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CHAMBERS ON THE WALL AT MAR SABA.

Walls, Gates and Chambers.

In olden times, when life and property were not so secure as they are now, nearly every town and village had a wall or stockade built round it, to serve as a defence against enemies.

The term 'stoke' which forms part of the name of so many English villages and towns—such as Basingstoke, Stoke Newington, etc., shows that formerly these places were protected by stockades. Entrance and exit could only be obtained by gates, which, as a measure of safety, were closed at night.

Some of our English towns have the walls and gateways standing at this day, though they are now quite useless for the purpose of defence. Still they are interesting as links with the past, and the growth of towns may sometimes be traced by remains of walls which have been built at different times, as the area to be protected increased in size.

In the Bible we find 'the walls of the city' mentioned many times, and very often also 'the gates of the city.'

When the Israelites first crossed the Jordan, they found a strong city, Jericho, with walls and towers, which stopped their way. It protected and closed the great road into the Holy Land, so they were obliged to stop.

Joshua, who was now their leader, wished to find out how strong his enemies were, so he sent out two men as spies—that is, they were to pretend to be people of the country. They were to look about and find

out where the soldiers were, and how many of them; if there were any weak places in the walls, or anything of that sort; and then go back and tell him.

The spies got inside this city Jericho by the gates, but they had not long been there when the king heard of them and sent men to seize them; but a woman, out of kindness to them and fear of God, hid them under some flax on her roof.

At night, when it was dark (Joshua ii., 15), 'she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall:' and so they got away.

In another passage (II. Kings iv., 10) we also read of a good woman who wished to be kind to a prophet of God. His name was Elisha. This woman lived in a little town or village called Shunem. There is a little village in the same place now, and I think many of the houses there are built just as they might have been in the days of this prophet,—at least, I thought so when I was there.

This good woman asked her husband to let her build 'a little chamber on the wall' for the good man. She put a bed, a table, and a stool in it, so that whenever he passed that way he had his own little room always ready.

Again, we read of St. Paul that when he was at Damascus the Jews wished to kill him (Acts ix., 23-25). They watched the gates day and night, so that if he attempted to go out they would kill him. But the other disciples 'took him by night and let him down by the wall in a basket.' St.

Paul himself says he was let down by a 'rope,' and so he got away.

Our picture will show how all of these things could happen. In Jerusalem, I once saw a woman let down a bucket by a rope, that another woman outside might give her a pail of water.

My sketch was made in the great convent of Mar Saba, and here there were many 'little chambers' built into the wall, and people lived in them. From time to time God used these 'little rooms' to save those who loved and served him.—H. A. Harper.

A Great Sunday-School Centenary.

(Julian King Colford, in 'The Christian Herald.')

Three young men met, one hundred years ago, on the far side of the Atlantic—they met in the world's greatest city, to consider one of the world's greatest needs—the saving of the children. We sing of the 'Century's swinging portal,' and the 'Breaking of the new dawn.' Only the golden reed of the Temple can measure the doorway of this century of work for the children inaugurated by those three young men in old Surrey Chapel, London, under the eye of Rowland Hill.

It was in the month of roses, when the memorable three—William Brodie Gurney, Thomas Thompson, and James Nisbet—the oldest twenty-five, the youngest eighteen—met in this historic chapel, one hundred years ago, to found the Sunday School Union. Twenty-five years earlier, Robert