

The Wicket Gate Magazine

A Continuing Witness



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At the Web Site of the Wicket Gate magazine www.wicketgate.co.uk you will also find the following recordings:

- Through the Bible With the Children – Bible Stories told by Mr Seaton.
- Congregational Praise – the singing of our Church during Worship Services
- Sermons preached by Dr Needham and Mr Seaton
- Historical Lectures given in the Church by Dr Needham



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The Christian's Primary Concern

(The Pastor's Letter January 1973)

**“When Nations are to perish in their sins,
‘Tis in the Church the leprosy begins:
The pastor, whose office is, with zeal sincere,
To watch the foundation and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what `the flock' must drink”**

William Cowper (1731-1800)

Dear friends,

Our primary concern is not for the nation as such – and this is not to disregard our responsibilities in the place where the Lord has placed us, but simply to put first things first; our primary concern is for the witness and the testimony of our Almighty God through His church which He has ordained to place within the nation.

The state of our nation today is simply another reflection upon the church of Christ generally within the land with regards to her own standing and her own behaviour. “When nations are to perish in their sins”, as William Cowper puts it, “‘tis in the church the leprosy begins.” And our Lord Jesus Christ Himself made the relationship abundantly clear when He said, “Ye are the salt of the earth, but if the salt has lost its savour, wherewithal shall it be salted?” Corruption naturally begins first and foremost at those points where the salt on the carcase has itself lost its purifying qualities. So, we may follow that through: the spiritual in the worship of God gives way to the carnal and carnality absolutely holds sway to a terrifying degree in the country today: the church becomes a faithless church to her Saviour who has bought her and brought her into that spiritual marriage relationship which was ordained from before the laying of the world's

foundations, and with every passing day and year we see the temporal marriage bond in the nation becoming less and less revered and all related abuses increasing with that state of affairs.

The law of the Lord ceases to be a feature of the church's gospel, so that, in the land as a whole "the law is slacked and judgment doth never go forth." And where God ceases to be considered as Sovereign within His church and must give way to the abilities of human nature – even in the very things of salvation itself – then small wonder if the land follows suit and places human nature and reason and will-power on the throne of the universe. What more noble thing has the church to present to men and women than the gospel of God's free redeeming grace to sinners? And yet how eagerly the church of Christ, which seems, to have moved on from its spiritual maturity to its spiritual dotage and so passed into a second childhood, grasps at the most infantile nonsense in order to "promote" that glorious work recorded in the gospel.

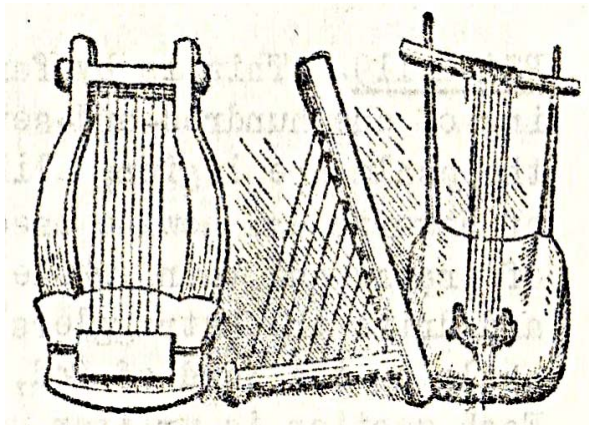
What more pitiable sight than to see the church of the dear Son of God, which has the glorious title of "The pillar and ground of truth," turn itself into a clown in an effort to cater for that which is uppermost in the fallen nature of man anyway – a natural dislike for the ungarnished truth of God as it is in Christ Jesus His Son. How we could wish that the church of the Lord might "come of age" in this year of grace: "But when I became a man, I put away childish things." Who knows, but if the church began to behave in spiritual maturity the world might be influenced to do likewise in its own particular way. But, we are persuaded, that as long as the church can find nothing better to do than amuse herself with her nursery toys there is little chance of that happening and the reverse will continue to be the case.

Nevertheless, the Lord knows the end of this year even from its beginning, and, perhaps, the time to favour His Zion may soon appear and He may burn His Holy word into our hearts, "In malice be children, but in understanding be men." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men,

after **the rudiments of the world**, and not after Christ; for ye are **complete** in Him.”

May we learn to rest in that blessed completion of the coming days.

Sincerely,
W. J. Seaton



Gleanings For The Gleanings

This present issue of the Wicket Gate brings us to a third of the way, numerically speaking, in our series on Gleanings in the Psalms, which began when the magazine itself first appeared in January 1967. In connection with our arrival at this point we want to include some “Gleanings for the Gleanings”.

The Psalms

The form of our English word “Psalms” comes to us from the Greek version of the Old Testament which calls them “Psalmoi.” The literal rendering of this word is “songs to be sung to the music of the harp,” but their name in the original Hebrew Scriptures has the meaning of “Songs of praise.” Although printed in prose in our Authorised Version of the Bible they are out and out Hebrew poetry and were intended for singing as praise to the Lord.

Psalms of Degrees

There is a group of fifteen psalms (Psalms 120 to 134) which bear the title “A song of degrees.” The word translated “degrees” is also translated in other places by the word “steps”, and so, each of these psalms is “A Song of Steps.” There were fifteen steps leading from the Court of the Women to the Court of the Men in the Temple area, and it is thought by some that these songs of “the steps” were sung in connection with these, one song being sung on each step. However, they may simply have been the “favourite” psalms that were sung by the worshippers “going up” to Jerusalem at the times of the feasts – “I joyed when to the house of God, Go up, they said to me.”

The Hallel

Following our Lord’s institution of the Lord’s Supper in the upper room in Jerusalem we are told that it was “After they had sung an hymn, they went out into the mount of Olives.” The “Hymn” that they sung was that group of psalms, 113 to 118, that the Jews had come to call “The Hallel” and which was associated with the Feast of the Passover. The first two psalms of the group, 113 and 114 were sung before the meal, and the remaining four afterwards. Following our Saviour’s words, then, “This is my body” etc. He joined His disciples in the words of the Hallel: “Bind ye unto the altar’s horns, With cords, the sacrifice.” Blessed Saviour!

Psalm 119

This is by far the longest psalm in the Bible, consisting of one-hundred-and-seventy-six verses. The stories surrounding the psalm are legion; like the one that tells of old William Grimshaw of Haworth and how he used to announce this psalm as the opening item of praise and then, while it was being sung, go out into the village and drive the “stragglers” into the service. The “theme” of the psalm is the Word of God, and it is divided into twenty-two sections. Each section is written under the heading of one of the letters of the Hebrew alphabet, and each section has eight lines, each line beginning with the appropriate letter in the heading. The purpose for writing the psalm in this way was probably to assist the memorizing of it.

Asaph

Psalms number 50, together with psalms 73 to 83 have the name “Asaph” in their title. There is an Asaph associated with David when he is called “the sweet psalmist of Israel” and this man had been placed by David “over the service of song in the house of the Lord” (1st Chronicles 6 verse 31). The psalms involved, then, were either written by him, or in memory of him, or by one of “the sons of Asaph” who are also mentioned in 1st Chronicles.

On Neginoth

Psalms such as the 4th, 6th, 54th, 55th etc. rejoice in a title such as “To the chief musician on Neginoth, A Psalm of David.” “Neginoth” is a plural word meaning stringed instruments, and the title is a word of instruction to the chief musician of the Temple that the psalm was to be sung accompanied by these instruments. The words “upon **Nehinoth**” found in the 5th psalm relates to the “flute” that was to accompany that particular psalm.

Michtam

This word in the title of psalms 16, and psalms 56 to 60, probably means “Golden.” Thus the psalms bearing this title were considered by their authors or singers as “golden psalms” just as we consider some texts today to be “golden texts.”

The Authors

Two-thirds of the psalms are ascribed to some author according to the title at the head of the psalms; they are as follows – Moses, one; David, seventy-three; Solomon, two; Asaph twelve; the sons of Korah, eleven; Heman the Ezrahite, one; and Ethan the Ezrahite, one. Half of the Psalter is, therefore, attributed to David and his name and is very often given to the whole collection as in the Scottish Psalter, “The Psalms of David in Metre.”

The Five Books

In our English Bible the Book of Psalms is one complete unit, but the original Greek version of the Old Testament divided the Psalms into

five separate books, each book ending with a doxology or blessing. A casual look at the closing psalm of each section will show this to be the case, with the very last psalm in the book – psalm 150 – forming one great doxology for the whole five books together. This fivefold nature of the book of Psalms has led some to suggest that the whole Psalter has been constructed in a way as a model of the Five Books of Moses, as follows –

Psalms 1 to 41

The Genesis book - Concerning man.

Psalms 42 to 72

The Exodus Book – Concerning Israel the nation.

Psalms 73 to 89

The Leviticus Book – Concerning the Sanctuary.

Psalms 90 to 106

The Numbers Book – Concerning Israel and Others

Psalms 107 to 150

The Deuteronomy Book – Concerning God's Words.

Selah

This word occurs about seventy times in the book of psalms and means “to pause” or “to rest.” It is probably a musical term, but has spiritual overtones for the worshippers singing or reading the psalms where it occurs. When God delivers us a great truth that He wants us to lay firm hold upon it is a good thing that we “pause” on that truth and let it find a deep entrance into our hearts. It is not normal to include the word in the public reading of the Scriptures as it is a “direction” for reading or singing rather than part of what has to be read or sung. As we come to this three-quarters stage in our Gleanings in the Psalms we would ask our readers to apply the word “Selah” to their hearts; to pause and ask if they have gone on “to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” over the years of their Christian calling.

AMEN





Gleanings In the Psalms

(Psalm 50)

Verse 1. “**The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun ...**” The exordium or beginning of this psalm is the most grand and striking that can possibly be imagined. The speaker God, the audience an assembled world! We cannot compare or assimilate the scene here presented to us with any human resemblance; nor do I imagine that earth will ever behold such a day until that hour when the trumpet of the archangel shall sound, and shall gather all the nations of the earth from the four winds, from one end of heaven to the other. When the dead, small and great, shall stand before the Lord, and sea shall give up the dead which are in it, and death and hell shall deliver up the dead that are in them.

Barton Boucher

Verse 5. “**Gather my saints unto me; those that have made a covenant with me by sacrifice.**” Soldiers used to take an oath to their leaders; this they called, “A military oath.” Such an oath lies upon every Christian – “those that have made a covenant” with God. When we take upon us the profession of Christ’s name, we enlist ourselves in His muster-roll, and by this do promise that we will live and die with Him. He will not entertain us until we resign ourselves freely to His disposal, so that there may be no disputing with His commands afterward, but, as one under His authority, go and come at His Word.”

William Gurnall

Verse 15. “**Call upon me in the day of trouble ...**” Who will scrape to the gamekeeper for a piece of venison who may have free access to the Master of the game to ask and to have? Hanker not after other helpers, rely on Him only, fully trusting Him by using such means as

He prescribes. God is jealous, and will have no co-rival, nor allow thee two strings to thy bow. He who "worketh all in all" must be unto thee all in all, for "of him, and through him, and to him are all things."

George Gipps

Verse 16. "Unto the wicked God saith, What hast thou to do to declare my statutes?" "As snow in summer, and as rain in harvest, so honour is not seemly to a fool." No wonder then that the Lord requires us to put off the old man (as snakes put off their skins) before we take on ourselves that most honourable office of reproving sin. None can feel himself qualified or commissioned to be a reprover of sin "Till he is washed, till he is sanctified, till he is justified in the name of our Lord Jesus Christ, and by the Spirit of God".

Daniel Burgess

Verse 17. "Seeing thou hatest instruction, and castest my words behind thee." What a monstrosity that men should declare those statutes which with their hearts they do not know, and which in their lives they openly disavow! In these last days there are pickers and choosers of God's words who cannot endure the practical part of Scripture. It is an ill sign when a man dare not look a scripture in the face, and endeavour to prove it to be less sweeping in its demands than it is. How powerful is the argument that such men have no right to take the covenant of God into their mouths, seeing that its spirit does not regulate their lives.

F. A. Spurgeon

Verse 18. "When thou sawest a thief, then thou consented with him." This was literally true of the Pharisees and Scribes – they consented to the deeds of Barabbas the robber, when they preferred him to Jesus Christ; and they joined with the thieves on the crosses in reviling him.

John Gill

Verse 20. "Thou sittest and speakest against thy brother ..." The favourite prey of the critics are the Ministers of the gospel, and on Sundays, when religious people think it right to talk religion, they

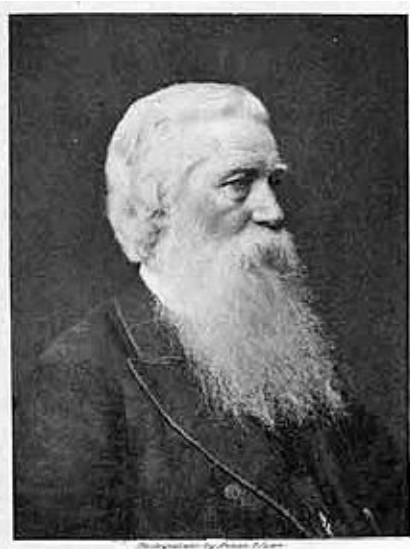
keep the rule to the letter: - “Dinner is over! Bring the walnuts, and let us also crack the reputations of a minister or two. It is a pious exercise for the Sabbath.

Eccentric Preachers

Verse 21. “... **Thou thoughtest that I was altogether such an one as thyself ...**” Such is the blindness and corruption of our nature, that we have very deformed and mis-shapen thoughts of our God, till by the eye of faith we see His face in the mirror of His Word. Therefore, Mr Perkins affirms, all men who ever came of Adam, (with the exception of Christ) are by nature atheists, because although they acknowledge God, they deny His power, presence, and justice, and allow Him to be only what pleases themselves.

William Gurnall

Verse 23. “**Whoso offereth praise glorifieth me ...**” Praise is a setting forth of God’s honour, a lifting up of his name, a displaying of the trophy of his goodness; a spreading of his renown.”



**J. G. Paton’s Text
By F. W. Boreham**

**“Lo, I am with you always, even
unto the end ...”**

I can see him now, as stately and patriarchal; he walked up the desk room of the old college to address us. As that impressive and striking figure appeared at the door, every student instinctively sprang to his feet and remained standing till the Grand Old Man was seated. I thought that I had never seen a face more beautiful, a figure more picturesque. As visitation from another world could scarcely have

proved more arresting or awe-inspiring. When it was announced that Dr. J. G. Paton, the veteran missionary to the New Hebrides, was coming to address the college, I expected to hear something thrilling and affecting; but somehow it did not occur to me that my eyes would be captivated as well. But, when the hero of my dreams appeared, a picture which I shall carry with me to my dying day was added to the gallery which my memory treasures.

‘In his private conversation,’ writes his son, ‘in his private conversation and in his public addresses, my father was constantly quoting the words, “Lo I am with you always”, as the inspiration of his quietness and confidence in the time of danger, and of his hope in the face of human impossibilities. So much was this realized by his family that we decided to inscribe that text upon his tomb in the Boroondara Cemetery. It seemed to all of us to sum up the essential element in his faith, and the supreme source of his courage and endurance.’

God’s great sunrise broke upon J.G. Paton amidst the sanctities and simplicities of his Scottish home. He was only a boy when he learned the sublime secret to which the text gives expression, and it was his father who revealed it to him. In a passage that has taken its place among our spiritual classics, he has described the little Dumfriesshire cottage, with its ‘but’ and its ‘ben’, and the tiny apartment in which he used to hear his father at prayer. And whenever the good man issued from that cottage sanctuary, there was a light in his face which, Dr. Paton says, the outside world could never understand; ‘but we children knew that it was a reflection of the Divine Presence in which his life was lived.

And continuing this touching story, Dr. Paton describes the impression that his father’s prayers in that little room made upon his boyish mind. ‘Never,’ he says, ‘in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, my

soul would wander back to those early scenes, and would shut itself up once again in that sanctuary closet, and hearing still the echoes of those cries to God, would hurl back all doubt with the victorious appeal: He walked with God; why may not I?

Why, indeed? J. G. Paton resolved that his father's religion should be his religion; his father's God his God. Thus, then, J. G. Paton, as a boy in his Scottish home, learned the unutterable value of the text "Lo, I am with you always." Thus, too, twenty years later, he went out to his life-work, singing in his soul those golden words.



He very quickly tested their efficacy and power. It was on the fifth of November 1858 that the young Scotsman and his wife first landed on Tanna. It was purely a cannibal island in those days, and the white man found his faith in his text severely tried. 'My first impressions,' he tells us, 'drove me to the verge of utter dismay. On beholding the natives in their pain and nakedness and misery, my heart was full of horror as of pity. Had I given up my much-beloved work, and my dear people in Glasgow, with so many delightful associations, to consecrate my life to these degraded creatures?

Was it possible to teach them right and wrong, to Christianize, or even to civilize them?

If ever a man seemed lonely J. G. Paton seemed lonely when, three months later, he had to dig with his own hands a grave for his young wife and his baby boy. In spite of all pleas and remonstrances, Mrs. Paton had insisted on accompanying him, and now, the only white man on the island, he was compelled to lay her to rest on this savage spot. 'Let those,' he says, 'who have never passed through similar darkness - darkness as of midnight - feel for me; as for all others, it

would be more than vain to try to paint my sorrows. I was stunned: my reason seemed almost to give way: I built a wall of coral round the grave, and covered the top with beautiful white coral, broken small as gravel; and that spot became my sacred and much-frequented shrine during all the years that, amidst difficulties, dangers, and deaths, I laboured for the salvation of these savage islanders. Whenever Tanna turns to the Lord and is won for Christ, men will find the memory of that spot still green. It was there that I claimed for God the land in which I had buried my dead with faith and hope.'

With faith and hope! What faith? What hope? It was the faith and the hope of his text! "Lo, I am with you always" 'I was never altogether forsaken,' he says in his story of that dreadful time, 'The ever-merciful Lord sustained me to lay the precious dust of my loved ones in the same quiet grave. But for Jesus, and the fellowship He vouchsafed me there, I must have gone mad and died beside that lonely grave.'

It was thus, at the very outset of his illustrious career, that Dr. Paton discovered the divine dependability of his text.

Through the eventful years that followed, the text was his constant companion. He faces death in a hundred forms, but the episode invariably closes with some such record as this:

During the crisis, I felt generally calm and firm of soul, standing erect and with my whole weight on the promise, "Lo I am with you always". Precious promise! How often I adore Jesus for it and rejoice in it! Blessed be His name! Or this:

'I have always felt that His promise, "Lo I am with you always" is a reality, and that He is with His servants to support and bless them even unto the end of the world.'

In 1862 the whole island was convulsed by tribal warfare. In their frenzy the natives threatened to destroy both the mission station and the missionary. Nowar, a friendly chief, urged Dr. Paton to fly into

the bush and hide in a large chestnut-tree there. ‘The hours that I spent in that chestnut-tree,’ writes Dr. Paton, ‘still live before me. I heard the frequent discharge of muskets and the hideous yells of the savages. Yet never, in all my sorrows, did my Lord draw nearer to me.’

About midnight a messenger came to advise him to go down to the beach. ‘Pleading for my Lord’s continued presence, I could but obey. My life now hung on a very slender thread. But my comfort and joy sprang from the words, “Lo I am with you alway”. Pleading this promise I followed my guide.’

‘I confess,’ Dr. Paton says, ‘that I often felt my brain reeling, my sight coming and going, and my knees smiting together when thus brought face to face with a violent death. Still, I was never left without hearing that promise coming up through the darkness and the anguish in all its consoling and supporting power: “Lo, I am with you alway.”’

Some years later, Dr. Paton married again, and settled at Aniwa. But on a notable occasion, he revisited Tanna. Old Nowar was delighted, and begged them to remain. ‘We have plenty of food’ he assured Mrs. Paton. ‘While I have a yam or a banana, you shall not want.’ ‘Then’ says Dr. Paton, ‘he led us to that chestnut-tree in the branches of which I had sheltered during that lonely and memorable night when all hope of earthly deliverance had perished, and said to Mrs. Paton, with a manifest touch of genuine emotion, “The God who protected Missi in the tree will always protect you!”’



The Form in the Furnace – the Form that was like unto the Son of God – was seen by Nebuchadnezzar as well as by the Three Hebrew Children. And the presence of Him who had said, “Lo, I am with you alway” was recognized by the barbarians on Tanna, as well as by Dr. Paton himself. Their sharp eyes soon detected that the white man was never left to his own resources.

Prayer Answered by Crosses

John Newton

I asked the Lord that I might grow
In faith, and love, and every grace:
Might more of His salvation know,
And seek more earnestly His face.

‘Twas He who taught me thus to pray
And He, I trust, has answered prayer;
But it has been in such a way
As drove me almost to despair.

I hoped that in some favoured hour
At once He’d answer my request;
And by His love’s constraining power,
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

“Lord, why is this?” I, trembling, cried,
“Wilt Thou persue Thy worm to death?”
“’Tis in this way,” the Lord replied,
“I answer prayer for grace and faith.”

“These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thy all in Me.”

Our Attitude Towards God's Sovereignty

— *By Arthur W. Pink* —

Every truth that is revealed to us in God's Word is there not only for our information but also for our inspiration. The Bible has been given to us not to gratify an idle curiosity but to edify our souls.

The Sovereignty of God is something more than an abstract principle which explains the rationale of the Divine government: it is designed as a motive for godly fear, it is made known to us for the promotion of righteous living, it is revealed in order to bring into subjection our rebellious hearts. A true recognition of God's sovereignty humbles as nothing else does or can humble, and brings the heart into lowly submission before God, causing us to relinquish our own self-will and making us delight in the perception and performance of the Divine will.

When we speak of the sovereignty of God we mean very much more than the exercise of God's governmental power, though, of course, that is included in the expression. As we have remarked in an earlier chapter, the sovereignty of God means the Godhood of God. Truly to recognize the sovereignty of God is, therefore, to gaze upon the Sovereign Himself. It is to come into the presence of the august "Majesty on High." It is to have a sight of the thrice-holy God in His excellent glory.

Why is it that, today, the masses are so utterly unconcerned about spiritual and eternal things, and that they are lovers of pleasures more than lovers of God? Why is it that even on the battlefield multitudes were so indifferent to their souls' welfare? Why is it that defiance of heaven is becoming more open, more blatant, more daring? The answer is, "There is no fear of God before their eyes" (Romans 3 verse 18). Again; why is it that the authority of the Scriptures has been lowered so sadly of late? Why is it that even among those who profess to be the Lord's people there is so little subjection to His

Word, and that its precepts are so lightly esteemed and so readily set aside? Ah! What needs to be stressed today is that God is a god to be feared.

Time was, when it was the general custom to speak of a believer as a “God-fearing man” – that such an appellation has become nearly extinct only serves to show whither we have drifted. Nevertheless, it still stands written, “Like as a father pitieth his children, so the Lord pitieth them that fear Him” (Psalm 103 verse 13).

When we speak of godly fear, of course, we do not mean a servile fear, such as prevails among the heathen in connection with their gods. No; we mean that spirit which Jehovah is pledged to bless, that spirit to which the prophet referred when he said, “To this man will I (the Lord) look, even to him that is poor and of a contrite spirit, and trembleth at My Word” (Isaiah 66 verse 2). It was this the apostle had in view when he wrote, “Honour all men. Love the brotherhood. Fear God. Honour the king” (1st Peter 2 verse 17). And nothing will foster this godly fear like a recognition of the sovereign Majesty of God.

A sight of God leads to a realization of our littleness and nothingness, and issues in a sense of dependency and of casting ourselves upon God. Or, again; a view of the Divine Majesty promotes the spirit of godly fear, and this in turn, begets an obedient walk. Here then is the Divine antidote for the native evil of our hearts. Naturally, man is filled with a sense of his own importance, with his greatness and self-sufficiency; in a word, with pride and rebellion. But, as we remarked, the great corrective is to behold the Mighty God, for this alone will really humble him. Man will glory either in himself or in God. Man will live either to serve and please himself, or he will seek to serve and please the Lord. None can serve two masters.

Irreverence begets disobedience. Said the haughty monarch of Egypt, “Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, niether will I let Israel go” (Exodus 5 verse 2). To Pharaoh, the God of the Hebrews was merely a god, one among many, a powerless entity who needed not to be feared or served. How sadly

mistaken he was, and how bitterly he had to pay for his mistake, he soon discovered; but what we are here seeking to emphasize is, that Pharaoh's defiant spirit was the fruit of irreverence, and this irreverence was the consequence of his ignorance of the majesty and authority of the Divine Being.

Now if irreverence begets disobedience, true reverence will produce and promote obedience. Once the sovereignty of the Author of the Word is apprehended, it will no longer be a matter of picking and choosing from the precepts and statutes of that Word, selecting those which meet with our approval; but it will be seen that nothing less than an unqualified and whole hearted submission is becoming to the creature.

Boys and Girls

Dear Boys and Girls,

One wet afternoon when school was finished, a young boy of ten years of age, called Freddie, was walking home. He was soaked through and cold. That afternoon he had promised to visit his Aunt Margaret, who lived alone. So on he trudged, and at last, reached his auntie's house.

Once inside he was soon dried and warmed, and settled beside a nice cosy fire. His aunt was sitting sewing and chatting to him. His eyes spied a book lying on the couch beside him. It was a history book, but with plenty of bright colourful pictures all about soldiers. Soon he was engrossed in it.

At last after some time, Freddie laid down the book and said, "Auntie, if only I were a General I think I should be very happy." "Are you not happy now?" asked his aunt. "Oh yes, but I long to be a hero; it would be very grand to be a hero don't you think, auntie?" "Shall I tell you how you can become a hero now, grander even than

being a General? It is by learning to be master of yourself. Do not give way to anger, or any wicked feeling. Never allow yourself to do what you know is wrong. The bible says 'He that is slow to anger is better than the mighty, and he that rules his spirit is better than he that takes a city.' Think of this, Freddie, and when you are tempted to do wrong have courage to stand up for the right, and you will be a greater hero than many Generals."

That was good advice for Freddie, wasn't it, boys and girls? And good advice for all of us. There is a hymn that most of us know, and it tells us the same thing. And it goes like this:

"Yield not to temptation, for yielding is sin,
Each victory will help you, some other to win;
Fight manfully onward, dark passions subdue,
Look ever to Jesus, he will carry you through."

Love
Mrs Seaton.