour in the Person of our Lord without losing the least of His holiness, His justice or His righteousness.

The greatness of this occasion was marked by an unusual event. The Holy Ghost fell on all Peter's hearers, and they began to magnify God, shewing clearly that a revelation had been made to them. Subsequently they were baptised in the name of the Lord.

When Peter returned to his brethren at Jerusalem, they wanted to know why he had sat down to eat with Gentiles, which they considered to be an unlawful act.

He recounted all that had happened and pointed out that as God had given these people the Holy Ghost how could he withstand God? His brethren then glorified God saying, "Then hath God also to the Gentiles granted repentance unto life."

Thus the work goes on in the sacred field where are the hearts of men, God in His grace working that men may know Him through the Saviour He has provided and be led by Him to the everlasting praise of God the Father.



The Message of Love come down from above.

A POOR Zulu woman went to hear a missionary who came to South Africa to tell people the good news about Jesus. What was the good

A Prayer of the Apostle Paul.

.....

MAKING mention of you in my prayers;
that the God of our Lord Jesus Christ,
the Father of glory, may give unto you

THE SPIRIT OF WISDOM AND REVELATION

in the knowledge of Him: the eyes of your
understanding being enlightened; that ye may
know what is

THE HOPE OF HIS CALLING,

and what the riches of

THE GLORY OF HIS INHERITANCE

in the saints, and what is the exceeding great-
ness of His power to us-ward who believe,
according to the working of His mighty power,
which

HE WROUGHT IN CHRIST,

when He raised Him from the dead, and set
Him at His own right hand in the

HEAVENLY PLACES.

EPHESIANS I.

news? That Jesus came down from heaven to save sinners—and He was sending the message to black people as well as to white people, saying to all, “Come unto me”; and to those who come to Him He says, Your sins are forgiven. He has washed them in His precious blood; they belong to Him, and He will take them to His own beautiful home in His Father’s house in heaven. This Zulu woman heard this wonderful message and the story of the love of Jesus filled her heart with joy, so she wished to be baptised, to confess that *Jesus died for her*.

But the missionary did not think she really believed in Jesus, so he kept her waiting. One day she begged very earnestly to be baptised because Jesus died for her.

The missionary said, “I am afraid you do not really love the Lord Jesus or you would pray to Him.”

“Oh,” she said, “but I can only talk Zulu—and Jesus is too great to listen to a poor Zulu’s talk.”

The missionary said, “Jesus knows everything; He looks into all our hearts and knows every thought we have, and He hears every word we say, whether we talk in English or in Zulu words! Jesus is looking down into your heart now.”

That word came like a flash of light from heaven into that poor woman’s soul. She ran away to a lonely place and poured out her heart in Zulu words, telling Jesus how she loved Him for putting away her sins and making her believe that she was His child, and that He had bought her for Himself with His most precious blood.

When she saw the missionary again her face was radiant with joy and she said, “I told Jesus! He heard me, now I know Him and Jesus knows me! I was a poor Zulu; now I am His child. I was dead; now I am living. I was black; now I am white. I was blind; now I see. I was in the dark; now I am

in the light. I was poor; now I am rich. I love Jesus and Jesus loves me.”

How happy it made the missionary to see the change in her. And “there is joy in the presence of the angels of God over one sinner that repenteth.”

This story will perhaps remind you of the woman who believed that if she only touched the robe of Jesus she would get well. She thought nobody saw her. The crowd did not, nor the disciples; but Jesus knew all about her and why she touched His robe. He looked into her heart, and He saw that she had “faith” in Himself; she was His child. He says to her, Daughter, you belong to me, and she fell down before Him and told Him all the truth. Like the Zulu she had spoken to Him and Jesus had spoken to her.

A. M. S.



“Ready to fly!”



MARY’S cottage stood on the edge of the lane that led to the village with its shops and its school.

The white walls of the cottage were gleaming in the sunshine beneath the red tiles of the roof. Climbing up the walls and peeping in at the casement windows were pink and white roses.

Oh, it was a pretty cottage! and in the little garden, surrounded by a neatly-cut hedge, the late sweet violets grew, and Michaelmas daisies, too. Tall, dark fir trees and thick hollies sheltered the cottage from the strong winds, and on this October morning they stood out boldly against the clear, blue sky which curtained the village and hills and sank into the grey sea on the horizon.

And all down the lane, in the trees, the robin redbreasts were singing merrily in the sunshine—and all was bright and beautiful around Mary’s home.

But within it she lay in her darkened room, ill, in pain and alone; she could not see the bright sunshine, pretty coun-

try, nor any of the beautiful things around her cottage.

No! she was a lonely prisoner within it; and yet she was not really alone, for Mary was a Christian, and we know that none who belong to Christ are ever alone; for He said:

"I will never leave thee, nor forsake thee." (Heb. xiii. 5.)

It was a still morning; no wind came up from the sea; and except for the songs of the robins not a sound could be heard from the lane.

Presently, however, school-time drew on and little footsteps and merry voices echoed in the distance, and coming nearer and nearer fell upon Mary's ears through the open window.

Such eager little voices coming from two little maidens who were in earnest conversation as they trotted side by side to school in the sunshine.

Then as they passed Mary's cottage she heard one little girl say something about a bird and how "one day *it had all its feathers and was ready to fly,*" which fact seemed to delight the child extremely.

"Ready to fly!" "Ready to fly!"

The words echoed and re-echoed in Mary's ears as the little footsteps died away in the distance; and as she lay on her bed in the dark the words seemed to echo in her heart, and she thought of those wonderful wings which God gives His children—and in spirit on those wings of faith she left the darkened room, her pain and her sorrow, and escaped into the sunshine of God's eternal love, where she could sing praises with heavenly music.

Let us picture the little bird, with its pretty new feathers and fluttering wings, standing on the edge of the nest, all ready to fly—to make its escape into the air and fly about at will in the bright sunshine—then hesitating for fear!

How like many a Christian who, prepared by God "with *all his feathers*" to enjoy the fair scenes of His choice

and to live in the sunshine of His love, yet halts on the wings of faith for fear—of what?

That the wings will fail him!

But how great a mistake! There are no wings too frail or weak to carry the bird that is "*ready to fly*"; no faith is too little to enable a believer to rise above the things of this world.

"Have faith in God," said the Lord Jesus to His disciples—and He did not qualify it; faith is faith, and "if ye have faith as a grain of mustard seed"—ever so little, said He, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and *nothing shall be impossible unto you.*" (Matt. xvii. 20.) There are no difficulties to faith; faith surmounts them all.

Those who have the wings of faith (and all who believe in the Lord Jesus have this wonderful power) are ready to fly; how foolish then are they if they do not use their wings!

They will soon find that the nest is a very unsatisfactory place for the bird which has wings, and in time will be too small for their comfort.

Nothing in this world can satisfy the heart of man but the love of God, who made it; if we seek to settle down in the world, refusing to use the wings of faith which God has given us, we shall not be happy.

On the contrary, if by faith we confide in God, our hearts will be at rest, for—

"The heart that trusts
For ever sings,
And feels as light
As it had wings."

We will leave Mary in her little cottage, the children's words echoing in her heart—words which they little knew or thought would cheer a Christian on her upward way, sending her in spirit far from the gloom and suffering in her sick-room—away, away—beyond the sunny garden and music of the lanes—away, away, up into the brightest sunshine of the love of God.

A. S. I. L.

Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

"PEACE."

1. (a) "No peace." (Isa. lvii.) Quote the verse in which these words are found. (b) What does this chapter say that the wicked are like?
2. "Great peace" (Psa. cxix.); "Perfect peace" (Isa. xxvi.). Quote parts of the verses in which these words occur.
3. "The God of hope fill you with . . ." What? (Rom. xv.)
4. Quote a verse in 2 Thessalonians in which the word "peace" comes twice.
5. "I leave," "I give." (John xiv.) (a) Quote the two little sentences in which these words are found. (b) Who is the "I"?
6. What three things mark the "kingdom of God"? (Rom. xiv.)
7. (a) How many times in John xx. does the word "peace" occur? (b) Quote the sentence.
8. (a) How has peace been made? (Col.) (b) What follows as the result of our "being justified by faith"? (Rom. iv. or v.)

Searchers under 10 years of age.

Find and write out the verses in Romans xiv. where the following words are found, giving the number of the verse in each case:—
(1) "Dead and living," (2) "shall bow," (3) "shall give account," (4) "peace, and joy."



**Answers to August Searchings have
been received from the following:**

Searchers 14 years of age and over.

Mary Allan, Elsie Archer, Stanley and Thomas Baker, W. Batchelor, Charis Bazlinton, Fred Bentham, Cissie Bentley, Frances Broddle, Nancy Brown, Grace Burford, John Burke, Arthur Cann (2), Edith Cann, Joan Caws, Mabel Clark, Winifred Cobb, Leslie Coward, Violet Cox, L. Crouch, Isabella Davidson (2), Philip Drew, Kathleen Foxall, Hilda Gattrell, Arthur Hammond, Cyril Haughton, Malcolm Haughton, Amy Hindley, Robert Ireland, Alex. Laird, Eric Lodge, Mary McCormack, James and Mary Mackie, Vera and Violet Marshall, Marjorie Penfold, Arthur and Winifred Potts, Doris Reed (2), Tom Reid, Constance and Mary Roach, Eric Robertson, Dorothy Shorto, Doris Sinden, Olive Sinden, Ernest Smith, James Smith, Kathleen Snatt, Elizabeth Todd, Frank Tydeman (2), Dorothy Wallis, Evelyn West, George Wheatcroft, Dorothy Wilmot, Dorothy Wilson, Kathleen Worrall (3).

Searchers 10 years of age and under 14.

Kathleen Allibone, Francis Anderson, John Anderson, Cyril Baker, Douglas Baker, Fred Barratt, Minnie Barratt, James Batchelor, Mary Batchelor, Ina Beaton, Herbert Beresford (2), Christina Bodman, John and Ruth Bradford, Ronald Brock, Ethel Broom, Fred Broom, James Brown, May Brown, James Buchan, Doris and Nellie Burford, Joan Burke (2), Brenda Butterfant, Beatrice and Mary Cann, Philip Chase, Christina Coe, Arthur and Laura Coldrick, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Monica Davidson, Beatrice Darrah (2), Robert Denny, David Devenish, James Dixon, Cecil Duddington, Eva Edwards, Freda Edwards, Frances Fitroy-Kelly, Theodora Foxall, Jeannie Frizelle, Edith Gattrell, Dorothy Gillmore, Bessie and Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Haseigren, Frank Hatt, Edith and Margarite Hill, F. Himely, Edith and Theodora Hindley, Marjorie Holbourn, Emily Holmes, Hugh Hughes, Tom Hughes, Marion and Thomas Ireland, Edith and Ethel Jackson, Allen Jones, Spenser Jay, Karen Kaye, John and Neil Laird, Grace Latimer, Lily Lawrence, Freddie and Ronald Lodge, James McCormack, James McEwan, Ena and Miriam McKay, W. Marriott, Frederick Marshall, Joyce Meek, Harry Miles, Dorothy Mitchell, Dennis Moore, James and Lawrence Morton, Christina O'Hara, John and Peggy Payne, Freda Pemberton, Mary Penberthy, Ernest Pickles (2), John Pickles, Hilda Porter, Stephen Potts, Eva Pring, John Pugh, Edith Purdy, Mabel Reed (2), Isabel Reeves, Essie Reid, Irene Relf, Celia Reynolds, Helen and Robert Richardson, Drusilla Roach, Gladys and Lena Rogers, Philip Scott, Joan Selwood, Joseph Shedden, Catherina Smerdon, Agnes Smith, Alan Smith, Doris Smith, Leslie Smith, Maggie Smith, Mary Smith (2), Harry Taylor, Henry Thewlis (2), John Thewlis, John Todd, Edna Tozer, Charles Watkins, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard and Stanley Willows, Evelyn Worrall (3), Joyce Wraight, one from Westbury-on-Severn.

Searchers under 10 years of age.

Mary Abbott, Lily Allen, William Anderson, Frank Archer, Gordon Blackledge, Margaret Bolt, Edgar Brandt, Ernest Brown, Henry Browning, Elizabeth Bryson, Adam Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Fred Coldrick, Phoebe Coldrick, Doreen Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace and Mary Deayton, Harold Devenish, Horace Duddington, Margaret Evans, Elsie Fletcher, Ida Fowell, Joyce Freeman, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Violet Hill, Esther Hindley, Edith Hutchings, Ceridwen Jones, Jeannie Laird, Elsie Lawrence, Marjorie Lodge, Kate McCormack, Alex. McKay, Jack Mason, Florence Miles, Florence Murchie, James O'Hara, Fred Parkes, Harold Parkes, Margaret Penberthy, Nan Pettigrew, Frances Phillips, William Raitton, Edith Roach, Robert Shedden, Albert Smith, Clare Smith, David Smith, Kenneth Smith, Ruth Smith, Billy and Peggy Spence, Greta Stott, Ernest Taylor, John Taylor, Edith Tipler, E. G. Tompkins, Leonard Tromans, Will Tullock, Maisie Walker, Honor Warren, Lena Watkins, Dudley Wheatcroft, Myrtle White, Edwin Wraight, Spenser Jay, Eva Pring.

Searchers living abroad.

Australia.—Charles Allbut, Cintley Caldwell, Hilda Cook, Elinor Corin, Ena Ellis, Margaret Frizelle, Loyal Kraushaar, Marcia Kraushaar, Reginald Light, Ida Lindley, John Turner, Harold Vellacott.

Canada.—Eric Wood (2).

Jamaica.—Isaac Greenidge, Oliver Kirkpatrick, John Lambert (2), Maurice McGahan (2).

New Zealand.—Claud Beasley, Grace Beasley, Winnie Bradley, Winnie McPeake (2), Kenneth and Ronald Strickett.

South Africa.—William Blandford, Aubrey Bricknell, Pat Crocket (2), Elsie Oettle (2), Kathleen Summers, David and Phebe Townshend.

U.S.A.—George Hama, Ethel Johnson, Annie and Marion Neilson.

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Youthful Days.



A Country Scene.

OUR picture this month shews a pretty little landscape with distant mountains, a few cottages, a stream, and a bridge.

The mountains form a part of God's wonderful creation; year after year they keep their heads raised, and suffer no perceptible change. The trees burst into leaf each spring and are quickly covered with green, a wonderful process going on without any human aid. The stream flows on all the time, a great torrent in winter and perhaps just a small trickle in a dry summer. These all remind us of God's wisdom in creating this world for men to dwell in, a place where he finds everything that he needs.

When men came to live in this secluded little valley they began to build houses. They had a purpose to make a shelter for themselves, and after thinking and planning, they gathered the materials together and set up buildings according to their desire. If you look carefully at the picture you will find it full of things that men have made according to their intentions. It is quite simple, the thought, the deed, and the result.

It may be interesting to contrast the evidences of man's work as suggested by things shewn in this picture with God's work.

Take the house, built possibly by some one as a dwelling-place for himself and his family, where love and care could be expressed and enjoyed. Have you ever thought that God has always desired to dwell amongst men, that they might know and enjoy His love? When the children of Israel were delivered from Pharaoh at the Red Sea, they sang a great song. They rejoiced greatly over their deliverance from the enemy and over the thought that their pursuers were dead. But they also rejoiced because they were to be put in the place which God had chosen as His dwelling-place. (Exo. xv. 17.)

The tabernacle containing the ark of the testimony and the mercy seat was prepared by Moses and the children of Israel in the wilderness, and God's glory was seen there. David, the king over Israel in their promised land, built himself a house or palace and then felt that it was not right or becoming that the ark of God should be sheltered by a tent and curtains only. He was not allowed to carry out his desire as far as actually building a temple, but he collected all the stone, timber, brass, silver and gold, so that Solomon his son could start the building as soon as he had ascended the throne.

When the temple was finished and dedicated "the glory of the Lord filled the house of God." (2 Chron. v. 14.) So a house was set up in Jerusalem and God's glory was seen by those who ministered there.

As the centuries went by things went wrong in Jerusalem and the land around, so that God's glory had to leave the temple. Later on it was destroyed by the enemies of Israel. At the time of our Lord's birth a beautiful temple, which had been built by Herod, stood on the same site. It was in this place that our Lord as a child was taken up and recognised by Simeon; and when He died, the veil which hid the inner holy place was torn from the top to the bottom.

The temple that used to stand in Jerusalem was, even in our Lord's time, a sacred spot, for it was still a meeting-place for God and man. All who came to God there were obliged to approach in one way, and that was by offering a sacrifice. For many a long century those who came to the temple for worship found before them an altar with a fire burning upon it. That was the way of God's house.

It is therefore most important to remember that the rending of the veil in the temple shewed that the whole way of approaching God in His house by sacrifices had come to a definite end.

Christianity began when our Lord completed all that the old sacrifices pointed towards by offering up Himself.

Not many years afterwards this temple was utterly destroyed and has never been rebuilt. Yet God's house has not been destroyed. Instead of a building made of costly hewn stones, God is forming another kind of building, where He uses *living stones*. What are these? you may ask. The living stones are the simple people, young and old, who believe that Jesus is their Saviour and Lord because God has raised Him from the dead. This great and wonderful temple is founded upon a rock, "The Christ, the Son of the living God." (See Matt. xvi. 16; 1 Peter ii. 4, 5.)

Man's house, as seen in our picture, is visible and material, and in time will crumble down to dust. God's house is invisible and spiritual, being built of things that cannot decay. In man's house, especially if God is feared there, family life is seen and family love is known, but as we know to our sorrow, death comes in to break the circle. In God's house the love of the Father and the Son is known in the heart; death with its sorrows can never enter in there, for the Son of man, who is the Light of that house, has overcome and destroyed man's enemy.

Standing by the house in our picture is a large stack of wood, a common sight in the country, as many of you very well know. It shews that the owner of the house has thought of the coming winter with its frost and icy blasts. When the winds come roaring down the valley from those high mountains, drifting the snow round the house, he will be very glad of his store of fuel to keep himself and his children warm.

The wood and fire remind us of a very solemn matter, and that is God's judgment. Wrong-doing and sin have to be punished, for God cannot look upon such things. Through His grace and mercy our Lord Jesus suffered upon the

cross instead of us. He died that we might live. The judgment of God fell upon Him because of our guilt, and this was in God's purpose from the very moment that sin came into this world.

Our friend provides wood to burn in his house so that he may survive the winter. Our God has provided a Saviour to deliver us from the consequences of our sin, and we shall live with Him for all eternity.

A lamp is seen in our picture, which some thoughtful person has put up to prevent people falling into the stream on dark nights. Life in this world is beset with many dangers and snares. But those who read God's word find that a light from God shines upon them, warning and shewing where the pitfalls are. The Bible is like the pillar of fire that guided the children of Israel across the desert.

We see in our picture some women washing clothes in the stream. This reminds us how we have been cleansed by the precious blood of our Lord Jesus. "Though your sins be as scarlet, they shall be as white as snow." (Isa. i. 18.)

Some of you girls may have noticed the snowy whiteness and freshness of clothes that have just been washed and ironed. And yet it tells us in Mark ix. that on the Mount of Transfiguration our Lord's "raiment became shining, exceeding white as snow; so as no fuller on earth can white them." A fuller is a man who bleaches and finishes cloth, but his best efforts stand nowhere in comparison with the robes of glory and majesty which were seen on the person of our Lord on that happy occasion.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."



Hope.

HOPE is, perhaps, the most wonderful thing implanted in the human breast. Just consider the influence hope has on the course of our lives. It is the *hope of success* at the examinations that fires the student with the zeal that overcomes the difficulties of each new term; it is *hope* that carries him through what often prove to be the tedious after-school days of apprenticeship or training; it is *hope* that supplies the motive power as his life's work, with all its possibilities, is finally taken up, and it is still *hope* that animates and controls as the day when its influence was first felt recedes farther and farther into the ever deepening shadow of the past.

Yes! hope is indeed a wonderful thing, and plays a most important part in the issue of our lives. And it would seem that, as our hopes are gained, we consider that our

HAPPINESS

is, at the same time, being built up.

If this is so, how very important it is that our hopes should be rightly placed, so that we might be truly happy. We know that hopes are not always inspired by good motives, and that, when realised, instead of bringing happiness they bring sorrow. And this would ever be so if we were left to ourselves, because our own thoughts cannot instruct us in the way of real and abiding joy.

Everybody wants to be happy, and everybody is seeking happiness in one way or another. And yet many, perhaps some whom you know, possibly even you yourself, are paying no heed to the one Voice in the world, and that a Voice from heaven, which tells of the only way of happiness. Do you know that GOD desires your happiness? Have you ever thought of the multitude of things He has provided for our instruction and comfort and pleasure—trees, flowers, birds, sun, moon, stars, and, oh! many other

wonderful things? And these are also God's *voice* to us; they tell of His wisdom and power and of His care for us, and, when we open His wonderful book we discover how much He wants us to be happy, and how very much He has done to make us happy. In fact, we read "HAPPY IS HE . . . WHOSE HOPE IS IN THE LORD HIS GOD." (Psa. cxlvi.)

When God created man and placed him in that most beautiful of gardens, He provided everything that was necessary for his happiness. And although Adam was disobedient and was the cause of sin coming into the world, with its direful consequences to the whole of the human race, God did not change His mind about making man happy. Hence, in the patient ways of God, the time came when, as the result of the death and resurrection of Jesus, it was actually made possible for man to

"REJOICE IN HOPE OF THE GLORY OF GOD." (Rom. v.)

This good news was made known for the "OBEDIENCE

of faith"; made known to those who were without God, and without *hope* in the world (Eph. ii. 12), and, in the mercy of God, it is still being proclaimed far and near.

Those who believe have, on the authority of the word of God, and by the witness within themselves of the Spirit of God, the blessed sense of the forgiveness of their sins, and are conscious, too, of an indwelling power of life which is greater than any power in the world, even than that of Satan himself. That power is none other than the Holy Ghost sent down from heaven, who makes heavenly things living and real to the heart of the believer, and, among many other offices, not only fills his breast with "THAT BLESSED HOPE" (Titus ii. 13), but also fills his heart with the *present* joy of the wonderful love of God. (Rom. v.)

Whilst waiting for the realisation of that "Hope," the

PATIENCE

of the believer, be he young or old, is very greatly tested by what the scriptures speak of as "tribulation." (Rom. v.) But the "Hope of the glory" shines so brightly and steadily, and the "Love of God" is so real, that he is actually glad to have those tests, because they cause him to wait on God, and so

EXPERIENCE

His faithfulness and His lovingkindness.

Happy indeed is he whose hope is in the Lord his God. A hope so placed will have the greatest and most blessed influence on his life. His motives will be rightly controlled, and, although eminence and popularity may not be his portion here, faithfulness to his Lord will find its full recognition in that eternal day of glory, in view of which he happily fills, in patience, "earth's fleeting day," experiencing on every hand the care and love of God.

W. L.

Derby.



Mockers.

A VERY terrible thing once happened to some little children because they mocked at a man who loved and served God.

To laugh at, despise or mock a Christian or one of God's people is sinful.

It is also sinful to mock at the things of God whatever they may be—the Bible, His word, or anything connected with Him or His ways.

In these days especially many people do it openly without any shame; they mock at God's commandments; they despise His wishes; they profane the Lord's day and worst of all neglect His offer of salvation through the Lord Jesus Christ His Son.

The little children about whom you shall hear lived in the land of Palestine about three thousand years ago, and just

before the time of this sad calamity a strange thing had occurred in the neighbourhood of their homes: a man of God, the prophet Elijah, had been taken up to heaven without dying; his own servant, Elisha, had seen him in a chariot of God, which as we learn in the Book of Psalms, is a company of thousands of angels. (Psa. lxxviii. 17.) What a glorious and wonderful sight for a man to behold!

Elisha had expected his master to be taken from him that day, so that when he saw him go up he was not surprised. The sons of the prophets had said to Elisha, "Knowest thou that the Lord will take away thy master from thy head to day?" but when they heard the news they did not believe it. So they sent fifty strong men into the country around to look for Elijah in case he had been cast upon some mountain or in a valley; they searched for three days.

Now you can understand what a commotion this searching had caused in the country. Every one would have heard of it and talked about it and wondered if Elijah would be found. Such an event as a man taken to heaven without dying had never been heard of since the day when Enoch disappeared, and "was not, for God took him." Probably they had forgotten all about him too, so they decided that Elijah must still be somewhere on the earth either dead or alive. So they searched everywhere, but could not find him.

Now when Elijah went up in God's chariot, his mantle fell from him upon Elisha, his servant, who was thus shewn that he was to do the same work among the people as his master had done before him.

This work was the very thing which the people hated: it was the work which he did for God—trying to teach them to serve and obey Him and not to mock at His commandments.

But they loved their own ways best and did not heed the prophets, so that

now Elijah had disappeared they evidently just mocked about it *and the children heard.*

Do we realise how everything we do and all we say before others influences them either in the right or the wrong way? We cannot avoid our influence upon those around us.

One day after this Elisha went up from Jericho to Bethel; and as he was going up by the way—perhaps quietly walking along the road in the sunshine thinking of his late master whom he must have missed so much—he was suddenly surprised by the shouts of a number of little children behind him; they had come out of the city and were calling after him.

“Go up, thou bald head; go up, thou bald head” they all shouted.

Now we are quite sure that these children knew that the prophet was a good man and that he was a servant of God; evidently they had seen him before and perhaps knew him quite well, having heard him speak to them about the God whom he loved and served. But instead of shewing him respect they ran after him mocking and shouting, “Go up, thou bald head.”

Just picture such a scene; the *lonely figure of Elisha* in his long mantle walking quietly towards Bethel and *more than forty-two little children* mocking him as he went!

“Go up, thou bald head; go up, thou bald head,” cried the mocking voices.

And the voices of the little mockers echoed in the woods close by, probably startling the *wild animals hidden* there!

Simple, childish words they may seem on the surface, but they were nothing of the kind; people might say there was no harm in them—but that is a great mistake.

They were wicked words, for they mocked the man of God from their evil little hearts; they were glad Elijah went up and they wanted Elisha to go too; they did not love God and even

though they were little children they hated His servants; and perhaps there was more than one meaning to their naughty words, and having heard that Elisha had lost his master “from over his head,” they mockingly called him bald, and said as it were, You go too, you bald head; we don’t want you to tell us we are sinful.

How terrible to think that little children can thus sin against God by despising His servants; and to evil-treat or to mock at one of God’s people is to despise and mock at God Himself!

Elisha heard them and he turned back—can you see him? And he looked on them. With love and pity? Oh, no; with anger.

Then he cursed them in the name of the Lord.

Was ever a more solemn sentence written?

Elisha knew that right at the bottom of their hearts those children were mocking, not merely at himself, but at God—at His servants and His ways, and he cursed them for their wickedness in His name.

Remember, children, that those were the days of *law*; and if a man broke the law he must die or be punished for his sin. *Jesus* had not died then instead of us. Oh! how glad we should be that the servants of God can tell us now that *Jesus* has died for our sins and risen again and how all who believe in Him are forgiven! But many children, and grown up people too, only mock when they hear the good news; they do not want to hear God’s servants and they despise His love and mercy.

So the children saw the prophet turn back and look upon them and then heard him curse them in God’s name.

Perhaps when they saw his calm, stern face they may have felt ashamed and frightened; and when they heard his terrible words they must have been surprised.

Some may have mocked at them, others

may have been sorry; *but it was too late for the "forty and two of them"!*

In the woods close by were concealed two she-bears, and possibly roused by the very shouts of those little mockers, and fearing for their young, they were allowed by God to come out from among the trees after the children, and they "tare forty and two of them."

Some, perhaps, were killed; some may have lost an arm or a leg; some may have been hurt on the head or face and blinded, we are not told exactly what happened; but we do know that although some were spared from amongst them, it is certain of all those children who mocked God's servant, forty-two were torn by the bears as a judgment for their wickedness.

Oh! how fearful must their cries have been and what terror for them then! and all because they mocked a man of God.

Never, children, mock at or laugh about a Christian, a man of God, nor at the Bible nor any of God's things. No good will come of it.

Remember that God honours His servants and loves those who belong to Him; why then should they be mocked at by men? As surely as judgment fell upon those forty and two little mockers three thousand years ago, so surely will judgment fall one day upon all who mock at God now—upon all who refuse to believe the gospel and to hear His warning voice.

As the years go by, people will become more and more in the habit of treating the things of God lightly, despising and mocking His true servants and His people.

Do not be like them; refuse to listen to their words; turn away your eyes and close your ears to all such persons and have nothing to do with them. "From such turn away," says God—and from all ungodliness; it ends in judgment.

It was in the spirit of law and judgment

that Elisha cursed the mocking children, but God's servants do not now act for Him in that way.

They, like their Master, the Lord Jesus, should bear all in silence; "When he was reviled, reviled not again; when he suffered, he threatened not," and "as a sheep before her shearers is dumb, so he openeth not his mouth."

He bore all the mocking on the cross in silence.

"Father, forgive them, for they know not what they do," was all the mockers heard.

God waits in mercy now for all to repent and to call upon Him for salvation.

Men may mock, and although for the present in this world they may be unpunished, yet they are not unheeded, and woe to them in the future if they do not repent.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment"—and the gates of hell stand wide open to receive all who neglect God's mercy.

Do not, children, be surprised if you hear men mocking at God's servants; we are in "the last time," and it is a sign of the last time that "there shall be mockers." (Jude 16.) But do not be one of them.

A. S. I. L.

"Oh, think of the Lamb who on Calvary died,
And died for such sinners as we!

Of the thorns on His brow, and His spear-
stricken side,

When He suffered and bled on the tree.

When He comes back again in glory so bright,
All mockers He'll fill with despair;

But those who now love Him will rise with
delight,

Their Saviour to meet in the air."



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

Bible Searchings.

Please post the answers to this month's questions, not later than the 15th of the month, to F. Shedden, The Meadows, Flint, North Wales.

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

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

JOY.

1. (a) Where in the New Testament is the word "joy" first found? (b) Who rejoiced in this case? (c) What made them rejoice?
2. "Great joy." (Luke ii.) Why this great joy?
3. "Rejoiceth greatly." (John iii.) What makes him rejoice?
4. "I will see you again." (John xvi.) Finish the verse.
5. (a) Quote half a verse in John xx. in which the word "glad" appears. (b) Where had the Lord been before the dawn of that day?
6. (a) "Great joy." (Luke xxiv.) What wonderful sight had they just seen? (b) "Rejoicing." (Acts v.) Why were they rejoicing?
7. "Paul . . . sang." (Acts xvi.) (a) What time of day was it? (b) Where was he? (c) What is said about his feet? (d) What did he sing?
8. Quote sentences in which joy is connected with the following words:—(a) "Alway" (Phil. iii. or iv.), 5 words; (b) "Evermore" (1 Thess. iv. or v.), 2 words; (c) "Un-speakable" (2 Peter i. or ii.), 5 words.

Searchers under 10 years of age.

Find and write out the verses in Acts xvi. where the following words are found, giving the number of the verse in each case:—(1) "Preach," (2) "Prayer," (3) "Praises," (4) "Prison doors open."

Answers to September Searchings have been received from the following:

Searchers 14 years of age and over.

Mary Allen, Thomas Baker, Fred Bentham, Cissie Bentley, Frances Broddle, Marion Brown (2), Nancy Brown, James Buchan, Grace Burford, John Burke, Arthur and Edith Cann, Joan Caws, Mabel Clark, Winifred Cobb, Irene Cottrill, Leslie Coward, Violet Cox, L. Crouch, Isabella Davidson, Philip Drew, Minnie Falconer, Kathleen Foxall, Bessie Goodall, Eileen Halewood, Cyril Haughton, Malcolm Haughton, Elizabeth Henderson, Amy Hindley, Robert Ireland, Marian Knight, Alex. Laird, Eric Lodge, Mary McCormack, Malcolm Marsh (2), Marjorie Penfold, Ada Pindard, Marjorie Plommer (4), Arthur and Winifred Potts, Constance and Mary Roach, Eric Robertson, Mildred Ross, Dorothy Shorto, Doris Sinden, Olive Sinden, Doris Smith, Ernest Smith, James Smith, Kathleen Snatt, Frank Tydeman, Dorothy

Wallis, Evelyn West, George Wheatcroft, Dorothy Wil-mot, Dorothy Wilson, Elsie Wood (2), Kathleen Worrall.

Searchers 10 years of age and under 14.

Kathleen Allibone, Francis Anderson, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Fred and Minnie Barratt, Ina Beaton, Herbert Beresford, Roy Bodys (2), Ruth Bradford, Ethel and Fred Broom, James Brown, May Brown, Doris and Nellie Burford, Joan Burke, Brenda Butterfant, Beatrice and Mary Cann, Philip Chase, Christina Coe, Laura and Raymond Cold-rick, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Beatrice Darrah, Monica Davidson, Grace Deayton, David Devenish, James Dixon, Cecil Duddington, Eva Edwards, Freda Edwards, J. Evans, Theo. Foxall, Dorothy Gillmore, Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Haselgren, Rowland Haughton, Edith and Mar-garite Hill, F. Himely, Edith and Theodora Hindley, Marjorie Holbourne, Emily Holmes, Hugh Hughes, Thomas Hughes, Marion and Thomas Ireland, Edith and Ethel Jackson, Arthur Jacobs, Allen Jones, Karen Kaye, Grace Latimer, Lily Lawrence, Helen Linton, Freddie and Ronald Lodge, James McCormick, James McEwan, Walter Marriott, Norah Marsh (2), Fred Marshall, Jack Mason, Joyce Meek, Harry Miles, Dennis Moore, James and Lawrence Morton, Christina O'Hara, John and Peggy Payne, Ernest and John Pickles, Hilda Porter, Stephen Potts, John Pugh, Edith Purdy, Dorothy Rawlings (2), Isabel Reeves, Irene Relf, Essie and Tom Reid, Celia Reynolds, Drusilla Roach, Marjorie Robertson, Gladys Rogers, Gwendolyn Saunders (2), Audrey Sharp, Joseph Shedden, Catherina Smerdon, Agnes Smith, Alan Smith, Leslie Smith, Margaret Smith, Mary Smith, Norman Smyth, May Tansey, Beatrice Tattersill, Harry Taylor, Henry and John Thewlis, Edna Tozer, Dorothy Warren, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Richard and Stanley Willows, Evelyn Worrall, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allan, William Anderson, Frank Archer, Walter Barnwell, Gordon Blackledge, Barbara Bodys (2), Margaret Bolt, Edgar Brandt, John Brown, Henry Browning, Elizabeth Bryson, Currie Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Phoebe Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Mary Deayton, Harold De-venish, Horace Duddington, Margaret Evans, Ida Fowell, Joyce Freeman, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, Ruth Hawkins, Eva Hazelton, Harold Heaps, Violet Hill, Esther Hindley, Edith Hutchings, Kate Jones, Spencer Jay, Herman Kaye (2), Jeanie Laird, Elsie Lawrence, Dorothy Linton, Marjorie Lodge, Kate and Minnie McCormack, Florence Miles, James O'Hara, Fred Parkes, Harold Parkes, Margaret Pen-berthy, Nan Pettigrew, Frances Phillips, Eva Pontin, Eva Pring, William Ralton, Bessie Rawlings (2), Edith Roach, Sylvia Robertson, Verva Russell, Dick Saunders (2), Robert Shedden, Albert Smith, Clare Smith, David Smith, Kenneth Smith, Ruth Smith, Billy and Peggy Spence, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Phyllis Templeman, Edith Tipler, Ronald Tipler (2), Leonard Tromans, Will Tullock, Honor Warren, Eva Westwood (2), Dudley Wheatcroft, Myrtle White, Nora Wilson, Joyce Wragg, Edwin Wraight, Eric Yandall.

Searchers living abroad.

Australia.—Albert Aue, Elinor Corin, Marcia Kraus-haar, Reginald Light, Mavis Shearer, Alan Shearer, David Stuckey, John Turner, Clarence Vellacott, Harold Vella-cott.

India.—George Benjamin (2), Jemima Benjamin (2).

Jamaica.—Oliver Kirkpatrick, John Lambert, Ina McGahan (2), Maurice McGahan, Willie McGahan (2).

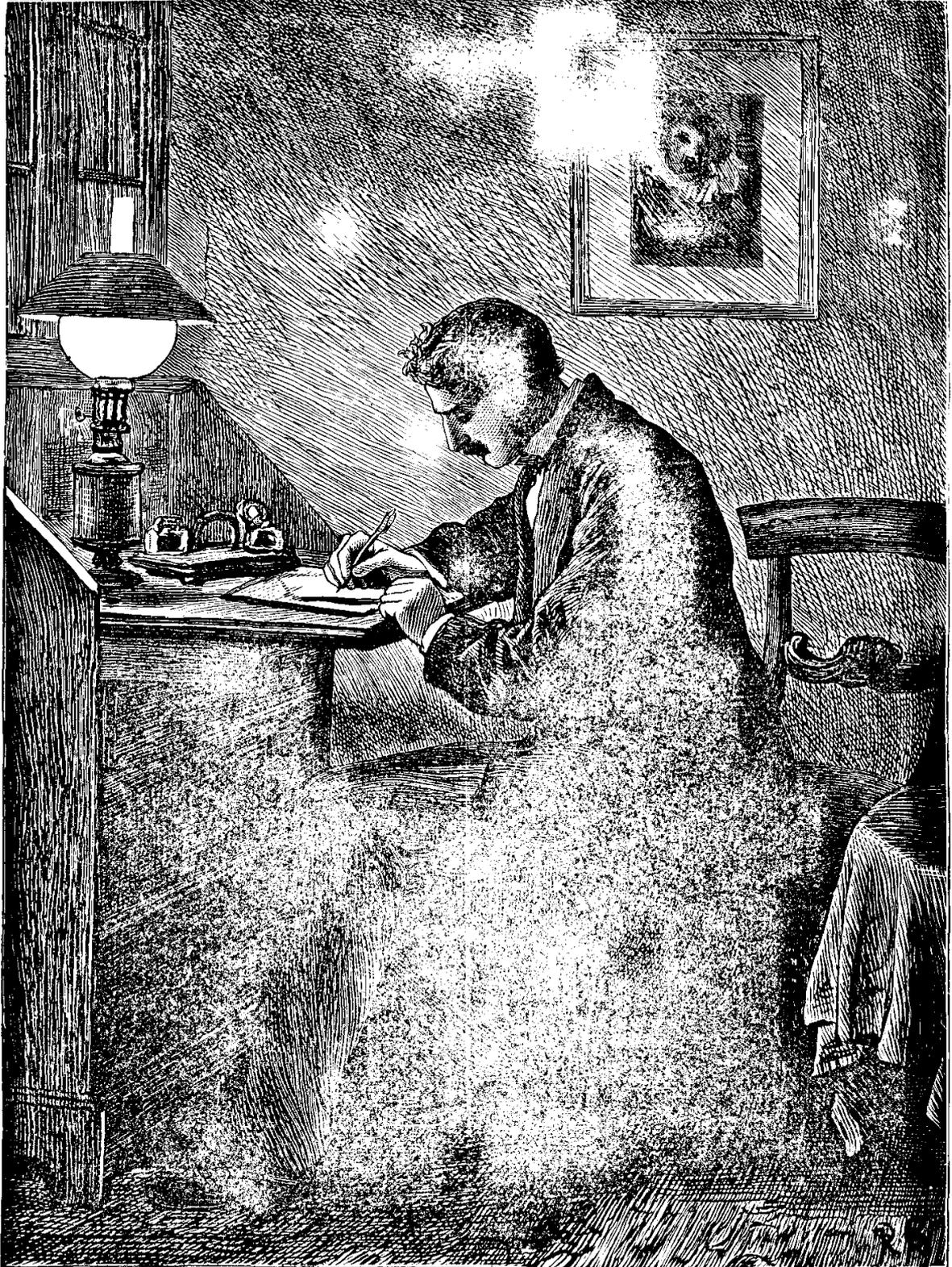
New Zealand.—Winnie Bradley, Rita Gifford (2), Alfred Kennerley (2), Winnie McPeake, Ronald Strickett (2), John and Phillip Vautier, Gladys Wycherley.

South Africa.—William Blandford, Aubrey Bricknell, Joyce Richardson (4), Mavis Richardson (2), David, Frank and Phebe Townsend.

U.S.A.—Annie and Marion Neilson.

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Youthful Days.



Orders in Writing.

THE manager of the factory was in his office with a very troubled look on his face, and the foreman of the cooling cellar and the works manager were standing by him, their faces reflecting the anxious appearance of their superior. A quantity of the material that had been made at this factory had been returned as unsatisfactory by an important customer, and the condition of the sample lying on the manager's table was quite sufficient to disturb the thoughts of any in the factory who had anything to do with its production.

As is usual under such circumstances, the manager had been round the factory to find out who had been neglecting their duties, and to pull them up sharply. The packers escaped, for all the goods came into their room with the first wrapping of paper already tied on. The overlookers received much blame because they had been careless enough to mark the stuff as first-class when it was obviously poorer than third-class.

After a good deal of hunting round and inquiring, the manager traced the trouble in this particular instance to the cooling cellar, and that was the reason why he had sent the works manager to fetch the foreman of this room to his office. After the manager had pointed out the cause of this batch of stuff having turned out so badly, he questioned the foreman about the condition of his cooling room.

"Tell me," said the manager, "what was the actual temperature in your cellar the day the batch passed through?"

"Well, sir," said the foreman, after looking at his pocket book, "we kept the room at forty degrees all that day."

"What!" said the manager sharply, "you really kept it as high as that. My orders were for the room to be kept at thirty-five degrees."

"But the works manager told me the evening before that my cellar was to

be kept at forty degrees," said the foreman.

"He merely told you; doesn't he give you written orders about these matters?" the manager asked.

"No, sir," said the foreman. "I've never had anything in writing ever since being on this job."

"Well, it's time you did," said the manager, and turning round to his works manager he went on to say, "I shall expect you to give written orders in future, and you are not to let the men depend on verbal orders."

A glance at the clock shewed that it was nearly closing time, so the manager rang for the clerk to bring the letters in for signing, and the works manager and the foreman went to their respective departments to see all out and everything left properly for the night.

The manager switched off his light after disposing of the letters and returned to his home in the country. Before retiring for the night he carried the table lamp to his desk and, according to his custom, began writing his diary, just as our picture this month shews us.

Before he closes up his desk, let us see what he has written. "A troublesome day. Jones and Company returned a parcel as useless. Found that much misunderstanding had come about through depending on verbal orders instead of written orders."

The manager had a thought or purpose in his mind which he wished to impart to his men. In order to prevent mistakes as far as possible, he made use of written orders.

Using this incident as an illustration, we realise that God has thoughts which He desires that men should know, and at times He has used written words for this purpose, so that they might the more readily keep them in their minds.

The occasion when our God used written words is a very familiar one, and shews His grace and wisdom in a very striking manner. The children of Israel

had been called out of Egypt, and Moses had been commanded to ascend the holy mountain to hear what God had to say by him to the people. After the lapse of forty days Moses descended with the two tables of stone upon which God's law was written by His finger.

Alas! when Moses came near the camp, he saw that the people were indulging in the very sins that were contrary to God's law, and he was so grieved at the sight that he threw the tables of stone on to the ground. It seemed useless to bring the law into such a place.

Moses was called up into the mountain a second time, and was commanded to bring two tables of stone with him. God wrote upon these with His finger those ten commandments beginning with, "Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. vi. 4.) The remaining nine were summed up by our Lord Jesus in the words, "Thou shalt love thy neighbour as thyself."

These great and mighty commandments have never been withdrawn by God. You sometimes hear of an Act of Parliament being repealed, but there has been no repeal of these.

In order that these tables of stone might be preserved in such a way that men would fear God and keep His commandments, Moses was bidden to exhort the people to talk of them in their homes and teach them to their children. But God had another way. At this time the ark with its mercy seat was being prepared. The tables of stone found a resting-place inside the ark, which was sheltered by the tabernacle.

We as Christians have an absorbing interest in this place, for it was there that God and man could meet for communion. How beautiful! God on His mercy seat, the holy law in the ark, and the worshipping man together in one place.

But man is sinful, and how can he be

happy before God, you ask. A very just and necessary question. The answer is that everything within the inner sanctuary where the ark rested spoke in type and shadow of our Lord Jesus. And the worshipper before entering had to offer a sacrifice and bring in the blood of the victim which was sprinkled before the mercy seat.

So that God's law is still holy, still true, and still in force, and we cannot meet God by disregarding it. But our Lord Jesus Christ, in whose heart these laws were written, died because we had broken them.

Just as those worshippers in old times sprinkled the blood before the mercy seat, so we draw near to God, who accepts us because Christ has died for us.

God has not changed, His law set down in writing in those old days has not changed. What is the difference? The tabernacle with its altars has gone, but the simplest believer has in his heart "boldness to enter into the holiest by the blood of Jesus."



Faith.

FAITH is *not* credulity; neither is it a "leap in the dark"! FAITH IS THE SOUL'S RESPONSE TO LIGHT FROM GOD. As the result of sin having come into the world, the soul of man is in darkness as to the true knowledge of God, but on every hand, and everywhere, the glory and handiwork of God in creation are manifest to the intelligence of man. (Psa. xix.; Rom. i.) Man is very different from the "brute" creation, as it is called. He has ability to discern that which may be known of God in creation, and God holds man everywhere responsible to rightly acknowledge Him in the degree in which He has been pleased to reveal Himself. So the question

"TO WHAT EXTENT HAS LIGHT FROM GOD BEEN ACTED UPON?"

is most important. The holy scriptures are our only source of knowledge on this vital matter, but as they are of divine origin, they leave no room for speculation in the answer they provide.

Man—the human race—refused the light of the knowledge of God in creation, and gave to “gods” of human devising the honour which was due to God alone, thus holding “the truth in unrighteousness.” As a result the mind became darkened and the moral sense terribly depraved. (Rom. i.)

After many centuries of patient testing of man—although “centuries” are as nothing to the eternal God—the divine conclusion was that ALL had sinned, and “come short of the glory of God.” (Rom. iii.) But, along with the declaration of such a condition the wonderful provision of the grace of God was manifested—His wonderful provision for man’s salvation and eternal blessing. This provision was made known in the “gospel of God” for the

OBEDIENCE OF FAITH among all nations, and went forth as the “power of God unto salvation” to every one that believed. (Rom. i.)

Through the rich mercy of God that same gospel is proclaimed in our day, and brings the choicest blessing of heaven to all who receive it. It comes as “light” from God, by which He is revealed as a Saviour-God, and the Lord Jesus Christ made known as the One by whom that great salvation is brought within the reach of every man.

The object in preaching the gospel is to open men’s eyes that they may TURN FROM DARKNESS TO LIGHT, and from the power of Satan to God. (Acts xxvi.)

Satan uses many things in his efforts to keep men in darkness, and one of his oldest and most successful “blinds” is the raising of involved and bewildering theories as to the origin of the world in which we live, as well as of that of man himself. All difficulty in this respect, however, at once and for ever disappears for the believer, for the holy

scriptures settle the matter beyond any question for him.

“THROUGH FAITH *we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*” (Heb. xi.)

He adoringly accepts that, and his mind and heart are consequently free to move on in the further light that God graciously gives through His word.

We will notice three important instances of the activity of faith right back in the history of man, the holy scriptures again being the *only* source of information in each case.

When Abel would approach God in an acceptable manner, he did so with an offering of the firstfruits of his flock. This was an act of FAITH on his part, for we read :

“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.)

We also read that “The Lord had respect unto Abel and to his offering.” Abel had “light” as to the manner in which a sinner should approach God, even by means of a vicarious sacrifice. He *acted* on that light. His *offering* was accepted ; *he* was accepted, and he also received witness that *he was righteous*.

Thus, in that early day, was indicated the only means by which man could draw near to God acceptably. The sacrifice which Abel offered was a type of Christ in His wonderful sacrificial death. If a sinner—and ALL have sinned—would draw near to God, he can do so only by one way, the way which God Himself has provided, and that is BY FAITH IN CHRIST.

Let me ask, dear reader, Have *your* eyes been opened ? Have *you* turned from darkness to light ? And have *you* believed on the Lord Jesus Christ ? Cain thought that he could bring the fruit of his own

labour as a suitable offering. But God could not accept it. He indicated to Cain that there was a right way, but he turned from the light and pursued his evil works.

Then we read :

" BY FAITH Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God."
(Heb. xi.)

Enoch was a remarkable man. It is said of him that he "walked with God" three hundred years, although the wickedness of man in his day was very great indeed. And he pleased God! Enoch was a man of FAITH; he responded to light from God, and he was translated to heaven without seeing death, that wonderful event taking place before the flood came by which the old world perished. Enoch was a type of that blessed and vast multitude who will be "caught up" when the Lord Jesus comes, and before those divine judgments, great and terrible indeed, which are to fall upon this world.

Again let me raise a question with you, dear reader, Do you desire to walk with God, and to be pleasing to Him in spite of the opposition you encounter on every hand? If so you can rely upon the support and comfort of the Holy Ghost in that desire.

The third instance is that of Noah, of whom it is written :

" BY FAITH Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is BY FAITH." (Heb. xi.)

Here was another man who acted in faith—he responded to light from God. He, too, was a type, but of a very different class of people from those of whom Abel was a type. Noah was a type of

those who, acting on God-given light in a time of tribulation, such as the world had never seen, will be preserved through those terrible days for a place of earthly blessing. But during that solemn period those who had received the gospel of the grace of God, as preached in this our day, will have already been translated to heaven, and be with Christ in the "Father's house."

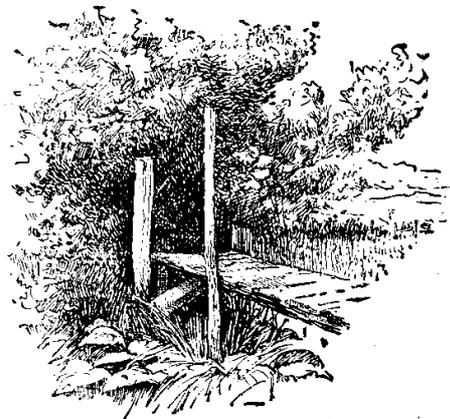
Thus we see what an important place "faith" occupies in God's dealings with man. God has given *light* as to the bringing into being of this world; of the abiding ground of His relations with man; that He takes account of man's conduct, and that He has purposes of heavenly blessing for those who please Him; also of the means by which a people will be preserved, when His judgments fall, for a place on the new earth.

Faith responds to this light, regardless of the opinions and ridicule of those who turn away from it.

Once more, let me address you personally, dear reader. You have had light from God! What have you done with it? Have you responded to it, or have you refused it? It is a solemn thing to refuse divine light. But, thank God, that light still shines. May we each respond to it and walk in it, until "Faith gives place to sight, and prayer to praise."

Derby.

W. L.



Redeemed!

CHARLIE was very clever with his penknife and one day succeeded in carving a beautiful boat for himself.

Not long after no trace of Charlie's boat could be found, for it was stolen by a wicked boy.

Soon after this, to Charlie's joy, however, he saw in the window of a toy shop his own boat for sale.

In he went and boldly asked if he might have his boat, for he had made it.

"Certainly," said the shopkeeper, "if you will pay me half a crown, the price of the boat."

So Charlie found that before he could have his own boat he must pay the price. He was soon back at the shop with the money and marched joyfully out with his treasure.

On his way Charlie began to talk to his boat like this:—

"Now you are mine—twice mine! I made you, and I have bought you, you are mine!"

That little boat was REDEEMED.

Dear reader, the great God made you, and as your Creator He had the right to possess you for His own pleasure, but sin having come in and you being a sinner needed to be redeemed before He could have you for Himself. We were "sold under sin."

No one but Jesus could pay the price that was necessary for our redemption, but He "gave himself for us, that he might redeem us from all iniquity."

We "are not redeemed with corruptible things such as silver and gold" (as the Israelites of old used to be redeemed), "but with the precious blood of Christ as of a lamb without blemish."

If you belong to the Lord Jesus, having been redeemed to God, do you not delight to thank and praise Him for paying the ransom to deliver you?

Remember, if you are His you are bought with a price; "therefore glorify

God in your body, and in your spirit, which are God's."

"We are by Christ redeemed:
The cost—His precious blood.
Be nothing by our souls esteemed
Like this great good.

Were the vast world our town,
With all its varied store,
And Thou, Lord Jesus, wert unknown,
We still were poor!

F. S. M.



Little Johnny.

IN a small room, down a narrow court, a mother sat one evening by the bedside of her dying boy. He was her only child, and she loved him with deep motherly love. His gentle, obedient and loving spirit had, like the bright sunbeams, often cheered her in her darkest moments; and his youthful voice, singing the sweet hymns that he had learned, had often raised her spirit from earth to heaven.

His cheerful obedience to his parents was most beautiful to witness. Often, when his mother gave him permission to go out and play in the court with his companions for half-an-hour, he would run in two or three times saying, "Mother, is the half-hour up yet?" afraid lest he should keep out a minute over the time, and thus disobey her.

He much prized the children's service, but was unable through weakness to attend for some time previous to his death. But he did not murmur, for he felt the sweet presence of Him who—

"Loves us still
When we're very weak and ill."

For twelve years Johnny had been a pilgrim in life's wilderness, and now he had reached the silent river of death.

His dear mother sits by his bedside to smooth his dying pillow and give him the farewell kiss; but she cannot cross the river with him. Will he have to cross *alone*? Is there no loving friend on the *other side* to cheer and *welcome* him?

Oh, yes, listen to his dying words :

"Mother, see! There's Jesus."

"Where, Johnny?"

"There, mother! Don't you see Him? He's standing with His arms so, mother."

Here the dying boy stretched out his arms as wide open as he could, to shew how the loving arms of Jesus were open to receive him.

A few minutes more, and little Johnny had crossed the river, and his happy spirit was safe in His Saviour's bosom.

Is there room in Jesus' arms for *you*; my dear reader? Oh, yes! Although so



many dear children have found rest and peace there, "yet there is room"—room for *you*.

Those kind arms once stretched out on Calvary's cross in agony and blood are *open wide* to receive you.

Oh, then, come to Jesus *now* while you are *young*, and He will give you a loving welcome, and will make you one of His own dear children.

"Jesus, to Thy dear arms I flee,
I have no other help but Thee;
For Thou dost suffer me to come,
Wilt take a little wanderer home."

SENT BY C. E. H.

In the Storm.

"Thou hast been . . . a refuge from the storm . . . when the blast of the terrible ones is as a storm against the wall." (Isa. xxv. 4.)

COLD the wind was blowing—fierce and rough and loud—

Wildly by 'twas rushing with the dark'ning cloud;

High up in the house-top, from my window there,

I saw a living picture and learnt a lesson rare.

Just a little sparrow on the window-sill,
Shelt'ring in the corner—I think I see him still!
Cuddled by the window *right against the wall*,
Nestling closer—closer—like a fluffy ball.

Oh! so cold and lonely he had felt before;
Now he's found a shelter he feels the cold no more.

(Quite forgets he's lonely now he's safe and warm!)

Peacefully he's resting in the mighty storm.

Happy little sparrow, sheltered by the wall,
Chirps a wondrous lesson loudly to us all:—

When the wild wind's blowing cold, and all is drear,

If thy heart is lonesome or is full of fear,
Seek the mighty Shelter—all who seek shall find;

From the storm a Refuge, around, before, behind,

Thou wilt find in Jesus—lean upon His arm,
Cleave to Him and nothing e'er shall do thee harm.

Cold the blast that driveth the bird against the wall—

'Tis the coldest, fiercest, drives more close than all.

And if tempests drive thee closer to His side,
Then bless the Lord for ever and in His love confide,

Resting on His bosom, till all storms shall cease,
Whose mind is stayed on Jesus is kept in "*perfect peace*."

A. S. I. I.

October 22nd, 1922. Isaiah xxvi. 3.



Bible Searchings.

Please post the answers not later than the 15th of the month to F. Shedden, The Meadows, Flint, North Wales.

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

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

JOY.

1. (a) "I rejoice." (1 Sam. ii.) Quote a sentence, five words, beginning thus. (b) What did David (Psa. li.) ask God to restore to him?
2. (a) "My spirit hath." What? (Luke i.) (b) "Go unto the altar of God." (Psa. xliii.) Finish the sentence.
3. What did Jeremiah say the Lord's word was unto him? (Jer. xv.)
4. "The fruit of the Spirit" is described in Galatians. Name the first three things mentioned there. (Gal. iv. to vi.)
5. There is a verse in 2 Corinthians viii, in which we find the words "abundance," "deep" and "riches." (a) Abundance of what? (b) Deep what? (c) Riches of what?
6. What did Jesus endure and despise "for the joy that was set before him"? (Heb. xi. or xii.)
7. With what feelings will God our Saviour present His people faultless before the presence of His glory? (Jude.)
8. Quote a verse in Zephaniah in which the word "joy" occurs two or three times.

Searchers under 10 years of age.

Find and write out the verses from 1 Samuel ii, where the following words are found, giving the number of the verse in each case:— (1) "Any rock." (2) "Bows of the mighty." (3) "Feet of his saints." (4) "Faithful priest."



**Answers to October Searchings have
been received from the following:**

Searchers 14 years of age and over.

Mary Allen, Thomas Baker, Fred Bentham, Cissie Bentley, Frances Broddle, Marion Brown, Nancy Brown, James Buchan, Grace Burford, John Burke, Arthur Cann, Edith Cann, Mabel Clark, Winifred Cobb, Irene Cottrell, Leslie Coward, Violet Cox, L. Crouch, Isabella Davidson, Philip Drew, Cecil Duddington, Minnie Falconer, Kathleen Foxall, Hilda Gattrell, Bessie Goodall, Cyril Haughton, Malcolm Haughton, Elizabeth Henderson, Amy Hindley, Robert Ireland, Alex. Laird, Eric Lodge, Mary McCormack, Malcolm Marsh, Vera and Violet Marshall, Marjorie Penfold, Ada Pindard, Arthur and Winifred Potts, Doris Reed, Constance and Mary Roach, Eric Robertson, Mildred Ross, Dorothy Shorto, Doris and Olive Sinden, Ernest Smith, James Smith, Kathleen

Snatt, Frank Tydeman, Dorothy Wallis, Evelyn West, George Wheatcroft, Dorothy Wilmot, Dorothy Wilson, Elsie Wood.

Searchers 10 years of age and under 14.

Kathleen Allibone, John Anderson, Elsie Archer, Cyril Baker, Douglas Baker, Ferdie Baker, Lois Ball, Fred and Minnie Barratt, Mary Batchelor, Ina Beaton, Herbert Beresford, Rowland Bidmead, Roy Bodys, John and Ruth Bradford, Ethel and Fred Broom, James Brown, John Brown, May Brown, Doris and Nellie Burford, Joan Burke, Brenda Butterfant, Beatrice and Mary Cann, Philip Chase, Christina Coe, Arthur Coldrick, Laura Coldrick, Leslie and Roy Coombs, Albert Cornick, George and Maggie Coutie, Frank Coward, Beatrice Darrah, Monica Davidson, Eva Edwards, Freda Edwards, J. Evans, Jeannie Frizelle, Edith Gattrell, Dorothy Gillmore, Jack Goodall, Irene Hardy, Edwin and Hilda Harrington, John Haselgren, Rowland Haughton, F. Himely, Edith Hindley, Theodora Hindley, Marjorie Holbourne, Emily Holmes, Hugh Hughes, Tom Hughes, Marion and Thomas Ireland, Edith and Ethel Jackson, Spenser Jay, Allen Jones, Karen Kaye, Neil Laird, Grace Latimer, Lily Lawrence, Freddie and Ronald Lodge, James McCormack, James McEwan, Ena McKay (2), Miriam McKay (2), Walter Marriott, Norah Marsh, Fred Marshall, Joyce Meek, Harry Miles, Dennis Moore, James and Lawrence Morton, Cecil and Gordon Nock, Christina O'Hara, John and Peggy Payne, Freda Pemberton, Ernest and John Pickles, Hilda Porter, Stephen Potts, John Pugh, Edith Purdy, Bessie and Dorothy Rawlings, Mabel Reed, Isabel Reeves, Essie and Tom Reid, Irene Relf, Celia Reynolds, Drusilla Roach, Marjorie Robertson, Gladys and Lena Rogers, Gwendolyn Saunders, Joseph Shedden, Catherina Smerdon, Alan Smith, Doris Smith, Maggie Smith, Mary Smith, Norman Smyth, Peggy Spence, May Tansey, Beatrice Tattersill, Harry Taylor, Henry and John Thewlis, Edna Tozer, Dorothy Warren, Gerald and Winifred Watson, Philip Webber, Lewis Wheatcroft, Frederick White, Gladys White, James White, Stanley and Richard Willows, Joyce Wraight.

Searchers under 10 years of age.

Mary Abbott, Lily Allen, Frank Archer, Gordon Blackledge, Barbara Bodys, Margaret Bolt, Edgar Brandt, John Brown, Henry Browning, Elizabeth Bryson, Currie Buchan, Emma Burford, Ronald Butterfant, Annie Cann, Fred Coldrick, Phoebe Coldrick, Doreen and Lucy Cole, Brenda Coombs, Peter Coutie, Leonard Coverley, Grace and Mary Deayton, Harold Devenish, Horace Duddington, Margaret Evans, Ida Powell, Joyce Freeman, John Gilder, Grace Gillmore, Mary Hales, Dorothy Hall, A. W. Hallett, Ruth Hawkins, Eva Hazleton, Violet Hill, Esther Hindley, Edith Hutchings, Herman Kaye, Jeanie Laird, Elsie Lawrence, Marjorie Lodge, Kate and Minnie McCormack, Alexander McKay (2), Jack Mason, Florence Miles, Florence Murchie, James O'Hara, Fred Parkes, Harold Parkes, Margaret Penberthy, Nan Pettigrew, Francis Phillips, Eva Pontin, Eva Pring, Grace Pugh, William Raitton, Edith Roach, Sylvia Robertson, Verva Russell, Dick Saunders, Robert Shedden, Clare Smith, Kenneth Smith, Ruth Smith, Greta Stott, Harold Tattersill, Ernest Taylor, John Taylor, Fred Thewlis, Edith and Ronald Tipler, Leonard Tromans, Will Tulloch, Honor Warren, Eva Westwood, Trevor and William Wevill, Dudley Wheatcroft, Myrtle White, Nora Wilson, Cecil Williams, Joyce Wragg, Edwin Wraight.

Searchers living abroad.

Australia.—Cinthy Caldwell, Effie Chappell, Hilda Cook, Elinor Corin, Margaret Frizelle, Marcia Kraashaar, Reginald Light, Alan Shearer (2), Mavis Shearer (2), David Stuckey (2).

Canada.—Eric Wood.

India.—George Benjamin, Jemima Benjamin.

Jamaica.—Ina, Maurice and Willie McGahan, Lottie McMillan (2).

New Zealand.—Winnie Deck (4), Alfred Kennerley, Cyril Rankin, Gladys Wycherley, Clyde and John Vautier.

South Africa.—William Blandford, Pat Crocket, Elsie Oettle, Joyce and Mavis Richardson, Yvonne Spikler, Kathleen Summers (3), David and Frank Townshend.

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