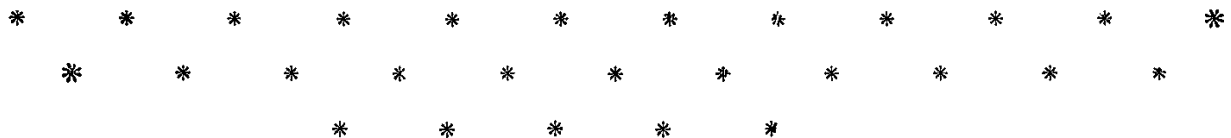




FRONTISPIECE.

Gospel Stories for the Young ANNUAL.



LONDON:
OFFICE OF "GOSPEL STORIES FOR THE YOUNG,"
20, PATERNOSTER SQUARE.



PREFACE.



MY DEAR READERS,



WENTY-EIGHT years have now passed away since we first began to publish "GOSPEL STORIES FOR THE YOUNG," and during that time thousands of boys and girls have taken it in and read it, and we trust that many of them have received help from its pages.

During that time, no doubt, many have been called away from time to eternity, and if trusting in Jesus they are now in His own beloved presence.

Many, too, who once were readers of our Magazine, and Scripture Gleaners too, have grown up and have children of their own, who, when old enough, become readers in their turn.

We can indeed praise God that He has allowed this little service to be continued for so long a time, and if it be His will we still hope to continue to issue it.

Thanks, too, are due to the friends who so kindly send contributions in the way of short articles and interesting scraps; may they realise that their labours are not in vain in the Lord.

Yours faithfully,

THE EDITOR.

20, PATERNOSTER SQUARE,
LONDON, E.C

December 31st, 1923.



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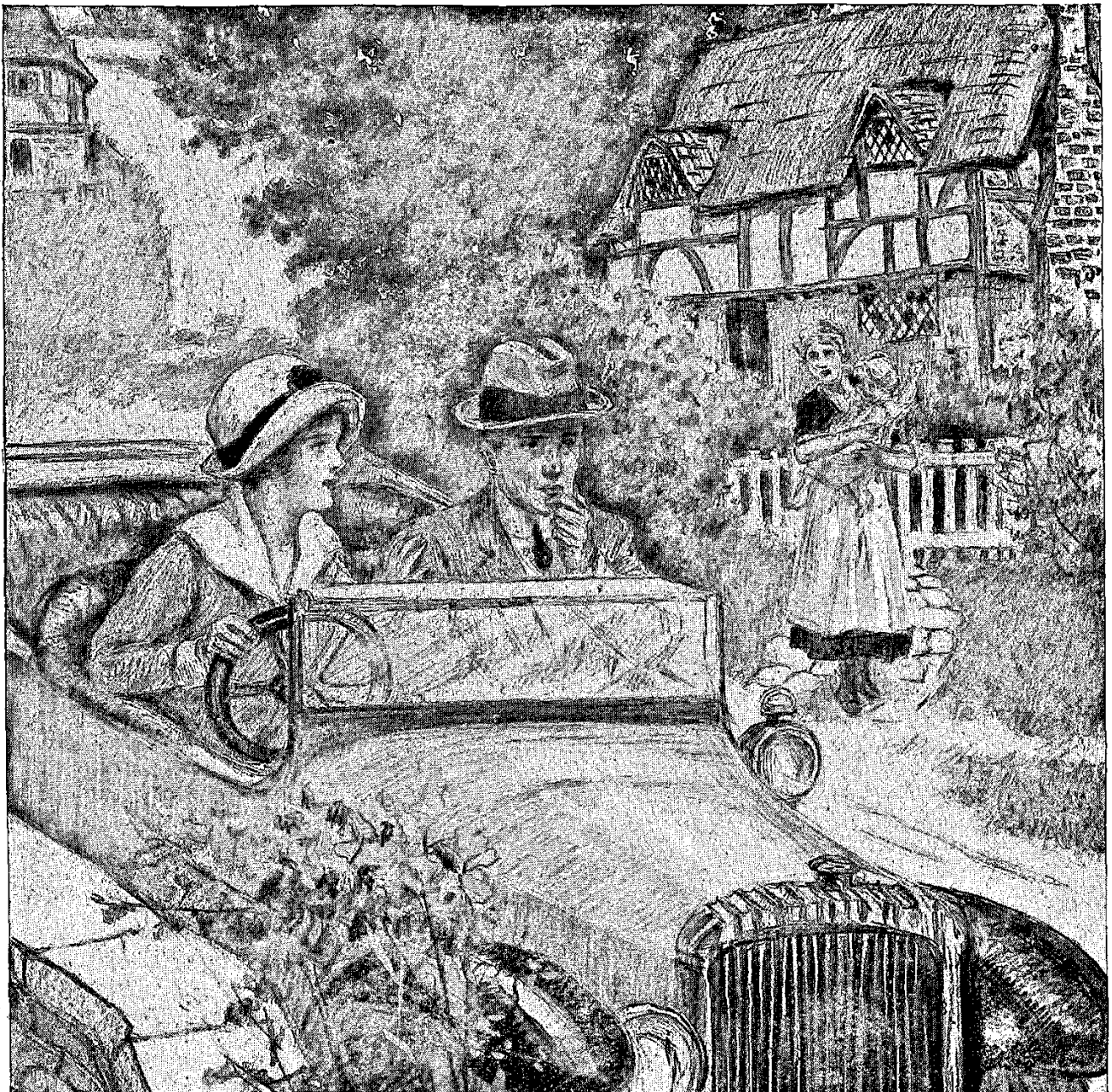
MADE AND PRINTED IN ENGLAND

GOSPEL STORIES.

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For the Young.

JANUARY, 1923.



"WE SHALL SOON BE BACK."

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

MOTOR CARS.

IF some of our grandparents were to come back to life, how astonished they would be to see motor cars flying along our roads in all directions instead of the old-time horse carriage.

Yes, motors are one of the inventions of recent years, and in many ways they are a great convenience. If an urgent parcel or message has to be sent, or a doctor fetched from a distant place to visit the sick, how glad we are to have at hand a motor car which covers the distance in such a short space of time.

Then in summer time, when we enjoy having picnics in the woods and fields with our young friends, how easy it makes things to step into a car, pack away all the necessary things—food, cups, plates, knives, etc.—and start off for a few miles into the country.

But, alas! nearly all good things that we are able to enjoy may be made a bad use of, and we sometimes hear of thieves who use a car to carry off in great haste goods or money which they have stolen.

Thus it is a great thing if what we have is consecrated to the Lord's service. I know of one car that is used in this way, by helping the aged and infirm to get about, or to meetings, who otherwise would have to stay at home.

But you may say that boys and girls do not have cars they can use in this way. No, but they have other things, such as toys and books, which they can lend to sick children or to those who are not so fortunate as to possess similar things themselves.

We read, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

✻ ✻ ✻

What shall it profit a boy, if he shall gain the whole world and lose his own soul?

✻ ✻ ✻

FIVE LITTLE PEBBLES.

"And he took his staff in his hand, and chose him five smooth stones out of the brook." (1 Sam. xvii. 40.)

Five little pebbles lay in a brook,
Five little pebbles hid in a nook;
"What are we good for?" one said to the other,
"Little or nothing, I'm thinking, my brother."
Wearing away, day after day,
It seemed that for ever those pebbles might stay.
If they were flowers, gaudy and gay,
Doubtless some one would bear them away;
If they were bigger—stones builders use,
Doubtless some builder those pebbles might choose.

Wait, little pebbles, rounded and clean!
Long in your loneliness lying unseen;
God has a future awaiting for you,
Five little pebbles, sturdy and true.
Five little pebbles, hid in a brook,
David came down and gave them a look,
Lifted them swiftly out of the sand—
Five little pebbles, great in his hand.
Hark! there is shouting, there's fighting to-day,
Boldly those pebbles are borne to the fray;
One of them chosen and put in the sling,
Who would have thought that a stone could thus wing?

Onward it sped, with a might not its own,
Onward it sped, by the shepherd boy thrown,
Swift as an arrow, and straight as a dart,
For the whole nation that stone played its part.
Smiting the giant's great, terrible head,
Laying him low, a mighty man dead!
Five little pebbles lay in a brook,
Mentioned with honour in God's holy book.
Be thou a pebble contented and low,
Ever kept clean by His mercy's pure flow,
Hidden and ready till Jesus shall look,
And choose you, and use you, a stone from the brook.
S. J. B. C.

✻ ✻ ✻

DEAR YOUNG FRIENDS,

As I copied the lines you have just read (and many of you will, I think, like to commit them to memory), and thought of the thousands of homes into which GOSPEL STORIES finds its way, I felt I should like to wish you all a bright and happy new year, bright with the sunshine of a Saviour's love, and happy in the love of God.

I wonder if any of the boys and girls I am writing for have ever thought of the large place the word of God gives to what we so often call "little things"?

If we open our Bibles at Micah v. 2 we shall be reminded that Bethlehem was only a small town, perhaps very little known or talked about, and yet with what loving interest we linger over every mention of it, for it was there that in lowly grace the Lord of glory became the Babe of Bethlehem's manger.

When God raised up Moses to deliver the people of Israel from the toil of the brick-kilns, the lash of the taskmaster, and the bondage of Egypt, he was not sent to look for a sceptre; God would use what Moses had. "And the Lord said unto him, What is that in thine hand? And he said, A rod." Most likely it was the crook every Eastern shepherd knows so well how to use. But with that rod miracles were worked that the magicians of Egypt could not imitate.

Dorcas may not have been very rich, or very learned, but she had a needle, and she used it in making garments for the poor and lonely, and by so doing opened up a path of lowly, loving service that is open to-day to every girl and woman whose heart the Lord has touched.

When the Lord fed the five thousand hungry people He did not command manna to rain down from heaven, but used just what was at hand. "One of his disciples, Andrew . . . saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" But the Lord took them into His hands, and we know that His blessing and His power made the little enough and to spare; for when every one was satisfied they gathered the fragments together and filled twelve baskets.

We cannot forget David with his sling and five smooth stones, and it is interesting to know that to-day the shepherd boys of Bethlehem use slings of their own, making exactly like that used by David so long ago.

Every one who will read what I am writing has some talent. Take it to the Lord Jesus; lay it at His feet, and He

will shew you the very best use you can make of it for His glory and the blessing of those around.

With every good wish, believe me,

Your very sincere friend,

C. J. L.



A COMMON MISTAKE.

"ME tan, papa." So said a baby girl as she tried to free her small hand from her father's in order to run a short distance alone; but her father knew better and held her fast.

"Me tan, papa," she persisted, and loosing herself from the security of the strong hand that held her up she trotted off.

What was the result? A slip, a fall, the clean white dress soiled, the little hands scratched and cut, and bitter tears shed.

But she had learned her lesson—she could not trust herself, she could not walk alone.

Father might hold her hand *now*, and she was safe.

And are there not many of God's little ones who make the same mistake? They forget that in Him *alone* is their strength (Hosea xiii. 9), that without Him they "*can do nothing*" (John xv. 5), and consequently their steps are faltering, they slip and fall, and there seems nothing but failure.

Oh, why not learn the lesson that they cannot go alone, that going in their own strength must end in failure?

Our loving Father and God says, "*I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.*" (Isa. xli. 13.)

May we unreservedly give ourselves to Him, and dwelling in the secret of His presence we shall most assuredly be held by His hand while we journey to that home above, to those "*many mansions*," which our Lord has gone to prepare. (John xiv. 2.)

D. A. Y.

BLACK FACES AND WHITE.

A CHRISTIAN man who was visiting the West Indies, where most of the people are of the coloured race, said that sometimes he would go into the streets and preach the gospel, and usually a good crowd would stand round to listen.

One day he was occupied in that way and many were listening to what he said, when he thought to himself, I wonder if they understand what I am talking about.

So he suddenly stopped and asked the question, "Dear people, do you understand what I am saying?" when one tall black man answering for himself and the rest of the people said, "Yes, you tell us our faces are black but our hearts are blacker still, and that Jesus has died to make us clean. We understand you; go on, go on."

The preacher did not need any further invitation, he gladly went on to tell of the riches of God's grace. And now, my reader, though our faces are white and not black, yet our hearts are no better than those of the black race, and we need the cleansing power of the blood of Jesus just as much as they do, and Jesus is just as willing to cleanse us as to bless them, for the salvation of God is for all. None are shut out, "for God so loved the world."

It is only our hardness of heart that keeps us away from Him, for the invitation is to all.

* * *

THE GREATEST SINNER YOU KNOW.

"OH! father, what do you think Miss Elmer asked all her class to do?" "I really can't think, Nancy, so you had better tell me at once."

"She wants every one of us to write down the name of the greatest sinner we know."

"Whose name are you going to write,

Nancy?" "Well, I am not quite sure, but I know there's something in the Bible about the Apostle Paul calling himself 'the chief of sinners,' so I thought I would put his name down."

"Did you know Paul?" "Why no, father, of course I didn't; so his name won't do; but nurse says some very wicked people live in Narrow Marsh, and only last week a man from there was sent to prison for fighting with another man, and nearly killing him. But I don't know the man, or even his name, so I must think again."

So Nancy sat for some minutes, thinking with a very grave face. At last a few large tears fell upon her open Bible; then she said, "I'm the greatest sinner I know, so I'm just going to write my own name down; I never saw it like this before, but it is true, quite true."

Dear young reader, have you ever felt and owned yourself to be a sinner? Do not try to get away from my question by saying, "Oh, yes, we are all sinners." Have you owned to God that you are a sinner, need a Saviour, and that the Lord Jesus Christ is just the Saviour you need.

We can hardly say of a little baby that it is a sinner, but the sinful nature it has brought into the world with it will, if it lives, soon begin to shew itself in naughty tempers and wilful ways. Sin is something like leprosy; but there is a cure for it, a remedy, one that never fails. "The blood of Jesus Christ . . . cleanseth us from all sin." Have you tried the remedy?
C. J. L.

* * *

THE BOOKS OF THE BIBLE.

GENESIS starts with the God of creation; Then it reveals Him the God of salvation; For man had departed from God when he fell, And no one but Jesus could save him from hell.

Then Exodus tells us of bondage and woe; From Egypt to Canaan God's Israel must go; The lamb slain in Egypt's a type of His Son; Jesus, our Saviour, the victory hath won.

GOSPEL STORIES FOR THE YOUNG.

Leviticus speaks of the altar and wood,
Offerings, sacrifice, worship, priesthood,
All types of Jesus, our Saviour and Lord ;
No longer by shadows, the truth we record.

In Numbers we read of the grace of our God
Sustaining His people, as onward they trod,
And sometimes retracing their steps by the way,
Yet God, in His mercy, upheld them each day.



THE QUEENS OF THE BIBLE.

ESTHER.

VI.

A DEEPLY interesting portion of the Book of Esther is before us to-day. The people of Israel had again been careless and half-hearted ; many of them had not even cared to return to Jerusalem, where the temple in all its beauty still stood, and where daily praise was offered to the God of Israel. Some of the people might almost have forgotten the God of their fathers and more or less openly drifted into the ways, and even served, the idol gods of the people among whom they lived.

But God was faithful. He had not forgotten His promises to Abraham. He knew the danger His people were in. He knew that their destruction had been planned by the wicked Haman. The mighty God of Israel was about to deliver them.

The wife of Haman, who appears to have been as heartless as himself, had only put the thoughts of her husband into words, when she advised him to get rid as quickly as possible of Mordecai, the faithful Jew, who had so greatly offended him by refusing to give to a man the worship that was, he knew, due only to God. She bade him plan a speedy and cruel death for Mordecai, and "then go thou in merrily with the king unto the banquet," was the only counsel she had to offer her husband, who was, we read, pleased by it, for he called to his servants and ordered them to make a gallows seventy-five feet high.

To-morrow, perhaps he thought, I shall be rid of that proud Jew ; he will have paid for his folly with his life, and it will not be very long before every man, woman and child of his race is swept from the land. Yes, I shall have my revenge !

Poor, short-sighted man ! God was about to work. How little Haman foresaw all that would take place before the hour fixed for the banquet, at which he expected to be an honoured guest, arrived.

"On that night could not the king sleep." (Esther vi. 1.) Darkness had fallen upon the city. The silence of night was alike upon the palace of the king and the humble dwelling of the poorest in the land. Toil and weariness for a few brief hours were forgotten ; it seemed as if every one was asleep. But no, in the palace a light still burned. Restless and wakeful the monarch tossed among the silken cushions of his couch. Would the night never come to an end ? He could bear it no longer. Hastily calling his waiting slaves, he commanded that the scribes should bring the book of records of the chronicles.

The book was a kind of royal diary, in which all public events were carefully entered by scribes who had received special training for the work. We are told by a very old writer that a faithful record of everything that touched the king or his empire was kept by these scribes.

In the stillness of the night, by the feeble light of oil-lamps, the records are read before the king. He listens, his restlessness soothed by the sound of the reader's voice.

In this day "Bigthana and Teresh, two of the king's chamberlains, the keepers of the door . . . sought to lay hand on the king Ahasuerus." "And the thing was known to Mordecai, who told it unto Esther the queen ; and Esther certified the king." The king listens with interest and attention as the reader goes on, "And when inquisition was made of this matter, it was found out ; there-

fore they were both hanged on a tree." (Esther ii. 23.)

The scribe lays down the record and is about to take up another, but the king had not heard the end of the story. He asks, "What honour and dignity hath been done to Mordecai for this?" Some reward surely has been given to the man whose courage and faithfulness saved the life of his sovereign, even though the king cannot just then remember what it was.

If we turn again to our history books we shall find that it was a very old custom in Persia for any one who did the king any special service to receive the title of "Royal Benefactor," and also to be handsomely rewarded. To allow such a service as Mordecai had rendered to pass unnoticed would have been a lasting stain on the memory of the sovereign.

We may be sure it was with surprise, not unmixed with anger, that the king heard from his servants that nothing had been done for Mordecai.

The monarch owes a deep debt of gratitude to the man who had preserved his life, and he will make up to him for past neglect. Besides, it would not do to have it known and talked about that he had been so careless and ungrateful. Not another day, hardly another hour, shall be allowed to pass before his faithful servant receives the reward so justly due to him.

The lamps burn low, it is almost morning; voices and footsteps begin to be heard, and the king asks, "Who is in the court?"

Haman had that morning been an early riser. He would not willingly lose a moment in getting the consent of the king to the death of Mordecai. That was all that was needed to enable him to carry out his wicked purpose, and surely his royal master, who had already granted him so many favours, would not refuse him the life of a man who had, he thought, greatly offended him.

The king's chamberlains look out to

see who is there, and soon the king hears, "Behold, Haman standeth in the court. And the king said, Let him come in."

It is not unlikely that Haman thought that the hour of his triumph had come. A golden opportunity lay before him. Surely some state business of more than usual importance, in which the advice and help of his faithful servant, his trusted prime minister, would be required, must be occupying the mind of the king, or he would hardly have been summoned so early to the presence of his royal master!

C. J. L.



QUESTIONS FOR JANUARY.

SUBJECT: SHEPHERDS.

1. Who is the first shepherd we read of in the Bible? (Gen. 1 to 3.)
2. Who had eleven brothers who were shepherds? (Gen. 45 and 46.)
3. What does Jesus say the good Shepherd does for the sheep? (John 9 and 10.)
4. To whom did an angel bring this message: "Unto you is born this day . . . a Saviour"? (Luke 1 to 3.)
5. What is the Lord Jesus called in Hebrews 13? (*Remember the subject.*)
6. How did David prove himself to be a good shepherd? (1 Sam. 15 to 20.)
7. In one of Peter's epistles the Lord Jesus is called the "chief shepherd." Find the verse.
8. The first verses of two of the psalms each speak of a shepherd. Quote the words used.
9. Give two instances of daughters "acting as" shepherds. (Gen. 26 to 30; Exo. 1 to 4.)

Answers to December Questions.

SUBJECT: WELLS OF SCRIPTURE.

- | | |
|--|-------------------|
| 1. A well of water. | Gen. 21. 19. |
| 2. Twelve wells of water, and twenty palm trees. | Exo. 15. 27. |
| 3. On Jacob's well. | John 4. 6. |
| 4. "Whoso drinketh of <i>this water</i> shall thirst again." | John 4. 13. |
| 5. Wells of salvation. | Isa. 12. 3. |
| 6. Abraham's servant. | Gen. 24. 12-14. |
| 7. Joseph. | Gen. 49. 22. |
| 8. Jonathan and Ahimaaz." | 2 Sam. 17. 17-21. |
| 9. Adino, Eleazar and Shammah. | 2 Sam. 23. 8-17. |



PRIZE WINNERS.

Gleaners Abroad only for the year 1922.

Prizes have been awarded to:

Edith Reynolds, Cape Town, South Africa.
Marjorie Robertson, New Zealand.
Edna Acomb, United States.
Clarence Vellacott, Australia.

***Specially Commended**

Elleen Brewer, Olive Smedley, Reginald Light, Edward Reynolds, Charles Reynolds, Lucy Summers, Gladys Selby, Ina McGahan, Willie McGahan, Harold Vellacott Ruerie McIver, Margaret Davidson, Mac Hills.

*** Those commended and Prize Winners for the British Isles will appear next month.**

YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

As no doubt there will be many new Gleaners this month, a few hints will be useful. First, read the rules carefully, *twice*; do not write out the questions; give short answers like the printed ones, with references in a separate column. Use one piece of paper from an ordinary writing block, write on the back if necessary. Give one Christian name only and keep to this all through; do not put "Margaret" one month, "Maggie" the next, and only "M" another time!

If answers only are sent in the envelope, and the flap is tacked in (not wetted), the postage is a half-penny. Mark the envelope outside "MS."

Now as to the scrap-books. Send them to the same address as the answers by February 15th; I am making it later this year. It is very important to write your name, age and address either in the book itself, or on a piece of paper pinned on to the first page.

So the year 1922 has gone, and a new year started. Who knows but what it may be the year of the Lord's coming! You and I cannot say. IT MAY BE. Let us then each act as if it were; we Christians waiting, watching and ready, with nothing to put right when He comes; and you who are still unsaved, do not give yourself any rest until you know Jesus as your own Saviour. May you be able to say before January is out, "The Lord is my shepherd," and Jesus is mine and I am His. Then you will have a truly happy new year, which is my wish and prayer for you all.

Yours affectionately,
J. E. H.



RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st January, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.

2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st January, 1923, and address. *Keep to this age right through the six months.*

4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.

5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)

6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)



NOVEMBER GLEANERS.

Age 12 Years and Over.

First Class.—Phyllis Aldridge, John Allan, Fred Allbon, Tom Allum, Francis Anderson, John Anderson, George Andrew, James Andrew, Lawrence Andrew, Phyllis Arnold, Madge Baker, Thomas Baker, J. Batchelor, Alan Bazlinton, Charis Bazlinton, Alan Bellamy, Doris Best, Laurence Biggs, Harold Bingley, Grace Bodys, Winifred Boswood, Reggie Bowden, Hilda Boyes, Lydia Boyes, William Bradford, Frances Bradshaw, Helen Braidwood, Robert Broadfoot, James Brown, Nancy Brown, Andrew Bryson, Jessie Bryson, John Bryson, Alan Cameron, Edith Chambers, N. Champliss, Peggie Clare, Royston Clarke, Una Clarke, Edith Coe, Ethel Collett, E. Cooper, Maggie Coutie, Rita Craig, Horace Culmer, Marjorie Dale, Eric Davage, V. Davage, Mary Davies, Doris Dean, Arthur Deeble, Vera Dible, Freda Diffey, Edith Dovey, F. Du Bois, Ben Duncan, Paul

Dunham, Winifred Dunham, Phyllis Elliott, Leslie Eve, Ruth Farrant, Ada Fell, Doris Fell, Evelyn Forshaw, Kathleen Forshaw, K. Foxall, Alan Fraser, Charles Frost, Fred Gardiner, Archibald Gaskin, Gwenda Goodall, Dick Gresswell, Leslie Ham, Theodora Ham, William Ham, Edwin Harrington, Gladys Harris, Marjorie Harris, Muriel Harris, Nora Harris, Malcolm Haughton, Eva Heath, Kathleen Heath, Grace Hewett, Ruth Hopper, Edith Hudson, May Humphrey, Gladys Hurst, Cyril Ikin, Marion Ireland, Jeanie Irvine, Rachel Irvine, Lucy Jenkins, Mary Johnston, Cecil Kettle, Leonard Lake, Dennis Line, Muriel Lloyd, Eric Lodge, Ronald Lodge, Willie Lovett, James McAuslin, Daniel McBride, Mary McCormack, James McGeachie, Popples McGowan, Dora Mallett, Frank Marriott, John Marsh, Vera Marshall, Violet Marshall, Ethel Mellish, Nora Millard, Eirene Morford, Joy Morford, Sydney Morris, Cecil Noel, George Noel, Henry Noel, Freda Norgate, Olive Norris, Frank Nursaw, Gwendoline Oram, Grace Pagett, Frieda Pallthorpe, Arthur Penberthy, F. Pocock, Grace Pocock, Emilia Pons, Leonard Pontin, Ina Porteous, Arthur Potts, Winifred Potts, Ida Pouncy, Dorothy Pritchard, Maggie Purdy, John Rayner, L. Rayner, Essie Reid, Tom Reid, Christina Reynolds, Edith Richards, N. Richardson, Peggie Richardson, Cecil Riley, Lena Ross, W. Saddington, Ruth Saint, Connie Sandfield, Donald Sargent, Roy Sargent, Mercy Satchwell, Bessie Schooling, Ruth Selby, John Seymour, Leslie Shortland, John Simmons, Mary Simmons, Ernest Smith, Gregory Smith, Molly Snow, Barbara South, Leslie Stewart, Edna Storey, B. Street, Florence Symonds, Beatrice Tattersill, David Terriss, Kathleen Thackrey, Frank Thornett, Gibson Thornett, Audrey Tiddeman, Alfred Tozer, Edna Tozer, Richard Tozer, Doris Trickey, May Tulloch, Frank Tydeman, Vera Uden, Mary Vincent, Bessie Walker, Lily Walker, Charles Wallace, James Wallace, May Wallace, Dorothy Wallis, Emily Wallis, Mary Walton, Nan West, Colston White, Edith White, Kathleen White, John Whyte, Elsie Widdowson, J. Williams, Richard Willows, Annie Wilson, Leonard Worrod, Bernard Wragg, Arthur Wray.

Second Class.—Ferdie Baker, Stanley Baker, Florence Barber, Carrie Barker, Elsie Best, Alex. Bissett, Ellen Bowles, Fred Broom, Hedley Brown, Irene Budding, Maudie Clancy, Winifred Cobb, Vera Cooper, Fred Deayton, Janet Dickson, Ivy Dimes, Jessie Dixey, Lillian Draper, Constance Evans, Marjorie Fidler, Nettie Flette, Marjorie Forshaw, Kathleen Freeman, Jeannie Frizelle, Belinda Fullbrook, Catherine Gunn, Ruth Gunn, Thomas Hall, Vincent Hallett, May Heath, Millicent Holloway, Cecil Howden, Ethel Jackson, Esther James, Winifred James, Wilfred Jarvis, Gladys Kelly, Phyllis Kenyon, Mary Lynn, Annie McAuslin, Anna McCracken, Grace McCracken, Edna Moffitt, James McPhail, Robert Meek, Maggie Michie, Kathleen Moore, Clarence Packham, Olive Petter, Catherine Pontin, Gwendoline Putt, Florence Roper, Mollie Rushing, Ethel Salt, Dora Satchwell, Irene Smith, Sydney Smith, Olive Thorpe, Ivy Townsend, Mary Tucker, Olive Wall, Grace Warner, Dorothy Wilson, Edith Woodley.

Age 10 and 11 Years.

First Class.—Margaret Allbon, Joan Appleton, Mary Batchelor, Jennie Beaver, Chris Bedford, Winifred Bellamy, Norman Biggs, Winifred Blackledge, Roy Bodys, Mabel Boswood, Sydney Bowden, Agnes Boyes, Grace Bradford, Muriel Brian, David Browning, Alexander Bryson, Jamesina Buchan, Grace Claxton, Wilfred Cooling, Edward Cossar, P. Coutie, Alexander Cumming, John Dawson, Esther Davies, Albert Deayton, Elsie Deeble, Gwen Dixon, Charles Doling, Wilfred Dove, Nellie Eason, Vera Eldridge, Nora Fare, Leslie Farrant, Wilfred Forshaw, Joyce Frampton, Willie Freeman, Daisy Gaskin, Alfreda Gates, Dorothy Gillmore, Vera Green, Eric Hans, Freda Harding, Louie Hardy, Alan Harvey, Gershom Harwood, Phoebe Hawkins, Elsie Hazelton, Edith Henderson, Ruth Hill, Robert Holmes, Mary Humphreys, Mary Ireland, Naomi Ireland, Thomas Ireland, Robert Irvine, Mary Jay, Ian Johnstone, Ethel Kettle, Jessie Leech, P. Lidstone, Percy Ling, Freddie Lodge, Muriel Lumb, Sarah McBride, Kathleen McKnight, Margaret Mather, George Matthews, Reginald Mellish, Mary Michie, David Millar, Arthur Munster, Josephine Nichols, Marjorie Noel, Elsie Nursaw, Christina O'Hara, Mabel Ox-

borough, Fred Parkes, Jackie Patterson, Hilda Pile, Stephen Potts, Winnie Pritchard, Edith Purdy, Albert Read, Isabel Reeves, Joan Robinson, Ursula Ross, Graham Rubie, Clement Satchwell, Constance Scrimshaw, Mary Seabright, Evelyn Self, Douglas Seymour, Joseph Shedden, Catherina Smerdon, Alan Smith, Frank Smith, Harry Smith, Raymond Smith, Reid Spiers, John Stephen, Allan Strugnell, Nessie Swan, Jean Terriss, Jennie Terriss, Rose Tetchener, H. Vincent, Drummond Wallace, Dorothy Warren, Margaret White, Eva Widdowson, May Wilson, Isobel Wood, Ruth Wraight.

Second Class.—Florence Andrews, David Avery, Cyril Baker, Gladys Bennett, George Best, Arthur Bohnena, Eunice Bond, Ethel Broom, Willie Brown, Kitty Carroll, Monica Chambers, Sydney Collett, Hilda Condict, G. Coutie, Jean Coutts, Edith Cox, Lizzie Dickson, Teddy Dixey, Ernest Dolding, George Fell, Kathleen Fiddler, Sylvia Fisk, William Frame, Betty Goodall, Hilda Harrington, Rowland Haughton, Maurice Heath (Read Rule 1), Mary Henderson, George Holloway, Kitty Holme, Phyllis Lake, Freda Lewis, James McCormack, Isa McGeachie, Robert McLaren, Ronald McLaren, Joyce Meek, George Moffitt, Herbert Muggleton, Alan Packham, Gladys Pannell, Joseph Parkes, Alice Partridge, Frank Porter, Hilda Porter, Florence Prowse, H. Richardson, Agnes Roberts, John Saint, Joyce Sandfield, Lydia Scott, David Smith, H. Smyth, Harold Stenning, Marjorie Stone, Jemima Strachan, Lily Tabb, Eddie Theed, Cyril Uden, G. Wallis, L. Wheatcroft, Helen Wight, Stanley Willows, May Wilson, Phyllis Wood, F. Woodhouse, Elsie Woodley, Ida Yaxley, Muriel Young.

Age under 10 Years.

First Class.—Frank Appleton, Mark Badams, Dorothy Badder, Molly Barnett, George Beaver, John Bedford, Sylvia Beesley, William Best, Douglas Bidmead, Harold Blake, Barbara Bodys, Kathleen Bowering, Mary Bowering, Peter Boyt, Minnie Bradford, John Buchan, Betty Burr, W. Catt, Michael Cavenagh, Gwennie Cooper, John Corbett, Jim Cox, Marjorie Cox, Phyllis Cross, Glennie Cutting, Betty Dawe, Robert Dickson, Anna Dolding, Chris Dolding, James Dunsford, Francis Eagle, Frederick Eagle, Thomas Eagle, Joyce Evershed, Jean Eves, Daisy Flight, Lily Forshaw, Ronald Forshaw, Roy Frizelle, Christine Gardiner (Read Rule 4), Marjorie Gardiner, Claude Gilbert, Grace Gillmore, Edward Gunn, Dora Halley, Alex. Hall, Ronald Ham, Philip Harwood, Ruth Harwood, Rhoda Hawkins, Graham Hayman, Eva Hazelton, Edward Hetherington, Robert Holland, Douglas Holloway, Mary Holmes, Stanley Holmes, Margaret Hopper, Grace Hucker, Eddie Hughes, David Irvine, John Jackson, Lillian Jackson, Tom Jackson, Robert Johnstone, Grace Judd, Mabel Lawrie, Beryl Line, Marjorie Lodge, Grace Lovett, Annie MacColl, John McLachlan, David Mason, Isabella Mathers, Graeme Mathison, Joyce May, Ernest Meek, John Michie, Joan Miller, Denis Milner, Adam Montgomery, Hope Morford, Hilda Mortimer, Reginald Mortimore, Elsie Moss, Helena Murchie, David Murray, Eric Noel, Joyce Oliver, Clifford Oxborough, Jean Pannell, Eunice Partridge, Jack Pateman, Margaret Penberthy, Edward Petty, Daisy Poore, Frank Poore, Basil Porter, Joan Pouncy, Grace Pritchard, Kathleen Radford, William Ralton, James Rayner, S. Rayner, Pauline Read, Ruth Reed, Alan Reeson, Lois Rimmer, Marjorie Riley, Frank Ross, Dorothy Saddington, Matilda Saint, Philip Scott, Robert Shedden, Mary Sinnett, Stuart Skinner, Annie Smith, Edward Smith, Sarah Smith (Read Rule 4), S. Smyth, Stanley Smyth, John South, Greta Stott, Betsy Stachan, Lawrence Stretch, Mary Swadling, Daisy Tetchener, Nellie Tetchener, Geoffrey Thomas, Kathleen Thornett, Dennis Tipler, Edith Tipler, Ronald Tipler, Will Tulloch, Sylvia Uden, John Vryenhoef, Philip Waldron, Alec Walker, Doris Wallis, Helena White, Jack White, Myrtle White, Stuart White, Rosemary Wight, Eileen Wilkie, James Willmott, Nellie Wilson, Helen Wright.

Second Class.—Mary Abbott, Desmond Baker, Mar-

jorie Beare, Earl Bissett, Wilfred Blackledge, James Crane, Esther Gardiner, John Harvey, Elsie MacColl, William McPhail, Charlie Paul, John Shimwell, Dorothy Spiers (Read Rule 4), Mary Terrell, Eva Treen, Leslie Trevvett, Eileen Watkins, Linda Woodley.

Answers from Abroad.

Received between 10th November and 9th December, 1922.

Australia.—Cinthy Caldwell, Phillis Caldwell, Aubrey Chappell, Muriel Chappell, Elinor Corin, Leslie Kennard, Marcia Kraushaar, D. Layard, Evelyn Layard, Marjorie Layard, Reginald Light, Ida Lindley, William Plows, Albert Reddel, Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, Eric Shearer, David Stuckey, Clarence Vellacott (3), Harold Vellacott (3), Wilfred Wakefield.

Canada.—Alan Catt, John Henry, Margaret Wood.

India.—Chrissie McIver, Mary McIver, Buerie McIver.

Jamaica.—Hugh Bennett, May Bennett, Winifred Bennett, Leighton Kirkpatrick, Ina McGahan, Willie McGahan, Maurice McGann.

New Zealand.—Albert Aue, Eileen Brewer, Elsie Brewer, Noel Cavill, Leslie Cottle, Jessie Farmer (2), Robert Farmer, Winifred Filleul, Hugh Gaveston, Alice and Emily Goddin, Dorothy Hardie, Eunice Hardie, Irene Henry, Alfred Kennerley (2), Edith Lovejoy, William Lovejoy, Arnold Miller (2), Grace Robertson, Marjorie Robertson, Lillian Simpkin, Olive Smedley (2), Victor Warren (2), Alice Whitehouse (2), Phoebe Whitehouse (2), Sybil Wylie (2).

South Africa.—Frank Barlow, H. Barlow, William Blandford, G. Crocket, Lily Logan, Agnes Oettle, Louis Potgieter, Winifred Rayne, Charles Reynolds, Edith Reynolds, Edward Reynolds, Eric Reynolds, Lucy Summers, Margaret Taylor, Rae Taylor, Doris Thwaites.

Tasmania.—Mac Hills (2).

United States.—Edna Acomb, Katherine Berger, Howard Boggis, Margaret Davidson, Berendean Derks, Jeanette Derks, George Hama (2), Donald Hawkins, Ethel Johnson, Leonard McNiece, May McLachlan, Anna Pilon (2), Henry Pilon (2), Athelbert Searles, Irene Stevens, Bessy Truan (2).



List of Prizes for Scripture Searcher's Almanac for 1922.

| | | |
|-------------------|--|----|
| 1st Prize— | Kenneth Sargent, Wolverhampton | 14 |
| 2nd Prize— | Hailes Freytag, Ilford | 13 |
| | Leslie Hall, Banbury | 14 |
| | Esther James, Alexandria | 12 |
| 3rd Prize— | | |
| | Grace Bolt, Ilford | 15 |
| | Ian Millar, Blairgowrie | 16 |
| | Nellie Ralton, Banbury | 16 |
| 4th Prize— | | |
| | Davis A. Beattie, Sydenham, S.E. | 15 |
| | Ruth Bodman, Clifton | 14 |
| | Maggie Flett, Findochty | 16 |
| | Malcolm Haughton, Birkenhead | 14 |
| | Harold Palmer, Torpoint | 14 |
| | Emilia Pons, West Green, N. | 16 |
| | <i>For those under 12.</i> | |
| 1st Prize— | Hilda Porter, Burford | 11 |
| 2nd Prize— | Elsie Hazelton, Chelmsford | 11 |
| 3rd Prize— | James Palmer, Torpoint | 11 |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanacs, or books of any kind should be sent direct to Mr. G. Morrish, 20, Paternoster Square, E.C. 4, NOT enclosed in Gleaners' letters.

MADE AND PRINTED IN ENGLAND.

GOSPEL STORIES.

No. 2. Vol. XXVIII.

For the Young.

FEBRUARY, 1923.



READING WITH THE FINGERS.

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

EAGER LISTENERS.

THIS lady is reading from a very strange book, for there are no printed words in it at all. Then how can she possibly read it? you will ask.

Let me explain that the pages of this book are covered with a great many raised dots, and the lady, by passing her finger over them, can read the book, for the dots are so arranged as to represent all the letters of the alphabet.

Can you guess why it is she is reading with her fingers instead of with her eyes?

It is because she is blind and cannot see even the largest print, so some other way has to be found to enable her to spend an occasional hour either in reading the Bible or some other instructive book.

This reading by dots is called the Braille system, and though there is another system, yet this is the one generally used amongst the blind people.

A single dot stands for the letter "a," two dots one above the other stand for "b," and two dots side by side for "c," and so on all through the alphabet. Only six dots are used, but by arranging them differently all the letters can be expressed.

The writer has a number of friends amongst the blind, so has had to learn the Braille alphabet to be able to read their letters and also occasionally to write one himself.

How little do we think of the many blessings we enjoy, and thank God for them; and our eyesight is not the least of His blessings. But there are different kinds of blindness, for though we have our natural sight, the eyes of our mind may be blind.

In Matthew xiii. 15 we read of some who had closed their eyes "lest at any time they should see with their eyes, and hear with their ears." Then the Lord turned to His disciples and said, "But blessed are your eyes, for they see: and your ears, for they hear." May our eyes

be open to see what God is doing and our ears open to hear the truth.

**A CHINESE FUNERAL.**

ALADY missionary, who has for some years been living in China, gives an interesting account of the funeral of one of her heathen neighbours, an old lady ninety-four years of age, who had passed into eternity only a few days before she wrote without knowing the only true God, or having any hope beyond the grave.

The aged are treated with great respect in China, and though in this case the family of the deceased lady were not rich, they wished to pay her all possible honour by giving her a grand funeral. They would do all that lay in their power to give her a good entrance into what was to them the unknown world.

As soon as the poor, dark, Christless soul left the body, all her relations went, as they thought, to escort her spirit to the idol temple, where they believed it would remain for seven days.

On their return home seven small cakes are made of flour and water, and boiled; the water is put into a little jar, and someone must hurry off with it to the temple, where it will be poured out for the spirit to drink before it gets cold. All the daughters, daughters-in-law and grand-daughters unbind their hair and tie it round with string; it must not be put up again till after the body is buried.

On the third day a number of paper boxes are made and filled with paper clothes and money; the boxes are addressed to her, and carried to the temple. It is supposed the spirit will receive them as soon as they are burnt there. Poor, dark souls! how ignorant they are of the One who in Christ has made full provision for all a sinner needs.

Seven days after death is the time fixed for the funeral. A huge wooden frame, as large as a hearse, covered with red cloth and carried by men,

GOSPEL STORIES FOR THE YOUNG.

is taken to the house, and the ugly Chinese coffin is placed upon it; a procession is formed, led by two men, one carrying an old iron pot with more flour-water, and the other a tray filled with paper money. The mourners follow: first the eldest son of the deceased lady, a man about sixty years of age. He cries and foams at the mouth, his hair is tied with straw, and he has a girdle of straw round his waist. He is led by two mourners and looks very miserable. Other friends join the procession, all dressed in white and crying loudly.

Another procession comes in sight, and in this we see more plainly than ever not only the sinfulness but the folly of idol worship. In it are three men, one carrying a life-size ox, another a horse, and the third a sedan chair, all made of *paper*.

When the relatives, who have been to the temple to offer their gifts, come out, the spirit is invited to enter the sedan-chair, given by her grand-daughters. A match is then struck, and in a few moments the paper ox, horse and sedan-chair are consumed.

The flames die out, the mourners knock their heads on the ground, and the processions return to the house. But what has been going on in the street? A square table has been placed in the roadway; upon it is a cup of tea, a plate of biscuits, a pair of chopsticks, candles and a basin holding three sticks of burning incense. This table has been provided by neighbours out of respect for the dead lady; they really believe they have done their part towards giving their old neighbour a good entrance into the spirit world.

The gongs begin again, the mourners prostrate themselves on the ground, and there is more wailing and knocking their heads. The coffin is placed upon the wooden frame covered with red cloth, and carried by several men. Paper figures of a man and a woman, as large as life, are carried near the coffin as if guarding it. It is supposed they will be her ser-

vants and wait upon her in the other world. Sometimes they are buried with the coffin, at others burned, just as the mourners decide.

Quite a number escort the coffin to the place of burial, and then return to their homes, feeling quite satisfied that they have done all they could for the one who has gone from their midst.

Every seventh day for seven weeks the relations will visit the grave to burn paper money and clothes, and for three years, on the anniversary of the death they go with all their friends to wail, bump their heads, and burn more paper money and clothes.

They know nothing about the finished work of the Lord Jesus. Many among the millions of China have never even heard His name.

What is the reason? The Apostle Paul answers the question. "How shall they hear without a preacher?" Shall we not sometimes pray that the Lord may send forth many labourers where the fields are "white to harvest"?

(Abridged and adapted from "Across the Seas," by C. J. L.)



A BOTTLE AND A WELL.

(GEN. XXI. 14-19.)

WE can almost imagine Abraham in this chapter (Gen. xxi. 14) putting bread in Hagar's hand, and a bottle of water upon her shoulder, before he sent her and her son Ishmael forth. What had they done? Ishmael was a mocker (ver. 9), a very grievous sin indeed. You perhaps will remember some children following one of God's prophets mocking, saying, "Go up, thou bald head; go up, thou bald head." (2 Kings ii. 23), and terrible was their judgment.

But ever grown up people mock sometimes. (2 Chron. xxxvi. 16.) "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord

arose against his people, till there was no remedy." How very serious, is it not ?

Well, Ishmael was a mocker, and Abraham was told to send them forth ; but before doing so, his mother was given bread and a *bottle of water*. This might be the best man can give. Soon it is exhausted in that wilderness scene (ver. 15), and they are in want, and death seems near.

Hagar lifts up her voice and she wept (ver. 16), and Ishmael must have lifted up his voice also. What they cried we are not told, but their voices reached heaven. "God heard the voice of the lad ; and the angel of God called to Hagar out of heaven . . . God hath heard the voice of the lad where he is." (Ver. 17.)

This is very sweet to think upon. We may have mocked at holy things, been careless when we heard the gospel of God's grace. We have felt strong and well, full of life and vigour, and looked forward to prosperity down here. We thought our "bottle" would last for ever.

But there came a day when we found our "bottle" was empty. We were laid low, and death seemed very near. It was in moments like these that we turned to God and cried, and our cry reached heaven, and God had compassion and He opened our eyes, just in the same way that He opened Hagar's eyes (ver. 19), "And God opened her eyes, and she saw a WELL OF WATER ; and she went, and filled the bottle with water, and gave the lad drink."

How this reminds us of the well in John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him A WELL OF WATER springing up into everlasting life."

"I heard the voice of Jesus say,
'Behold, I freely give
The living water—thirsty one,
Stoop down, and drink, and live.'"

J. L.

THE BOOKS OF THE BIBLE.

II.

DEUTERONOMY gives us Moses' last song,
With conduct for all that to Canaan belong.
The law came by Moses, the servant of God ;
But Jesus the pathway of mercy hath trod.

These five books of Moses, or Pentateuch, bear
A light on our pathway that plainly declare ;
Our parting and starting from Egypt for heaven
By Moses and Joshua, in type, has been given.

Then Judges, man's failure in Canaan makes
known,
So wilful and wayward the people had grown.
In the story of Ruth, the Gentile we trace,
Brought into the kingdom and glory by grace.

First Samuel gives us the story of Saul,
His kingdom and glory as well as his fall.
While Samuel the Second tells of David the king,
The sweetest of psalmists, whose lays we oft sing.

The First Book of Kings speaks of David's own
son,
The wise man, King Solomon, wisest but one ;
The wisest is Jesus, the Saviour of man,
Who came from the glory to finish God's plan.

Then Second of Kings gives the royal decline ;
First Chronicles tells us of God's chosen line ;
Second Chronicles gives us the temple, and Lord
Appearing in glory, as seen in His word.



A LITTLE GIRL'S PRAYER.

AS little Nellie was one day going
along the street she met with a
bad accident. Some foolish boys
were amusing themselves with throwing
stones, one of which hit her on the eye
and hurt her dreadfully. She was in such
pain she had to be carried home ; her
father sent for the surgeon, who declared
that she would have to undergo a very
painful operation. When the time arrived,
she sat upon her father's knee, and he
said, "Nellie, are you ready ?" "Not
quite, father," she replied. "I should
like to wait a minute, I have not prayed
to God yet." And then with her little
hands folded together she prayed, "O
God, forgive the little boy who hurt me,
and help me to bear the pain well, and

may Jesus be with me." She then said, "Father, I am now ready." And she bore the operation without a cry, and so patient was she that all the people who stood by said, "How God can help a little girl to bear pain!" See what the grace of God can do for us if we only ask Him.

FROM C. E. H.



THE QUEENS OF THE BIBLE.

ESTHER.

VII.

HAMAN, we may be sure, needed no second bidding to hasten to the presence of his royal master. "Out of the abundance of the heart the mouth speaketh." One subject, and one only, was at that moment filling the mind of the king. How could he best shew his gratitude to Mordecai? And more than that, he would atone for his past neglect. No honour should be too great, no reward too much to bestow upon the man to whom he owed so much. There were many, he knew, in the vast empire over which he ruled who would be glad to hear of his death.

If the service Mordecai had rendered was allowed to pass unnoticed and unrewarded, who would dare to brave the danger of giving him warning in case another plan to take his life should be discovered, or even suspected. Haman is a clever, far-seeing man, perhaps the king thought; I will consult him, he is just the one to advise me. His thoughts soon found expression in words: "What shall be done unto the man whom the king delighteth to honour?" (Esther vi. 6.) Quick-witted, and always ready to grasp at anything that might turn out to his own advantage, the heart of Haman beat high with pride and ambition as he sees that even that day fresh titles, fresh honours and greater riches might be his, as he thinks, "To whom would the king delight to do honour

more than to myself?" He would ask great things. Surely the golden opportunity of his life had come. To him, already high in royal favour, it was not likely that anything would be refused.

Even his hatred of Mordecai, and his desire for revenge, were for the moment forgotten in the splendid prospect opening before him; his hour of triumph and glory had surely come. He says, "For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." (Esther vi. 7-9.)

The king has heard and approved of all that has been proposed; yes, Mordecai shall receive a full and rich reward. The order that even Haman dares not disobey is given: "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

How bitter the disappointment must have been. The man whom he hated, and whose life he sought, was the man whom the king delighted to honour.

Too sullen and angry for words, even if he had dared to utter them, Haman, taking with him the royal robe, went out from the presence of the king to seek Mordecai. How surprised the Jew must have been when the man whom he knew not only as his bitter enemy, but as the proud court favourite, came towards him, beckoning to him to rise, and holding out the beautiful embroidered robe as if about to cast it over him. With the calm, quiet dignity of a man whose

hope was in the living God, Mordecai received the unlooked-for honour. Outwardly calm, we may be almost sure that he accepted it as a token that the God of Israel had not forgotten His people. He still cared for them, and in His own time and way He would deliver them.

But still more surprises awaited him. The king's beautiful white horse, with trappings richly adorned with gold, was led forth, and Mordecai was placed upon its back. Haman takes the golden bridle and leads it down the high mound of earth on which the palace was built into the city. How gladly would Haman have remained silent; but the word of his royal master was, "Let NOTHING fail of all that thou hast spoken." His dark eyes flash with passion, and his white lips are firmly drawn over his clenched teeth, but the king must be obeyed, and in a hollow, choking voice he begins to cry, "Thus shall it be done unto the man whom the king delighteth to honour." A crowd soon gathers, filled with wonder at the strange sight: the haughty Haman leading another man's horse. Rough country peasants driving their laden asses before them look and wonder; camel-drivers, bringing in tribute from distant provinces, stop and point, and talk to each other in languages of which Haman does not understand a single word.

Not once or twice, but many times must he proclaim, "Thus shall it be done unto the man whom the king delighteth to honour." Will that long, weary walk never end? It must go on till there was not a man in the busy city who does not know of the triumph of Mordecai and the disgrace of Haman. The whole city is ready and eager to make much of Mordecai, but the shadow of death still hangs over his people, and he has no heart for feasting. As soon as he was free, we read that he "came again to the king's gate." (Chap. vi. 12.)

"Haman hastened to his house mourning,

and having his head covered" (ver. 12), a disappointed and broken-spirited man. He sends for his wife Zeresh, and the false friends who had followed and flattered him only because he was rich and powerful. They are as poor comforters as they had been bad counsellors. He tells his sad story of shame and disgrace, and with one voice they cry out, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him." (ver. 13.)

C. J. L.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

In the questions last month there was a little mistake; No. 1 should have been Genesis 1 to 5, not 1 to 3; we noticed, however, that you guessed it was a misprint, and have given the right answer; and in Answer No. 2 I am sorry to say a printer's error was not noticed in time to get it altered; the palm trees should have been "seventy," of course, not "twenty."

We are glad to welcome a number of new Gleaners, and shall hope to see your answers *regularly* every month. No doubt you have all had a look at the prize list overleaf; my congratulations to all who have won rewards. Some, I fear, are disappointed. Never mind, try again. Take a little extra care this year, and I hope you will see *your* name in the lists next time.

But, whether commended or not, it has not been time wasted; for the study of God's word is always for our good, especially if we hide it in our hearts.

Those who are doing Scrap-books should finish them off now, and send them in by the 15th of this month. With love from

Yours affectionately,
J. E. H.



RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st January, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.

2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your *age on 1st January, 1923*, and address. *Keep to this age right through the six months.*

4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.

5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)

6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

Sunlight Series of Gospel Stories. Eight kinds. Sold in assorted packets of fifty copies. Price 1s.

GOSPEL STORIES FOR THE YOUNG.

QUESTIONS FOR FEBRUARY.

SUBJECT: RULERS OF SCRIPTURE.

1. Who was the ruler who came to Jesus by night? (John 1 to 4.)
2. What man whom the children of Israel refused was afterwards made their ruler and deliverer? (Acts 7.)
3. Who made Joseph ruler over all the land of Egypt? (Gen. 40 and 41.)
4. Give another answer to the same question from chapter 45.
5. Who was Jairus, and what happened to his little daughter? (Luke 6 to 9.)
6. Give the name of an Israelite (or Jew) who was made ruler over a foreign land. (Dan. 1 to 4.)
7. What two things are said about the chief rulers who believed in Jesus? (John 8 to 13.)
8. Who will the Lord make a ruler "over many things," and why? (Give the answer in your own words.) (Matt. 21 to 26.)
9. Is it right to obey our rulers, and why? (Rom. 8 to end.)



Answers to January Questions.

SUBJECT: SHEPHERDS.

- | | |
|---|-------------------|
| 1. Abel was a keeper of sheep. | Gen. 4. 2. |
| 2. Joseph. | Gen. 46. 31, 32. |
| 3. He giveth His life for the sheep. | John 10. 11. |
| 4. The shepherds of Bethlehem. | Luke 2. 8 to 11. |
| 5. That great Shepherd of the sheep. | Heb. 13. 20. |
| 6. By delivering a lamb both from a lion and a bear, at the risk of his own life. | 1 Sam. 17. 34-37. |
| 7. Chief Shepherd. | 1 Peter 5. 4. |
| 8. The Lord is my Shepherd. | Psa. 23. 1. |
| Give ear, O Shepherd of Israel. | Psa. 80. 1. |
| 9. Rachel, Laban's daughter. | Gen. 29. 5, 6. |
| The seven daughters of the priest of Midian, Reuel, Moses' father-in-law. | Exo. 2. 16-19. |



LIST OF PRIZE WINNERS.

JULY to DECEMBER, 1922.

AGE 12 YEARS AND UNDER 16.

- 1st Prize—Elsie Widdowson, *Dulwich, S.E.*
 2nd Prize—Frank Tydeman, *Stowmarket.*
 3rd Prize—Ruth Farrant, *Felixstowe.*
 4th Prize—Daniel McBride, *Douglas West, N.B.*

Specially Commended.

Those bracketed have obtained the same number of marks.

- | | |
|------------------------|------------------------|
| 1 { Lydia Boyes. | 11 { Arthur Penberthy. |
| 1 { Theodora Ham. | 11 { Lena Ross. |
| 1 { May Tulloch. | 11 { Leslie Shortland. |
| 2 { Emilia Pons. | 12 { Doris Fell. |
| 2 { Edith Richards. | 12 { Mary McCormack. |
| 3 { Archibald Gaskin. | 12 { F. Pocock. |
| 4 { Royston Clarke. | 13 { Alan Bellamy. |
| 5 { John Bryson. | 13 { Dennie Line. |
| 5 { William Ham. | 13 { Olive Norris. |
| 6 { May Humphrey. | 13 { Arthur Potts. |
| 6 { Winifred Potts. | 13 { Lawrence Biggs. |
| 7 { Jessie Bryson. | 14 { Mary Johnston. |
| 8 { Donald Sargent. | 14 { Robert Meek. |
| 8 { Emily Wallis. | 14 { Ruth Selby. |
| 9 { Marion Ireland. | 15 { Edith Coe. |
| 9 { Frieda Pallthorpe. | 15 { Eric Davage. |
| 9 { Bessie Schooling. | 15 { Ada Fell. |
| 9 { Harold Bingley. | 15 { Marjorie Harris. |
| 10 { Winifred Boswood. | 15 { Eric Lodge. |
| 10 { Malcolm Haughton. | 15 { Doris Best. |
| 10 { Kathleen Forshaw. | 15 { William Bradford. |
| 11 { Cecil Kettle. | 15 { Ina Porteous. |
| 11 { Leonard Lake. | 15 { Gregory Smith. |

AGE 10 AND 11 YEARS.

Mary Michie (Prize last time).

- 1st Prize—Winifred Bellamy, *Enfield, Middlesex.*
 2nd Prize—Daisy Gaskin, *Steaford, Lines.*
 3rd Prize—David Millar, *Grangemouth, N.B.*
 4th Prize—Frank Smith, *Relford, Notts.*

Specially Commended.

- | | |
|------------------------|------------------------|
| 1 { Agnes Boyes. | 6 { Mary Jay. |
| 1 { Raymund Smith. | 6 { Sarah McBride. |
| 2 { Albert Read. | 7 { Elsie Hazelton. |
| 2 { Eva Widdowson. | 7 { Mary Ireland. |
| 2 { Edith Cox. | 8 { Ethel Kettle. |
| 3 { Mabel Oxborough. | 8 { Josephine Nichols. |
| 3 { Joseph Shedden. | 8 { Thomas Ireland. |
| 3 { Catherina Smerdon. | 9 { John Stephen. |
| 3 { Mabel Boswood. | 9 { Allan Strugnell. |
| 3 { Grace Bradford. | 9 { Ian Johnstone. |
| 4 { Alfreda Gates. | 10 { Ronald McLaren. |
| 4 { Naomi Ireland. | 10 { Jackie Patterson. |
| 4 { Arthur Munster. | 11 { Leslie Farrant. |
| 4 { Jean Terriss. | 11 { Drummond Wallace. |
| 5 { Willie Brown. | 12 { Reginald Mellish. |
| 5 { Nellie Eason. | 12 { Joyce Frampton. |
| 5 { Freddie Lodge. | 12 { Norman Biggs. |

AGE UNDER 10 YEARS.

Frederick Eagle (Prize last time).

- 1st Prize—John Michie, *Glasgow.*
 2nd Prize—Thomas Eagle, *London, S.W.*
 3rd Prize—Isabella Mathers, *St. Manance, Fife.*
 4th Prize—Rosemary Wight, *W. Bridgford, Notts.*

Specially Commended.

- | | |
|-----------------------|-------------------------|
| 1 { James Dunsford. | 7 { Marjorie Cox. |
| 1 { Edward Smith. | 7 { Phyllis Cross. |
| 2 { Dora Hailey. | 7 { Robert Stone. |
| 2 { Edward Petty. | 7 { Francis Eagle. |
| 3 { Minnie Bradford. | 8 { Grace Lovett. |
| 3 { Jim Cox. | 8 { Clifford Oxborough. |
| 3 { Daisy Poore. | 8 { Edith Tipler. |
| 4 { Ronald Tipler. | 8 { Jack White. |
| 5 { Michael Cavenagh. | 9 { Gwennie Cooper. |
| 5 { Hilda Mortimer. | 9 { Jack Pateman. |
| 5 { Ronald Ham. | 9 { Will Tulloch. |
| 6 { Beryl Line. | 10 { Jean Eves. |
| 6 { Robert Shedden. | 10 { Graham Hayman. |
| 6 { Geoffrey Thomas. | 10 { Elsie Moss. |
| 6 { Stuart White. | 10 { Jean Pannell. |

Gleaners A broad.

(The Prize Winners and Specially Commended were in last month's number.)

Commended.

Alan Catt, Minnie Colquhoun, Eric Shearer, George Hama, Eric Reynolds, Elsie Brewer, Leslie Cottle, Alfred Kennerley, Bessie Truan, Wm. Lovejoy, Miriam Simpkin, Alice Whitehouse, Chrissie McIver, Dudley Selby, David Stuckey, Arnold Miller, Elnor Corin, Agnes Oettle, H. Barlow, Jessie Farmer, Frank Hayward, Athelbert Searles, Mary McIver, Winifred Bennett.



DECEMBER GLEANERS.

Age 12 Years and Over.

First Class.—G. Andrew, J. Andrew, I. Andrew, F. Baker, M. Baker, T. Baker, J. Baldwin, S. Baldwin, F. Barber, C. Barker, A. Bazlinton, C. Bazlinton. No name, Bedford, A. Bellamy, D. Best, E. Best, L. Biggs, H. Bingley, D. Bodman, W. Boswood, R. Bowden, H. Boyes, L. Boyes, W. Bradford, F. Bradshaw, H. Braidwood, R. Broadfoot, J. Brown, N. Brown, V. Brown, A. Bryson, Jessie Bryson, John Bryson, I. Budding, A. Cameron, R. Clarke, U. Clarke, W. Cobb, E. Coe, E. Collett, E. Davage, V. Davage, M. Davies, F. Deayton, A. Deeble, J. Dickson, F. Diffey, I. Dimes, E. Dovey,

F. Du Bois, B. Duncan, W. Dunham, L. Eve, R. Farrant, A. Fell, D. Fell, M. Fiddler, N. Flett, K. Forshaw, M. Forshaw, A. Fraser, K. Freeman, B. Fullbrook, F. Gardiner, A. Gaskin, D. Grosswell, V. Hallett, L. Ham, T. Ham, W. Ham, G. Harris, Marjorie Harris, Muriel Harris, N. Harris, M. Haughton, K. Heath, G. Hewett, R. Hopper, C. Howden, E. Hudson, M. Humphrey, G. Hurst, M. Ireland, J. Irvine, E. Jackson, W. Jarvis, L. Jenkins, M. Johnstone, P. Kenyon, C. Kettle, L. Lake, D. Line, O. Line, E. Lodge, R. Lodge, D. McBride, M. McCormack, P. McGowan, F. Marriott, R. Meek, E. Mellish, M. Michie, E. Morford, J. Morford, S. Morris, C. Noel, G. Noel, H. Noel, F. Norgate, O. Norris, G. Oram, F. Pailthorpe, I. Parker, A. Penberthy, F. Pocock, G. Pocock, E. Pons, C. Pontin, I. Porteous, A. Potts, W. Potts, D. Pritchard, T. Reid, C. Reynolds, E. Richards, C. Riley, F. Roper, L. Ross, E. Saint, R. Saint, E. Salt, C. Sandfield, K. Sargent, R. Sargent, D. Satchwell, M. Satchwell, B. Schooling, R. Selby, D. Selwood, J. Shortland, L. Shortland, W. Shortland, J. Simmons, M. Simmons, E. Smith, G. Smith, I. Smith, P. Smith, S. Smith, W. Smith, M. Snow, B. South, L. Stewart, E. Storey, B. Street, B. Tattersill, D. Terris, M. Tucker, M. Tulloch, F. Tydeman, B. Walker, I. Walker, L. Walker, D. Wallis, E. Wallis, E. White, E. Widdowson.

Second Class.—P. Aldridge, F. Allbon, F. Anderson, J. Anderson, S. Baker, J. Barter, T. Barter, A. Bissett, G. Bodys, E. Bowles, F. Broom, H. Brown, J. Brown, A. Condict, E. Cooper, V. Cooper, M. Coutie, V. Dible, L. Dickson, P. Dunham, E. Durrant, P. Elliott, C. Evans, E. Forshaw, K. Foxall, B. and E. Goodall, C. Gunn, R. Gunn, T. Hall, G. Hamilton, R. Hearn, E. Heath, M. Heath, M. Holloway, R. Irvine, E. James, W. James, G. Kelly, M. Lloyd, W. Lovett, M. Lynn, A. McAuslin, J. McAuslin, J. McGeachie, J. McPhail, J. Marsh, Vera Marshall, Violet Marshall, F. Nursaw, A. Packham, C. Packham, G. Pagett, I. Pouncy, J. Rayner, L. Rayner, E. Reid, N. Richardson, M. Rusling, D. Sargent, E. Sandford, F. Symonds, F. Thornett, G. Thornett, O. Thorp, A. Tiddeman, A. Tozer, E. Tozer, R. Tozer, C. Wallace, J. Wallace, M. Walton, N. West, C. White, K. White, J. Williams, R. Willows, A. Wilson, D. Wilson, E. Woodley, L. Worrod.

Age 10 and 11 Years.

First Class.—M. Allbon, F. Andrews, J. Appleton, C. Baker, J. Beaver, C. Bedford, W. Bellamy, R. Bidmead, W. Blackledge, R. Bodys, A. Bohenna, E. Bond, M. Boswood, S. Bowden, A. Boyes, G. Bradford, M. Brian, W. Brown, D. Browning, A. Bryson, J. Buchan, K. Carroll, G. Claringbull, G. Claxton, S. Collett, W. Cooling, E. Cossar, P. Coutie, J. Coutts, E. Cox, E. Davies, J. Dawson, A. Deayton, E. Deeble, R. Dickson, G. Dixon, E. Dolding, C. Doling, W. Dove, N. Eason, V. Eldridge, L. Farrant, G. Fell, S. Fisk, W. Forshaw, W. Frame, J. Frampton, W. Freeman, D. Gaskin, A. Gates, V. Green, A. Harvey, G. Harwood, R. Haughton, P. Hawkins, E. Hazelton, P. Hindley, K. Holme, R. Holmes, M. Humphreys, M. Ireland, N. Ireland, T. Ireland, R. Irvine, M. Jay, I. Johnstone, E. Kettle, P. Lake, J. Leech, P. Lidston, P. Ling, F. Lodge, M. Lumb, S. McBride, I. McGeachie, K. McKnight, Robert McLaren, Ronald McLaren, J. Mathers, J. Meek, R. Mellish, M. Michie, D. Millar, K. Muggleton, A. Munster, J. Nichols, M. Noel, E. Nursaw, C. O'Hara, M. Oxborough, J. Packham, G. Pannell, J. Parkes, J. Patterson, F. Porter, H. Porter, S. Potts, W. Pritchard, A. Read, I. Reeves, H. Richardson, A. Roberts, J. Robinson, U. Ross, G. Rubie, J. Saint, J. Sandfield, C. Satchwell, L. Scott, C. Scrimshaw, M. Seabright, E. Self, J. Shedden, J. Shortland, C. Smerdon, A. Smith, D. Smith, F. Smith, H. Smith, R. Smith, R. Speirs, J. Stephens, N. Swan, Jean Terris, Jennie Terris, R. Tetchener, E. Theed, E. Thompson, R. Thompson, C. Uden, D. Wallace, G. Wallis, D. Warren, L. Wheatcroft, M. White, E. Widdowson, H. Wight, S. Willows, M. Wilson, P. Wood, E. Woodley, I. Yaxley, M. Young.

Second Class.—P. Barter, M. Beare, G. Best, N. Biggs, E. Broom, H. Condict, A. Cumming, T. Dixey, D. Dudman, N. Fare, K. Fiddler, D. Gillmore, L. Hardy, M. Heath, R. Hill, J. McCormack, G. Matthews, H. Parkes, H. Pile, F. Prowse, E. Purdie, M. Smith, M. Stone, J. Strachan, A. Strugnell, L. Tabb, F. Woodhouse, R. Wraight.

Age under 10 Years.

First Class.—Mary Abbott, Frank Appleton, Mark Badams, Dorothy Badder, Desmond Baker, Lily Baldwin, John Bedford, Sylvia Beesley, William Best, Douglas Bidmead, Earl Bisset, Harold Blake, Barbara Bodys, Mary Bowering, Minnie Bradford, John Buchan, Betty Burr, Horace Carter, W. Catt, Michael Cavenagh, Gwennie Cooper, John Corbett, Jim Cox, Marjorie Cox, James Crane, Phyllis Cross, Glenny Cutting, Anna Dolding, James Dunsford, Francis Eagle, Frederick Eagle, Thomas Eagle, Jean Eves, Daisy Flight, Ronald Forshaw, Roy Frizelle, Christine Gardiner, Esther Gardiner, Marjorie Gardiner, Claude Gilbert, Grace Gillmore, Edward Gunn, Dora Hailey, Alex. Hall, Ronald Ham, John Harvey, Philip Harwood, Ruth Harwood, Rhoda Hawkins, Graham Hayman, Edward Hetherington, Robert Holland, John Holmes, Margaret Hopper, William Hughes, David Irvine, Tom Jackson, Robert Johnstone, Arthur Joynt, Grace Judd, Beryl Line, Marjorie Lodge, Grace Lovett, Annie MacColl, Elsie MacColl, David Mason, David Mathers, Isabella Mathers, Joyce May, John Michie, Joan Miller, Denis Milner, Adam Montgomery, Hope Morford, Hilda Mortimer, Elsie Moss, Albert Noakes, E. Noel, Clifford Oxborough, Jean Pannell, Jack Pateman, Charlie Paul, Edward Petty, Daisy Poore, Frank Poore, Basil Porter, Joan Pouncy, Grace Pritchard, Kathleen Radford, William Rallton, J. Rayner, S. Rayner, Pauline Read, Ruth Reed, Alan Reeson, Marjorie Riley, Lois Rimmer, David Roberts, Matilda Saint, Philip Scott, Robert Shedden, John Shimwell, Mary Sinnett, Stuart Skinner, Annie Smith, Edward Smith, John South, Greta Stott, Mary Terrell, Daisy Tetchener, Nellie Tetchener, Geoffrey Thomas, Kathleen Thornett, Dennis Tipler, Edith Tipler, Ronald Tipler, Eva Treen, Will Tulloch, Sylvia Uden, Philip Waldron, Alec Walker, Doris Wallis, Eileen Watkins, Helena White, Jack White, Myrtle White, Stuart White, Rosemary Wight, James Willmott, Nellie Wilson, Linda Woodley.

Second Class.—William Anderson, Molly Barnett, George Beaver, Wilfred Blackledge, Kathleen Bowering, Peter Boyt, Betty Dawe, Chris Dolding, Joyce Evershed, Lily Forshaw, Douglas Holloway, Grace Hucker, Lillian Jackson, Willie McPhail, Ernest Meek, Reginald Mortimore, David Murray, Joyce Oliver, Eunice Partridge, Margaret Penberthy, Betsy Strachan, Laurence Stretch, L. Trevvett, Helen Wright, John Vryenhoef.

Answers from Abroad.

Received between 10th December, 1922, and 9th January, 1923.

Australia.—Audrey Arnott, Cinthy Caldwell, Jean Caldwell, Audrey Chappell, Cyril Chappell, Effie Chappell, Minnie Colquhoun, Elinor Corin, Arthur Crowther, Ronald Crowther, Kate Davis, Marcia Kraushaar, D. Layard, Evelyn Layard, Marjorie Layard, Gwen Lee (2), Rae Lee (2), Reginald Light, Bert Reddel, David Scouler (2), Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, Eric Shearer, D. Stuckey, Clarence Vellacott (2), Harold Vellacott, Wilfred Wakefield.

Canada.—Alan Catt, John Henry, Bobby Turner, Nellie Turner.

India.—Chrissie McIver, Mary McIver, Ruerie McIver.

Jamaica.—Hugh Bennett, May Bennett, Winifred Bennett, Leighton Kirkpatrick, Ina McGahan, Willie McGahan, Maurice McGann.

New Zealand.—Albert Aue, Leslie Cottle, Florence Deck, Alice Goddin, Emily Goddin, Edith Lovejoy, William Lovejoy, Greville Philips, Miriam Simpkin, Sybil Wylie.

South Africa.—Frank Barlow, H. Barlow, William Blandford, Inez Leppan (2), Lily Logan, Agnes Oettle, Helen Oettle, Winifred Rayne, Charles Reynolds, Edith Reynolds, Edward Reynolds, Eric Reynolds, Margaret Taylor (2), Rae Taylor (2), Doris Thwaites (2).

United States.—Edna Acomb, Howard Boggis, Esther Flint, George Hama, Donald Hawkins, Herbert Hawkins, Ethel Johnston, John McLachlan, May McLachlan, Naomi Mattis, Ruth Mattis, Athelbert Searles, Robert Sinclair, Irene Stevens.

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No. 3. Vol. XXVIII.

For the Young.

MARCH, 1923.



A HAPPY HOME.

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

FATHER'S PETS.

HERE we see a happy father with his three little boys. It matters not what their names are, though we might call them Peter, James and John.

As that father watches the growth of the boys, and notices the gradual development, not only of their bodies, but their minds and intelligence, he prays to God for them that their future lives may be guided by Him for His own glory and their blessing.

We love to see all that is good and noble being brought out in the young, whether they be boys or girls, but, alas! there is something else that is often seen coming into prominence too, and that is self-will.

Self in some form or other is seen in us all, and such words as "I will" and "I won't" serve to shew that self is seeking a place in our hearts.

It was self-will in our first parents that led Adam and Eve to disregard what God had said, and to partake of the fruit of the tree that God had said they were not to touch.

When boys get a little older they begin to think of what they will do when they leave school. That is a very important question, as it may make all the difference between success or failure.

The fact is, we need guidance from above in all matters like this, from our youngest years to the end of life, but we often ask for the advice of friends and forget to look up to where real wisdom comes from.

A christian father's prayer is expressed in the following lines:

"We ask for the blessing of God above,
And an early sense of the Saviour's love,
An early share of His wondrous grace,
And an early start to seek His face;
A soul that is cleansed by the Saviour's blood,
A heart that is kept by the peace of God,
Where the very God of peace may dwell,
His holy secrets of love to tell."



THE LITTLE CLOCK.

THERE'S a dear little clock,
Whose hands rightly shew
The time to all those
Who consult it to know;
And its chime is so sweet,
And its face is so clean,
That people pronounce it
The nicest they've seen.

Lord Jesus, keep me
True within, true without,
A help and a pleasure
To all round about;
Correct in my movements,
With face fresh and bright,
And hands always doing
What's useful and right.

Belfast.

S. J. B. C.



THE WIDOW OF ZAREPHATH.

IN 1 Kings xvii. we read of a poor woman who came out of the city gate to gather a few sticks to make her *last fire*, as she thinks. Her husband has died, and she and her little boy have been *living* together; but for a long time there has been no rain to water the earth, to make it bring forth and bud, to give "seed to the sower, and bread to the eater," and the food of this poor woman has run so short that they are preparing to *die* together.

A handful of meal in a barrel, and a little oil in a cruse is all they have left; about "two sticks" will make fire enough to bake it into a cake, and the mother has come out to pick them up.

Yet she is the person whom God has appointed to "sustain" His servant Elijah for at least "a full year"! (Ver. 15, margin). One would have thought *she* needed to be sustained instead of taking in a guest and sustaining him; and such indeed is the fact. She has hardly anything left to live upon herself, only the very little which she is about to eat and die, yet she is *willing* to share it with the man of God.

Now God sees and values "a willing mind" (2 Cor. viii. 12), and accepts

"the will for the deed," where the will is real.

So here He graciously reckons that the widow will sustain the prophet, although in fact it was only through his being there that she was sustained herself. She received him into her house, and the effect was that she and her son were saved from dying of hunger; and even when, a year after, he did die, and his mother clasped his dead body to her bosom, she found that the One of whom she had said, "The Lord thy God liveth," still lived, and would, by His servant, bring back the life of her little boy, that he might live too.

That blessed God who had condescended to be "the Lord God of Elijah," enabled His servant not only to provide food for the living, thus keeping them alive, but to bring back life to one who was dead! What a happy thing to belong to such a God, and to know that He is ours!

He is now to be known even in a still more blessed way; not as the One who only sustains life, or brings back to life the widow's son, but as One who has given up to *death* His own Son! Would the poor widow rejoice to have *her* child? How much more should you and I love and try to please our God and Father, who "spared not *his own Son*, but delivered him up for us all"; and has now raised Him from the dead and given Him to be *our* Saviour and Lord, and will "with him also freely give us all things." (Rom. viii. 32.)

C. E. H.



THE STORY OF A SWEDISH GIRL.

EMELIE, whose surname I do not remember ever having heard, was born about forty years ago in Stockholm, the capital of Sweden. Her mother, Lena, had for several years been employed as nurse in the family of a gentleman who held a high position as director

of the royal mint, and had been greatly respected and valued by her employers.

And when after her marriage she returned to stay for some months in the house where she had spent some happy years, her little girl Emelie, who was at the time about four years old, went with her. Emelie was a bright, interesting child, and soon became a great pet with the young ladies of the family, who often played with her, dressed her dolls, and told her stories. They also taught her quite a number of texts and hymns, and in that way good seed that was years afterward to bear "much fruit" was sown in her mind.

After some time Emelie's father, who was a mason, obtained employment at some distance from Stockholm; his wife and little daughter joined him in his new home, and for eight or nine years nothing was heard of Emelie. One day the gentleman whose daughters had been so kind to her noticed a girl about twelve years old, very poorly dressed, almost in rags, walking with a crutch, and looking very pale and ill. Something in the face of the child reminded him of the little girl his daughters had been so fond of.

He soon found that he had made no mistake, it was Emelie; he took her home with him, and the young ladies soon learnt her story, which was a sad one. Her father, who went to work one morning in his usual health, fell from a high scaffold on the building where he was at work and was killed on the spot.

Very soon after Emelie met with an accident that rendered her lame for life. Running downstairs at the day-school she attended, she either fell, or was thrown down, her legs being so much injured that she had to be at once taken to the hospital, where she remained for nearly a year. For some time her mother visited her every week, then all at once her visits ceased, and the poor child often longed to see, or even hear of her.

As soon as she was allowed to leave the

hospital she went to her old home, but strangers lived there, and though the neighbours were really very sorry for Emelie, all they could tell her was that during the winter, which had been a very severe one, her mother, on going to the well for water, had slipped upon some ice and had fallen into the well and been drowned. So Emelie was an orphan and as far as she knew without a friend. The neighbours, though poor themselves, were kind to her. One took her home, and though she had several children of her own, made room for her to sleep in a corner of her one room. This went on for some weeks, but Emelie had a great desire to get back to Stockholm, and hearing of some people who were going there, they allowed her to go with them, but were not able to find out her old friends for her.

The first thing to be done was to provide her with warm, comfortable clothes. The young ladies each cut down one of their own dresses, and the servants, who were all anxious to help, made or gave other garments. Though Emelie did not live altogether in the house where she received so much kindness, she was there for some hours every day, and was taught many things, among others, to sew and embroider so nicely that after a year or two she was able to earn her living by going to different houses to do needlework. About the same time her friends were obliged to leave Stockholm. Emelie felt the parting keenly, and the ladies who had for so long watched over and helped her were sorry to leave her, but they had the joy of knowing that she had trusted herself to the finished work of the Lord Jesus Christ, and was happy in the love of her Saviour.

She did not forget that she had known what it was to be poor and lonely, so one by one she sought out orphan girls and formed what she called a ring round each; each ring was composed of four or five young servants, who undertook to help one such child by making or

mending their clothes, doing their washing, and in many ways proving themselves real friends and helpers.

In this quiet way Emelie, though herself poor, lame, and in frequent pain, has been able to help about eighty orphans. Do you not think that hers has been a useful life? I do, and as I write I am reminded of some words I heard many years ago: "No one is rich enough to help everybody, but everybody can help somebody, and if everybody helps somebody, everybody gets helped."

You, dear young reader, are, I trust, trying to help somebody; but do not forget that the spring of all true service must be love to the Saviour. C. J. L.



THE QUEENS OF THE BIBLE.

ESTHER.

VIII.

"And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared." (Esther vi. 14.)

OUR talk about queen Esther in GOSPEL STORIES for February brought before us a lesson we shall all do well to remember: "*Bad counsellors are poor comforters.*" Such were Zeresh, the wife of Haman, and the false friends who had flattered him, perhaps in the hope that one day they might share some of the gold or jewels the rich and powerful court favourite was known to possess.

They had not tried to turn him aside from his wicked purpose, or to win him over to the side of justice and mercy, when they saw that dark shadows of disgrace and possible death were gathering round him; they had no comfort to offer, no words of encouragement or hope to speak; they had only nursed his pride and desire to revenge himself for the slight which he thought he had received from Mordecai, by the destruction of the whole Jewish race.

Zeresh did not, as she had done on the

previous day, bid her husband go in "merrily" to the banquet. But the hour had come, the king must not be kept waiting. Not even Haman would dare to offer such a mark of disrespect to royalty. "Whatsoever a man soweth, that shall he also reap." was in principle as true in the far-off times in which Haman lived as it is to-day. "He made a pit, and digged it, and is fallen into the ditch which he made." (Psa. vii. 15.)

In haste, and with perhaps some misgivings as to the success of his plans, Haman gets ready for the banquet. Esther receives him with the same quiet grace she had shewn on the previous day, and the manner of the king does not appear to have changed toward him. Perhaps things will turn out better than he had expected.

The king was in one of his most gracious, satisfied moods. He looked with pride and pleasure at his beautiful young queen. Esther was to speak. Perhaps he wondered what she would ask. If she wanted more costly jewels, a greater number of slaves, or a still more beautiful palace, or all those things, she should have them. Nothing he could grant should be withheld as too good or too great for her.

The banquet goes on; we know from history that the Persians were in the habit of drinking great quantities of wine at their feasts, and it is not unlikely that both the king and Haman drank deeply. The moment has come, Esther must speak; not for herself alone, but for her people; if they are to perish, she will perish with them. The monarch of the vast empire of Persia turns to her saying, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom." (Esther vii. 2.)

Delay is no longer possible. We can almost seem to see Esther, pale, yet calm and queen-like, as she falls at the feet of Ahasuerus, and forcing back the tears she must not yet let fall. "Then

Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage." (Vers. 3, 4.)

So far Esther had brought no charge against Haman, though she knew him to be the bitter enemy of her beloved people; still she would take no mean advantage of him, all she had to say she would say before his face.

Her request and her petition were certainly not such as the king had expected. "*Her life, and the life of her people.*" Who had dared to threaten the life of his queen, the one woman whom he loved with all the strength of his strong, passionate nature; and her people, what great sorrow could have been pressing upon her? Anger and surprise seemed to struggle together in his mind. "Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?"

"And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen." (Vers. 5, 6.)

Perhaps at that moment the king saw the trap that had been laid for him; how unwisely he had given his consent, and fixed his royal seal, to a decree that would not only cost the lives of thousands of his loyal and peaceful subjects, but be a lasting blot upon the glory of his reign.

Almost choked by passion, the ruler of Persia felt that for the moment what he wanted was air, air. Hastily rising from his throne of gold and ivory, he left the banqueting hall and went out into the palace gardens. Haman remained behind to plead for his life with queen

Esther. Perhaps she would use her influence with the king, and ask that his life might be spared, "for he saw that there was evil determined against him by the king." (Ver. 7.)

Overcome by the sudden charge, and in abject terror, Haman may have fallen at the feet of Esther, intending to beg her to use her influence with the king that his life might be spared; *his* life was all he cared for just then. What good would his ill-gotten wealth be to him if the king, whom he had, he knew only too well, greatly offended, should condemn him to death?

But before Esther had time to reply to the half-fainting, half-palsied man still at her feet, the king had returned from the garden; one glance at his still flushed face was enough to shew that the soft, scent-laden air of the garden had neither cleared the clouds from his brow, nor softened his anger towards Haman.

Quite a number of chamberlains and slaves would be in the banqueting hall; they knew the temper of the king so well that it needed no words to tell them that Haman was a doomed man; at once they drew a cover over his face.

Not only in Persia, but among many Eastern nations, it was the custom to cover the face of any one condemned to death. Many had, there is no doubt, feared and flattered the so lately powerful Haman. Had he not one true friend? Was there not one who would beg the king to spare his life? No, not even one. "And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified." (Esther vii. 9, 10.)

C. J. L.

* * *

QUESTIONS FOR MARCH.

SUBJECT: WORKS AND WORKERS.

1. After the great six days of creation, what did God do on the seventh day? (Gen. 1 to 3.) *Give the words of scripture.*
2. Of whom was it said, that every work that he began "he did it with all his heart, and prospered"? (2 Chron. 30 and 31.)
3. "Not by *works* of righteousness which we have done." What is the next little sentence? (Titus.)
4. Who said "I have finished the work which thou gavest me to do"? (John 15 to 18.)
5. How many times does the Lord say, "I know thy works" in the second and third chapters of Revelation?
6. Who said "I am doing a great work," and refused to stop or be interrupted? (Neh. 1 to 8.)
7. What was the work he was doing? (*Give the answer from chapters 2 and 6.*)
8. To what two men did God give special wisdom "to work all manner of work" for the construction of the tabernacle? (*Find the words quoted.*) (Exo. 30 to end.)
9. Who was the chief skilled worker employed by Solomon in building the temple? (1 Kings.)

* * *

Answers to February Questions.

SUBJECT: RULERS OF SCRIPTURE.

- | | |
|---|---------------------|
| 1. Nicodemus. | John 3. 1, 2. |
| 2. Moses. | Acts 7. 35. |
| 3. Pharaoh. | Gen. 41. 42, 43. |
| 4. God. | Gen. 45. 8 9. |
| 5. A ruler of the synagogue. His daughter was raised to life by Jesus. | Luke 8. 41 49 55. |
| 6. Daniel was made ruler of Babylon. | Dan. 2. 48. |
| 7. They did not confess Him; and they loved the praise of men rather than the praise of God. | John 12. 42, 43. |
| 8. Good and faithful servants; because they have been faithful in the few things He has given them to do. | Matt. 25. 21 or 23. |
| 9. Yes; because they are ordained of God. | Rom. 13, 1 to 6. |

* * *

RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st January, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.
2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.
3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st January, 1923, and address. *Keep to this age right through the six months.*
4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.
5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)
6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

Our subject this month, "Works," reminds me of a man who lived in Germany some centuries ago, who was so wicked that at last his own wickedness shocked him and he became terrified lest he should die in his sins. He felt he must spend the rest of his life *working* for his salvation, and determined to become a monk. He was told by the priests he must walk bare-footed some hundreds of miles to a monastery in France, which was noted as being the strictest in Europe. After weeks of painful walking through snow and bitter cold, he arrived, and knocked. An aged monk opened the door and asked what he wanted. He told his piteous tale, and begged to be given hardest work and penances (punishments) so that he might atone for his sins. "You are too late!" was the old monk's answer, and he shut the door. The man fell on the doorstep exhausted and broken-hearted, exclaiming, "Then I'm lost! lost!" By-and-by the door opened slowly and the monk drew him in. After giving him food, he told him why he was too late that Christ had long ago completed the work on the cross, and there was nothing left for him to do; and the message now was, "To him that *worketh not, but believeth* on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4, 5.) What good news for the poor sinful man! It lifted the burden from his heart, and thankfully he accepted God's way of salvation.

And the same good news is for us to-day, dear boys and girls; for it is "not by works of righteousness which we have done, but according to his mercy he saved us." Just accept it with all your heart, and thank God; and *your* burden will go too.

Yours affectionately,
J. E. H.



JANUARY GLEANERS.

Age 12 Years and Over.

First Class.—Eunice Acheson, Phyllis Aldridge, Fred Allbon, David Allison, Willie Allison, Tom Allum, Francis Anderson, John Anderson, Mary Anderson, George Andrew, James Andrew, Lawrence Andrew, Mary Atterbury, Madge Baker, Thomas Baker, Clement Baldwin, Jane Baldwin, Sarah Baldwin, Stephen Baldwin, Carrie Barker, John Barter, K. Barter, Florence Batchelor, Ida Batten, Jennie Beaver, Milly Bedford, Kathleen Bellerby, Hazell Bennett, Walter Bennett, Doris Best, Elsie Best, Grace Bidmead, Peggy Biggs, Harold Bingley, Alex Bissett, Grace Bodys, Roy Bodys, Mary Bolt, Winifred Boswood, Reggie Bowden, Douglas Bowyer, Olive Bowyer, Agnes Boyes, Lydia Boyes, William Bradford, Hubert Braham, Helen Braidwood, Ena Brock, Fred Broom, Hedley Brown, James Brown, Willie Brown, Andrew Bryson, Jessie Bryson, John Bryson, James Buchan, Irene Budding, Hubert Buttrum, Alan Cameron, Eric Cameron, Mary Cann, John Carbines, Edith Chambers, Ivy Clapham, Peggy Clare, Jessie Clark, Enid Clarke, Evelyn Clarke, Royston Clarke, Una Clarke, Edith Coe, Phyllis Coldrick, Dennis Cole, Leslie Cole, Ethel Collett, Alice Condict, Hilda Condict, Kathleen Connor, Roy Coombs, Gibson Cooper, Minnie Couchman, G. Coutie, Maggie Coutie, Eileen, Kathleen and Vera Critchley, Lena Cumming, Albert Curtis, Eric Davage, Violet Davage, Mary Davies, David Dawson, Doris Dean, Arthur Deebie, Vera Dible, Janet Dickson, Lizzie Dickson, Jessie Dixey, Charles Doling, Jack Douglas, Ben Duncan, Paul Dunham, Greta Durham, Elsie Durrant, Grace Dyer, Kathleen Dyer, Edna Edmondson, Phyllis Elliott, Constance Evans, Leslie Eve, Anne Ewart, Vera Eyles, Leslie Farrant, Ada Fell, Doris Fell, Marjorie Fiddler, Thomas Fish, Herbert Flett, James Flett, Kathleen Forshaw, Marjorie Forshaw, Kathleen Foxall, William Frame, Kathleen Freeman, Jack Frizelle, Jeannie Frizelle, Charles Frost, Belinda Fullbrook, Fred Gardiner, Archibald Gaskin, Stanley Gibson, Lillian Gleadh, Gwenda Goodall, Bernard Goodenough, Dick Gresswell, Joan Grugeon, Cathie Gunn, Ruth Gunn, Eva Haddad, Thomas Hall, Vincent Hallett, Leslie Ham, Theodora Ham, William Ham, Phil Hamilton, Freda Harding, Raymond Hardy, Edwin Harring-

ton, Gladys Harris, Marjorie Harris, Muriel Harris, Norah Harris, Ada Harrison, Rowland Haughton, Eva Heath, Kathleen Heath, May Heath, Millicent Holloway, Ruth Hopper, Harry Hopwood, Audrey Housman, Elsie Howarth, Cecil Howden, May Humphrey, Gladys Hurst, Marion Ireland, Mary Ireland, Jeanie Irvine, Rachel Irvine, Robert Irvine, Edith Jackson, Ethel Jackson, Mary Johnston, Ian Johnstone, Gladys Kelly, Dora Kendrick, Raymond Kenyon, Cecil Kettle, William Knox, Leonard Lake, P. Lake, Nancy Lavence, Jessie Leech, Amy Le Gresley, Dennis Line, Olive Line, Percy Ling, Muriel Lloyd, Eric Lodge, Ronald Lodge, Paul Lovecy, Willie Lovett, Jocelyn Lyons, Annie McAuslin, James McAuslin, Daniel McBride, Robert McLaren, Mary McCormack, Isa McGeachie, James McGeachie, Popples McGowan, William McIntyre, James McPhail, Letitia Maddern, Rosa Maidment, John Marsh, Vera Marshall, Violet Marshall, John Mathers, Gertrude Meadows, Robert Meek, Ethel Melish, Maggie Michie, Mary Michie, Nora Millard, Thomas Mitchell, Joy Moggach, Kathleen Moore, Eirene Morford, Joy Morford, Sidney Morris, Theo Morton, Edna Nash, Lily Nash, C. Noel, George Noel, Henry Noel, Freda Norgate, Olive Norris, Frank Nursaw, Alan Packham, Clarence Packham, Grace Pagett, Frieda Palithorpe, Paul Pallister, Gladys Pannell, Chrissie Pargeter, Joseph Parkes, Jackie Patterson, Florrie Pell, John Pell, Marjorie Penfold, Marjorie Pickett, F. Pocock, Grace Pocock, Emilia Pons, Leonard Pontin, Daisy Poppleston, Ina Porteous, Arthur Potts, Stephen Potts, Winifred Potts, Ida Pouncy, John Pugh, Dorothy Rawle, John Rayner, Albert Read, Essie Reid, Rom Reid, Christina Reynolds, N. Richardson, Cecil Riley, Druisilla Roach, Godfrey Roberts, Joan Roberts, Marjorie Robertson, Ivor Rogers, Vernon Rogers, Florence Roper, Bridget Ross, Ursula Ross, Ida Rowies, Mollie Rusling, Ethel Salt, Connie Sandfield, Donald Sargent, Kenneth Sargent, Roy Sargent, Dora Satchwell, Mercy Satchwell, Bessie Schooling, Stephen Scott, Ruth Selby, Evelyn Self, Dennis Selwood, Douglas Seymour, John Seymour, Joseph Shedden, Joan Shortland, Joyce Shortland, Leslie Shortland, John Simmons, Mary Simmons, John Simpson, Herbert Simpson, Nellie Snow, Doris Smith, Ernest Smith, Gertrude Smith, Gregory Smith, Irene Smith, Norman Smith, Winifred Smith, Molly Snow, Hilda Spiers, Reid Speirs, Mary Stephen, Leslie Stewart, Helen Sutherland, A. Sutton, J. Sutton, Ruth Swadling, Margaret Taylor, Jenny Terriss, Kathleen Thackrey, Edith Thompson, Fred Thorne, Frank Thornett, Gibson Thornett, Olive Thorp, Edna Tozer, Doris Trickey, Winifred Truelove, Mary Tucker, Nora Tucker, May Tulloch, Richard Turner, George Turrell, Cyril Uden, Connie Wade, Dennis Wade, Isa Walker, Lily Walker, Olive Wall, Charles Wallace, Drummond Wallace, James Wallace, Dorothy Wallis, Mary Walton, Wilfred Ward, Winifred Watson, Roy Weeks, Nicholas Weightman, Rose Wells, Alec West, Evelyn West, Nan West, Colston White, Edith White, Kathleen White, John Whyte, Elsie Widdowson, J. Williams, Richard Willows, Annie Wilson, May Wilson, Elsie Woodley, Edith Woodley, Leonard Worrod, Bernard Wragg.

Second Class.—Phyllis Arnold, George Best, Ellen Bowles, Frances Bradshaw, Cissy Brown, Nora Buckland, Doris Burford, Ethel Burr, Maudie Clancy, Laura Coldrick, Raymond Coldrick, Vera Cooper, Sydney Coules, Rita Craig, Marjorie Dale, Freda Diffey, Edith Dovey, F. Du Bois, Nettle Flett, Evelyn Forshaw, Gertie Harrison, Catherine Hatchman, Ruth Hearn, Marjorie House, Jean Jackson, Esther James, Winifred James, Mary Jay, Lucy Jenkins, Hunter Lang, Esther Lyons, Ruth Lyons, George Mair, Frank Marriott, Bessie Moir, Gwendoline Oram, Jean Padwick, Reginald Parker, Arthur Penberthy, Dorothy Pritchard, Winnie Pritchard, Gwendoline Putt, Dorothy Smith, Barbara South, Edna Storey, Allan Strugnell, Beatrice Tattersill, Eddie Theed, Alfred Tozer, Vera Uden, Bessie Walker, Edith Wilkinson, Dorothy Wilson, Phyllis Wood.

Age 10 and 11 Years.

First Class.—Mary Abbott, Lily Allan, Margaret Allbon, Alexis Allison, Constance Amos, Florence Andrews, Frank Appleton, Joan Appleton, David Avery, Dorothy Baggs, Eileen Baker, P. Barter, Ivy Batterham, Marjorie Beare, Chris Bedford, Roy Beesley, Sylvia Beesley, Winifred Bellamy, Gladys Bennett, Wilfred Blackledge,

Winifred Blackledge, Harold Blake, Arthur Bohenna, Mabel Boswood, Sidney Bowden, Grace Bradford, Phyllis Brandt, Muriel Brian, Ethel Broom, David Browning, Alex Bryson, Jamesina Buchan, Harold Cameron, Kitty Carroll, Monica Chambers, Gordon Claringbull, Sydney Collett, Leslie Coombs, John Corbett, Edward Cossar, P. Coutie, Dorothea Coutts, Jean Coutts, Claude Critchley, Phyllis Cross, Esther Davies, Magnus Dawson, Elsie Deeble, Harold Devenish, John Dickson, Robert Dickson, Teddy Dixey, Annie Dodds, Ernest Dolding, Elsie Doling, Frederick Eagle, Thomas Eagle, Nellie Eason, Nora Fare, George Fell, Kathleen Fiddler, Daisy Flight, Wilfred Forshaw, Willie Freeman, Daisy Gaskin, Alfreda Gates, Frank Gilbert, Betty Goodall, Douglas Goodall, Eric Goodall, Vera Green, Eunice Goodenough, Ronald Gwyer, James Haldane, Alex Hall, Anna Hamilton, Hilda Harrington, Gershon Harwood, John Hawgood, Elsie Hazelton, Barbara Hedges, Edith Henderson, Sydney Herrington, Ruth Hill, George Holloway, Kitty Holme, Margaret Hopper, Eddie Hughes, Mary Humphreys, Maud Hutton, Naomi Ireland, Thomas Ireland, Ruth Kenyon, Ethel Kettle, Reginald Kelly, Tom Jackson, Robert Johnstone, Ruth Lancaster, Philip Lidstone, Freddie Lodge, Marjorie Lodge, Muriel Lumb, Sarah McBride, James McCormack, Robert McIntyre, Ronald McLaren, Kathleen McKnight, William McPhail, Jessie Mair, David Mason, Isabella Mathers, Joyce Meek, Reginald Mellish, John Michie, David Millar, Frank Mitchell, Graham Mumford, Arthur Munster, Josephine Nichols, George Nicols, Marjorie Noel, Gordon Nunnerley, Elsie Nursaw, Edith Norster, Christina O'Hara, Joyce Oliver, Clifford Oxborough, Mabel Oxborough, Jean Pannell, Harold Parkes, Olive Parr, Jack Pateman, Martin Patmore, Edward Petty, Phyllis Pezey, Hilda Pile, Frank Porter, Geoffrey Porter, Hilda Porter, Florence Prowse, William Railton, James Rayner, S. Rayner, Isabel Reeves, Hugh Richardson, Marjorie Riley, Edna Rimmer, Agnes Roberts, Ethel Robertson, Dorothy Saddington, Joyce Sandfield, Clement Satchwell, Lydia Scott, Philip Scott, Constance Scrimshaw, Robert Shedden, Hedley Shortland, Connie Simpson, Mary Slater, Nancy Small, Catherine Smerdon, Alan Smith, David Smith, Raymond Smith, John Stephen, Marjorie Stone, Mima Strachan, Lawrence Stretch, Lily Tabb, Jean Terriss, Rose Tetchener, Roy Thompson, Bertie Thurlow, John Town, Mary Trevett, Norman Turner, Mary Tydeman, Ethel Wall, Elizabeth Wallace, D. Wallis, G. Wallis, Edward Wardhaugh, Dorothy Warren, Charles Watkins, Myra Weeks, Lewis Wheatcroft, May Wheeler, Jack White, Mary White and Mary White (Bugby), Margaret White, Myrtle White, Stuart White, Eva Widdowson, Helen Wight, Stanley Willows, Freda Woodhouse, Edwin Wraight, Ruth Wraight, Ida Yaxley.

Second Class—Many are in second class through omitting to answer seven questions (Read Rule 1).—Cyril Baker, William Best, James Carruth, Mabel Clarke, Grace Claxton, Marjorie Colley, Wilfred Cooling, Florence Corkill, Edina Crocker, Alexander Cumming, Anna Dolding, Vera Eldridge, George Fletcher, Dora Hailey, Geoffrey Harding, Louis Hardy, Rhoda Hawkins, Morris Heath, Avis Lott, Dennis Lovell, Donald Lovell, George Matthews, Martha Murchie, John Naphine, Mary Noakes, James Park, Alice Partridge, Jean Pearson, Eva Pontin, Frank Poore, Basil Porter, Gertie Preston, Joyce Rigden, Joan Robinson, Graham Rubie, Frank Smith, Harry Smith, Nessie Swan, Mary Ward, Muriel Young.

Age under 10 Years.

First Class.—Winifred Arnold, Mark Badams, Dorothy Badder, Rose Baggs, Desmond Baker, Lily Baldwin, Wilfred Baldwin, Molly Barnett, Sydney Batson, George Beaver, Bessie Bedford, John Bedford, Ella Bennett, Earl Bissett, Cecil Blyth, Barbara Bodys, Kathleen Bowering, Mary Bowering, Minnie Bradford, Alan and Elspeth Brown, John Brown, John Buchan, Betty Burr, Frances Bush, Elsie Butler, Annie Carruth, Michael Cavenagh, Olive Claringbull, Maude Clark, Phoebe Coldrick, Gwennie Cooper, Glennie Cutting, Peggie Cutting, Betty Dawe,

Sadie Dickson, Chris Dolding, Henry Doling, James Dunsford, Francis Eagle, Joyce Evershed, Jean Eves, Chrissie Flett, Hilda Ford, Lily Forshaw, Marion Fowles, Christine Gardiner, Esther Gardiner, Marjorie Gardiner, Reggie Gay, Maggie Gear, Claude Gilbert, Jessie Gilbert, Vera Gray, Russell Ground, Edward Gunn, Alfred Hallett, Ronald Ham, Cedric Hardie, Alan Harvey, John Harvey, Philip Harwood, Ruth Harwood, Graham Hayman, Eva Hazelton, Edward Hetherington, Robert Holland, Frank Hollands, Douglas Holloway, Mary Holme, Beatrice House, Grace Hucker, David Irvine, Lilian Jackson, Gwen James, Arthur Johnson, Arthur Joynt, Grace Judd, Olive Judd, Stephen Judd, Willie Kerridge, Beryl Line, Grace Lovett, Kate McCormack, David Mathers, Graeme Mathison, Joyce May, Ernest Meek, James Meldrum, Jean Millar, Adam Montgomery, Hilda Mortimer, Reginald Mortimore, Elsie Moss, David Murray, Albert Noakes, Eric Noel, Kenneth Oxborrow, Eunice Partridge, Charlie Paul, Olive Paver, Margaret Penberthy, Frances Phillips, Gerald Phillips, Daisy Poore, Joan Pouncy, Grace Pritchard, Mary Pye, Kathleen Radford, Pauline Read, Ruth Reed, Alan Reeson, Lois Rimmer, Edith Roach, David Roberts, Frank Ross, Olga Ross, Vera Russell, Margaret Sargent, John Shimwell, Nellie Simpson, Mary Sinnett, Stuart Skinner, William Slater, Annie Smith, Edward Smith, John South, Dorothy Speirs, Arthur Steven, Greta Stott, Betsy Strachan, Mary Swadling, Joan Taylor, Mary Terrell, Nancy Terriss, Daisy Tetchener, Nellie Tetchener, Geoffrey Thomas, Kathleen Thornett, Sidney Thurlow, Dennis Tipler, Edith Tipler, Ronald Tipler, Eva Treen, Leslie Trevvett, Will Tulloch, Joan Turner, Eric Tydeman, Sylvia Uden, Philip Waldron, Alec Walker, Seth Wallis, Honor Warren, Eileen Watkins, Olive Weightman, Stanley West, George White, Helena White, Rosemary Wight, Eileen Wilkie, James Willmott, Arnold Wilson, Nellie Wilson, Helen Wright.

Second Class.—Douglas Bidmead, Adam Buchan, Frank Colley, James Crane, Roy Fizzle, Hope Morford, Mac Padwick, Grace Richardson, Linda Woodley.

Answers from Abroad.

Received between 10th January and 9th February, 1923.

Australia.—Cinthy Caldwell, Jean Caldwell, Arthur Crowther, Grace Crowther, Ronald Crowther, Kate Davis, Ida Lindley, William Plows (2), Elizabeth Scutt, Gwen Sharp, Margaret Sharp, Yvonne Spickler, David Stuckey, Wilfred Wakefield.

Canada.—Alan Catt, John Henry, Bobby Turner, Nellie Turner.

India.—Chrissie McIver, Mary McIver, Ruerie McIver.
Jamaica.—Hugh Bennett, May Bennett, Winifred Bennett, Leighton Kirkpatrick, Ina McGahan, Amy Pennicooke.

New Zealand.—Albert Aue, Eileen Brewer, Elsie Brewer, Leslie Cottle, Fred Currie, Florence Deck (2), Jessie Farmer, Winnifred Filleul, Alice Goddin, Emily Goddin, Alfred Kennerley (2), Edith Lovejoy, William Lovejoy, Hugh McGaveston (2), Geville Philips (2), Grace Robertson (2), Marjorie Robertson (2), Miriam Simpkin, Olive Smedley (2), Elsie Strickett, Victor Warren.

South Africa.—William Blandford, Inez Leppan, Helen Oettle (2), Charles Reynolds, Edith Reynolds, Edward Reynolds, Eric Reynolds, Lucy Summers (2), Doris Thwaites.

Tasmania.—Mac Hills.

United States.—Katherine Berger (3), Howard Boggis, George Hama, Donald Hawkins, Ruth Langley, Leonard McNiece, Anna Pilon (2), Henry Pilon (2), Athelbert Searles, Irene Stevens (2), Bessie Truan.

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for the Young.

APRIL, 1923.



WHERE FISHES ARE FOUND.

Price 1d. Monthly, 1/6 a year, Post Free.

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A LESSON FROM THE FISHES.

HAVE you ever thought why the children of Israel were only allowed to eat certain kinds of fish—only those with “fins” and “scales”? These were called *clean* fish; the rest were unclean, and might not be eaten. (Deut. xiv. 9. 10.) It seems to me the reason is this: the scales covered them all over, and kept them “clean,” so that although they lived all their lives in water, it did not harm them; they were protected by their scales.

Then they had fins; they did not just drift about the way the current took them, but were able to swim anywhere they wished. I remember once standing on a footbridge over a river watching the fishes—dozens of them—all swimming against the stream, watching for their food; I also saw several floating down *with* the stream, but noticed these were dead.

Now I think we who are Christians ought to be like the clean fish, and God has recorded this in His word to teach us an important lesson.

The water, or the stream, is like the current of things all around us—the world and its ways; and we have to live our life down here in the world. The “water” is far from clean; the Bible calls it “this present evil world,” so we need something to protect us from its influence. What would answer to the “scales” with us? One great protection is the knowledge of the word of God, and obedience to it. “Wherewithal shall a young man cleanse his way? *by taking heed thereto according to thy word.*” (Psa. cxix. 9.) Prayer, also—seeking daily for guidance—greatly preserves us from the evil around us. These are our “scales.”

Then the “fins” would mean our power for movement, to enable us to go in the right direction, and this will always be against the stream, like the live fish; for there is nothing in the *world* that can

help us in our christian life. Satan is the god of this world, and he plans everything to draw the hearts of men the wrong way, with the stream and away from Christ. But we who have believed in Christ have the Holy Spirit within us (Eph. i. 13), and this is the power that enables us to go in the right direction; to say “No” to those who would ask us to do that which is not right, and to follow on with those who are seeking to obey God; or even to stand alone, if necessary. But, like the fishes, we must use this power, or we shall find ourselves drifting with the stream. Then let us look well to our fins and scales!

J. E. H.

**A LITTLE BOY'S TESTIMONY.**

IT may interest some of the many young people who read this magazine to hear what a little boy once said to his mother regarding the work done for him at the cross.

No doubt many of the boys and girls who will read this paper have often heard of dear C. H. M., a devoted servant of Christ from Ireland, who wrote quite a number of good books, especially Notes on the Pentateuch (that is, the first five books of the Bible), which I find are in the libraries of almost all the christian friends that I am acquainted with; and no wonder, for C. H. M. presented the gospel tidings so simply that even a child can understand them, especially those whose hearts have been opened to hear what God has to say to them. I wonder if your heart has yet been opened, or are you still resisting the strivings of God's Spirit?

In the year 1892 I happened to visit the town of St. Anne's, on the sea coast of Lancashire. Hearing that C. H. M. and his wife were residing there, I found out their house and called to see them. They were both in the sitting-room, and certainly becoming aged and feeble. A most affectionate and loving pair they

were, for I noticed if one of them sought even to rise up off a chair, the other would at once render assistance, in fact they were just like a pair of doves sitting upon a window sill, so gentle and loving were they and so fond of one another, and it was not many years after that visit of mine that the Lord took them both home to be for ever with Himself in heaven.

In the course of our conversation Mrs. M—— related an incident which took place in the life of one of her dear boys. One night when she was putting him to bed he said, "Muddy, sing me a hymn." She began to sing that well-known hymn, "I lay my sins on Jesus." He looked rather displeased and shook his head, whereupon she said to him, "Is that not a lovely hymn, my dear?"

At once he replied, "No, ma, dat not right, 'twas Dod laid my sins on Jesus."

The mother admitted to me that she had never before clearly understood that fact until she heard it from the young child's lips. Within a few months from that time the Lord Jesus took him to Himself. He said in his simple, child-like way that he was going to be with Jesus in heaven, for He had died for him and put away all his sins.

This shewed me how early in life a child may decide for Christ and have absolute certainty as to his soul's salvation. I find that hymn in almost every hymn book I have examined, and cannot but say that its first line is incorrect. Sometimes I change it to, "God laid my sins on Jesus," for where were we when Jesus hung upon the cross? We were not born.

But how blessed to know that the Lord Jesus bare our sins in His own body on the tree during those three hours of darkness, as Peter explains in his first epistle, chapter ii. 24. The only question is, then, do we believe it for ourselves, so that we may get the good of that wondrous work of His on Calvary's cross?

R. A. S.

THE NARROW GATE.

WHEN Victor Emmanuel was King of Italy he was a great favourite with his people, but not thought so much of by the clergy.

Thus it happened that on one occasion he went to visit the cathedral at Pisa, and when he arrived what was his surprise to find that the doors were closed against him.

It appears that the archbishop had forbidden his clergy to receive the king, and therefore the cathedral was deserted and closed.

Nearly the whole of the population of the town had escorted him there, and they were very indignant when they saw the slight that had been put upon their king. A murmur began to be heard amongst them, for their fiery Italian blood was stirred, and a riot seemed to be about to take place, which might have had serious consequences.

Just then the king caught sight of a small side door, which either by accident or on purpose had been left open. Turning his steps towards this door, he smiled to his people and said, "My friends, it is by the narrow gate that we must enter paradise."

The people laughed and cheered lustily as the king walked into the edifice, and thus an incident passed off that might have had disastrous results.

But it is the few words that the king uttered to which I want to draw your attention: "It is by the narrow gate that we must enter paradise." He has long since passed away from earth and if he entered by the narrow gate we know where he is now.

In the Gospel of Matthew there are two gates spoken of. One is called a strait or narrow gate, and the other broad or wide.

Have you ever thought of it? that we shall all have to enter one or other of these gates, and the scriptures exhort us to "Enter . . . in at the strait gate: for wide is the gate, and broad is the way,

that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 13, 14.)

* * *

AN HONEST LAD.

AN old woman who lived in the country and worked at a mill found at one time that work was so slack that she was told they had no further need of her at the mill. She had saved up a little money, but when no more came in her little store became less and less, till it was all gone.

She then decided to go to her married daughter, who lived at Preston. She went first to say farewell to the minister whose services she attended, and he very kindly paid her fare to Preston and gave her half a crown as well. When she arrived at her journey's end a boy begged very much to be allowed to carry her box, but as she had only the half crown and threepence beside, she was unwilling to let him take it, till he said he would take it to any part of the town for twopence.

When they arrived at her daughter's house there was no one at home, so she told the boy to set down the box and paid him for his trouble. When her daughter came home and saw her mother she said, "Oh, why have you come? we are almost starving and have nothing to live on."

The mother said, "Never mind, I have half a crown in my pocket, and that will get a little food." But what was her dismay on feeling in her pocket to find that she had given it to the boy in mistake for a penny!

The next morning, however, there came a knock at the door—the boy had brought back the half crown, and when asked how he came to bring it back, seeing he was in such great need himself, he said, "Oh, I go to Sunday school and I could not be dishonest by keeping it."

THE RISING TIDE.

FROM A DESCRIPTION OF THE RETURN OF THE
OCEAN INTO THE BAY OF FUNDY, NORTH
AMERICA.

THE rivers dwindle down to feeble streams;
The sand and waste lie bare beneath
the sun;

The helpless ships list over on their beams,
The far-ebbed tide leaves stranded every one.

Hark! in the distance swells a welcome sound,
The surge of ocean's fulness, as the sea,
Fresh as the morning, free as air around,
Rides on its way with living energy.

Up comes the ocean with its girdling foam,
Shining in sunlight like a line of fire,
Sweeps with its fulness, as if coming home,
Spreading its beauty o'er the sand and mire.

Now move the ships, as though awake from
sleep,

Finding support upon the sunlit waves:
Sadness departs; as though with gladness deep,
Along the far-stretched shore the ocean laves.

* * * * *

How doth the waste remind us of the soul
Who knows not God nor Christ, nor sins for-
given;

Who knows not hope or peace while moments roll,
Lost, helpless, poor, without the joy of heaven!

How well to feel the need of Christ in youth!
To find that without Him there is no joy;
That in the Saviour is God's grace and truth;
That in His blessing there is no alloy.

And does not ocean's fulness tell of love,
Of joy unbounded, of the wondrous peace
Known now through Christ the Lord who is
above,

Who died from woe, who trust Him, to release?

L. O. L.

* * *

THE QUEENS OF THE BIBLE.

ESTHER.

IX.

HAMAN, the great enemy of the Jews,
was dead, but the mischief done
by a wicked man does not always
end with his life. He had planned the
destruction of the whole Jewish race;
and the laws of ancient Persia were such
that the decree having gone forth, with
the royal seal affixed to it, even Aha-
suerus himself, though the ruler of the
greatest empire in the then known world,

had no power to recall, or alter it. But much, very much was happening just then that might for a time have made Mordecai and Esther almost forget that the "dark month" was drawing near.

Impulsive and generous, as he was passionate and self-willed, the king was not one to do anything by halves. During the time that Haman had stood high in royal favour, and had been entrusted with almost kingly power, he had gathered great riches. Though, as far as we know, no drawing or plan of his house has been discovered among the rubbish mounds that lie so thickly among the ruins of what was once the palace of the king, we can well believe that it was a building of large size and great beauty. All the property of a man who had been condemned to death passed by law and right into the hands of the sovereign.

The king had offered Esther costly presents, even to the half of his vast empire, but gentle and modest, she had asked for nothing for herself. He would give her all that had belonged to Haman.

Mordecai, too, should be richly rewarded. Was he not already "Royal Benefactor"? Was it not to his timely warning that the king owed his life? And besides that he was the cousin of his beautiful, beloved queen, "for Esther had told what he was unto her." (Esther viii. 1.)

So Mordecai was summoned from his humble post at the king's gate to the banqueting hall, where the monarch sat upon his gilded throne. Unawed by all the splendour around him, he would enter with the calm, quiet dignity of a man who trusted in the living God.

Perhaps the king thought, What a contrast to the fawning, flattering Haman, who was always asking me for more riches, more slaves, or more power. Here is a man I can trust, he is wise and calm, he will take some of the cares of royalty off my hands, and leave me free to enjoy its pleasures. "And the king took off his ring, which he had taken

from Haman, and gave it unto Mordecai."

Esther could not give away the king's gift to her, all that had belonged to Haman, but she could and did use her power by making Mordecai the chief officer and ruler in her household.

Glad and grateful as both Esther and Mordecai must have been for the favours heaped upon them by the king, they could not be really happy; for the royal decree had not been recalled or altered; and the laws of Persia made it almost impossible that the monarch could do anything to prevent the whole of the Jewish race from being swept from off the face of the earth.

And were they not their own, their dearly-loved people? And so, though outwardly calm, Esther and Mordecai were sad at heart. Esther, standing high as she did in the favour of the king, might have been safe, and perhaps the monarch could have found out some means of saving Mordecai; but no assurance of their own safety could have lifted the weight of a crushing sorrow from their hearts, while the dark cloud still hung over their nation.

Perhaps Mordecai used his influence with Ahasuerus to try to get the cruel decree for the destruction of the Jews revoked or at least softened; only to be met by the stern reply, "That which hath once been decreed in the king's name shall stand for ever." "The king," say the people of Persia, "is a god; the gods cannot change, and the king may not."

Wise and devoted as Mordecai was, he could do nothing to save his people. In that hour of sadness he may have questioned: What is the use of all the power the king has given me? I am helpless, almost hopeless. While the signet ring of the king was in the hands of Haman, his power was second only to that of the king himself; now it is in my hands, but I seem unable to use it. But faith and courage have not died out of the heart of Esther; she will try

again, she will make one more effort to save her people. Thinking nothing of her own risk, and in her eagerness half forgetting the customs of the court, again she enters, as far as we know un-called, the presence of the king.

"And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman . . . which he wrote to destroy the Jews which are in all the king's provinces. For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" (Esther viii. 3-6.)

The king could not be unmoved by the gentle, tearful pleadings of his beloved queen. She had not blamed him for the cruel and unjust decree. She only thought and spoke of Haman as the guilty person. He would, there is no doubt, have willingly dried her tears, and gladdened her heart by granting her petition, but he, the great king, the king of the land where many languages were spoken, was in a difficulty from which at first he could see no way of escape. He must not, dared not, reverse a decree that had gone forth in his name, and sealed with his seal.

But the ring that had been taken from Haman, he had given to Mordecai, and with the gift had invested him with power second only to his own.

Mordecai was himself a Jew, he was wise and faithful; he would surely be able to think of some way to help, perhaps even to save his people, and that without weakening the authority of the king.

So the king said to Mordecai, "Write ye also for the Jews, as it liketh you,

in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." (Esther viii. 8.) C. J. L.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

It is with much pleasure that I have to tell you that the number of scrap-books received this time is greater than ever before—exactly a hundred books, sent in by ninety boys and girls; and I know quite well what happiness this means now that they have reached the hospitals. Turn to the back page for results; please accept my hearty thanks, and also the thanks of the many little sick children who are now enjoying them.

I am sorry so many got into the second class in February; perhaps I made one or two of the questions rather too difficult. A good many made no big mistake, but several little ones mount up, and the result is—second class!

Our questions this month shew us that a good deal is said in the Bible about fishes, and we could have some interesting talks about them. As, however, space on this page is limited, the Editor has kindly found room for "A Lesson from the Fishes," which please read as if it were a part of this letter.

Yours affectionately,
J. E. H.



SCRAP BOOKS.

Prizes for the best albums have been awarded to—

Amy and Olive Glass, Cork, Ireland.

Robert Smith, St. Monance, Fife.

Ida Yaxley, Stowmarket.

Elinor Corin, Wahroonga, New South Wales.

Excellent albums have been received from—

Edna Acomb (U.S.A.) (2), Jean Eves, Hilda Harrington, "C.E.H.," Willie Humphris, Stella and Mary Johnston, Muriel Lloyd, Olive Lloyd, Edna Bimmer, Charles Smith, Margaret Taylor, Ruth and Grace Turner, Frank Tydeman (5), Winifred Watson, Dorothy Wells, Kathleen White, Muriel Young.

Very good ones from—

B. J. Brown, Robt. Holland, K. and M. Holme, Molly Horne, Mary Ireland, Beryl Line, Daniel McBride, M. and J. McCormack, A. and G. McCracken, Clarence Packham, J. and C. Sandfield, Lydia and Philip Scott, Leslie Shortland, Arthur Steven, Dorothy Ward.

Good scrap-books from—

Joan and Frank Appleton, Mary Atterbury, Phyllis Brandt, John Corbett (2), Kathleen Forshaw, Connie Gardiner, Edith Gardiner, Marjory Gardiner, Hilda Green, Dora Hailey, Alfred Hallett, Edith Henderson, Jessie Horne, Alec Jacobs, Annie McAuslin, Sarah McBride, David Mason, Joyce May, Olive Norris (2), Ed. Petty, Hilda Porter, Mary Potts, M., W. and S. Potts, Ethel Roberts, John Shimwell, John Simmons, Mary Simmons, Raymond Smith, Margaret Steven, Ray Wigginton.

Also smaller ones (very useful) from—

Dorothy Badder, Roy Beesley (2), Arthur Bohenna, Doris Bohenna, Raymond Bohenna, Grace Bradford, Daisy Gaskin, Grace Green, Hilda Green, Molly Horne, Naomi Ireland, Mary Kerr, Thos. Kerr, Grace Lovett (3), R. McIntyre, N. Mackay, G. Mumford, D. Stokes, R. Sumner, G. Thornett, K. Thornett (2), Eileen Ward, Eileen Watkins.

Also two dressed dolls from the Potts, Sandown.

GOSPEL STORIES FOR THE YOUNG.

31

QUESTIONS FOR APRIL.

SUBJECT: FISHES AND FISHERMEN.

1. How many of the disciples are we told were fishermen and what were their names? (Matt. 1 to 4.)
2. What did Jesus promise that Simon and Andrew should become if they followed Him? (Mark 1 and 2.)
3. When Peter said, "I go a fishing," how many of the disciples were there together? (*Zebedee had two sons—James and John.*) (John 19 to 21.)
4. When they came to land, what did they see?
5. With what did Jesus feed the five thousand men? (Luke 8 to 10.)
6. When did a fish help to pay the tribute money, and whose tribute was thus paid? (Matt. 14 to 20.)
7. What remark did Simon make to Jesus when he was astonished at the great draught (haul) of fishes? (Luke 8 to 7.)
8. We are told that the kingdom of heaven is like a net cast into the sea. To what are the two kinds of fish compared? (Matt. 10 to 15.)
9. When did fish suffer for the sin of man? (Answer fully; give your reasons.) (Exo. 4 to 12.)

* * *

Answers to March Questions.

SUBJECT: WORKS AND WORKERS.

1. "He rested on the seventh day from all his work which he had made." Gen. 2. 2.
2. Hezekiah. 2 Chron. 31. 20, 21.
3. "But according to his mercy he saved us." Titus 3. 5.
4. Jesus. John 17. 1, 4.
5. Seven. Rev. 2. 2, 9, 13, 19; 3. 1, 8, 15.
6. Nehemiah. Neh. 6. 3.
7. Building the wall of Jerusalem. Neh. 2. 17; 6. 15.
(*other verses allowed.*)
8. Bezaleel and Aholiab. Exo. 35. 30 to 35; or 36. 1 to 3.
9. Hiram. 1 Kings 7. 13, 14.

* * *

For Rules, see January, February or March numbers.

* * *

FEBRUARY GLEANERS.

Age 12 Years and Over.

First Class.—Tom Allum, John Anderson, Mary Anderson, Mary Atterbury, Madge Baker, Clement Baldwin, Jane Baldwin, J. Barter, T. Barter, Milly Bedford, Kathleen Bellerby, Walter Bennett, Harold Bingley, Grace Bodys, Mary Bolt, Winifred Boswood, Douglas Bowyer, Olive Bowyer, Agnes Boyes, Lydia Boyes, William Bradford, Hubert Braham, Helen Braidwood, Hedley Brown, Vera Brown, Willie Brown, Andrew Bryson, Jessie Bryson, John Bryson, James Buchan, Lily Buck, Irene Budding, Eric Cameron, John Carbines, Edith Chambers, Ivy Clapham, Peggy Clare, Jessie Clarke, Enid Clarke, Evelyn Clarke, Edith Coe, Phyllis Coldrick, Dennis Cole, Leslie Cole, Ethel Clolett, Roy Coombs, Gibson Cooper, Minnie Couchman, George Coutie, Maggie Coutie, Rita Craig, Vera Critchley, B. Deayton, Arthur Deeble, Charles Doling, Wilfred Dove, Paul Dunham, Greta Durham, Edna Edmondson, Constance Evans, Annie Ewart, R. E. Eyles, Leslie Farrant, Ada Fell, Doris Fell, James Flett, Kathleen Foxall, Joyce Frampton, Kathleen Freeman, Belinda Fullbrook, Fred Gardiner, Archibald Gaskin, Stanley Gibson, Gwenda Goodall, Bernard Goodenough, Dick Gresswell, Joan Grugeon, Cathie Gunn, Ruth Gunn, Leslie Ham, Theodora Ham, William Ham, Marjorie

Harris, Ada Harrison, Roland Haughton, Kathleen Heath, Millicent Holloway, Harry Hopwood, Audrey Housman, Cecil Howden, May Humphrey, Marion Ireland, Mary Ireland, Ethel Jackson, Esther James, Winifred James, Mary Jay, Lucy Jenkins, Ian Johnstone, Gladys Kelly, Amy Le Gresley, Olive Line, Muriel Lloyd, Eric Lodge, Ronald Lodge, Paul Lovecy, Willie Lovett, Jocelyn Lyons, Annie McAuslin, James McAuslin, Daniel McBride, Mary McCormack, Popples McGowan, Robert McLaren, George Mair, John Mathers, Robert Meek, Ethel Mellish, Maggie Michie, Mary Michie, Nora Millard, Thomas Mitchell, Sidney Morris, Edna Nash, Lily Nash, C. Noel, Henry Noel, Freda Norgate, Olive Norris, Frank Nursaw, Gwendoline Oram, Alan Packham, Clarence Packham, Frieda Pailthorpe, Gladys Pannell, Chrissie Pargeter, Reginald Parker, Jackie Patterson, Arthur Penberthy, Mary Penberthy, Marjorie Penfold, Frances Pocock, Grace Pocock, Leonard Pontin, Daisy Popplestone, Ina Porteous, Arthur Potts, Stephen Potts, Winifred Potts, Dorothy Pritchard, Albert Read, Essie Reid, Tom Reid, Christina Reynolds, Marjorie Robertson, Ivor Rogers, Vernon Rogers, Florrie Roper, Bridgett Ross, Ida Rolls, Donald Sargent, Kenneth Sargent, Roy Sargent, Mercy Satchwell, Bessie Schooling, Ruth Selby, Evelyn Self, Dennis Selwood, John Seymour, Joseph Shedden, Joyce Shortland, Leslie Shortland, Herbert Simpson, John Simpson, Doris Smith, Ernest Smith, Gertrude Smith, James Smith, Norman Smith, Molly Snow, Hilda Spiers, Leslie Stewart, Edna Storey, Allan Strugnell, Helen Sutherland, Annie Sutton, John Sutton, Beatrice Tattersill, Margaret Taylor, Jenny Terris, Kathleen Thackrey, Fred Thorne, Frank Thornett, Gibson Thornett, Audrey Tiddeman, Doris Trickey, Winifred Truelove, May Tulloch, Richard Turner, Dennis Wade, Lily Walker, Olive Wall, Charles Wallace, Drummond Wallace, James Wallace, Mary Walton, Wilfred Ward, Winifred Watson, Alec West, Elsie Widdowson, Edith Wilkinson, J. Williams, Richard Willows, Annie Wilson, Dorothy Wilson, Elsie Woodley.

Second Class.—Phyllis Aldridge, Fred Allbon, George Andrew, Florence Andrew, Phyllis Arnold, Stephen Baldwin, Florence Barber, Carrie Barker, Ida Batten, Jennie Beaver, Hazell Bennett, Doris Best, Elsie Best, George Best, Grace Bidmead, Eastwood Bigger, Alex. Bissett, Roy Bodys, Reggie Bowden, Ellen Bowles, Frances Bradshaw, Ena Brock, Fred Broom, James Brown, Nora Buckland, Hubert Buttrum, Alan Cameron, Zanna Carter, Margaret Champliss, Royston Clarke, Una Clarke, Laura Coldrick, Raymond Coldrick, Hilda Condict, Kathleen Connor, Vera Cooper, Sydney Coules, Eileen Critchley, Kathleen Critchley, Horace Culmer, Lena Cumming, Marjorie Dale, Eric Davage, Violet Davage, David Dawson, Fred Deayton, Janet Dickson, Lizzie Dickson, Freda Diffey, Jessie Dixey, Ernest Dolding, Jack Douglas, Edith Dovey, F. Du Bois, Ben Duncan, Grace Dyer, Kathie Dyer, Phyllis Elliott, Ruby Ellis, Vera Eyles, Nora Fare, Winifred Farmery, Kathleen Fiddler (Read Rule 1), Marjorie Fiddler, Thomas Fish, Herbert Flett, Evelyn Forshaw, Kathleen Forshaw, Marjorie Forshaw, William Frame, Joyce Fryer, Margaret Fryer, Vincent Hallett, Phil Hamilton, Gladys Harris, Muriel Harris, Nora Harris, Catherine Hatchman, Eva Heath, May Heath, Ruth Hopper, Gladys Hurst, Jeanie Irvine, Rachel Irvine, Robert Irvine, Edith Jackson, Mary Johnston, Dora Kendrick, Raymond Kenyon, Cecil Kettle, William Knox, Leonard Lake, Phyllis Lake, Hunter Lang, Nancy Lavence, Dennis Line, Mary Lynn, James McGeachie, Isa McGeachie, William McIntyre, Alex. Mackay (Read Rule 4), James McPhail, Letitia Madern, Frank Marriott, Vera Marshall, John Marsh, Grace Matley, Edna Moffitt, Joy Moggach, Eirene Morford, Joy Morford, Theo. Morton, Irene Parker, Joseph Parkes, Florrie Pell, John Pell, Marjorie Pickett, Catherine Pontin, Ida Pouncy, Doris Preston, Winnie Pritchard, John Pugh, Gwendoline Putt, Dorothy Rawle, Cecil Riley, Ursula Ross, Mollie Rusing, Ernest Saint, Ruth Saint, Ethel Salt, W. Sanderson, Dora Satchwell, Stephen Scott, Douglas Seymour, Nellie Slow, Dorothy Smith, Gregory Smith, Barbara South, Reid Speirs, Ruth Swadling, Eddy Theed, Edith Thompson, Alfred Tozer, Edna Tozer, Mary Tucker, Nora Tucker, George Turrell, Bessie Walker, Roy Weeks, Evelyn West, Colston White, Edith White, Kathleen White, May Wilson, Phyllis Wood, Edith Woodley.

GOSPEL STORIES FOR THE YOUNG.

Age 10 and 11 Years.

First Class.—Mary Abbott, Margaret Allbon, William Anderson, Joan Appleton, Dorothy Baggs, Eileen Baker, Ivy Batterham, Marjorie Beare, Winifred Bellamy, Norman Biggs, Harold Blake, Arthur Bohenna, Mabel Boswood, Peter Boyt, Grace Bradford, Phyllis Brandt, M. Brian, David Browning, Alex. Bryson, Maisie Buchan, Harold Cameron, James Carruth, Monica Chambers, Gordon Claringbull, Grace Claxton, Sydney Collett, Leslie Coombs, John Corbett, Edward Cossar, Peter Coutie, Dorothea Coutts, Edith Cox, Edna Crocker, Phyllis Cross, Alexander Cumming, Esther Davies, Elsie Deeble, John Dixon, Annie Dodds, Elsie Doling, Nellie Eason, Vera Eldridge, George Fell, George Fletcher, Wilfred Forshaw, Willie Freeman, Daisy Gaskin, Frank Gilbert, Betty Goodall, Douglas Goodall, Eric Goodall, Eunice Goodenough, Vera Green, Ronald Gwyer, Alex. Hall, Anna Hamilton, Hilda Harrington, Gertie Harrison, Gershom Harwood, John Hawgood, Elsie Hazelton, Barbara Hedges, Edith Henderson, George Holloway, Kitty Holme, Robert Holmes, Eddie Hughes, Tom Jackson, Reginald Kelly, Ruth Kenyon, Ruth Lancaster, Mabel Lawrie, Philip Lidstone, Donald Lovell, Muriel Lumb, Sarah McBride, James McCormack, Kathleen McKnight, Ronald McLaren, Jessie Mair, David Mason, Joyce Meek, Reginald Mellish, John Michie, David Millar, Frank Mitchell, George Moffitt, Josephine Nichols, Mary Noakes, Marjorie Noel, Gordon Nunnerley, Elsie Nursaw, Joyce Oliver, Clifford Oxborough, Mabel Oxborough, Jean Pannell, James Park, Harold Parkes, Olive Parr, Jack Pateman, Edward Petty, Phyllis Pezey, Hilda Pile, Frank Porter, Agnes Roberts, Jean Robinson, Graham Rubie, Dorothy Saddington, John Saint, Matilda Saint, Clement Satchwell, Connie Scrimshaw, Robert Shedden, Connie Simpson, Mary Slater, Nancy Small, Catherina Smerdon, Alan Smith, John Smith, Raymond Smith, Marjorie Stone, Jemima Strachan, Lawrence Stretch, Lillian Tabb, Jean Terriss, Rose Tetchener, Bertie Thurlow, Mary Trevett, A. Turner, Norman Turner, John Vryenhoef, Elizabeth Wallace, Mary Ward, Edward Wardhaugh, Dorothy Warren, Charles Watkins, L. Wheatcroft, Mary White, Eva Widdowson, Helen Wight, Stanley Willows, Nellie Wilson, Muriel Young.

Second Class.—Frank Appleton, David Avery, H. Beattie, Chris. Bedford, Roy Beesley, Gladys Bennett, William Best, Wilfred Blackledge, Winifred Blackledge, Ethel Broom, Jamesina Buchan, Alice Condit, Wilfred Cooling, Jean Coutts, Grace Cox, Magnus Dawson, David Devenish, Harold Devenish, Robert Dickson, Teddy Dixey, Anna Dolding, Frederick Eagle, Thomas Eagle, B. Entwistle, Ellen Flint, Alfreda Gates, Dora Hailey, Louie Hardy, Dorothy Harris, Frank Hatt, Sydney Herrington, Margaret Hopper, Mary Humphreys, Maud Hutton, Naomi Ireland, Thomas Ireland, Robert Johnstone, Ethel Kettle, Walter Laver, Freda Lewis, Percy Ling, Freddy Lodge, Marjorie Lodge, Avis Lott, Dennis Lovell, Robert McIntyre, Willie McPhail, Isabella Mathers, George Matthews, Ellen Munday, Arthur Munster, George Nicol, Christina O'Hara, Martin Patmore, Eva Pontin (Read Rule 1), Frank Poore, Basil Porter, Hilda Porter, Florence Prowse, William Raitton, Isabel Reeves, Joyce Rigden, Marjorie Riley, Edna Rimmer, Ethel Robertson, Helen Ross, Lydia Scott, Philip Scott, Leslie Simpson, David Smith, Frank Smith, Harry Smith, Mary Smith (Read Rule 4), John Stephen, Nessie Swan, Roy Thompson, John Town, Mary Tydeman, Ethel Wall, Doris Wallis, George Wallis, Jack White, Margaret White, Mary White, Myrtle White, Stuart White, Freda Woodhouse, Ida Yaxley.

Age under 10 Years.

First Class.—Winnie Arnold, Mark Badams, Dorothy Badder, Desmond Baker, Wilfred Baldwin, Molly Barnett, George Beaver, Bessie Bedford, Ella Bennett, Douglas Bidmead, Earl Bissett, Barbara Bodys, Kathleen Bowering, Mary Bowering, Minnie Bradford, Alan Brown, Elspeth Brown, John Brown, Adam Buchan, John Buchan, Betty Burr, Frances Bush, Annie Carruth, Horace Carter,

Michael Cavenagh, Olive Claringbull, Maud Clarke, Frank Colley, Leslie Collins, Gwennie Cooper, Jim Cox, Marjorie Cox, Glenny Cutting, Peggy Cutting, Sadie Dickson, Chris. Dolding, Henry Dolding, James Dunsford, Isabel Ellis, Sylvia Ellis, Joyce Evershed, Chrissie Flett, Lily Forshaw, Marion Fowles, S. Francis, Roy Frizelle, Christine Gardiner, Esther Gardiner, Marjorie Gardiner, Maggie Gear, Claud Gilbert, Jessie Gilbert, Vera Gray, Russell Ground, Edward Gunn, Ronald Ham, Cedric Hardie, Alan Harvey, John Harvey, Philip Harwood, Ruth Harwood, William Hatt, Rhoda Hawkins, Eva Hazelton, Edward Hetherington, Robert Holland, Frank Hollands, Douglas Holloway, Mary Holme, Stanley Holmes, Beatrice House, Grace Hucker, Gwen James, Arthur Johnson, Arthur Joynt, Grace Judd, Olive Judd, Stephen Judd, Willie Kerridge, Beryl Line, Grace Lovett, David Mathers, Joyce Meek, Ernest Meek, James Meldrum, Jean Millar, Adam Montgomery, Hope Morford, Hilda Mortimer, Reginald Mortimore, David Murray, Albert Noakes, Eric Noel, Kenneth Oxborrow, Eunice Partridge, Frances Phillips, Gerald Phillips, Daisy Poore, Joan Pouncy, Grace Pritchard, Mary Pye, Pauline Read, Ruth Reed, Grace Richardson, Lois Rimmer, David Roberts, Frank Ross, Verva Russell, Margaret Sargent, John Shmwell, Nellie Simpson, Mary Simnett, William Slater, Annie Smith, John South, Dorothy Spiers, Arthur Steven, Greta Stott, Betsy Strachan, Mary Swadling, Joan Taylor, Mary Terrell, Nancy Terriss, Daisy Tetchener, Nellie Tetchener, Kathleen Thornett, Sidney Thurlow, Dennis Tipler, Edith Tipler, Eva Treen, Leslie Trevvett, Joan Turner, Eric Tydeman, Cyril Uden, Sylvia Uden, Muriel Wade, Philip Waldron, Seth Wallis, Thomas Wardhaugh, Stanley West, Helena White, Rosemary Wight, Eileen Wilkie, James Willmott, Linda Woodley, Helen Wright, Henry Yaxley.

Second Class.—Lily Allan, Lily Baldwin, Eddie Batson, John Bedford, Cecil Blyth, Ronald Catt, Phoebe Coldrick, Kathleen Coutts, James Crane, Betty Dawe, Francis Eagle, Jean Eves, John Fiddler, Margaret Flint, Alfred Hallett, Graham Hayman, Maurice Heath, David Irvine, Lillian Jackson, Graeme Mathison, Elsie Moss, Charlie Paul, Margaret Penberthy, Kathleen Radford, Alan Reeson, Joyce Riddle, Stuart Skinner, Edward Smith, Geoffrey Thomas, Ronald Tipler, Will Tulloch, Myra Weeks.

Answers from Abroad.

Received between the 10th February and 9th March, 1923.

Australia.—Audrey Arnott, Aubrey Chappell (2), Cyril Chappell (2), Effie Chappell (2), Muriel Chappell (2), Raymond Chappell (2), Elfinor Corin (3), Kate Davis, Marcia Kraushaar (2), Evelyn and another Layard (2) (give name), K. Layton, Noel Layton (2), Gwen Lee, Rae Lee, Reginald Light (2), Donald McKay, Dudley Selby (2), Gladys Selby (2), Eric Shearer, Yvonne Spickler, David Stuckey, Clarence Vellacott (2), Harold Vellacott.

Canada.—Alan Catt, Lillian Freeborn, Nellie Freeborn, Gladys Garrett, John Henry, Albert Hewines, E. Hewines, Albert Simpson, Dorothy Stokes, Bobby Turner, Nellie Turner.

France.—Maximilian Edwards.

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GOSPEL STORIES.

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for the Young.

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A FERTILE ISLAND.

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WOULD YOU LIKE TO LIVE THERE ?

FAR away in the middle of the Pacific Ocean there lies a little island called Molokai. If you have a good atlas you will find it marked among the Sandwich Islands. The climate is delightful, and the soil so fertile that a man by working for about two months can grow enough to support himself and his family for the whole year.

Would you not like to live there? Fancy ten months' holiday every year! Not only can he grow enough to eat, but he has also plenty and to spare of the many delicious fruits that abound on these islands—bananas, oranges, melons, grapes, breadfruit, pineapples, figs, and many others that you have never tasted, or even heard of.

What a delightful island! Beautiful weather, beautiful flowers, beautiful fruit, and plenty of time to enjoy them in! And as for work, very little. But there is one very strange thing about this particular island. No one who goes there ever leaves it again. Every person on that island has a terrible and incurable disease—it is the Lepers' Island.

As soon as any one living on the surrounding islands is found to have leprosy, he or she—man, woman, or child—is sent at once to Molokai; farewell to family and friends for ever!

Now let me ask you again—would you like to live there?

No! No! is your answer this time, I am sure. But before I tell you some more about this strange island and its inhabitants, let me say that the very country you live in is like that leper island; for every one in it, including yourself, has an incurable disease—not of the body this time, but what is far worse, of the soul. The disease is SIN; and the wages of sin is death—death, not only of the body, but of the SOUL. God has said, "The soul that sinneth, it shall DIE." Have you ever thought about this?

Now if we were to pay a visit to this island, one thing would greatly surprise us. Some people would strike us at once as being smitten with the awful disease. We should see some unable to walk, the leprosy having eaten away their feet; others who have lost their hands, or even arms; and again others whose faces have been all but destroyed by the terrible sores; and yet on the other hand, there would be many who would shew no trace of the disease, so that we should exclaim, Can *these* be lepers! Ah, yes, they are all lepers, or they would not be here.

You remember Naaman? Though he was a great general, and had won many victories, and was also a favourite with the king, yet the description of him finishes by saying, "but he was a leper." So you, my dear reader, may be all that is lovable in the eyes of those around you—unselfish, kind, brave, affectionate—yet remember that God sees you tainted with the leprosy of sin. "Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7.) Yes, we are all born in sin, and this terrible soul-disease has started its course in every one of us—a course which ends in eternal death.

Now as not one trace of sin can ever enter heaven, what are we to do?

Thank God, the One who cured Naaman's leprosy through His servant Elisha, can cure our deadly disease through His Son. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) Will *you* not pray the leper's prayer, "Lord, if thou wilt, thou canst make me clean"? If from your heart you cry out to Him for pardon and forgiveness, you will soon hear the Saviour's answer, "*I will: be thou clean.*" (Luke v. 12, 13.)

Next month I shall hope to tell you something more about this interesting island.

J. E. H.



GOSPEL STORIES FOR THE YOUNG.

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THE BOOKS OF THE BIBLE.

III.

EZRA reminds us of great desolation,
Till God in His grace had caused restora-
tion ;
He rebuilt the temple, and sanctified all,
While Nehemiah tells us of building the wall.

In Esther we read of the goodness and care
Of God who in secret His people did spare.
Job gives his experience, and trouble of soul,
While self and his righteousness did him control.

The Psalms have some loveliest words in the book,
So gracious, dependent and welcome they look.
The Proverbs—of Solomon's wisdom they speak,
But chiefly for this world, and those that are
weak.

Ecclesiastes gives things under the sun,
And Solomon proved them vexatious when done.
While Solomon's Song finds an object in heaven,
Too great for his heart—the Lord for us given.

Isaiah, the prophet, His glory beheld,
And traced here His pathway, till man Him
expelled.

* * *

WHAT GOD HAS PREPARED.

BEHOLD, I send an Angel before
thee, to keep thee in the way,
and to bring thee into the place
which I have *prepared*." (Exo. xxiii. 20.)

"And Hezekiah rejoiced, and all the
people, that God had *prepared* the people."
(2 Chron. xxix. 36.)

He prepared it. "A decree for the rain,
and a way for the lightning of the thun-
der." (Job xxviii. 26.)

Thou hast *prepared* "the light and
the sun." (Psa. lxxiv. 16.)

"By understanding hath he *prepared*
the heavens." (Prov. iii. 19.)

"When he *prepared* the heavens, I was
there." (Prov. viii. 27.)

"The preparations of the heart in
man . . . is from the Lord." (Prov. xvi. 1.)

"And it shall come to pass in the last
days, that the mountain of the Lord's
house shall be established [*prepared*]."
(Isa. ii. 2.)

"Now the Lord had *prepared* a great
fish," for salvation. (Jonah i. 17.)

"And the Lord God *prepared* a gourd,"
for comfort. (Jonah iv. 6.)

"But God *prepared* a worm," for
humiliation. (Jonah iv. 7.)

"God *prepared* a vehement east wind,"
for mercy. (Jonah iv. 8.)

"Tell them which are bidden, Behold,
I have *prepared* my dinner." (Matt.
xxii. 4.)

"To make ready a people *prepared* for
the Lord." (Luke i. 17.)

"Thy salvation, which thou hast *pre-
pared* before the face of all people."
(Luke ii. 30, 31.)

"The vessels of mercy . . . afore *prepared*
unto glory." (Rom. ix. 23.)

"The things which God hath *prepared*
for them that love him." (1 Cor. ii. 9.)

"For we are his workmanship, created
in Christ Jesus unto good works, which
God hath before ordained [*prepared*] that
we should walk in them." (Eph. ii. 10.)

"If a man therefore purge himself
from these, he shall be a vessel unto
honour, sanctified, and meet for the
master's use, and *prepared* unto every
good work." (2 Tim. ii. 21.)

* * *

HYMN.

If thou knewest, little child,
The gift that God has given,
How fully would thy thirst for joy
Be satisfied from heaven.

If thou knewest, little child,
The treasures of His love,
Thy little heart would love to think
Of Him who is above.

Would think of Him now seated there
And hear His gospel tell,
How once to shew the way of life
He sat beside the well.

And now His kindness is the same,
Who still is "meek and mild,"
He draws the living waters still,
And gives them to a child.

Drink, little children, freely drink,
These waters are for you,
The springs of life are ever fresh,
The wells of mercy new.

LIGHT IN THE DARKNESS.

MANY wonderful things have come to light lately about the ancient Egyptians. The most recent discoveries prove afresh that they excelled in arts which are perhaps too difficult for us even in this enlightened age. No one knows even now how those monster blocks of stone were moved to form the pyramids, nor how those deep tombs were lighted so as to enable the wonderful decorations to be painted on the walls. But, if they were great in their skill, the Egyptians could be terrible and heartless in their cruelty, and dreadful things might happen in those days even to those who wished to live quietly in the land.

There was one king, who may have lived about the time that the modern explorers are just now telling us about, who became alarmed because certain poor people in his kingdom were becoming too numerous. These people, who were treated as slaves, were those whom God had specially chosen to worship Him, and this made them quite distinct from those all round them, who worshipped idols, or animals, such as cats and alligators, as the Egyptians themselves did.

These people of God wanted just to live quietly and serve God, but Pharaoh, king of Egypt, could not leave them in peace, and he gave the horrible order that all the little boy babies who were born were to be killed. What an awful command! Just imagine the dismay in all those poor homes when they heard that all their little boys were to be thrown into the river! What can the mothers have felt? Because there was no way of getting out of it. Pharaoh's brutal servants would come to every house and search in every hiding-place—and there were not many hiding-places in those Eastern houses, built just of mud and straw.

But there was one woman who could not believe that her little boy was to be killed. She knew somehow in her heart

that he was to grow up for God. She saw—not with her bodily eyes, of course, but with the eyes of her heart and mind—that there was some way of escape for her little son, although things looked black and impossible enough for those poor mothers.

Well, you all know what she did: how she hid her baby as long as he was quite tiny, and then, when it was difficult to hide him any longer, she made a little cradle for him and lined it and painted it most carefully to make it water-tight, and then she took it in her arms down to the river and placed it on the water's edge amongst the rushes, just as though it might have been a little pleasure boat to sail in a pond.

But what a fearful risk, you say. That river was the Nile, and well we know of the crocodiles and the water-buffaloes which infest its shores, and there were many other dangers of which we know nothing here.

It *was* a risk, indeed, but the child's mother never wavered. She launched the little bark with its precious cargo and went back home—sorrowful, perhaps, but certain in her mind that something wonderful would happen. And she left her daughter down there by the river to watch—not so much out of fear, I feel sure, but out of expectation as to what would happen.

Well, you know what happened as well as I do. How the king's daughter came down to the river to bathe, and saw the little frail boat on the water, and sent her servant to fetch it out, and how, to her amazement, she saw a little baby boy inside, and he looked so pathetic when he cried that the princess decided to take him back to her palace and adopt him. And then the baby's sister came out from her hiding-place and asked if she might fetch some one to come and nurse the baby, and she brought the child's own mother.

And so the mother's innermost prayers to God were answered, for not only was

her little boy saved but she was to be near him and look after him all the time. And he grew to be great, and a leader of his people, and the light of faith that had shone in his mother's heart in those days of gloom and depression was no mere will-of-the-wisp to raise false hopes, but the true, steady light of faith in God which can pierce the deepest gloom. What wonderful things we can see when the eyes of our understanding are opened!

Do you remember what happened when Elisha's servant was alarmed for his own and his master's safety? Elisha asked the Lord to open his eyes, and "behold, the mountain was full of horses and chariots of fire round about Elisha." And there are just as wonderful things for us to see to-day, if our eyes are only opened to see them.

When the Lord was here on earth He gave sight to those whose bodily eyes were blind; but now, if you ask Him, He will open the eyes of your heart, the windows of your soul, and the light from God will come streaming in and will shew you most marvellous things. J. C.



THE BEST FRIEND.

THE best Friend to have is Jesus;
He will hear you when you call,
He will keep you lest you fall.
Oh! the best Friend to have is Jesus.



THE QUEENS OF THE BIBLE.

ESTHER.

X.

BY giving such unlimited power into the hands of the wicked and cruel Haman, King Ahasuerus saw that he had made a mistake, and we can hardly doubt that he would gladly have recalled his hasty decree for the destruction of the Jews in every part of his vast empire. But the decree had gone forth, written in the king's name and sealed

with the king's ring. He must not, could not, in a way dared not, recall it. He had nothing personally against the Jews, they had proved themselves peaceable, loyal subjects. Neither could he look unmoved upon the tears of his queen.

Esther had acted wisely, she had not blamed the king for the unjust decree; he had not commanded the wholesale slaughter of the Jews, but he had given what we should call a "free hand" to Haman, and he had used it to gratify feelings of personal dislike to one quiet, godly Jew, who had, he thought, failed in paying him the homage he considered his rightful due.

What was to be done? How should he get out of the difficulty? Mordecai was a wise and thoughtful man; he loved his nation, and perhaps, even at the last moment, he might find a way of helping them. The king had already given his ring, the token of kingly power, that had been so misused by Haman, into the hand of Mordecai, and with it leave to write what he pleased, saying, "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." (Esther viii. 8).

No easy or pleasant task lay before Mordecai. He may have thought, "Oh, if the king would only own that he had been too hasty in allowing the decree signed with his name, and sealed with his seal to go forth, and command it to be recalled!"

But this could not be; only one course was open to Mordecai. The Jews might defend themselves; but by doing so, the whole country would be plunged into the horrors of civil war; and perhaps he trembled as he thought of the bloodshed and misery that must follow. So a second decree was written; the king's scribes, men who wrote and spoke many languages, were hastily called together; no time must be lost. "And he [Mordecai]

wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey." (Esther viii. 10, 11.)

East, west, north and south, on their different roads, all bearing copies of the second decree, the messengers rode forth, and we learn from the very old history books that in the far-away days of which we are writing, the king Ahasuerus or Xerxes, as the Greeks called him, was in the habit of sending important news to the different parts of his vast kingdom by horse-posts, and that no other messages were so swiftly carried as those entrusted to the riders. The first horseman gave up his despatches to the second, who was waiting for him at a town or city a day's journey further on the road; the second passed them on to the third, and so on till the end was reached. "The king's business required haste," and the riders must not stop for drenching rain, blinding snow, or scorching heat. It is said that some of the kings of Persia kept a special breed of horses for their postal service. There was grief and despair in the cities that were still ahead of the messengers, but joy and gladness as soon as the second decree of the king was known.

Unfaithful as God's earthly people, the Jews, had been, the God of their fathers had not forgotten them, and on that day it is not too much to suppose that many a grateful heart told out its thanksgiving in such words as, "This is the Lord's doing; it is marvellous in our eyes."

"And in every province, and in every city, whithersoever the king's command-

ment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

And Mordecai, the man who had so patiently and faithfully filled his humble post at the king's gate, went out rich in tokens of royal favour. "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad." (Esther viii. 15.)

Blue, white and purple were the special colours of the Persian court; and as crowns were only worn by nobles of high rank, and the chief officers of the state, we have a beautiful word-picture of the respect and honour paid to Mordecai. But the man who had been in the school of God would know how to wear such honours meekly.

In the British Museum in London may still be seen among broken fragments of carving, brought from what was once the splendid palace of king Ahasuerus and found among the heaps of rubbish that mark its site, several figures wearing crowns. C. J. L.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

May I remind you to put the name of the book, as well as the chapter and verse, on your papers? Some leave it out. Arrange the references in a column on the right side of the paper, *like the printed answers*. A good plan is to rule columns for them, as many do. Leave out the words "chap." and "verse."

Question 4 last month, "When they *came to land*, what did they see?" The answer is not "Jesus," as some put; they had seen Him all along. We really cannot put those who made this mistake in the first class, for had they taken the trouble to look a little further down (ver 9) they would have found the right answer. If only you would all remember the *subject*, it would save many such mistakes.

Scattered through the Bible, both in the Old Testament and the New, as our questions this month shew us, we read of a terrible disease, called leprosy. It is among the many mercies we have in this country that here it is almost unknown, though in other parts of the world it is still a great scourge. No doctors can cure it; for this reason it is often taken as a type, or picture, of sin. As I have told you something about this in the story of Molokai, I will not say more here.

Yours affectionately,
J. E. H.

GOSPEL STORIES FOR THE YOUNG.

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QUESTIONS FOR MAY.

SUBJECT: LEPERS.

1. In Mark 1 what did the leper who came to Jesus say?
2. On one occasion ten lepers met Jesus. How many of them were cleansed? (Luke 15 to 18.)
3. What was Naaman told to do to be cured of his leprosy? (2 Kings 1 to 6.)
4. Though Naaman was cured, who became a leper the same day?
5. What happened when Jesus was in the house of Simon the leper? (Matt. 25 to 27.)
6. What was Miriam's punishment for speaking against her brother, Moses? (Num. 8 to 15.)
7. Four leprosy men were the means of saving a city from starvation. What city was it? (2 Kings 1 to 10.)
8. In the cleansing of the leper, on what part of his body was the blood of the offering put? (Lev. 1 to 14.)
9. Which of the kings did God punish with leprosy, and what was his sin? (2 Chron. 18 to 30.)



Answers to April Questions.

SUBJECT: FISHES AND FISHERMEN.

1. Four. Peter, Andrew, James and John. Matt. 4. 18 to 21.
2. Fishers of men. Mark 1. 16, 17.
3. Seven. John 21. 2, 3.
4. A fire of coals, and fish laid thereon, and bread. John 21. 9.
5. Five loaves, and two fishes. Luke 9. 13 to 17.
6. When Jesus sent Peter to catch a fish; the money found in its mouth paid the tribute for them both. Matt. 17. 24 to 27.
7. "Depart from me, for I am a sinful man, O Lord." Luke 5. 8.
8. The good fish to the just; the bad fish to the wicked. Matt. 13. 47 to 50.
9. During the first of the plagues of Egypt; the fish died when the water became blood; thus they suffered because of the sins of Pharaoh. Exo. 7. 14, 20, 21.



MARCH GLEANERS.

Age 12 Years and over.

First Class.—Phyllis Aldridge, Fred Allbon, Francis Anderson, John Anderson, Phyllis Arnold, Mary Atterbury, Madge Baker, Clement Baldwin, Sarah Baldwin, Stephen Baldwin, Carrie Barker, Jennie Beaver, Milly Bedford, Kathleen Bellerby, Hazell Bennett, Grace Bidmead, Harold Bingley, Alex Bissett, Grace Bodys, Roy Bodys, Mary Bolt, Reggie Bowden, Douglas Bowyer, Olive Bowyer, William Bradford, Hubert Braham, Aldyth Bricknell, Iva Bricknell, Ena Brock, Hedley Brown, James Brown, Andrew Bryson, Jessie Bryson, John Bryson, Lily Buck, Nora Buckland, Irene Budding, Hubert Buttrum, Alan Cameron, Eric Cameron, Edith Chambers, Ivy Clapham, Enid Clarke, Evelyn Clarke, Royston Clarke, Una Clarke, Edith Coe, Laura Coldrick, Phyllis Coldrick, Raymond Coldrick, Dennis Cole, Leslie Cole, Vera Cooper, George Coutie, Maggie Coutie, Rita Craig, Eric Davage, Violet Davage, Doris Dean, Albert Deayton, Arthur Deeble, Janet Dickson, Lizzie Dickson, Jessie Dixey, Ernest Dolding, Charles Dolding, F. Dubois, Ben Duncan, Paul Dunham, Greta Durham, Elsie Durrant, Edna Edmondson, Raymond Ellis, Anne Ewart, R. Eyles, Vera Eyles, Winifred Farmery, Ada Fell, Doris Fell, Kathleen Fiddler, Marjorie Fiddler, Thomas Fish, Herbert Flett, James Flett, Evelyn Forshaw, Kathleen Forshaw, Marjorie Forshaw, William Frame, Joyce Frampton, Kathleen Freeman, Joyce Fryer, Margaret Fryer, Belinda Fullbrook, Fred Gardner, Archibald Gaskin, Gwenda Goodall, Dick Gresswell, Cathie Gunn, Ruth Gunn, Vincent Hallett, Theodora Ham, William Ham, Phil Hamilton, Edwin

Harrington, Gladys Harris, Marjorie Harris, Muriel Harris, Norah Harris, Ada Harrison, Catherine Hatchman, Rowland Haughton, Eva Heath, Kathleen Heath, Harry Hopwood, Marion Ireland, Mary Ireland, Jeanie Irvine, Rachel Irvine, Robert Irvine, Esther James, Winnie James, Mary Jay, Mary Johnstone, Raymond Kenyon, Hunter Lang, Nancy Lavence, Amy Le Gresley, Dennis Line, Olive Line, Eric Lodge, Ronald Lodge, Paul Lovecy, Willie Lovett, Jocelyn Lyons, Ruth Lyons, Annie McAuslin, James McAuslin, Daniel McBride, Mary McCormack, Isa McGeachie, Alex Mackay, Robert McLaren, James McPhail, Letitia Maddern, George Mair, Vera Marshall, Grace Matley, Robert Meek, Ethel Mellish, Maggie Michie, Mary Michie, Nora Millard, Edna Moffitt, Joy Moggach, Kathleen Moore, Eirene Morford, Joy Morford, George Noel, Olive Norris, Alan Packham, Clarence Packham, Grace Pagett, Frieda Pailthorpe, Gladys Pannell, Jackie Patterson, Arthur Penberthy, Marjorie Pickett, Beatrice Pollard, Leonard Pontin, Daisy Popplestone, Arthur Potts, Stephen Potts, Winifred Potts, Ida Pouncy, Doris Preston, Albert Read, Essie Reid, Tom Reid, Christina Reynolds, Marjorie Robertson, Ivor Rogers, Vernon Rogers, Florrie Roper, Ursula Ross, Ida Rowles, Molly Rusling, Ruth Saint, Donald Sargent, Kenneth Sargent, Roy Sargent, Mercy Satchwell, Bessie Schooling, Ruth Selby, Evelyn Self, Dennis Selwood, Joseph Shedden, Joyce Shortland, Leslie Shortland, Nellie Slow, Dorothy Smith, Ernest Smith, Gregory Smith, Norman Smith, Phyllis Smith, Winifred Smith, Molly Snow, Barbara South, Hilda Spiers, Reid Speirs, Edna Storey, Allan Strugnell, Helen Sutherland, Ruth Swadling, Beatrice Tattersill, Jenny Terris, Kathleen Thackrey, Edith Thompson, Fred Thorne, Frank Thornett, Gibson Thornett, Olive Thorp, Audrey Tiddeman, Alfred Tozer, Edna Tozer, Winifred Truelove, Nora Tucker, May Tulloch, Bessie Walker, Isa Walker, Lily Walker, Charles Wallace, Drummond Wallace, James Wallace, Wilfred Ward, Roy Weekes, Alec West, Edith White, Kathleen White, Elsie Widdowson, Dorothy Wilson, Edith Woodley.

Second Class.—Tom Allum, Mary Anderson, Jane Baldwin, John Barter, T. Barter, Ida Batten, Walter Bennett, Doris Best, Elsie Best, George Best, Winifred Boswood, Ellen Bowles, Agnes Boyes, Lydia Boyes, Frances Bradshaw, Helen Bradwood, Fred Broom, Willie Brown, James Buchan, Peter Buchan, Mary Cann, Zanna Carter, Peggie Clare, Jessie Clark, Ethel Collett, Hilda Condict, Kathleen Connor, Hilda Cook, Roy Coombs, Gibson Cooper, Minnie Couchman, Nellie Cowans, Kathleen Critchley, Vera Critchley, Marjorie Dale, Fred Deayton, Freda Diffey, Jack Douglas, Edith Dovey, Albert Drysdale, Phyllis Elliott, Constance Evans, Nora Fare, Leslie Farrant, Kathleen Foxall, Jeannie Frizelle, Stanley Gibson, Lillian Gleadah, Bernard Goodenough, Thomas Hall, Leslie Ham, Millicent Holloway, Ruth Hopper, Cecil Howden, May Humphrey, Gladys Hurst, Edith Jackson, Ethel Jackson, Ian Johnstone, Cecil Kettle, Gladys Kelly, Dora Kendrick, Leonard Lake, Phyllis Lake, Audrey Langford, Jessie Leach, Muriel Lloyd, Mary Lynn, James McGeachie, Popples McGowan, John Mathers, Thomas Mitchell, Theo Morton, No Name, Moreton Gardens, Edna Nash, Lily Nash, C. Noel, Henry Noel, Freda Norgate, Gwen Oram, Chrissie Pargiter, Joseph Parkes, Florrie Pell, John Pell, Marjorie Penfold, Frances Pocock, Grace Pocock, Catherine Pontin, Dorothy Pritchard, John Pugh, John Rayner, Cecil Riley, Isabella Rodger, Bridget Ross, Winnie Saddington, Ethel Salt, Connie Sandfield, Douglas Seymour, John Seymour, Herbert Simpson, John Simpson, Doris Smith, James Smith, Leslie Stewart, Annie Sutton, John Sutton, Margaret Taylor, Doris Trickey, Mary Tucker, George Turrell, Cyril Uden, Dennis Wade, Mary Walton, Winifred Watson, Edith Wilder, J. Williams, Richard Willows, Annie Wilson, May Wilson, Phyllis Wood, Elsie Woodley.

Age 10 and 11 Years.

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Answers from Abroad.

Received between 10th March and 9th April, 1923.

Australia.—Audrey Arnott, Cynthy Caldwell (2), Edna Caldwell, Jean Caldwell (2), Minnie Colquhoun, Leslie Kennard, Donald McKay (2), William Plows, Norman Sanderson, Elizabeth Scutt, Gwen Sharp, Margaret Sharp, Eric Shearer, David Stuckey, Wilfred Wakefield (2).

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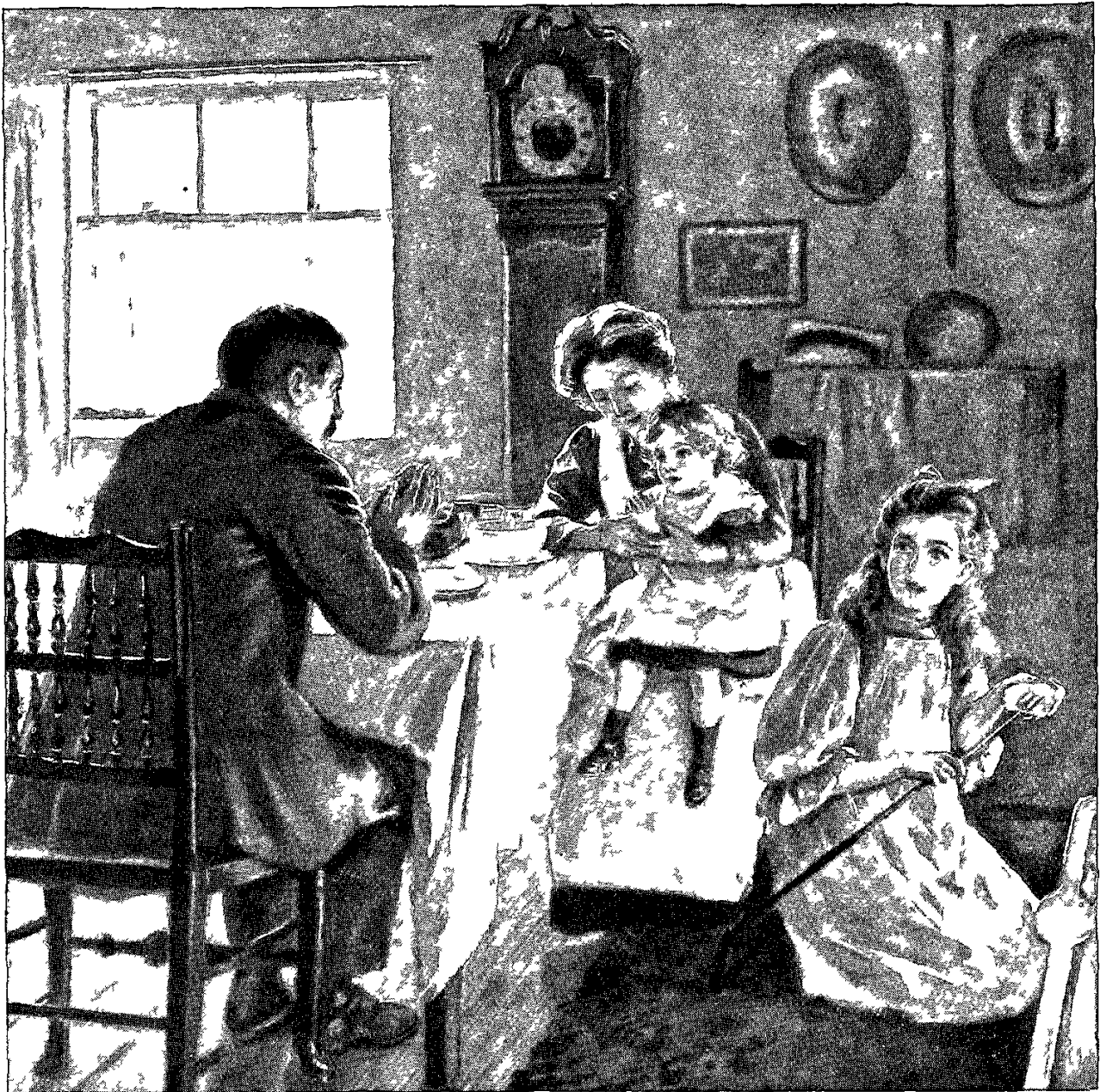
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For the Young.

JUNE, 1923.



GIVING OF THANKS.

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THE GIVING OF THANKS.

WE know a little girl who has constantly to be reminded, before beginning either breakfast, dinner or tea, that in a christian family we should always thank God first.

How soon we forget that all things we enjoy come to us from our heavenly Father, whether it be food and clothing, or light, warmth and the very air that we breathe.

If any one of these good gifts were to be withdrawn from us we should very soon fade and die. Yet I suppose there may be hundreds of boys and girls who do not give much thought to these things, even if they do give thanks before a meal and kneel in prayer at night.

Let us not be forgetful of all God's love and mercies, and especially of His great gift, the gift of Jesus.

* * *

"ME."

LITTLE Milton H— was a tiny little fellow of four years, but he was above the average child for intelligence. We were having a meeting for young people in a small room in one of the cities of the United States of America. It was the custom to give the children some questions from the Bible which they brought with them every Sunday written upon a piece of paper. Little Milton was too young to answer most of the questions that the older ones could, but he was anxious to learn something of a simpler character.

The first question put to him by the teacher was, "Whom does papa love?" His answer was "Me." "Whom does mamma love?" "Me." "Whom does Jesus love?" "Me."

How this reminds us of the Apostle Paul when he said, "The Son of God, who loved me, and gave himself for me." He was not selfish when he said these words, but he had had to do with Jesus, the Son of God, personally. He had

called himself the chief of sinners, but Jesus, the Son of God, had loved him.

How very necessary, dear ones, it is to have to do with Jesus, to be able to say, "He loved me, and gave himself for me." There was not a thing in us that could draw out His love, not one spark of affection in us that could prompt such love. No; it was Himself that loved, long ere the world began. Think of it, such wonderful love!

We have all read with delight of the love of Jonathan for David, stripping himself of his robe, his garments, his sword, his bow and his girdle. But all this fails when we think of the love of Jesus. He went to the cross to prove His love, bore the shame and sorrow. But now He is risen from the dead and lives that that love might be made known and accepted by those who will in simple faith put their trust in Him.

"Love, only love, Thy heart inclined,
And brought Thee, Saviour of mankind,
Down from the throne above;
Love made Thee here a Man of grief,
Distress'd Thee sore for our relief,
O mystery of love!

E. I. E.

* * *

A MOTHER'S PRAYER ANSWERED.

THINGS were very different from what they are now in the old days, thousands of years ago, before Jesus came into the world. In those days people knew very little about heaven, or a life after death, or a wonderful world in the future; so they cared a great deal about what happened in this life and upon this earth—whether they had lots of flocks and herds, whether they had fruitful lands with plenty of wells of water in them, and most of all whether they had sons and daughters to live after them and carry on after they had gone.

Every good mother in those days hoped that her son would become something great, perhaps a prophet, perhaps even the Messiah, the coming King of whom they had all heard. But of course not every one's hopes could be fulfilled,

and many expectations were sure to be disappointed.

There was one poor woman, who lived at the time of which I am speaking, who had had a very disappointing life. Her name was Hannah. She was not poor in one way, for her husband was very rich, and she could have anything she wanted, for he was very fond of her. But she was sad and disappointed and had a great emptiness in her life in spite of her wealth, for she had no children, and this was a great grief to the Jewish women of those days, as I have tried to explain.

Hannah used to cry when she went with her husband once a year to the temple to offer sacrifices, and when she saw other women more fortunate than herself all round her. Her husband felt sorry when he saw her cry and said: "Am not I better to thee than ten sons?" But even this did not console her.

Then she used to pray to God to have pity on her, and one day she prayed so long and so silently that the old priest, who was watching her, thought she must be drunk, and reproved her rather unkindly. But she told him how sad and lonely she was, and he believed her and felt sorry too, and prayed that God would grant her request and give her a son.

Well, God *did* answer her prayer, and in the way that she wished, for He gave her a son. How delighted Hannah must have been, and how she must have wanted to have her little boy always near her, never out of her sight. But she did not keep him all to herself, for when in time past she prayed to God for a son, she had promised that if she ever did have one, she would lend him to the Lord. It must have been a difficult promise to keep, but Hannah was a true and upright woman, and she knew that her son had come in answer to prayer, and that she could entrust him to God's keeping without fear.

So, as soon as he was old enough, little Samuel (I expect you have guessed

his name already) was taken to the temple a long way away from his home, and his mother left him there with the old priest—rather sadly, I daresay, but knowing in her heart that God would keep him in peace and safety. But she did come and see him sometimes, and each year she brought him a new little coat which she had made for him. Of course it had to be a bit bigger each year, for Hannah trusted God that he would grow a proper boy, and she would have been very surprised if she had found he had not grown.

And now you all know the rest—how one night, when everything was still in the temple and every one was asleep, God actually called little Samuel by his name. Three times He called him, because the first twice Samuel thought it was Eli the priest calling and went to him, and the old priest thought he had been dreaming and told him to go back to bed. But the third time Eli saw that it must be God's voice and he told Samuel what to do. So when Samuel heard his name called again he just sat up in bed and said: "Speak; for thy servant heareth"; and God knew that this little child, so young in years but so quiet and attentive in spirit, could be entrusted with all kinds of secrets which he could not tell even to the priest.

What an honour for a child to be chosen out by God like this to be His servant, and do you not think Hannah, when she heard of it, must have felt her prayer was answered in a much greater way than she had ever dreamed of?

And that is how God answers our prayers, if we pray sincerely out of a humble, thankful heart. Not always in the way we expect, but far more generously and wonderfully. As God said to Solomon when he had asked Him for an understanding heart: "Behold, I have done according to thy words. . . . And I have also given thee that which thou hast not asked." (1 Kings iii. 12, 13.)

J. C.

"BELONGING."

I ONCE read that King Edward's favourite dog had engraved on his collar, "I belong to the king"; but I can (with joy) say something that is many times better than that; I can say, "I belong to the King of kings." I hope that whoever reads this is able to say the same. If not, remember, "Now is the accepted time; behold, now is the day of salvation."

8/4/17. (Signed) K. C.

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

"On Christ the solid Rock I stand,
All other ground is sinking sand."

[The above is copied from Kathleen's diary, and written by her at the age of 14.]

* * *

THE LEPER ISLAND.

LAST month, you will remember, we were speaking of the little island called Molokai, in the Pacific Ocean, which, though a beautiful island in itself, is inhabited only by lepers.

A wonderful story of self-sacrifice will ever be connected with Molokai. Father Damien, a Belgian priest, whose real name was Joseph de Venster, went out to the Sandwich Islands as a missionary, and whilst living at Honolulu he was deeply touched by the sufferings of the poor lepers, especially as he witnessed their misery when banished to the Leper Island.

As he thought and thought about them he wondered who would tell them about God, and who would shew them the way of salvation, till at last he decided that he would give up his life to them, and go and live amongst them. This he did, well knowing that before many years passed he would take the dreaded disease, and that his end would be *to die a leper*.

I am sure God's love must have reached Father Damien's heart, or he could not

have made such a sacrifice, and go to certain death!

After collecting various comforts and luxuries for his new friends, he went on board the little steamer conveying the next batch of sufferers to the leper colony.

What a stir there was in the little village of Kalawao when they heard the news! Every few months more *lepers* joined them, but for some one to come who was perfectly well was more than they could understand. Can you not imagine how they crowded round, and the many questions they asked him? And how, too, they would listen when he told them *why* he had come. Scarcely would they believe it true that he, not a leper, had come of his own accord; but they listened all the more attentively to the words of life which he spoke to them, and as far as we can gather he was used to lead many of these poor heathen to turn from idols and put their trust in the living God.

As time rolled on, the first traces of leprosy appeared on this self-denying man; and in April, 1889, after sixteen years on the island, he died.

But I can tell you something more wonderful still, and something to do with *you*. Some one has come down into this sin-stained world where you and I live. He left heaven's brightest throne, and into this world

HE CAME TO DIE!

Though He was sinless and spotless, yet He came "that he by the grace of God should taste death for every man." (Heb. ii. 9.) Your sins and mine took Jesus to the cross, so great was His love. And there He was the Substitute for all who trust in Him, and He bore God's righteous judgment due to sin. Have you ever thanked Him? We, who trust in Him, can say, "Who his own self bare our sins in his own body on the tree." Can you?

Just how much Father Damien knew of

God's wonderful salvation I do not know, but I think he knew more than most Roman Catholics. In one of his last letters he said: "The disease is only a friend to me, which brings me nearer to God."

That he was a true believer there seems no doubt; and by his faith and devotion he was used of God to lead many from darkness to light.

J. E. H.



TRUST, TAKE, TELL.

THE first thing is to *trust* Him—
Just to say:

I will no longer doubt Thee
From to-day,
But trust Thee as my Saviour
All the way.

The next thing is to *take* Him,
Then you'll find
How strong He is, how faithful,
And so kind;
And in your heart He'll ever
Dwell enshrined.

The last thing is to *tell* Him,
You would fain
Make known His love to others,
Thus to gain
Gems for His crown and kingdom,
And glad reign.

S. J. B. C.

Kennington.



THE QUEENS OF THE BIBLE.

ESTHER.

XI.

DAY by day the "dark month" is drawing nearer, the day on which all the Jews are to be put to death; and though for them, since the second decree of the king was made known, the outlook is brighter, everywhere the people are dividing into two parties, "two camps," we may almost call them: eager on the one side to attack, to kill, and to rob; on the other the Jews and their friends, glad and thankful that they may defend their wives, their children and themselves. We may be sure that the most kindly disposed among

the people wished well to the Jews, and were perhaps ready to make common cause with them when the day of doom really came.

Like other heathen nations, the Persians were fond of war, greedy of plunder, and used to scenes of bloodshed.

The dreaded day came at last. Many, perhaps, had passed a sleepless night, but in the Jews' quarter of Shushan all was quiet—doors and windows closed, and outer courts deserted; but behind those closed doors and windows anxious hearts and listening ears kept watch. Nearer and nearer drew a crowd of armed men; more and more plainly heard was the sound of threatening, angry voices. The Jews would not attack, but we read that they "gathered themselves together . . . to lay hand on such as sought their hurt." In Shushan alone (the mound on which the city was built) five hundred men were slain by the sword. The Jews had no war with women and children and no desire for gold, silver, cattle or garments; they were content to leave to the widows and fatherless children all that had belonged to their husbands and fathers.

But danger to the Jews was not quite a thing of the past. Evil passions and a thirst for blood had been aroused, and to control their fury was not easy even to the all-powerful Ahasuerus. The princes and rulers of every province, we are told, helped the Jews, "For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater."

"And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." (Esther ix. 12.)

Esther doubtless knew that the Persians, like other Eastern nations, have no heart to fight after the loss of their leaders. The sons of Haman had most likely done much to excite the passions of the people, and make them eager to shed more blood. Something, Esther saw, must be done and done quickly to put a stop to the war; there was only one way in which it could be done. Again the king appeals to Esther; she had shewn herself wise and worthy of his confidence. "And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace . . . what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." (Esther ix. 12.)

Something must be done, and done quickly. And having already heard that the ten sons of Haman were among the slain, and most likely knowing that, like many Eastern kings, Ahasuerus had been in the habit of hanging up the bodies of leaders or generals who had fallen as a signal that the war was over, Esther made what at first sight seemed a strange request.

"Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." (Esther ix. 13.)

The morrow brought just what Mordecai feared it would bring, another scene of horror and bloodshed. But at last all was over. The groans of the dying and wounded die away. The sight of the bodies of the sons of Haman, exposed on the gallows, has struck terror into the hearts of all who opposed the Jews, and peace is restored. "But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they

rested, and made it a day of feasting and gladness." (Esther ix. 18.)

Many decrees had gone forth from Ahasuerus, but now Esther, a queen in power and authority, as well as in name, sends a decree to the Jews from their queen and countrywoman, sharing, as she knew so well how to share, their joy in the great deliverance God had given them, and making their feast called Purim, and still kept by the Jews in glad and grateful memory of the goodness of God to them, a yearly memorial of His mercy.

Ahasuerus built many stately palaces, which long ago have crumbled into dust. But the names of Esther and Mordecai are still well known and honoured.

C. J. L.



SAFETY.

SAFE in the arms of Jesus,
Safe in His home above,
Safe with the blessed Saviour,
Who brings us to His love.

Oh! but His words are holy,
Ever my song shall be,
Safe in the blessed Saviour,
Who died on Calvary's tree.

K. C. (aged 9).

The above lines, written in pencil by a former Searcher, were found after she had been taken to be with the Lord.



QUESTIONS FOR JUNE.

SUBJECT: SOWERS.

1. What does Jesus say about the fowls of the air? (Matt. 6.)
2. In the parable of the sower, what happened to the seed that fell among thorns? (Mark 2 to 4.)
3. In the parable of the wheat and the tares we are told the field is the world. Who is he that sows the good seed? (Matt. 13.)
4. To whom did Jesus say, "One soweth and another reapeth"? (John 1 to 5.)
5. "Be not deceived; God is not mocked; for"—*finish the verse.* (Gal. 5 and 6.)
6. What does one who sows righteousness receive? (Prov. 9 to 12.)
7. If we are to 'reap in joy,' how have we to sow? (Psa. 120 to 130.)
8. Which year were the children of Israel not to sow their land, and why? (Lev. 22 to 28.)
9. Name the two kinds of sowing mentioned in Galatians and the "harvest," or result, from each.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

Our questions on sowers this month remind us of spring time—the time of sowing of seeds. What a beautiful time of the year it is! The country looks lovely, and even town gardens begin to look bright and pretty.

I expect many of you have gardens of your own, and have already sown various seeds; perhaps the tiny plants are pushing up through the soil (mine are) and you are longing for the time when they will be in flower. But if you sow sweet peas, you do not expect to see thistles coming up, do you? Or if you sow radishes, you do not expect a crop of cabbages!

As in our gardens, so it is in our lives, dear children. *What we sow, we reap.* "Disobedience" is such an easy seed to sow, but in the end it brings in a very nasty harvest. The prodigal son sowed a seed called "wilfulness" (he wanted his own way, in other words; do you, I wonder?), and he reaped a bitter, bitter crop in the far country. On the other hand, if, like the boy Samuel, you seek to please the Lord in the little duties of daily life, you too will "grow on, and be in favour both with the Lord, and also with men." Samuel eventually became an honoured servant of the Lord, and the most respected and loved man in all Israel. What a beautiful harvest!

Yours affectionately,
J. E. H.

For RULES see January, February or March numbers. They will be repeated in full next month.



Answers to May Questions.

SUBJECT: LEPERS.

- | | |
|---|------------------------|
| 1. If Thou wilt, thou canst make me clean. | Mark 1. 40. |
| 2. All the ten. | Luke 17. 12 to 17. |
| 3. Go and wash in Jordan seven times. | 2 Kings 5. 10. |
| 4. Gehazi. | 2 Kings 5. 25 to 27. |
| 5. A woman anointed Jesus with precious ointment. | Matt. 26. 6, 7. |
| 6. She became leprous, white as snow. | Num. 12. 8 to 10. |
| 7. Samaria. | 2 Kings 7. 1, 3 to 16. |
| 8. On the tip of the right ear, the thumb of the right hand and great toe of the right foot. | Lev. 14. 14 or 25. |
| 9. King Uzziah; for burning incense in the temple, which only the priests were allowed to do. | 2 Chron. 26. 16 to 21. |



APRIL GLEANERS.

Age 12 Years and over.

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Dunham, Greta Durham, Phyllis Elliott, Constance Evans, Vera Eyles, Ada Fell, Doris Fell, Thomas Fish, Herbert Flett, James Flett, Evelyn Forshaw, Kathleen Forshaw, Marjorie Forshaw, Kathleen Foxall, William Frame, Kathleen Freeman, Belinda Fullbrook, Fred Gardiner, Stanley Gibson, Bernard Goodenough, Joan Grugeon, Cathie Gunn, Ruth Gunn, Thomas Hall, Vincent Hallett, Leslie Ham, Theodora Ham, William Ham, Phil Hamilton, Edwin Harrington, Gladys Harris, Marjorie Harris, Muriel Harris, Ada Harrison, Catherine Hatchman, Eva Heath, Kathleen Heath, Millicent Holloway, Ruth Hopper, May Humphrey, Gladys Hurst, Marion Ireland, Mary Ireland, Rachel Irvine, Robert Irvine, Esther James, Winnie James, Mary Jay, Mary Johnston, Ian Johnstone, Gladys Kelly, Dora Kendrick, Raymond Kenyon, Cecil Kettle, Leonard Lake, Amy Le Gresley, Dennis Line, Olive Line, Percy Ling, Eric Lodge, Paul Lovecy, Willie Lovett, Ralph Lines, Jocelyn Lyons, Annie McAuslin, James McAuslin, Daniel McBride, Mary McCormack, Isa McGeachie, James McGeachie, Robert McLaren, Letitia Maddern, George Maier, Vera Marshall, John Mathers, Robert Meek, Ethel Mellish, Margaret Michie, Mary Michie, Nora Millard, Thomas Mitchell, Edna Moffitt, Joy Moggach, Mary Morris, Henry Noel, Freda Norgate, Olive Norris, Alan Packham, Grace Pagett, Frieda Pailthorpe, Joseph Parkes, Jackie Patterson, Arthur Penberthy, Marjorie Penfold, Marjorie Pickett, Frances Pocock, Grace Pocock, Beatrice Pollard, Catherine Pontin, Leonard Pontin, Daisy Popplestone, Ina Porteous, Arthur, Stephen and Winifred Potts, Ida Pouncy, No name, Preston, Dorothy Pritchard, John Pugh, Gwendoline Putt, Dorothy Rawle, John Bayner, Albert Read, Essie Reid, Tom Reid, Christina Reynolds, Marjorie Robertson, Ivor Rogers, Vernon Rogers, Bridget Ross, Ursula Ross, Ida Rowles, Mollie Rusling, Ruth Saint, Ethel Salt, Connie Sandfield, Donald Sargent, Kenneth Sargent, Roy Sargent, Mercy Satchwell, Bessie Schooling, Ruth Selby, Joseph Sheddin, Joyce Shortland, Leslie Shortland, John Simpson, Nellie Slow, Doris Smith, Ernest Smith, James Smith, Hilda Spiers, Leslie Stewart, Edna Storey, No name, Streatham Allan Strugnell, Helen Sutherland, Annie Sutton, John Sutton, Ruth Swadling, Beatrice Tattersill, Margaret Taylor, Jenny Terriss, Kathleen Thackrey, Fred Thorne, Alfred Tozer, Doris Trickey, Winifred Truelove, Mary Tucker, May Tulloch, George Turrell, Isa Walker, Lily Walker, Charles Wallace, Drummond Wallace, James Wallace, Wilfred Ward, Alec West, Evelyn West, Colston White, Edith White, Kathleen White, Elsie Widdowson, Edith Wilkinson, Joan Williams, Richard Willows, Annie Wilson, Dorothy Wilson, May Wilson, Edith Woodley.

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Age 10 and 11 Years.

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fred Cooling, Leslie Coombs, John Corbett, Peter Coutle, Dorothea Coutts, Edna Crocker, Phyllis Cross, Elsie Deeble, David and Harold Devenish, John Dickson, Robert Dickson, Annie Dodds, Elsie Doling, Frederick Eagle, Thomas Eagle, Nellie Eason, Vera Eldridge, Nora Fare, George Fell, Ellen Flint, Willie Freeman, Alfreda Gates, Frank Gilbert, Eunice Goodenough, Vera Green, Ronald Gwyer, Dora Halley, Alec Hall, Alan Harding, Hilda Harrington, Gershom Harwood, John Hawgood, Elsie Hazelton, Barbara Hedges, Edith Henderson, Ruth Hill, George Holloway, Kitty Holme, Margaret Hopper, Eddie Hughes, Mary Humphreys, Thomas Ireland, Robert Johnstone, Ruth Kenyon, Ethel Kettle, Ruth Lancaster, Freda Lewis, Constance Liddle, Philip Lidstone, Freddie Lodge, Olive Lloyd, Dennis Lovell, Donald Lovell, Muriel Lumb, James McCormack, Robert McIntyre, Kathleen McKnight, Ronald McLaren, Jessie Mair, David Mason, Isabella Mathers, Joyce Meek, John Michie, David Millar, George Moffit, Graham Mumford, Arthur Munster, Josephine Nichols, George Nicol, Mary Noakes, Gordon Nunnerley, Joyce Oliver, Clifford Oxborough, Mabel Oxborough, Jean Pannell, James Park, Olive Parr, Alice Partridge, Jack Pateman, Edward Petty, Hilda Pile, Eva Pontin, Frank Poore, Geoffrey Porter, Frank Pugh, William Railton, Isabel Reeves, Marjorie Riley, Agnes Roberts, Graham Rubie, Joyce Sandfield, Lydia Scott, Phillip Scott, Constance Scrimshaw, Mary Slater, Nancy Small, Alan Smith, David Smith, Frank Smith, Harry Smith, Raymond Smith, John Stephen, Marjorie Stone, Jemima Strachan, Lawrence Stretch, Nessie Swan, Lily Tabb, Jean Terriss, Rose Tetchener, Bertie Thurlow, Mary Trevett, Mary Tydeman, Ethel Wall, Elizabeth Wallace, Doris Wallis, Mary Ward, Dorothy Warren, Charles Watkins, Lewis Wheatcroft, Mary White, Rugby, Myrtle White, Eva Widdowson, Arnold Wilson, Freda Woodhouse, Ida Yaxley, Muriel Young.

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Age under 10 Years.

First Class.—Winifred Arnold, Mark Badams, Dorothy Badder, Desmond Baker, George Beaver, Barbara Beddoes, Bessie Bedford, John Bedford, Ella Bennett, Douglas Bidmead, Barbara Bodys, Eric Bowden, Kathleen Bowering, Mary Bowering, Minnie Bradford, Alan Brown, Elspeth Brown, Leslie Brown, John Buchan, Frances Bush, Annie Carruth, Michael Cavanagh, Olive Claring-bull, Frank Colley, Gwennie Cooper, Kathleen Coutts, James Crane, Sadie Dickson, Henry Doling, Lillie Douglas, Joyce Evershed, Jean Eves, John Fiddler, Chrissie Flett, Margaret Flint, Hilda Ford, Lily Forshaw, Marlon Fowles, Marjorie Gardiner, Reggie Gay, Maggie Gear, Claude Gilbert, Jessie Gilbert, Vera Gray, Russell Ground, Edward Gunn, Alfred Hallett, Ronald Ham, Cedric Hardie, Alan Harvey, Philip Harwood, Ruth Harwood, Graham Hayman, Edward Hetherington, Robert Holland, Frank Hollands, Douglas Holloway, Mary Holme, Stanley Holmes, Vera Holmes, Grace Hucker, David Irvine, Arthur Joynt, Grace Judd, Olive Judd, Stephen Judd, Beryl Line, Eric Lloyd, Grace Lovett, Kate McCormack, David Mathers,

Joyce May, Ernest Meek, Harry Meek, James Meldrum, Jean Millar, Joan Miller, Adam Montgomery, Hilda Mortimer, Reginald Mortimore, Elsie Moss, David Murray, Albert Noakes, Eric Noel, Kenneth Oxborrow, Eunice Partridge, Margaret Penberthy, Frances Phillips, Gerald Phillips, Daisy Poore, Basil Porter, Joan Pouncy, Kathleen Radford, Pauline Read, Ruth Reed, Alan Reeson, Grace Richardson, Joyce Riddle, Lois Rimmer, Frank Ross, Vera Sergeant, Margaret Sargent, Eileen Shaw, John Shimwell, Mary Sinnett, Stuart Skinner, William Slater, Edward Smith, Margaret Smith, Edward Smyth, Dorothy Spiers, Arthur Steven, Greta Stott, Betsy Stachan, Frances Stratton, Ursula Stretch, Mary Swadling, Joan Taylor, Mary Terrell, Nancy Terriss, Daisy Tetchener, Nellie Tetchener, Geoffrey Thomas, Kathleen Thornett, Sidney Thurlow, Dennis Tipler, Edith Tipler, Ronald Tipler, Will Tulloch, Sylvia Uden, Phillip Waldron, Alec Walker, Seth Wallis, Honor Warren, Muriel Wade, Stanley West, Eileen Wilkie, James Willmott, Nellie Wilson, Freda Wood, Helen Wright, Henry Yaxley.

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Answers from Abroad.

Received between 10th April and 9th May, 1923.

Australia.—Jean Boyd, Gordon Carter, Cinthy Caldwell, Cyril Chappell, Effie Chappell (2), Muriel Chappell, Raymond Chappell (2), Minnie Colquhoun, Elinor Corin (2), Kate Davis, Betty Grosse, Olive Jarvis, Marcia Kraushaar (2), D. Layard, Evelyn Layard, Gwendoline Lee, Rae Lee, Reginald Light, David McPhee, William Plows, David Scouler, Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, Eric Shearer, Clarence Vellacott (2), Winnie White.

Canada.—May Braidwood, Alan Catt (2), Lillian Freeborn, Gladys Garrett, John Henry, Alton Langrell (2), Victor Langrell (2), Albert Simpson (2), Dorothy Stokes.

France.—Maximilian Edwards.

India.—Chrissie McIver (2), Ruerie McIver (2).

Jamaica.—Hugh Bennett, May Bennett, Winifred Bennett, Leighton Kirkpatrick.

New Zealand.—Albert Aue, Claud, Beasley, Grace Beasley, Eileen Brewer (2), Elsie Brewer (2), Grace Broom, Frank Cottle, Leslie Cottle, Florence Deck, Jessie Farmer, Winnifred Filleul, Alice Goddin, Emily Goddin, Audrey Hardie, Irene Henry, Alfred Kennerley, Edith Lovejoy, William Lovejoy, Hugh McGaveston (2), Josephine McGaveston (2), Margaret Merrett, Arnold Miller, Linea Miller, Jane Nuttall, Jean Robbins, Grace Robertson, Marjorie Robertson, Miriam Simpkin, Victor Warren, Sybil Wylie.

South Africa.—H. Barlow (2), William Blandford, Ian Campbell (2), Iris Collins, R. Fletcher, Grace Goslin, Maria Landman, Inez Leppan, Agnes Oettle, Helen Oettle (2), Louis Potgieter, Mavis Pudney (2), Charles Reynolds (2), Edith Reynolds (2), Eric Reynolds (2), Lucy Summers (2), Margaret Taylor (2), Rae Taylor (2), Doris Thwaites (2), D. Townshend (2), F. Townshend (2), Phebe Townshend, Marjorie Ward (2).

Tasmania.—Mac Hills (2).

United States.—Edna Acomb, Katherine Berger (2), Beulah Blazer, Esther Flint, George Hama (2), Donald Hawkins, Ethel Johnson, Ruth Langley (2), John McLachlan, Mac McLachlan (2), Doris Markham, Anna Pilon (2), Henry Pilon (2), Athelbert Searles, Robert Sinclair (2), Emma Sisson, Irene Stevens (3), Bessie Truan.



ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanacs, or books of any kind should be sent direct to G. Morrish, 20, Paternoster Square, E.C. 4, NOT enclosed in Gleaners' letters.

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For the Young.

JULY, 1923.



PLEASANT HOURS.

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THE PRESENT MOMENT.

WE are now about half way through the year, and so far have had very little summer weather. But at last the warmer weather has come, when we may spend more time out of doors and enjoy some long walks together.

What a common sight it is to see children sitting on a stile like our young friends in the picture; nothing to do but just to sit still and enjoy themselves.

The gentleman, too, is chatting to his horse and stroking his glossy mane. Perhaps he is a farmer, and if so he can appreciate the summer's sunshine after so much cold and wet, for no one is so dependent on the weather as a farmer for the success of the labour of his hands in the way of ample crops.

But, alas! how soon we seem to pass the longest day in the year, and then the season seems so quickly over.

Can you think of a text of scripture that speaks of the end of the summer? If not I will tell you of one. If you will turn to Jeremiah viii. 20 you will read these words: "The harvest is past, the summer is ended, and we are not saved."

That is a very solemn passage, which every one ought to consider, because it suggests the thought that if we do not turn our hearts to God and seek His blessing, it may come true of us that the summer time of God's grace and goodness may pass away and we miss the salvation which He in His love has provided.

**PICTURES OF ETHIOPIA.**

WHERE is Ethiopia? you may ask. You may not be able to find it in a modern atlas, because its name has been changed. It was once called Cush, after one of the sons of Noah who bore that name.

The name Cush means black, and Ethiopia blackness. One of the first references to Ethiopia is found in 2 Kings

xix. 9, where king Tirhakah is spoken of as coming out to fight. Rab-shakeh the Assyrian general sends a message to Hezekiah king of Judah saying, "Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria."

But Hezekiah was a good king and trusted in the Lord. He began his reign by destroying the idols found amongst the people. There was also the serpent of brass that Moses had made, which the people were foolish enough to worship, and to which they burnt incense. This Hezekiah broke in pieces and called it Nehushtan, which means "a piece of brass," and that was really all it was. He also cleansed the temple so that the passover could be held.

Hezekiah then refused to serve the king of Assyria any longer, with the result that he came with an army and entered Judea, and when Hezekiah heard that Sennacherib had taken many cities, his faith failed him, so he sent a message to the king saying, "I have offended; return from me." Hezekiah said he would bear what amount of tribute the king of Assyria should claim. This was three hundred talents of silver and thirty talents of gold. To raise this sum Hezekiah not only gave him all the silver that was in the house of the Lord and in the treasuries of the king's house, but he also had to cut off the gold from the doors of the temple of the Lord and from the pillars which he had overlaid, to give to the king of Assyria.

Later on when the army was sent again to Jerusalem Hezekiah sent to Isaiah the prophet to know what he ought to do. Isaiah said, "Be not afraid, for the king of Syria shall hear a rumour and return to his own land."

We are not told much about Tirhakah, except that he was king of Ethiopia and that he was the means God used to recall Sennacherib from Judah, for he came against the king of Assyria and thus

obliged him to leave Hezekiah alone for the time.

What a good thing it is to trust in the Lord in times of trial and difficulty, but in the present day we must first know him as a Saviour God before we can really go to Him as to a loving Father, whose love is ever active on our behalf.

C. E. H.



OUR BABY BOY.

WHAT shall we ask for our baby boy?
 Shall we ask for fame, or gain, or joy,
 For the dear-bought wisdom of the schools,
 Or a skilful hand in the use of tools?

Ah, nay, our wishes much higher go
 Than the highest hill with its cap of snow,
 And the heart's desire must wider be
 Than the utmost stretch of the boundless sea.

We ask for the blessing of God above,
 And an early sense of the Saviour's love,
 An early share of His wondrous grace,
 And an early start to seek His face.

A soul that is cleansed by the Saviour's blood,
 A heart that is kept by the peace of God,
 Where the very God of peace may dwell,
 His holy secrets of love to tell.

Feet that shall walk in the path of life
 And follow the Lamb through stress or strife,
 That following on through pain and loss
 He may learn the worth of the Saviour's cross.

A place in his heart for the words of truth,
 And God for his guide from his early youth,
 Great things we ask for our baby boy—
 A place in God's universe of joy.

A home in the land where His Son supreme
 And His wondrous cross are the dearest theme.
 Y. L.



LET THERE BE LIGHT.

NOT long ago I had occasion to enter a house at night time when it was all in darkness, but the owner had only to touch a button or switch and immediately a light came into the hall, passage or room, just where it was wanted. The fact is, that house was fitted with electric light in every room and passage.

When gas was first known as a source of light it was thought to be a wonderful thing that it could be conveyed in pipes to any house or street where required, but it is far more wonderful to have electricity as a source of light, as it requires no pipes, but is conveyed by a couple of wires, and needs no match to light it, but merely to touch the connection.

But, after all, man only finds out the forces and secrets of nature and makes use of them, for he can create nothing.

When, however, we read in Genesis that God said, "Let there be light: and there was light," He then and there created light. We cannot understand how God can create whatever He wishes, but we have to believe it. We read also that "God is light, and in him is no darkness at all." We might well fear to be brought into His presence for His light to search us, if it were not for the fact that God is Love as well as Light, and His love has provided a Saviour for us, One who could bear our sins in His own body on the tree. If we therefore own Him as our Saviour, He will free us from all our sins and set our hearts at rest in His presence.



"ALL, ALL, ALL."

THE other day I was standing on a railway platform waiting for my train, when one came in which was not for me, and a porter cried out, "All stations to Victoria."

Just then some one leaned out of one of the carriages and asked if it stopped at a certain station in between. The porter said, "Did I not say all stations?" and then three times he repeated the word, "All, all, all," to make it very emphatic.

I could not help thinking of the importance of that little word "all," and at once two texts of scripture came into my mind where the word is used.

Would you like to know what texts they were? Well, I will tell you. The

first was, "All have sinned, and come short of the glory of God." That is very searching, because whether we like it or not, it includes us all, but if we have any doubts about it let us repeat that little word three times, like the porter did.

The other text was: "The Lord hath laid on him the iniquity of us all." I think we would all rejoice to be included in that verse and to know that He—Jesus—had borne all our iniquities and set us free.

* * *

"FOR YOU AND FOR ME."

"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."

(John iii. 16.)

A LITTLE boy was asked by his teacher to say this text, which she had taught him the day before, and he said: "For God so loved the world, that whosoever believeth in him should not perish, but have everlasting life."

She told him he had left out some of it, and he replied that he was not allowed to say that part.

This little boy was a Jew; his parents were still looking for the Messiah to come to His people, and such words as these (the words of the Messiah Himself, had they only known it) were not to be said by their child.

Jesus said to the woman of Samaria, who was also looking for the Messiah: "I that speak unto thee am he." How true! He *has* come as the only begotten Son, to tell out in death the love of God to the full, and to give everlasting life to those who believe in Him.

A large number of people in Ireland were listening to a priest's sermon; his

text was: "For God so loved the world, that he gave his only begotten Son."

Thus far, and no farther, was the word of God given to them. Each one was allowed to go his way to live a religious life; to die, perhaps, a sinner's death, without having heard the remainder of the verse: "that whosoever believeth in him should not perish, but have everlasting life."

Let us ponder the following great things, told of in John iii. 16:—

| | |
|---------------------------------------|---------------------------------|
| "GOD" | the greatest possible Being. |
| "SO LOVED THE WORLD," | the greatest possible motive. |
| "THAT HE GAVE HIS ONLY BEGOTTEN SON," | the greatest possible gift. |
| "THAT WHOSOEVER BELIEVETH IN HIM" | the greatest possible number. |
| "SHOULD NOT PERISH," | the greatest possible mercy. |
| "BUT HAVE EVERLASTING LIFE." | the greatest possible blessing. |

Thank God, the complete text is ours, but are we each resting upon it? And can we say for ourselves: "Thanks be unto God for his unspeakable gift"?

H. M. D.

* * *

THE HOME OF THE NARROW WAY.

(MATT. VII. 13, 14.)

ONE of Afric's little maidens, black of skin and race,
 With a heart assured of pardon through God's boundless grace,
 Lay a-dying; and the teacher went the child to see;
 Went to speak again of Jesus out of sympathy.
 From afar had come the teacher by compassion moved,
 And, by teaching negro children, christian love had proved.

And the children called him uncle, since they loved him so,
 Thus when he to this poor maiden out of love did go :
 " Uncle dear," she whispered softly, " Glad I am you're come,
 I must tell you I am longing, longing to go home."
 " Home, my dear, this is your home," exclaimed the teacher then,
 " Uncle dear, for home I'm longing," she replied again,
 " What's the home you wish to go to, if not this one, say ?"
 " To the home I heard you speak of, of the narrow way."
 Happy child ! For her the pathway, narrow, living, straight,
 Led to home, where Christ her Saviour did for her await,
 Led to everlasting mansions, to the home of God,
 Safe from road where sinners wander, winding, steep and broad,
 Oh, how many, many children in more favoured clime,
 Could not say, like this poor Afric, at death's solemn time,
 " I am going home to Jesus by the narrow way,"
 Yet by faith in Christ the Saviour, this who trust Him say.
 Strait the gate, the way is narrow, but with blessing rife,
 Is the pathway you may enter, leading unto life :
 Wide the gate, and broad the roadway, that to judgment leads ;
 Wise is he who trusts in Jesus and His counsel heeds.

L. O. L.

THE QUEENS OF THE BIBLE.

JEZEBEL.

I.

WE lingered so long over the story of the gentle, unselfish Esther that I must pass briefly over that of Queen Jezebel. And perhaps it is as well that I should do so, for hers is a sad story ; that of a woman who missed her opportunities of being a helpmeet to her husband, and misused her God-given trust of influence.

But I almost seem to hear some one saying, " What do you mean by influence ? I often hear people speak of it, but I cannot quite understand what it is." I am afraid I shall not find it an

easy word to explain. We cannot see it with our eyes, or touch it with our hands, and yet we have all felt it. It is what is called a moral quality. A great writer once said, " It is the power the weak exert over the strong." I knew a girl whose friends often called her the Peacemaker, for if a quarrel arose among her schoolmates she always seemed able by a few gentle words to put a stop to it. Her influence was for good, was it not ? I read some time ago of a wilful, disobedient boy who got not only himself but his classmates into rather serious trouble by inducing them to rebel against some command that had been given by the master. His influence was used wrongly.

The Bible does not tell us anything about the childhood or early life of Queen Jezebel, only that she was the daughter of Ethbael, king of the Zidonians, and therefore the heathen daughter of a heathen king ; afterwards she became the wife of Ahab, the seventh king of Israel. She shewed no desire to seek the God of Israel, but did her utmost to support idolatry, and encouraged her husband to follow her example.

On the death of his father Omri, Ahab succeeded to the throne of Israel ; his reign of twenty-two years was a sad and stormy one, for we read that he " went and served Baal, and worshipped him." Baal is believed by many to have been the sun god, and was a very popular idol, feared and served by many heathen nations.

Ahab made a bad beginning to his reign when he took a heathen wife, who only seems to have used her influence over her husband to encourage him in idolatry and wrong doing. " And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. . . . And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." (1 Kings xvi. 32, 33.)

We must not forget that even in the

dark days when Ahab and Jezebel reigned in the pleasant land of Israel, there were gleams of light; the prophet Elijah stood boldly out as a faithful witness for God.

Many, perhaps nearly all the people appear to have forgotten God, and like their king bowed down to Baal. Elijah was sent to warn Ahab of a quickly coming judgment. The prophet's message was, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." (1 Kings xvii. 1.) If we turn for a moment to James v. 17, we shall find that it was in answer to the fervent prayer of the prophet that rain was withheld, "Elias [the Greek way of spelling Elijah] . . . prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

The nation had forgotten God, and Elijah knew that they must be recalled, and that it would be good for them to learn even in the school of sorrow and suffering that God HAD NOT FORGOTTEN THE PROMISES He had made to their fathers. To follow Elijah through the years of famine, and see how wonderfully God provided for his every need, would take us too far from the story of Jezebel, but we know it could not be very long before the drought began to make itself keenly felt. Brooks and ponds dried up; flowers and grass withered as day after day the sun shone in a cloudless sky; friends and neighbours standing in little knots of twos and threes, and looking grave and anxious, would say to each other, If this drought lasts much longer we shall have a famine; the crops are all burnt up, and the cattle are dying of thirst.

But the drought continued, the longed-for rain did not fall, and every one had in a greater or lesser degree to feel the privations and miseries of famine. Though we do not find any mention of Jezebel during the years of famine, it is not too

much to suppose that the bitter, persecuting spirit she afterwards shewed was not softened by the sufferings of the starving people around the palace.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth." (1 Kings xviii. 1.) It is refreshing to find that even in the household of Ahab there was one who feared the Lord greatly. Obadiah may, and perhaps was, lacking in the faith and courage that would have enabled him to come out boldly on the Lord's side, but we cannot think of him as a worshipper of Baal.

But we are standing on the threshold of a scene of more than common interest. Next month I hope, if the Lord will, to tell you more about Queen Jezebel and her sad story.

C. J. L.



QUESTIONS FOR JULY.

SUBJECT: TREES OF SCRIPTURE.

1. Who climbed up a tree to see Jesus? (Luke 17 to 20.)
2. After Adam and his wife had sinned, where did they hide from God's presence? (Gen. 1 to 5.)
3. Which of the disciples did the Lord see under a fig tree? (John 1 to 3.)
4. What beautiful trees grow on Mount Lebanon and who planted them? (Psa. 103 to 104.)
5. Which tree has a place in the midst of the Paradise of God? (Rev. 1 to 3.)
6. Who had a dream about a great tree? (Dan.)
7. How were the bitter waters of Marah made sweet? (Exo. 12 to 17.)
8. In connection with whose history do we read of mulberry trees, and on what occasion? (2 Sam. 1 to 10.)
9. What are we told about the tree of life in the heavenly city, the "holy Jerusalem"? (Rev.)



Answers to June Questions.

SUBJECT: SOWERS.

1. "They sow not, neither do they reap . . . yet your heavenly Father feedeth them." Matt. 6. 26.
2. "The thorns grew up, and choked it, and it yielded no fruit." Mark 4. 7.
3. The Son of man. Mark 13. 37.
4. His disciples. John 4. 31 and 37.
5. "Whatsoever a man soweth, that shall he also reap." Gal. 6. 7.
6. A sure reward. Prov. 11. 18.
7. Sow in tears. Psa. 126. 5.
8. The seventh year, because it was to be "a sabbath of rest unto the land." Lev. 25. 4.
9. Sowing to the flesh reaps corruption; sowing to the Spirit reaps life everlasting. Gal. 6. 8.

YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

Will Gleaners abroad please note that with regard to postage it will be well to ask at your local post offices if it is allowable to send the answers in an unsealed envelope with $\frac{1}{2}$ d. stamp, as I find there are different rules in different countries, and in some cases we have to pay extra postage this end. Thank you Raymond Chappell (Sydney) for sending the stamps to pay for the letter posted unstamped by mistake.

We are glad to notice a steady increase in the number of answers from abroad, and that you are doing them more regularly. The number "2" after some names means that two sets of answers have been received between the dates given at the top. If you have a difficulty in getting the books punctually, we will be glad to post your copy of GOSPEL STORIES direct to you on the first of each month. The subscription is the same as for England, 1s. 6d. post free; send a postal order (not stamps) with your full address, and name, in time to reach Mr. G. Morrish at this address (see footnote) by the middle of December, and the book will be posted to you for the twelve months of 1924.

"1924!" you say, "That is looking ahead." Yes, it is; and it is well to look ahead, dear children. You remember the wise and foolish virgins? (Matt. 25.) They that were ready went in with their Lord; the unready ones, who had not looked ahead, were shut out of His presence for ever. Are you one of the ready ones?

Yours affectionately,
J. E. H.



RULES—to be read carefully.

- Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.
- Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.
- Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st July, 1923, and address. Keep to this age right through the six months.
- State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.
- Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)
- PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)



MAY GLEANERS.

Age 12 Years and Over.

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Eric Davage, Violet Davage, Bert Deayton, Fred Deayton, Arthur Deeble, Janet Dickson, Lizzie Dickson, Charles Doling, Jack Douglas, Frank Du Bois, Paul Dunham, Greta Durham, Edna Edmondson, Phyllis Elliott, Constance Evans, Vera Eyles, Nora Fare, Leslie Farrant, Thomas Fish, Ethel Fletcher, Herbert Flett, James Flett, Evelyn Forshaw, Kathleen Forshaw, Marjorie Forshaw, Kathleen Foxall, William Frame, Joyce Frampton, Kathleen Freeman, Jeannie Frizelle, Joyce Fryer, Belinda Fullbrook, Fred Gardiner, Archibald Gaskin, Stanley Gibson, Bernard Goodenough, Kathleen Hall, Vincent Hallett, Leslie Ham, Theodora Ham, William Ham, Edwin Harrington, Gladys Harris, Marjorie Harris, Muriel Harris, Catherine Hatchman, Eva Heath, Kathleen Heath, Mill-cent Holloway, Ruth Hopper, Harry Hopwood, Gladys Hurst, Marion Ireland, Rachel Irvine, Robert Irvine, Edith Jackson, Ethel Jackson, Esther James, Winnie James, Mary Jay, Mary Johnston, Ian Johnstone, Gladys Kelly, Dora Kendrick, Raymond Kenyon, Cecil Kettle, Leonard Lake, Nancy Lavence, Jessie Leech, Amy Le Gresley, Muriel Lloyd, Eric Lodge, Ronald Lodge, Ralph Lines, Jocelyn Lyons, Annie McAuslin, James McAuslin, Daniel McBride, Mary McCormack, Isa McGeachie, Popples McGowan, Robert McLaren, Letitia Maddern, George Mair, Vera Marshall, J. Mathers, R. Meek, Maggie Michie, Mary Michie, Edna Moffitt, Joy Moggach, Kathleen Moore, Eirene Morford, Joy Morford, Cecil Noel, George Noel, Henry Noel, Freda Norgate, Olive Norris, Alan Packham, Clarence Packham, Frieda Pallthorpe, Gladys Pannell, Jackie Patterson, Arthur Penberthy, Mary Penberthy, Marjorie Penfold, Marjorie Pickett, Frances Pocock, Grace Pocock, Beatrice Pollard, Catherine Pontin, Daisy Popplestone, Ina Porteous, Arthur Potts, Stephen Potts, Winifred Potts, Ida Pouncy, Dorothy Pritchard, John Pugh, Albert Read, Essie Reid, Tom Reid, Christina Reynolds, Cecil Riley, Marjorie Robertson, Ivor Rogers, Vernon Rogers, Florence Roper, Ursula Ross, Mollie Rusling, Joyce Sandfield, Donald Sargent, Kenneth Sargent, Roy Sargent, Dora Satchwell, Mercy Satchwell, Bessie Schooling, Stephen Scott, Ruth Selby, Evelyn Self, Dennis Selwood, Joseph Shadden, Joyce Shortland, Leslie Shortland, Doris Smith, Ernest Smith, Gregory Smith, Barbara South, No name (Southport), Hilda Spiers, Reid Speirs, Edna Storey, Allan Strugnell, Annie Sutton, Ruth Swadling, Beatrice Tattersill, Margaret Taylor, Jennie Terriss, Kathleen Thackrey, Edith Thompson, Fred Thorne, Frank Thornett, Gibson Thornett, Audrey Tiddeman, Doris Trickey, Winifred Truelove, Nora Tucker, May Tulloch, Isa Walker, Lily Walker, Drummond Wallace, James Wallace, Mary Walton, Wilfred Ward, Winnifred Watson, Alec West, Edith White, Kathleen White, Elsie Widdowson, Joan Williams, Richard Willows, Dorothy Wilson, May Wilson, Elsie Woodley.

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Answers from Abroad.

Received between 10th May and 9th June, 1923.

Australia.—Audrey Arnott (2), Aubrey Chappell, Cyril Chappell, Muriel Chappell, Kate Davis, Betty Grosse, Olive Jarvis, Dorothy Layard, Evelyn Layard, Marjorie Layard, Reginald Light, Donald McKay (2), David McPhee, Bruce Metcalf, Betty Pascoe, George Piggott (2), William Plows, Austin Reid (2), Ernest Reid (2), Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, Eric Shearer, David Stuckey (2), Noel Vallance (2), Clarence Vellacott, Ruth Wengate, Frank Wright.

Canada.—May Braidwood, Alan Catt, Nellie Freeborn (2), Lillian Freeborn (2), John Henry, Albert Simpson, Dorothy Stokes.

France.—Maximilian Edwards.

Jamaica.—Hugh Bennett, May Bennett, Winifred Bennett, Ouida Brown, Winston Brown, Laura Dayes, Jane Fray, John Fray, Leighton Kirkpatrick, Ina McGahan (2), Amy Pennycooke, Eva Rose.

New Zealand.—Albert Aue (2) (send address), Frank Cottle, Leslie Cottle, Audrey Hardie, Irene Henry, Gwen Hoyle, Alfred Kennerley, Edith Lovejoy, William Lovejoy, Elinor McCallum (2), Cyril Rankin, Grace and Marjorie Robertson, Victor Warren (2), Sybil Wylie.

South Africa.—H. Barlow, William Blandford, Inez Leppan (2), Douglas McLaren, Agnes Oettle, Mavis Pudney, Winifred Rayne, Charles Reynolds, Edith Reynolds, Eric Reynolds, George Summers, Kathleen Summers, Lucy Summers.

Tasmania.—Harry Court.

United States.—Edna Acomb, Katherine Berger, Beulah Blazer (2), Euphemia Davidson (2), George Hama, Donald Hawkins, Emanuel Johanson, Ruth Langley, John McLachlan (2), May McLachlan (2), Leonard McNiece, Doris Markham, Athelbert Searles (2), Emma Sisson, Irene Stevens, Bessie Truan, Marie Yale (2).

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For the Young.

AUGUST, 1923.



FAR AWAY FROM TOWNS AND CITIES.

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

SHE LOVED HER TEACHER.

SOME years ago it was the writer's privilege to visit a large institution in the North of London for orphan children. It was a farewell gathering one afternoon, being a very special occasion, for about a hundred of the children were to leave early the next morning for the Canadian shores.

Most of the children were jubilant at the prospect of a train journey and a sea voyage, but one little girl seemed to be different from the rest, the tears stood in her eyes; teachers and scholars tried to console her, but in vain. She cried all the more, until it was the hour to leave the institution and march in a line to the railway station.

We lingered for a while on the platform, which gave friends and relations an opportunity of a last farewell. The little girl had then become the centre of attraction; she was unable to explain, between her sobs, the reason of her trouble, until just before the guard had blown his whistle for the train to move out of the station, she suddenly exclaimed, "I love my teacher, I do not want to go." She had become so attached to her teacher and her teacher to her. It was a love that had proved itself in deeds. She had been deeply affected by it, so much so that she was unable to hide it. The parting on that morning is still fresh in my memory, and I can almost fancy I hear their voices singing, ere they parted, the well-known hymn:

"Stand up, stand up, for Jesus."

Now, dear young friends, this simple yet impressive incident may serve as an illustration of the love of Jesus. Our little friend had been affected by her teacher's love. Have you ever been affected by the love of Jesus? He has proved His love not in word only, but in deed and in truth. He bore the shame and suffering on Calvary's tree that you and I might be affected by it. What

wonderful love was told out there! We sometimes sing, and I trust we mean it:

Love, that no suffering stayed,
We'll praise, true love divine;
Love that for us atonement made,
Love that has made us Thine.

Yes, dear children, how true is the last line of the verse of our hymn. That love has made us His that we might be attached to Him for time, as we shall be throughout the countless ages of eternity.

E. I. E.

**"'TIS ALL ABOUT JESUS."**

TWO little children were playing together; they had each been given new pencils and paper to amuse themselves, as it was too wet for their usual walk. The little boy was eager to write or scribble upon everything within his reach. The little girl was careful to write only on her paper.

The boy found a book of his sister's, and at once began to make marks upon it. "O, Sinny, you mustn't," came from the little girl, "'tis all about Jesus."

"Don't matter," said Sydney, but his sister's grief was so great he presently gave up the book. The book was found tightly held in Ruthie's hand after she was asleep. She valued it, and loved it, too, for it was "all about Jesus," and they had both been taught to treat such books with special care.

Time passed on. Ruthie was always ready to hear and learn about Jesus, and at eight years of age gave herself to the Lord Jesus "for His very own," as she said, and then began to remember her brothers in her prayers, that they might come to Jesus and trust Him too. Soon after dear Sydney felt his need of the Saviour. He also owned his need, and was found by the good Shepherd who came to seek and to save those who were lost.

Jesus fully met dear Sydney's need and made him glad, and he at once

owned to his mother "what great things God had done for him." And the mother has deep joy now as she remembers each of her children confessed the Lord Jesus Christ *first of all at home.*

Ruthie went quietly on, following the One who has said to young and old, not only "Come unto me," but "Follow me," and she found His paths are paths of peace. Like the story in the Old Testament of another Ruth who left all behind her and chose to follow the one who was Israel's God. *That Ruth* found blessing and rest, so also did this dear Ruth of whom I write.

Dear children, none of you are too young to come to Jesus and accept Him as your Saviour, Shepherd, Friend. He is worthy of all the love of your hearts, and every day He waits to be gracious to you. How beautiful to be able to say,

"I came to Jesus *as I was,*
And He has made me glad."

and it will be gladness which knoweth no decay, for He gives not as the world gives. All His gifts are lasting, they last for ever, but all of this world fades and becomes worthless. We must seek those things which are above decay, things which are eternal.

Ruthie had her first great sorrow when her brother Sydney left home for a long journey across the sea, but she often spoke to God about him and to the Lord Jesus whom she loved, and who she knew loved her brother as much as she herself was loved. She feared he would forget much of what they had both been taught when so far away and full of his hopes and wishes concerning his new life. Still, she counted upon God for him, and often spoke to her mother of Sydney and had many desires for his good.

But the Lord God was ever watching over dear Sydney, and his sister's letters were often read to remind him of the love and prayers for him, which increased as the years passed. None of us can do without prayers; it is good to have needs

even, if they bring us into His presence who can supply them, and the Lord Jesus is more ready to give than we are to ask or receive from His hand. Go to Him often, dear children, with all your cares, even small ones, He will listen and help you, and later on you will know you have proved His love and can then count upon Him concerning all things.

His love is as great as His power,
And knows neither measure nor end.

But the Lord had need of dear Ruth, and He was leading her gently forward in *His way* and giving her to desire above all "Himself" and "His love," and "His approval"; nothing turned her aside from following the One who had so early attracted her heart and drawn her to Himself, and now she is with Him. Children, Jesus is the same now. He loves you so much, no matter who or what you are, He loves you. Can you not accept His love and give your love to Him who died such a terrible death to make you His own, because He loved you so. If this should be, then this story will not have been written in vain.

I must tell you before I close that dear Sydney has joined his sister in that home of light and love, where there is "no more pain," where they shall hear of "war" no more. The Lord has preserved them both unto Himself.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. iii. 17.)

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own."

May God richly bless every little child who reads this story, for His name's sake.

E. H. T.



THE CITY OF LILIES.

HAVE you ever heard of the city of Shushan? It was one of the largest and most prosperous cities ever erected by man. It was situated on the river Ulai in Persia.

The name Shushan has a lovely meaning, it means the "City of Lilies." We are all familiar with the sweet scent of lilies, and there must have been something about the city, perhaps its pleasant situation and delightful climate, that suggested this name. In Luke xii. we are told to consider the lilies, for even Solomon in all his glory was not arrayed like one of these.

Well, when we think of this great and populous city, it is sad to think that God's judgment had to fall upon it, so that all its glory has long since passed away, and extensive ruins abound for miles where once it stood. In this region the wild ass may now be found. It has the same black cross on its back as those in this country and is a swift and active animal, difficult to be hunted down.

The jackals and hyenas prowl about at night with their fearful howls, while the leopard screams and looks about for its prey. Then there are many antelopes and gazelles, which I fear often fall a prey to the wild beasts. What a contrast between what the palace once was—those lovely halls, once full of earthly glory, song and mirth, now all in ruins and nothing but the roar of lions and the hideous laugh of the hyena.

This city of lilies may have been built before Abraham's time, because we read that a certain king of Elam, named Chedorlaomer, took Lot prisoner, but afterwards the city was taken by the Babylonians, and though they had their own city of Babylon, still Shushan remained an important place.

Daniel says, "I was at Shushan in the palace, which is in the province of Elam . . . and I was by the river of Ulai." It was here that Daniel had several visions, by which God let him know what He was

going to bring about in the future history of this world. Daniel was a very faithful prophet of the Lord and of him it is recorded that he was greatly beloved. He had been carried away from Jerusalem as a captive, but God was with him and brought him into favour with the several kings whom he served.

How good of God that we should be allowed to see these wonderful pictures of Daniel standing by the banks of the river, and in Shushan the palace. He was so exercised by the wonderful visions he had had that he was faint and sick for certain days, but being a faithful man, he then rose up and did the king's business.

C. E. H.

**JESUS LOVES ME.**

(AN INCIDENT IN THE MELBOURNE—SYDNEY EXPRESS.)

SWEETLY in a railway train,
Rose an old familiar strain
From a little girl, as she
Sat upon her father's knee.

"Jesus lubs me, 'is I know,
For de Bible tells me so,
'Tittle ones to Him beyong;
Yay are weak, but He is strong."

Hushed the buzz of words around,
Ears bent low to catch the sound,
Hearts grew soft with mem'ries dear,
Eyes grew moist with childhood's tear.

All unconscious who had heard,
Knowing naught what thoughts she stirred,
Clearer still the sweet voice rang
From the baby lips that sung—

"Jesus lubs me, He who died,
Heben's gates to open wide,
He will wash away my sin,
Let 'is 'tittle child tum in."

Yet again the music came,
Breathing soft that precious name,
Till upon her father's breast,
Sank the little one to rest.

But the darling's simple song
Soothed one heart amid that throng,
And from care it rose above,
Resting in the Saviour's love.

S. J. B. C.

Adelaide.

THE QUEENS OF THE BIBLE.**JEZEBEL.****II.**

JEZEBEL had, we know, been a heathen princess, and after her marriage to Ahab she was still a heathen queen. The priests of Baal were her guests: "the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." (1 Kings xviii. 19.)

The reign of Ahab and his wife is indeed a dark and sorrowful chapter in the history of Israel, but we must not forget that the God of Israel did not leave Himself without a faithful witness. Chapter xvii. of the First Book of Kings opens with the words, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

We are not told anything about the early history of the prophet, but if we turn to the New Testament we shall learn that he was a man of prayer, a man who knew what it was to enter into "the secret place of the most High." (James v. 17, 18.) Ahab appears to have so completely fallen under the influence of his heathen queen that he openly "served Baal, and worshipped him," and by far the greater number of his subjects followed in the steps of their ruler.

Yet, even in the wicked, idol-serving household of Ahab and Jezebel, there was one who feared the Lord greatly. Obadiah was the steward or governor of that household, and he seems to have been wanting in courage to come out boldly on the Lord's side: he was openly serving Ahab and Jezebel, and secretly serving God. Yet the Holy Ghost has placed on record that in a moment of great danger, when Jezebel had tried to blot out the very name of the God of Israel, by killing as many as she could

find of His prophets, "Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." (Chap. xviii. 4.)

During the years of famine Elijah was, we know, in wonderful ways cared for and provided for by the God whom he served; first by the lonely brook Cherith, and later beneath the humble roof of the widow of Zarephath.

The highest and the lowest, the richest and the poorest in the land were all suffering, though some, perhaps, more severely than others, from the effects of the long-continued drought. Slowly, it may have been, but surely, every pond and brook dried up, green fields and pasture lands lost their beauty, and became barren, dusty, dried-up plains. On every hand horses, cows, and sheep were dying from hunger and thirst. The outlook was gloomy enough to strike terror into the stoutest heart. Surely Ahab will say, "This terrible famine is the judgment of God." But no. In his directions to his servant there is not a single word about God. If he could find grass he cared nothing about finding God. He could have enjoyed himself, and felt quite at home in the company of the priests of Baal. They were the chosen friends, companions, and counsellors of Jezebel, and he was quite willing that they should be his also.

The priests of Baal, like so many birds of prey, hovered round his throne, and their false teaching spread the poison of idol worship through the length and breadth of the land. Yet Ahab knew quite well that the God of Israel had said, "Thou shalt have no other gods before me." (Exo. xx. 3.) He was not a heathen, but an Israelite, so he must have sinned with his eyes open. He had fallen so completely under the influence of his godless queen that he served her gods, and there was no fear of God before his eyes.

We all need to watch against small beginnings of evil. Many a bright young

life has been clouded over by what looked a very harmless thing. Sometimes it was a school or office friend, good-natured and clever, but loving the world, and the things of the world; or it may have been a book with an attractive title and gay covers, a book which it would have been better and safer never to have opened. Many years ago, one of the Lord's servants said to me, "Ink can soil as well as mud," and there never was a day when the word of warning was more needed than at the present time.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth." (Chap. xviii. 1.) In the early days of the famine the word to Elijah had been, "*Hide* thyself by the brook Cherith." He had obeyed, and when he received a fresh and quite different order, "Go, shew thyself unto Ahab," he was still ready to obey."

Like all wrongdoers, Ahab was not only ready but anxious to lay the blame of his own sinful, downward course upon some one else. Next month we shall, if the Lord will, see in what a wonderful way God honoured His faithful servant, the prophet Elijah.

C. J. L.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

Once again we have the pleasure of printing the result of the last half-year's work, and send hearty congratulations to all whose names appear, and especially to the prize-winners. Some of the latter have been at, or near, the top of the commended list for some time past, and well deserve a prize this time.

But we do not wish others whose names are not in the list to be discouraged. I should like to commend a good many more, but there is not room to print the names, for you must remember there are over eight hundred Gleaners every month, so we are only able to pick out a certain number from each section.

As many of you will be at the seaside this month, I have chosen the "sea" for our subject. When you elder ones have finished the nine questions, it would be interesting if you were to find out for yourselves other scriptures about the sea. I hope you have made arrangements to have your book sent on to you if you are going away. Wishing you a very happy holiday.

Yours affectionately,
J. E. H.



RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.
2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.
3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your *age on 1st July, 1923*, and address. *Keep to this age right through the six months.*
4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.
5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)
6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)



QUESTIONS FOR AUGUST.

SUBJECT: SEA.

1. Who lived in a house by the seaside? (Acts 8 to 10.)
2. Jesus often taught the people by the seaside. What did He sometimes use as a pulpit? (Mark 2 to 5.)
3. How did Jesus shew His power over the sea? (Matt. 8 to 9.)
4. Psalm 66. 6 says, "He turned the sea into dry land." When did this take place? Give the answer from Exo. 12 to 15.
5. In the shipwreck described in Acts 27, when the ship broke in pieces, how did they all get to land?
6. "They that go down to the sea in ships." What do they see? (Psa. 105 to 108.)
7. In Acts (18 to 22) we read of a prayer meeting on the seashore. Who were present at it? (*Read carefully.*)
8. Who was told, in a time of great drought, to go up and look toward the sea? What did he see? (1 Kings 18 to end.)
9. How many times was the Apostle Paul shipwrecked? Give the answer from 2 Corinthians and *finish the verse.*



Answers to July Questions.

SUBJECT: TREES.

- | | |
|--|----------------------|
| 1. Zacchæus. | Luke 19. 2 to 4. |
| 2. Among the trees of the garden. | Gen. 3. 8. |
| 3. Nathanael. | John 1. 48. |
| 4. Cedar trees; planted by the Lord. | Psa. 104. 16. |
| 5. The tree of life. | Rev. 2. 7. |
| 6. Nebuchadnezzar. | Dan. 4. 4, 10 to 14. |
| 7. The bitter waters were made sweet when Moses cast a tree into them. | Exo. 15. 23 to 25. |
| 8. David's, when he smote the Philistines from Geba to Gazer. | 2 Sam. 5. 22 to 24. |
| 9. It grew on either side of the river and bare twelve kinds of fruit, different each month; and the leaves were for the healing of the nations. | Rev. 22. 2. |



GOSPEL STORIES FOR THE YOUNG.

63

JUNE GLEANERS.

Age 12 Years and Over.

First Class.—F. Anderson, P. Arnold, M. Atterbury, M. Baker, C. Baldwin, J. Baldwin, S. Baldwin, C. Barker, J. Beaver, M. Bedford, K. Bellerby, H. Bennett, D. Best, G. Best, G. Bidmead, H. Bingley, G. Bodys, M. Bolt, W. Boswood, A. Bowden, A. Boyes, L. Boyes, W. Bradford, F. Bradshaw, H. Braham, H. Brown, J. Brown, W. Brown, A. Bryson, Jessie Bryson, John Bryson, James Buchan, Jamesina Buchan, Lily Buck, I. Budding, H. Buttrum, A. Cameron, M. Cann, I. Clapham, J. Clark, Enid Clarke, Evelyn Clarke, R. Clarke, U. Clarke, E. Coe, L. Coldrick, P. Coldrick, R. Coldrick, D. Cole, L. Cole, E. Collett, M. Collyer, K. Connor, R. Coombs, M. Couchman, G. Coutie, M. Coutie, N. Cowans, R. Craig, M. Dale, E. Davage, V. Davage, A. Deeble, L. Dickson, J. Dickson, E. Dolding, C. Doling, F. Du Bois, P. Dunham, G. Durham, E. Edmondson, P. Elliott, C. Evans, A. Ewart, V. Eyles, N. Fare, A. Fell, D. Fell, T. Fish, H. Flett, E. Forshaw, K. Forshaw, M. Forshaw, K. Foxall, W. Frame, J. Frampton, A. Freeman, J. Frizelle, M. Fryer, F. Gardiner, A. Gaskin, S. Gibson, G. Goodall, B. Goodenough, C. Gunn, R. Gunn, V. Hallett, T. Hain, W. Ham, G. Harris, Marjorie Harris, Muriel Harris, E. Heath, M. Heath, M. Holloway, H. Hopwood, M. Humphrey, G. Hurst, Marion Ireland, Mary Ireland, Edith Jackson, Ethel Jackson, E. James, W. James, M. Johnston, I. Johnstone, D. Kendrick, R. Kenyon, L. Lake, A. le Gresley, D. Line, O. Line, M. Lloyd, E. Lodge, R. Lodge, P. Lovecy, W. Lovett, J. Lyons, A. McAuslin, J. McAuslin, D. McBride, M. McCormack, I. McGeachie, J. McGeachie, P. McGowan, W. McIntyre, R. McLaren, J. McPhail, L. Maddern, G. Mair, V. Marshall, J. Mason, J. Mathers, R. Meek, Maggie Michie, Mary Michie, T. Mitchell, E. Moffitt, J. Moggach, E. Morford, J. Morford, C. Noel, G. Noel, H. Noel, F. Norgate, O. Norris, A. Packham, C. Packham, F. Pallthorpe, G. Pannell, C. Pargeter, I. Parker, J. Patterson, M. Penfold, M. Pickett, G. Pocock, C. Pontin, D. Poppleston, I. Porteous, I. Pouncy, D. Preston, D. Pritchard, G. Putt, J. Rayner, A. Read, E. Reid, C. Reynolds, C. Riley, D. Roach, I. Rogers, V. Rogers, F. Roper, B. Ross, U. Ross, I. Rowles, E. Salt, C. Sandfield, D. Sargent, K. Sargent, R. Sargent, D. Satchwell, M. Satchwell, B. Schooling, S. Scott, R. Selby, E. Self, D. Selwood, D. Seymour, J. Seymour, J. Shedden, J. Shortland, L. Shortland, C. Smerdon, D. Smith, G. Smith, J. Smith, P. Smith, W. Smith, M. Snow, H. Spiers, R. Speirs, L. Stewart, E. Storey, A. Strugnell, H. Sutherland, A. Sutton, J. Sutton, R. Swadling, B. Tattersill, M. Taylor, J. Terriss, K. Thackrey, E. Thompson, F. Thorne, F. Thornett, G. Thornett, O. Thorpe, A. Tiddeman, E. Tozer, W. True-love, M. Tulloch, C. Uden, D. Wade, B. Walker, L. Walker, C. Wallace, D. Wallace, J. Wallace, W. Ward, W. Watson, A. West, C. White, E. White, K. White, E. Widdowson, E. Wilkinson, R. Willows, A. Wilson, D. Wilson, E. Woodley.

Second Class.—P. Aldridge, J. Anderson, M. Anderson, E. Best, R. Bodys, E. Bowles, H. Braidwood, E. Brock, F. Broom, E. Chambers, H. Condict, V. Cooper, H. Culmer, D. Dean, A. Deayton, F. Deayton, A. Drysdale, B. Duncan, D. Elliott, L. Farrant, J. Flett, J. Fryer, B. Fullbrook, D. Gresswell, L. Ham, P. Hamilton, C. Hatchman, K. Heath, R. Hopper, Rachel Irvine, Robert Irvine, M. Jay, G. Kelly, C. Kettle, P. Lake, H. Lang, N. Lavence, J. Leech, M. Lynn, J. McCormack, E. Mellish, N. Millard, A. Partridge, F. Pocock, L. Pontin, W. Pritchard, J. Pugh, T. Reid, M. Robertson, M. Rusling, D. Smith, B. South, M. Tucker, N. Tucker, I. Walker, E. Wilder, J. Williams, M. Wilson, P. Wood.

Age 10 and 11 Years.

First Class.—M. Abbott, J. Abernethie, L. Allan, M. Allbon, F. Andrews, J. Appleton, E. Baker, A. Bastyan, S. Batson, I. Batterham, M. Beare, C. Bedford, R. Beesley, H. Blake, A. Bohenna, M. Boswood, S. Bowden, K. Bowering, P. Boyt, G. Bradford, D. Browning, A. Bryson, S. Buchan, J. Carruth, M. Chambers, G. Claringbull, G. Claxton, L. Coombs, J. Corbett, E. Cossar, P. Coutie, D. Coutts, J. Coutts, G. Cox, E. Crocker, P. Cross, E. Deeble, J. Dickson, R. Dickson, A. Dodds, E. Doling, F. Eagle, T. Eagle, V. Eldridge, G. Fell, W. Freeman, D. Gaskin, F. Gilbert, B. Goodall, E. Goodall, E. Goodenough, V. Green, R. Gwyer, D. Hailey, A. Harding,

D. Harris, G. Harwood, J. Hawgood, R. Hawkins, E. Hazelton, E. Henderson, R. Hill, P. Hindley, G. Holloway, K. Holme, R. Holmes, E. Hughes, M. Humphreys, M. Hutton, N. Ireland, T. Jackson, R. Johnstone, R. Kenyon, R. Lancaster, F. Lewis, P. Lidston, O. Lloyd, F. Lodge, Dennis Lovell, Donald Lovell, M. Lumb, S. McBride, R. McIntyre, K. McKnight, R. McLaren, J. Mair, D. Mason, I. Mathers, G. Matthews, J. Meek, R. Mellish, J. Michie, D. Millar, F. Mitchell, G. Mumford, N. Munday, A. Munster, J. Nichols, G. Nicol, M. Noakes, M. Noel, G. Nunnerley, E. Nursaw, C. O'Hara, J. Oliver, C. Oxborough, M. Oxborough, J. Packham, J. Pannell, J. Park, H. Parkes, E. Petty, H. Pile, E. Pontin, F. Poore, F. Porter, H. Porter, G. Preston, F. Prowse, F. Pugh, W. Ralton, S. Rayner, I. Reeves, M. Riley, A. Roberts, G. Rubie, D. Saddington, J. Sandfield, C. Satchwell, L. Scott, C. Scrimshaw, R. Shedden, M. Slater, N. Small, A. Smith, D. Smith, F. Smith, H. Smith, R. Smith, J. Stephen, M. Stone, L. Stretch, N. Swan, J. Terris, R. Tetchener, B. Thurlow, M. Trevett, M. Tydeman, E. Wall, E. Wallace, D. Wallis, G. Wallis, M. Ward, D. Warren, J. White, Margaret White, Myrtle White, S. White, E. Widdowson, H. Wight, S. Willows, A. Wilson, M. Young.

Second Class.—F. Appleton, W. Bellamy, W. Best, M. Bryan, E. Broom, S. Collett, A. Cumming, A. Dolding, N. Eason, W. Forshaw, L. Hardy, M. Heath, B. Hedges, M. Hopper, T. Ireland, E. Kettle, W. McPhail, P. Markham, G. Moffitt, O. Parr, J. Pateman, G. Porter, J. Rayner, H. Ross, P. Scott, M. Smith, J. Strachan, L. Tabb, R. Thompson, N. Turner, F. Woodhouse.

Age under 10 Years.

First Class.—Winnie Arnold, Mark Badams, Dorothy Badder, Desmond Baker, Lily Baldwin, Molly Barnett, George Beaver, Barbara Beddoes, John Bedford, Ella Bennett, Douglas Bidmead, William Blandford, Cecil Blyth, Barbara Bodys, Eric Bowden, Mary Bowering, Minnie Bradford, Alan Brown, Elspeth Brown, John Brown, Leslie Brown, John Buchan, Frances Bush, Annie Carruth, Ronald Catt, Michael Cavanagh, Olive Claringbull, Phoebe Coldrick, Frank Colley, Gwennie Cooper, Kathleen Coutts, James Crane, Muriel Cumming, Betty Dawe, Sadie Dickson, Chris Dolding, Henry Dolding, Lillie Douglas, James Dunsford, Francis Eagle, Joyce Evershed, Jean Eves, Dennis Eyles, Muriel Fleming, Chrissie Flett, Hilda Ford, Lily Forshaw, Marion Fowles, Christine, Edith and Marjorie Gardiner, Reggie Gay, Maggie Gear, Claude Gilbert, Vera Gray, Russell Ground, Edward Gunn, Alfred Hallett, Ronald Ham, Cedric Hardie, Alan Harvey, John Harvey, Philip Harwood, Ruth Harwood, Graham Hayman, Eva Hazelton, Edward Hetherington, Robert Holland, Frank Hollands, Douglas Holloway, Mary Holme, Stanley Holmes, Vera Holmes, Grace Hucker, Lilian Jackson, Gwen James, Arthur Johnson, Grace Judd, Olive Judd, Stephen Judd, Willie Ker-ridge, Beryl Line, Eric Lloyd, Marjorie Lodge, Grace Lovett, Kate McCormack, David Mathers, Ernest Meek, Harry Meek, James Meldrum, Jean Millar, Joan Miller, Dennis Milner, Gladys Mitchell, Hope Morford, Nevill Morrish, Hilda Mortimer, Reginald Mortimore, Elsie Moss, David Murray, Albert Noakes, Eric Noel, Kenneth Oxborough, Eunice Partridge, Frances Phillips, Gerald Phillips, Daisy Poore, Basil Porter, Joan Pouncy, Kathleen Radford, Pauline Read, Ruth Reed, Alan Reeson, Grace Richardson, Joyce Riddle, Lois Rimmer, Edith Roach, David Roberts, Frank Ross, Vera Sergeant, Margaret Sargent, Eileen Shaw, John Shimwell, Stuart Skinner, Willaim Slater, Annie Smith, Edward Smith, Margaret Smith, E. Smyth, Dorothy Spiers, Arthur Steven, Eileen Stone, Greta Stott, Ursula Stretch, Mary Swadling, Joan Taylor, Mary Terrell, Nancy Terris, Daisy Tetchener, Nellie Tetchener, Geoffrey Thomas, Kathleen Thornett, Sidney Thurlow, Dennis Tipler, Edith Tipler, Ronald Tipler, L. Trevett, Will Tulloch, Joan Turner, Eric Tydeman, Sylvia Uden, Philip Waldron, Seth Wallis, Honor Warren, Edwin Webster, Stanley West, Helena White, Rosemary Wight, Eileen Wilkie, James Willmott, Nellie Wilson, Freda Wood, Linda Woodley, Helen Wright.

Second Class.—Eddie Batson, Horace Carter, Maude Clarke, David Irvine, Arthur Joynt, Joyce May, Adam

Montgomery, Margaret Penberthy, Grace Pritchard, Mary Sinnett, John South, Betsy Strachan, Eva Treen, George Tripp, Helen Tripp, Also one with no name from Westcliff.



Answers from Abroad.

Received between 10th June and 9th July, 1923.

Australia.—C. Caldwell (2), A. Chappell, C. Chappell, M. Chappell, R. Chappell, M. Colquhoun (2), E. Corin, K. Davis, B. Grosse, C. Kennard (3), L. Kennard (3), M. Kraushaar, E. Layard, M. Layard, R. Light, D. McKay, D. McPhee, B. Metcalf (2), A. Oxnan (2), B. Pasco (2), G. Piggott, A. and E. Reid, David Scoular, Dorothy Scoular, D. Selby, G. Selby, Y. Spickler, D. Stuckey, N. Vallance, C. Vellacott.

Canada.—A. Catt, J. Henry, A. Simpson, D. Stokes, M. Wood.

France.—M. Edwards.

India.—C. and R. McIver (2 each).

Jamaica.—H., M. and W. Bennett, L. Dayes, D. Graham, M. and R. Graham, L. Kirkpatrick, I. and W. McGahan, A. Pennicooke, E. Rowles.

New Zealand.—Eileen and Elsie Brewer, F. and L. Cottle, J. Deck (2), J. Farmer (2), A. Hardie, A. Kennerley, E. and W. Lovejoy, M. Merritt, L. Miller (2), J. Robbins, G. Robertson, M. Robertson, V. Warren (2), D., Elsie and Eunice Watson (3 each), S. Wylie.

South Africa.—H. Barlow (2), I. Campbell, I. Collins, I. Leppan (2), A. Oettle, H. Oettle, C. Penfold, K. Summers, L. Summers, M. and R. Taylor (2 each), D., F. and P. Townshend.

Tasmania.—H. Court, M. Hills.

United States.—E. Acomb (2), K. Berger (2), B. Blazer, E. Flint, G. Hama (2), D. Hawkins, E. Johanson, R. Langley, L. McNiece, B. Truan.



LIST OF PRIZE WINNERS.

JANUARY to JUNE, 1923.

AGE 12 YEARS AND UNDER 16.

- 1st Prize**—William Ham, *Bristol*.
2nd Prize—Jessie Bryson, *Linlithgow*.
3rd Prize—Drummond Wallace, *Hamilton, N.B.*
4th Prize—Albert Read, *St. John's Wood, N.W.*

Specially Commended.

Those bracketed have obtained the same number of marks.

- | | | |
|---|----------------------|------------------------|
| 1 | May Tulloch. | |
| 2 | Jenny Terris. | 8 { Ursula Ross. |
| | { Daniel McBride. | { Fred Thorne. |
| 3 | { Jocelyn Lyons. | 9 { Clement Baldwin. |
| | { Maggie Michie. | { Greta Durham. |
| | { Ruth Selby. | { Thomas Fish. |
| | { John Bryson. | { James McAuslin. |
| 4 | { Mary Michie. | { Mary Atterbury. |
| | { Lily Walker. | { Violet Davage. |
| | { Eric Davage. | 10 { Marion Ireland. |
| | { Enid Clarke. | { Leonard Pontin. |
| | { George Coutie. | { Ivor Rogers. |
| | { Fred Gardiner. | { Edith White. |
| | { Leslie Shortland. | { Vera Eyles. |
| 6 | { Ada Fell. | 11 { Kathleen Freeman. |
| | { Olive Norris. | { Robert Meek. |
| | { Evelyn Clarke. | { Henry Noel. |
| | { Frieda Pallthorpe. | { Essie Reid. |
| | { Daisy Popplestone. | { Irene Budding. |
| | { Ruth Swadling. | { Stanley Gibson. |
| | { William Bradford. | { Raymond Kenyon. |
| 8 | { Leslie Cole. | 12 { Alan Packham. |
| | { Maggie Coutie. | { Ida Pouncy. |
| | { Marjorie Harris. | { Joseph Shedden. |
| | | { Wilfred Ward. |

AGE 10 AND 11 YEARS.

- 1st Prize**—Bertie Thurlow, *Rochester, Kent*.
2nd Prize—Eva Widdowson, *Dulwich, S.E.*
3rd Prize—Gordon Nunnerley, *Forest Hill, S.E.*
4th Prize—Jean Terris, *Grangemouth, N.B.*

Specially Commended.

- | | | |
|---|-----------------------|------------------------|
| 1 | { Daisy Gaskin. | 7 { John Michie. |
| | { David Millar. | { Arthur Munster. |
| 2 | Monica Chambers. | { Agnes Roberts. |
| | { Alex. Bryson. | { Dorothea Coutts. |
| | { Gordon Claringbull. | { Frederick Eagle. |
| 3 | { Edward Petty. | 8 { Vera Green. |
| | { Elizabeth Wallace. | { Constance Scrimshaw. |
| | { Dorothy Warren. | { Mary Abbott. |
| | { John Corbett. | { Arthur Bohenna. |
| 4 | { Eddie Hughes. | { Grace Bradford. |
| | { Ruth Lancaster. | 9 { Peter Coutie. |
| | { Josephine Nichols. | { Eunice Goodenough. |
| 5 | Ruth Kenyon. | { Sarah McBride. |
| | { Joan Appleton. | { Mabel Oxborough. |
| | { Mabel Boswood. | 10 { George Holloway. |
| 6 | { Edith Henderson. | { Nancy Small. |
| | { Alan Smith. | { Barbara Hedges. |
| | { John Dickson. | 11 { Jessie Mair. |
| 7 | { Thomas Eagle. | { David Mason. |
| | { Ronald Gwyer. | |

UNDER 10 YEARS.

- 1st Prize**—Eileen Wilkie, *Nottingham*.
2nd Prize—Philip Harwood, *Guernsey*.
3rd Prize—Michael Cavenagh, *Birmingham*.
4th Prize—James Willmot, *Yeovil*.

Specially Commended.

- | | | |
|---|----------------------|-----------------------|
| 1 | { Jean Millar. | 7 { Mary Swadling. |
| | { Nancy Terris. | { Helen Wright. |
| 2 | { Russell Ground. | { Minnie Bradford. |
| | { Ronald Ham. | { Frances Bush. |
| 3 | { John Shimwell. | { Vera Gray. |
| | { Sidney Thurlow. | 8 { Frank Hollands. |
| 4 | { Grace Lovett. | { Hilda Mortimer. |
| | { Mark Badams. | { Reginald Mortimore. |
| | { Olive Claringbull. | { Pauline Read. |
| 5 | { Joyce Evershed. | { Lily Forshaw. |
| | { Edith Tipler. | { Claude Gilbert. |
| | { George Beaver. | { Alan Harvey. |
| 6 | { Ella Bennett. | 9 { Beryl Line. |
| | { Cedric Hardie. | { David Mathers. |
| | { Grace Hucker. | { James Meldrum. |
| 7 | { Albert Noakes. | { Eric Noel. |
| | { Dorothy Spliers. | 10 { Mary Bowering. |

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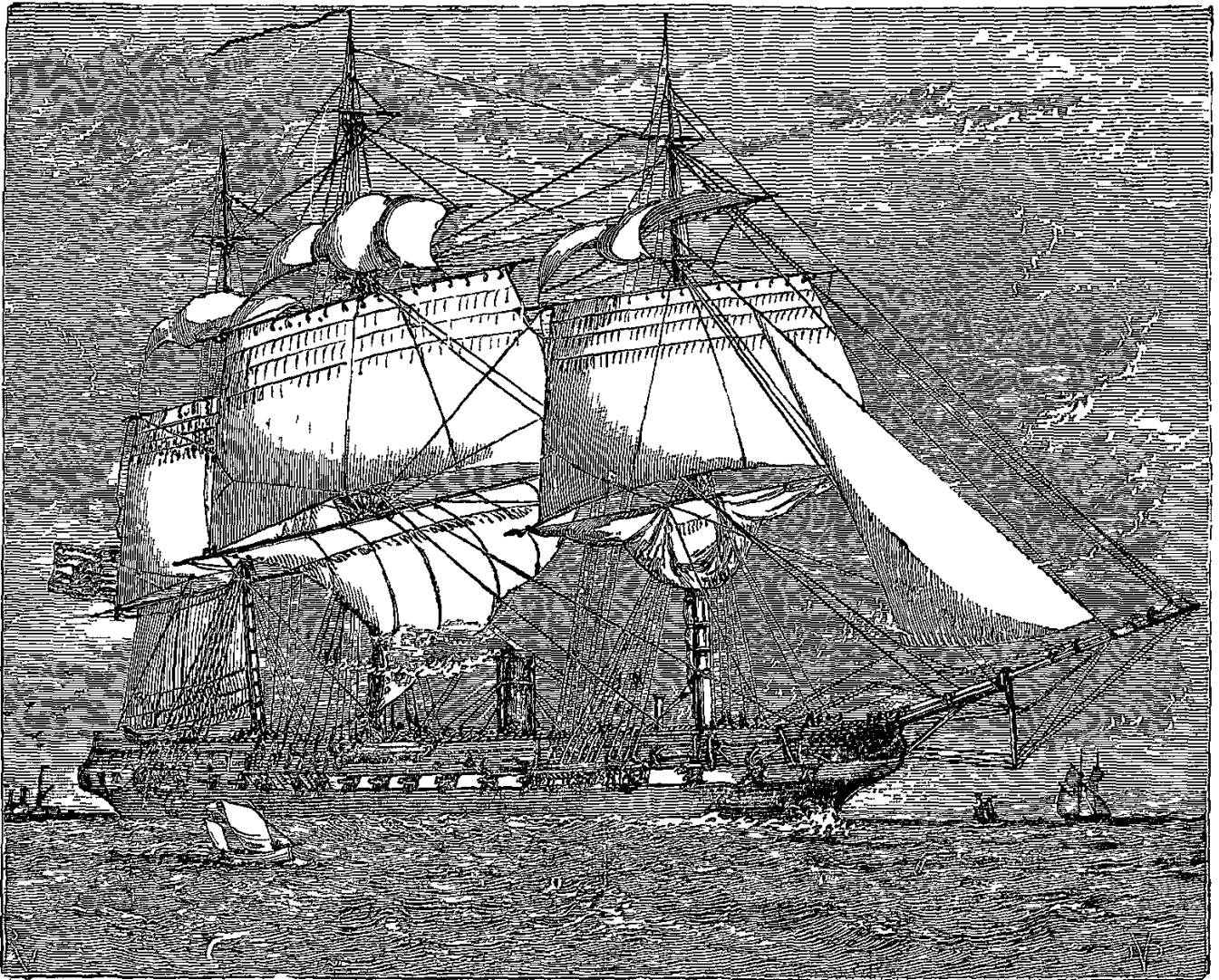
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GOSPEL STORIES.

No. 9. Vol. XXVIII.

For the Young.

SEPTEMBER, 1923.



BY THE SEA.

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

BY THE SEA.

NOT long ago I was sitting by a window in a house high up on the cliffs overlooking the sea. There were only tiny waves, for the sea was almost as calm as a lake. A few small boats were rowing about for pleasure, with two or three fishing smacks just starting out to reach some distant spot where a catch of fish might reasonably be hoped for.

Hundreds of seagulls overhead were circling round enjoying the bright sunshine and now and again giving voice to their usual shrill cries; while little children playing on the sands with spades and buckets seemed to give a finishing touch to the picture. What a delightful and peaceful scene it was.

Later on in the day two young men who were used to the sea hired a small boat to go for a row. Off they went full of spirits to enjoy a brief time on the sea, and all went well as they bent to their oars and made the light craft speed over the water at a great pace, such as would please strong and healthy young men who loved the sea and the exercise of rowing.

By-and-by when they were feeling a little tired and thought it was about time to return, they found to their surprise when they turned the boat round to go towards the shore that rowing back was twice as hard as going out, in fact, they had been going with the tide in their favour, and now they must row home against the tide.

However, they had no fear but that they would be able to get back to the harbour, but soon noticed that although they were pulling as hard as they could they seemed to make little or no progress, the harbour was as far off as ever, and if they rested one moment from their efforts they were quickly carried back by the strong current.

They now saw that if they were to reach the shore before nightfall the

greatest strength must be put into their rowing. After some time of rowing in silence as hard as possible, they had to admit to each other that it was all in vain, and they must look out for some one to help them.

They now gave up rowing and let the boat drift, but in order to attract attention, a signal of distress was made. A white handkerchief was tied to the end of one of the oars and held up in the air. Fortunately for them a passing vessel caught sight of the signal and came to their help and took them aboard.

I could not help feeling how that strong tide was like the current of things in this world, in which we are all in danger of being carried along, and how that we may not feel the power of the current till we want to turn, and then we learn the strength of the course of this world and habits formed in it.

We read in scripture that there are two ways. One is called the broad road, and many there be that go in thereat. The other is the narrow way, and few there be that find it. If we feel the current of things and cannot help ourselves, we must raise a signal of distress and cry, "What must I do to be saved?" You will find the answer to this question in Acts xvi. 31. Look it up and read it for yourselves.



THE BOYHOOD OF WILLIAM FAREL.

WILL you go with me in thought, dear young friend, to a mountain village in the south-eastern corner of France. I hope you are a good walker, for the roads are rough and stony, and we have a stiff climb before we reach the place we set out to visit.

Leaving the little town of Gap half hidden among trees, and surrounded by green meadows, bright in the early spring with many coloured flowers, we take a steep path up the hillside, while high above us rise the snow-crowned Alps.

GOSPEL STORIES FOR THE YOUNG.

"What a lovely place," you say. So it is, and perhaps little changed since nearly four hundred years ago, when William Farel, then a bright, active boy, gathered flowers, or when he grew old enough, helped his elder brothers in the care of their father's flocks of sheep, or herds of goats, for William was the youngest of a family of six—five boys and one girl.

High above the cottages that nestled together on the hillside, and formed a village which still bears the name of "Le Farel," stood a house so much taller and larger than the rest that to the simple peasants it seemed something between a castle and a mansion. In that house in the year 1489 William was born. His father, a French nobleman, was the lord of the manor. Quiet and peaceful as everything looked in that mountain village, William was born in strange, stormy times.

You will understand the story of his boyhood better if I tell you that for hundreds of years, in villages among the French and Swiss Alps, there had been little groups of Christians who would not, could not bow to the authority of the Pope of Rome. They had found from the simple teaching of the scriptures that many things contrary to the word of God were done and taught by the popes and their friends. The little companies who lived on the French side of the Alps were called Waldenses, those on the Swiss side Vaudois; but they were one in faith, one in heart.

Though there were a few rich and noble among them, by far the greater number were silk-weavers, or vine dressers. Very gladly would they have lived quiet, peaceable lives had they been allowed to do so. But storm after storm of persecution had broken upon them. Bands of the Pope's soldiers had invaded and often burnt their villages, and killed numbers of them.

Only two years before the birth of William, the then Pope, Innocent VIII,

had issued a command that the heretics, as he called them, were to be hunted like wild beasts. Its words were, "To arms, and trample those heretics under foot, like poisonous serpents." The Pope's call was obeyed, and in the year 1489 a great army of 18,000 men came against the dwellers in those green valleys. Terrible things were done, and false, wicked tales about those who chose to obey God rather than man were told, and sad to say, believed by a great many people, among others by the father and mother of William Farel.

But we have left the story of his boyhood too long already. He grew up a bright, active boy, fond of mountain climbing, and living for the most part a free, outdoor life. His parents were Roman Catholics, who as William himself wrote in after years, "believed everything the priests told them." They took care to teach him prayers to such a number of saints and angels, that the poor boy's mind was quite bewildered. He knew all the appointed feast and fast days, and listened with a child's wonder to the strange stories they told him; one was that Saint Elizabeth having been forbidden by her husband to give away so much bread to the poor, still went on doing so, and one day when she was in the town with her cloak full of bread and meat, she was met by her husband, who asked her what she was carrying; she told him only flowers, and when he looked into her cloak it was full of red and white roses. God, his parents said, had changed the bread and meat into flowers, lest her husband should be angry.

William was a thoughtful boy with a reasoning mind, and though in a way he believed the strange, wild stories he heard, he must have often been puzzled. If it was right for the saints to tell untruths, he thought, why should it be wrong for him, or any one else to do so?

He learnt to read when he was a very small boy, but as neither he nor his parents had ever seen a Bible, we may

be sure he never read the word of God. No one had ever told him of a loving, living Saviour, who as Son of man came "to seek and to save that which was lost."

I do not know exactly how old he was when his parents took him on his first pilgrimage; but he never forgot it, and many years afterwards he said, "What I saw and what I did there would have been quite enough, if Satan had not blinded my eyes, to shew me how far I was from the straight path. I was shewn what the priests told me was a fragment of the very cross on which the Lord Jesus was crucified. I kissed it and said prayers to it, but it was made of quite different wood to one I saw afterwards at Paris, and which I was also told was part of the true cross."

C. J. L.



TWO GROUPS OF CHILDREN.

ELIJAH was one of God's well-known prophets in Old Testament times, and when his work was ended and God was going to take him home, He prepared another man named Elisha to carry on his work among the people.

Elisha then followed Elijah till God took him up to heaven in a chariot without dying as other men do. Soon after this Elisha was going up to Bethel, which name means "the house of God," and while he was going by the way, there came forth a number of children out of the city who called after him and mocked him; they said, "Go up, thou bald head; go up, thou bald head."

These children had evidently known or heard that Elijah had been taken up to heaven in a chariot, and now in a naughty spirit they cried out to Elisha, "Go up, thou bald head." But it is a very serious thing to mock at any of God's servants or turn them into ridicule, though some may do it even in the present day without thinking.

In this case we see how displeasing it was to God, for after Elisha had cursed

the children He allowed two bears to come out of the wood and tare forty and two of them. This should be a warning to all children not to mock at any of God's servants, for God looks down and sees it, and though He may not send judgment in the same way now, yet it displeases Him. Neither should we despise the truths we have heard from the lips of the Lord's servants.

These children came from the city of Jericho, which was the city of the curse, but when Zerubbabel returned to Jerusalem and rebuilt the temple, we read that the children of Jericho were amongst those who went up with him, so that looks as if their ways were now better.

At the time of our Lord Jericho had become once more a city of palm trees. It was near Jericho that Jesus gave sight to a certain blind man who sat by the wayside begging. Here, too, the blessed Lord accepted the hospitality of Zacchæus the publican, and it was between Jerusalem and Jericho that we learn about the wonderful story of the good Samaritan.

The second group of children of which I wish to speak belong to the city of Jerusalem. They are in the temple and are crying, "Hosanna to the Son of David." Hosanna means wishing well to the Person, in fact, they were blessing the Son of David. How pleasing this must have been to God in heaven, for they were praising His own dear Son.

In John xii. we read that the people cried, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." It does not especially mention the children, but no doubt they were there too. The priests and scribes did not like praise being given to the Lord Jesus, but God did, for in Psalm cxlviii. it says, "Old men, and children: let them praise the name of the Lord."

C. E. H.



THE SOWER.

THE Sower went forth all the day to toil,
The seed from His basket throwing ;
Though foes may seek His work to foil,
He wrought with the end full knowing ;
With joy and hope He beheld the soil,
And thought of the harvest glowing.

The soil is moist by the early rain ;
Soon the blade from beneath is peeping,
To cheer the Sower, for endless gain
Results for His toil and weeping ;
For He sowed in tears that the precious grain
May be His, and the joy of reaping.

The warmth of the sun and the flowing springs
The fruit on the stalk are earing ;
And patience now its guerdon brings,
With its certain hope of cheering.
The Sower is glad as with joy He sings,
For the fruit His toil is nearing.

The full ripe grain has a golden hue ;
The fruit for the Sower's pleasure,
That yields on earth God's glory due,
Some thirty, some hundred measure :
Where He upon earth all sorrows knew
They live, His peculiar treasure. L. O. L.

**THE QUEENS OF THE BIBLE.****JEZEBEL.****III.**

SHALL we leave Jezebel for a little while in her palace halls? We will not say to enjoy them, for the sad story of her life proves her to have been an out-and-out enemy of the God of Israel, and such a one can never be really or truly happy.

To-day we will in thought follow the prophet Elijah to Mount Carmel, the highest peak of a hilly range about seven miles in length, overlooking the blue waters of the Mediterranean, rearing its head proudly many, many feet above sea-level.

In the early days of the famine the word of the Lord to Elijah had been, "Hide thyself." (1 Kings xvii. 3.) And we know how at first by the brook Cherith, and afterwards beneath the humble roof

of the widow of Zarephath, God cared for His obedient servant ; but the time had come when Elijah was to receive quite a different order : "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, *Go, shew thyself* unto Ahab ; and I will send rain upon the earth." (1 Kings xviii. 1.)

The God-fearing Obadiah had, we shall remember, been sent by his royal master to seek for what both he and Ahab knew would be hard to find in those terrible days of drought—grass enough to afford a scanty meal to a few of the starving horses and cattle. But God, "who is rich in mercy," and "whose compassions fail not," was about to appear to save the famishing people, unfaithful and back-sliding as they had again proved themselves to be.

"Go, shew thyself unto Ahab." Ahab was, the prophet well knew, a cruel, angry tyrant ; but the God whom he served had said, "Go," and His servant was ready to obey. On his way to seek Ahab, he crossed the path of Obadiah, whose formal greeting, "Art thou that my lord Elijah?" shewed that, to him, the meeting was quite unexpected. "And he answered him, I am : go, tell thy lord, Behold, Elijah is here." (Ver. 8.)

The few following verses will shew us with what trembling and fearfulness Obadiah carried the message. Fears for his own safety, as well as that of the prophet, seem to have had a very large place in his thoughts.

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" (Ver. 17.) How ready we all are when we have done wrong ourselves to try to lay the blame upon some one else. It is a very old way of attempting to get out of trouble, as old as the Garden of Eden ; but it is not God's way, and it does not give good results.

Firmly and calmly Elijah told the angry monarch what must have been an

unwelcome truth. If his words were few, they were to the point. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." (Vers. 18, 19.)

Did Ahab obey? Yes, for a power outside himself, the mighty power of THE LIVING GOD, was over him, and made him for the time at least subject to the command he had received through the prophet.

And at the word of their king the people of Israel, high and low, rich and poor, bent their steps towards Mount Carmel. Some from busy towns, some from quiet villages, others from lonely huts that could only be reached by steep paths up the mountain side.

All were feeling the pressure of the famine, and wondering how much longer it could last, wondering too, perhaps, what the day would bring! The prophets of Baal and the groves were there also, a company of eight hundred and fifty.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." (Ver. 21.)

As space will not allow me to go into all the details of that never-to-be-forgotten day upon Mount Carmel, I must ask my young friends to read the chapter (1 Kings xviii.) for themselves. They cannot fail to find it a deeply interesting one.

God, the God of Israel, had indeed answered by fire; the unfaithful people had been recalled to His worship and service; with one voice and one heart they had said, "The Lord, he is the God; the Lord, he is the God."

But a very stern and solemn work of

judgment had to follow. The false prophets who had deceived and misled the people were to be slain; not one was to be allowed to escape; and after that God in His mercy sent the rain, the so greatly-needed rain.

There would be few if any guests at Jezebel's table that day, but when she heard from her husband of all that had happened on Carmel, and how the prophets of Baal had been slain by Elijah, the anger she had long nursed in her heart became fury, and a wicked desire to take the life of Elijah took possession of her.



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

By this time many of you who have been to the sea are home again, and those who have not been—well, we hope you have had a very happy time too. Anyhow, we have all been finding something of what the scriptures tell us about the sea. I think that prayer meeting, when they all knelt down on the seashore, wives and children too, at the farewell to the Apostle Paul at Tyre, is most interesting. We can pray at all times, and anywhere; and it is happy if two *agree together* to pray to God about something special. Have you ever tried it?

Following after "the sea," "clouds" make a good subject. God sends the clouds to give us rain, as we well know, and also for a shelter from too much sun. This is their ordinary use. But as the answers to our questions will tell us, God uses them for very special purposes sometimes. Are you expecting one day to have anything to do with the clouds? I am. Do you know what I mean? I must not tell you, as it would give away the answer to No. 9; but if you want to know, try and find the answer to that question, even though you may be under twelve. It is very wonderful.

Yours affectionately,
J. E. H.



QUESTIONS FOR SEPTEMBER.

SUBJECT: CLOUDS.

1. After His resurrection, in what way was Jesus taken up to heaven? (Acts 1 to 2.)
2. When Jesus (the Son of man) comes again, how will He come. (Luke 20 to 22.)
3. When the cloud overshadowed Jesus and His disciples, a voice came out of the cloud. What did it say? (Mark 8 to 10.)
4. What was it that guided the children of Israel through the wilderness? (Exo. 12 to 15.)
5. "Thy mercy, O Lord, is in the heavens; and"—finish the verse. (Psa. 33 to 37.)
6. On what mountain did the Lord descend in a cloud, and speak with Moses? (Exo. 30 to 35.)
7. What sign did God give to Noah that He would not again destroy the earth with a flood. (Gen. 6 to 10.)
8. "The heaven was black with clouds." On what occasion was this? (1 Kings 15 to 20.)
9. What are we told about clouds in 1 Thessalonians?

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GOSPEL STORIES FOR THE YOUNG.

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RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.

2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st July, 1923, and address. Keep to this age right through the six months.

4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.

5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)

6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

**JULY GLEANERS.**

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Answers from Abroad.

Received between 10th July and 9th August, 1923.

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Chappell (2), Minnie Colquhoun, Elinor Corin, Ronald Crowther, Grace Crowther, Euphemia Davidson, Kate Davis, Betty Grosse, Hilda Horwood, Molly Horwood, Cecil Kennard, L. Kennard, Marcia Kraushaar, Evelyn Layard, Marjorie Layard, Gwen Lee (2), Rae Lee (2), Reginald Light, David McPhee, Alfred Oxnam, Dorothy Parker, George Piggott, David Scouler, Dorothy Scouler, Dudley Selby (2), Gladys Selby (2), Gwen Sharp, Margaret Sharp, Eric Shearer, D. Stuckey, Ruth Wengate (2), Frank Wright (2).

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France.—Maximilian Edwards.

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Tasmania.—Mac Hills.

United States.—Edna Acomb, Donald Hawkins, Ruth Langley, Alton Langrell (2), John McLachlan, May McLachlan, Leonard McNiece, Doris Markham (2), Anna Pilon (2), Henry Pilon (2), Athelbert Searles, Emma Sisson, Bessy Truan, Marie Yale.



Answers to August Questions.

SUBJECT: THE SEA.

- | | |
|--|---------------------|
| 1. Simon, the tanner. | Acts 10. 6 (or 32). |
| 2. A ship. | Mark 4. 1. |
| 3. He rebuked the wind and the sea and there was a great calm. | Matt. 8. 24-26. |
| 4. When the Israelites came out of Egypt and crossed the Red Sea. | Exo. 14. 21, 22. |
| 5. Some by swimming, the rest on boards or broken pieces of the ship. | Acts 27. 43, 44. |
| 6. The works of the Lord and His wonders in the deep. | Psa. 107. 23, 24. |
| 7. Paul and his company with the disciples of Tyre, with their wives and children. | Acts 21. 3-5. |
| 8. Elijah's servant; a little cloud out of the sea like a man's hand. | 1 Kings 18. 42-44. |
| 9. Thrice I suffered shipwreck, a night and a day I have been in the deep. | 2 Cor. 11. 25. |

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For the Young.

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A HAPPY GLEANER.

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THE GLEANER.

WHEN we were young and had our holidays during the month of August on the south coast, I remember how interested we were to see the corn being cut and tied into bundles and afterwards piled high up on the farmers' waggons and taken away to be carefully stored in barns, till the miller was ready to do his part by grinding the grain into flour.

But as soon as the sheaves of corn were carried our turn came to share in the fruits of the harvest, for we children used to ramble over the fields which had recently been covered with waving corn, where now it seemed nothing but stubble. Yet in spite of the empty appearance of the fields we found there were many stray ears of corn which had fallen here and there when the men were binding up the sheaves.

This then was our portion, to gather up all these stray ears of corn and see how large a bunch we could make, each doing his best to make ours the largest bundle.

But we were not alone in this occupation, for the villagers' children would turn out in large numbers to glean in the same way, and while we might stay only an hour or two, they would bring their luncheon and stay all day and gather really a huge bundle to take home to their parents at night.

Alas! I must now tell you that in these days, when so much machinery is used in the work of agriculture, the farmer has a gleaning machine, which passes over the field after the corn is carried, and gathers up every stray ear that has been left, so that there is nothing left for the poor gleaner.

Now what do you think the Bible says about this? for there is something said in the Bible about nearly everything we do or say day by day. If we turn to Leviticus xix. 9 we read that when the Israelites were reaping the

harvest they were to leave some in the corners and were not to gather up the gleanings, but leave them for the poor and for strangers.

This shews the love and goodness of God in remembering the poor and in making a provision for them, and after giving these directions we read, "I am the Lord your God." This was to remind the farmers it was God who sent the harvest, and therefore He had a right to claim a small share for the poor in the land, the strangers and widows.



A WOUNDED FINGER.

JUST as I sat down to write, my little girl called me, and on going in to her she shewed me her finger nail, which she said hurt her and under which the flesh was beginning to blacken.

I reminded her how a day or two before she had pinched her finger and that nature's way to heal was for the bruise to come out. I could not help thinking of that beautiful chapter in Isaiah—the liii.—where, as you know, we read among other things that Jesus was bruised.

And why? we may well ask; and the same verse tells us. It was for you and for me—because of your iniquities, or sins, and mine. He gave His back to the smiters; that precious body in which He had only done good and had never even thought wrongly, was given to bear the punishment which was really ours.

And how He suffered! You will remember how the soldiers smote Him; and more than that, it says, "It pleased *the Lord* to bruise him." He was suffering at the hands of a holy God the penalty of our sins, yours and mine, in order that we should not suffer, that our bruises of sin should be healed. I wonder if you, my dear young reader, have ever felt your heart bruised by sin and have turned to the only One who can heal you. If not, go to Him now—NOW—and claim His healing power.

We do not need to be very old to know what it is to be hurt naturally, and I am also sure that some at least of you dear children will also have felt what it is to be bruised in spirit, when you are made to feel the harmful effects of sin. Earthly remedies may quickly heal our bodily bruises, but it is only Jesus who by His gentle, loving touch can heal our spirits, though He can and will do so just as quickly—in a moment—if we only go to Him and tell Him all about it in true repentance.

Then we shall no longer be like bruised ones, but will grow up straight and be fruitful, to His praise and glory who suffered so much for us. D. M. S.



THE BOYHOOD OF WILLIAM FAREL.—II.

DOES it not seem strange to you, dear young reader, to be told that though the parents of William Farel were in comfortable circumstances none of their children had ever seen a Bible? And I do not think that the father and mother themselves knew much about the teachings of that precious book, for you will remember that they were Roman Catholics, who believed everything they were told by the priests.

But they were more to be pitied than blamed for their ignorance, for at the time of which I am writing there were very few Bibles, and the few there were were kept locked up in monasteries, and written in Greek or Latin, so that there were very few people who would have been able to read them. Martin Luther was a grown-up man before he had ever seen or opened a Bible.

Before I go on with the story of William I must tell you in what a wonderful way God was working, preparing the way for the Bible to be no longer a sealed and locked-up book, but to find its way into the hands of many whose hearts, by the teaching of the Holy Spirit, were

to love the word of God, and pass its teachings on to others.

Learning had begun to be what we should call "the fashion." It was no longer thought any credit, but rather a disgrace for a gentleman not to be able to write his own name, or to say that he did not know how to read. Not only among the sons of the rich, but in all classes there was a great desire to learn.

The people of France and many other countries were beginning to find out how ignorant they had been, and were longing to share in the good things they heard others were enjoying.

From a very early age William had shewn a great desire to learn many things of which he sometimes heard others speak, but he did not know how or where to find a teacher. He wished very much to learn Latin. He tried long and patiently to find some one who could teach him; it is most likely that at first he tried the priests who lived in the neighbourhood of his home, but they could not teach him what they did not know themselves. To his surprise he found that several of them only knew a few Latin prayers, which they repeated over and over again in a parrot-like way without understanding, or caring to understand, their meaning.

His father did not encourage his desire for what was called "the new learning." He wished William to be a soldier, and thought a soldier had no need to trouble himself about books. But God, who intended the boy to be a messenger of glad tidings to hundreds, perhaps thousands, in his native land, took care that he should not miss the training he needed to fit him for the great work that lay before him.

It must have been a very real disappointment to the eager, warm-hearted boy to find, as he himself wrote in after years, that among the priests and clergy where he had sought, but in vain, for a teacher, there was *not even one* who seemed to have any real care for the religion he professed.

He wanted so much to learn Latin,

and thought and hoped that the priests would be able to teach him that language. But to his surprise and sorrow he found that many of them spent a great part of their time in hunting, fishing and other amusements; while in the evening they were often to be found in theatres, public-houses, or in the company of openly wicked persons.

"Darkness covered the land." If we had lived in the days of which I am writing we should most likely have felt cast down and discouraged, and said the outlook was a very sorrowful one; and so it was, for except the little groups of hunted, persecuted Christians who lived among the valleys of the French and Swiss Alps, it seemed as if none cared to tell or to hear the sweet story of a Saviour's love.

But even then God was preparing and was about to bring forth His messengers. Martin Luther and a few others in Germany, Ulrich Zwingli in Switzerland, and in France William Farel, were first to learn their own need, as sinners, of a Saviour, and then preach the gospel of the grace of God to great numbers of their countrymen and countrywomen.

It needed a great deal of persuasion before Mr. Farel would consent to allow his son to go to Paris to complete his studies. William was at that time, which I believe was in the year 1509, about twenty years of age. Many of his fellow-students were wild, careless young men, who often shocked and grieved him by the contempt which shewed itself in their words and manner almost every time they spoke of the priests.

William did not join with them in such remarks, for he had a great wish to be what he would have called "a good Roman Catholic," though at that time he knew really nothing of how to become a true Christian.

Next month I hope, if the Lord will, to tell you the story of his conversion, how for him "old things" passed away, and all things became "new." C. J. L.

THE MAYFLY.

HAVE you watched the mayfly? The running stream has an attraction for it.

It flies over the clear surface; it skims on the glass-like water; now its wings are wet; it attempts to rise; it succeeds perhaps; you think it will fly away from its peril; but no! once more it touches the glistening river, tries to rise, but this time it is hopelessly, helplessly carried by the current on and on.

Watch it; suddenly it disappears!

What has happened?

Some wary trout, it may be, keen for a morsel, has espied it; a snap, a ripple on the water, and the mayfly has gone.

What lessons, dear children, abound around us. What the river is to the mayfly, the world with its attractions and allurements is to all. How many are caught by the stream of this world to be swallowed up in its judgment, for it is "after this [death] the judgment."

The world cannot satisfy, cannot fill the heart of man. God made the heart too big for the world to fill.

King Solomon tells us that all the rivers run into the sea, and the sea is never full. Your heart and mine, dear boy or girl, is never satisfied till God fills it with His love. The love of God is known in Jesus, God's beloved Son, and it is in the knowledge of Him that the heart finds rest.

Jesus said on earth, "Come unto me . . . and I will give you rest." It is well for a heart to feel need, to be burdened by the sense of being away from God. The heart that is attracted by this world, its pleasures, its ambitions, its vanities, will sooner or later find it empty; and finally, if not delivered from its power, will lose everything, away from God for ever.

When God would give a sign, He turned the river of Egypt, the Nile—picture of this world—into blood, shewing that His judgment, death, rested on

everything that found its source apart from Himself.

The god of this world, the devil, is ever busy. It is not now by the roar of the lion that he terrifies, but by means of worldly friends and acquaintances he draws simple souls unto the ways of darkness and death.

What is highly thought of by men is detested by God.

The blessed God by various means brings home the truth to our hearts so that we may value all that He finds His pleasure in.

And oh, dear boy and girl, what eternal joys and blessings are found in the Lord Jesus Christ, and the world of light of which He is the Centre and Sun.

It is a great blessing if you are weaned from the world of darkness while you are young to find the salvation, as Timothy did, which is in Christ Jesus. L. O. L.



THE QUEENS OF THE BIBLE.

JEZEBEL.

IV.

JEZEBEL had, as we have already seen, opened her house and spread a table for the priests and prophets of Baal; but the terrible judgment that had fallen upon them seems to have made her only more determined in headstrong, ungovernable passion to carry out her own wicked purposes. She sent a message to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time."

Upon Mount Carmel Elijah had stood a faithful witness for the God of Israel; as a loyal subject he had outrun the chariot of Ahab, and arrived first at the palace gates; but the time had come when, like many another of God's most honoured servants, he had to learn that he was only a man, needing moment by moment to be kept and upheld by a power not his own, but God's.

"And when he saw that, he arose, and went for his life," and after a day's journey into the wilderness, lonely, weary, and dispirited, he "sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." (1 Kings xix. 3, 4.)

To trace the gracious way in which God cared for and strengthened His weary and discouraged servant would take us too far from the story of Jezebel, but before closing the record of her sadly misused life, we shall notice what an evil counsellor she proved to be to her husband by encouraging him in a path of wrong-doing.

"Much would have more," is an old, time-worn saying, and the broad lands of Ahab were not enough for his unsatisfied heart. A Jew who, as far as we can judge from his words, feared the God of Israel, was the owner of a vineyard not far from the palace. Perhaps the king had not studied the law of Moses carefully enough to know that no Jew was free to sell any land that he had inherited from his fathers; or if he knew did not care to remember anything that might stand in the way of his having just what he thought he wanted.

"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."

At first sight the offer of the monarch looks fair and straightforward enough, but if we look for a moment at two scriptures we shall see that for Naboth to have accepted it would have been to disobey the written word. We shall find the first in Leviticus xxv. 23, "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me." and in the last chapter of the Book of Numbers we

read, "So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers." (Num. xxxvi. 7.)

Ahab did not take the refusal of Naboth to sell or exchange his vineyard in a manner at all becoming his dignity as a king; his conduct seems rather to remind us of a sullen, naughty child, when we read that he "laid him down upon his bed, and turned away his face, and would eat no bread." Had he been left to himself it is possible that he might have come to a better mind; but his evil counsellor was close at hand. Jezebel on learning the cause of her husband's depression said to him, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth," and went out with murder in her heart to plan the death of a man whose only crime was that he chose to obey the word of his God rather than that of his king.

Her wicked purpose brought about the result she desired. On the testimony of wicked men Naboth was stoned to death. When the tidings of his cruel and shameful death reached Jezebel no thought of pity or remorse seems to have entered her mind, only a wicked triumph that no matter at what cost she had gained the end she had in view; as she said to Ahab, "Arise, take possession of the vineyard of Naboth . . . which he refused to give thee for money: for Naboth is not alive, but dead."

We are not told whether Ahab knew of the murder of Naboth or not. Perhaps he did not even inquire, but he was quite ready to take possession of the vineyard he so unjustly called his own.

But God, who had said that He would "by no means clear the guilty" (Exo. xxxiv. 7), could not allow the crimes of Ahab and his still more guilty wife to pass unnoticed or unpunished, and again

Elijah was sent by Jehovah with deeply solemn messages to the God-forgetting king and queen; so solemn that for a time at least the proud spirit of Ahab was humbled, and with all the signs of Eastern mourning he "lay in sackcloth, and went softly;" and God, who is ever "rich in mercy," deferred the threatened judgment."

C. J. L.



QUESTIONS FOR OCTOBER.

SUBJECT: THE WINDS.

1. What did God use to divide the waters of the Red Sea? (Exo. 10 to 15.)
2. When the children of Israel were hungry, what did the wind bring them? (Num. 9 to 12.)
3. What caused the sea to be so rough when Jesus was crossing the lake with His disciples? (Luke 6 to 10.)
4. When Peter was walking on the sea to Jesus, what was it made him afraid? (Matt. 12 to 15.)
5. What caused the fall of the house which the man built on the sand? (Matt. 5 to 8.)
6. "Stormy wind fulfilling his word." (Psa. 148. 8.) Give an example from the Book of Jonah.
7. Which wind brings warmth and quietness? (Job 34 to 39.)
8. How many "winds of heaven" are there? (Daniel.)
9. Some sailors were once deceived by the south wind blowing softly. What followed it? (Acts 20 to end.)



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

As "summer-time" has ended, and the evenings soon get dark, you will be wanting something to do indoors; so I may as well remind you about the scrap-books, and for the sake of new Gleaners I will add a few words about them. Each winter we have been making scrap-books to send to the sick children in the London hospitals, where they are greatly appreciated by the little sufferers. If you decide to make one, start by collecting pictures, scraps, pretty advertisements, etc.; also stories cut out of old magazines, tracts, hymn sheets; and ask your friends to find what they can for you.

Then you will have to persuade father or mother to bring you home a suitable book to paste them in; some clever Gleaners make them with stout brown paper or glazed linen; but the bound books last much longer. Arrange them tastily, and neatly paste them in. Outline texts can be bought quite cheaply; these should be painted carefully and put in every here and there. Make the book as interesting as you can, and have it ready by the end of January. Prizes are given for the four best, and the names of all who send in scrap-books will appear in the magazine.

As I came up in the train from Devonshire the other day, I noticed all the corn was cut and carried and the fields were bare; it reminded me of the verse in Jeremiah 8. 20: "*The harvest is past, the summer is ended, and we are not saved.*" The first two little sentences are true for us all (in this country); I wonder if the last sentence also is true about you—"not saved"! "Another summer gone and I am not saved"! It may be the last before Jesus comes. Why delay any longer? Jesus is waiting still—waiting for you. Why not say from your heart—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!"

Yours affectionately,
J. E. H.

RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.
2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.
3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st July, 1923, and address. *Keep to this age right through the six months.*
4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.
5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)
6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

**AUGUST GLEANERS.**

Age 12 Years and over.

First Class.—Phyllis Aldridge, Francis Anderson, John Anderson, Mary Anderson, Mary Atterbury, Clement Baldwin, Carrie Barker, Jeannie Beaver, Hazell Bennett, Walter Bennett, Grace Bidmead, Grace Bodys, Roy Bodys, Mary Bolt, Winifred Boswood, Agnes Boyes, Lydia Boyes, William Bradford, Ena Brock, Hedley Brown, J. Brown, William Brown, Andrew Bryson, John Bryson, James Buchan, Jamesina Buchan, Lily Buck, Irene Budding, Monica Chambers, Ivy Clapham, Peggie Clare, Jessie Clark, Enid Clarke, Royston Clarke, Una Clarke, Grace Claxton, Edith Coe, Hilda Condict, Vera Cooper, Maggie Coutie, Nellie Cowans, Horace Culmer, Eric Davage, Violet Davage, Albert Deayton, Fred Deayton, Arthur Deeble, Elsie Deeble, Irene Dixey, Ernest Dolding, Greta Durham, Elsie Durrant, Edna Edmondson, Phyllis Elliott, Nora Fare, Leslie Farrant, Ada Fell, Doris Fell, George Fell, James Flett, Evelyn Forshaw, Kathleen Foxall, William Frame, Kathleen Freeman, Willie Freeman, Kathleen Hall, Thomas Hall, Theodora Ham, William Ham, Edwin Harrington, Hilda Harrington, Elsie Hazelton, Kathleen Heath, Millicent Holloway, Gladys Hurst, Marion Ireland, Mary Ireland, Thomas Ireland, Rachel Irvine, Esther James, Winnie James, Mary Jay, Mary Johnston, Raymond Kenyon, Ethel Kettle, Hunter Lang, Jessie Leech, Viola Lewis, Dennis Line, Olive Line, Percy Ling, Ronald Lodge, Muriel Lumb, Jocelyn Lyons, Isa McGeachie, Popples McGowan, Robert McLaren, Letitia Maddern, George Mair, John Mathers, Maggie Michie, Nora Millard, Arthur Munster, Cecil Noel, Freda Norgate, Olive Norris, Frieda Pailthorpe, Gladys Pannell, Joseph Parkes, Alice Partridge, Jackie Patterson, Arthur Penberthy, Marjorie Penfold, Frances Pocock, Grace Pocock, Leonard Pontin, Daisy Popplestone, Hilda Porter, Ida Pouncy, Gwendoline Putt, Lancelot Railton, Albert Read, Essie Reid, Cecil Riley, Ivor Rogers, Florrie Roper, Ursula Ross, Graham Rubie, Mollie Rusling, Connie Sandfield, Donald Sargent, Roy Sargent, Ruth Selby, Evelyn Self, John Seymour, Leslie Shortland, Dorothy Simmonds, Catherine Smerdon, Gregory Smith, Reid Speirs, John Stephen, Edna Storey, Kenneth Swadling, Ruth Swadling, Lily Tabb, Jennie Terriss, Winnie Thomas, Edith Thompson, Fred Thorne, Frank Thornett, Gibson Thornett, Olive Thorpe, Winifred Truelove, Mary Tucker, Dennis Wade, Bessie Walker, Isa Walker, Charles Wallace, Drummond Wallace, James Wallace, Winnie Watson, Donald Wickens, Elsie Widdowson, Helen Wight, Edith Wilder, Edith Wilkinson, Joan Williams, Richard Willows, Dorothy Wilson, May Wilson, Elsie Woodley, Muriel Young.

Second Class.—Phyllis Arnold, Jane Baldwin, Sarah Baldwin, Florence Barber, John Barter, P. Barter, T. Barter, Kathleen Bellerby, Reginald Bowden, Sidney

Bowden, Helen Bowles, Frances Bradshaw, Hubert Braham, Ethel Broom, Fred Broom, Alan Cameron, Eric Cameron, Harold Cameron, (Read Rule 1) Evelyn Clarke, Laura Coldrick, Kathleen Connor, Edward Cossar, Minnie Couchman, Janet Dickson, Lizzie Dickson, Philip Drew, Frank du Bois, Paul Dunham, Constance Evans, Vera Eyles, Thomas Fish, Joyce Frampton, Archibald Gaskin, Stanley Gibson, Leslie Ham, Phil Hamilton, Gladys Harris, Marjorie Harris, Muriel Harris, Eva Hatt, Malcolm Haverly, Ellen Hillary, Robert Irvine, Edith Jackson, Ethel Jackson, Cecil Kettle, Nancy Lavence, Willie Lovett, R. Lynes, Daniel McBride, James McCormack, Mary McCormack, William McIntyre, James McPhail, Catherine Mair, Enid Marcroft, Vera Marshall, Ethel Mellish, Mary Michie, Joy Moggach, Kathleen Moore, Kathleen Moore (Hornsey), Phyllis Moore, Martha Murchie, Josephine Nichols, Mary Noakes, Alan Packham, Marjorie Pickett, Harold Pink, Catherine Pontin, John Pugh, Tom Reid, Irene Relf, Florence Ricketts, Drusilla Roach, Agnes Roberts, Bridget Ross, Ethel Salt, Kenneth Sargent, Dora Satchwell, Mercy Satchwell, Lydia Scott, Stephen Scott, Dennis Selwood, Douglas Seymour, Joseph Shedden (Rule Read 1), Frank Smith, Winifred Smith, Barbara South, Hilda Spiers, Leslie Stewart, Allan Strugnell, John Sutton, Margaret Taylor, Kathleen Thackrey, Eddy Theed, May Tulloch, Mary Tydeman, Cyril Uden, Phyllis Wadley, Edgar Warford, Alec West, Evelyn West, Lewis Wheatcroft, Kathleen White, Annie Wilson, Freda Woodhouse.

Age 10 and 11 Years.

First Class.—Joyce Abernethie, Lily Allan, William Anderson, Florence Andrews, Frank Appleton, Joan Appleton, Eileen Baker, Margaret Baker, Marjorie Beare, Roy Beesley, Gladys Bennett, Harold Blake, Arthur Bohenna, Mabel Boswood, Eric Bowden, Peter Boyt, Grace Bradford, Muriel Brian, Elspeth Brown, Alex. Bryson, Betty Burr, Ivy Clark, John Corbett, Peter Coutie, Dorothea Coutts, Edith Cox, Phyllis Cross, Betty Dawe, Anna Dolding, Frederick Eagle, Thomas Eagle, Nellie Eason, Jean Eves, Roy Fricelle, Marjorie Gardiner, William Gear, Vera Gray, Ronald Gwyer, Alexander Hall, Eric Hands, Alan Harding, Louie Hardy, Winnie Hardy, Alan Harvey, John Harvey, Gershom Harwood, Philip Harwood, Sydney Herrington, Philip Hindley, Robert Holland, Kitty Holme, Robert Holmes, Grace Hucker, Eddie Hughes, Naomi Ireland, David Irvine, Ruth Lancaster, Olive Lloyd, Sarah McBride, Robert McIntyre, Ronald McLaren, Willie McPhail, Jessie Mair, Peter Markham, David Mason, Isabella Mathers, Eric Meech, Ernest Meek, Elsie Moss, David Millar, Fred Millband, George Nicol, Marjorie Noel, Elsie Nursaw, Christina O'Hara, Joyce Oliver, Clifford Oxborough, Jean Pannell, Jack Pateman, Margaret Penberthy, Edward Petty, Frances Phillips, Eva Pontin, Frank Poore, Frank Porter, Florence Prowse, William Railton, Pauline Read, Alan Reeson, Isabel Reeves, Charles Ricketts, Marjorie Riley, Helen Ross, Joyce Sandfield, Constance Scrimshaw, Robert Shedden, Nancy Small, Alan Smith, Arthur Steven, Marjorie Stone, Mima Strachan, Lawrence Stretch, Mary Swadling, Nessie Swan, Jean Terriss, Roy Thompson, Kathleen Thornett, Bertie Thurlow, Edith Tipler, Ronald Tipler, Joan Turner, Ethel Wall, Elizabeth Wallace, Dorothy Warren, Jack White, Jack White (Rugby), Margaret White, Mary White, Myrtle White, Audrey Wickens, Eva Widdowson, Arnold Wilson, Nellie Wilson.

Second Class.—Mary Abbott, Desmond Baker, Lily Baldwin, Sylvia Barnes, Arthur Bastyan, Ivy Batterham, Chris Bedford, Wilfred Blackledge (Read Rule 1), Catherine Bowering, Annie Carruth, James Carruth, Gordon Claringbull, Sydney Collett, John Dickson, Robert Dickson, Annie Dodds, Iris Eason, Vera Eldridge, Chrissie Flett (Read Rule 1), Hilda Ford, Ronald Forshaw, Esther Gardiner, Daisy Gaskin, Vera Green, Dick Gresswell, Dora Halley, Reginald Hatt, Rhoda Hawkins, Eva Hazelton (Read Rule 1), Barbara Hedges, Ruth Hill, Charles Hillary, Lucy Howard, Mary Humphreys, Tom Jackson, Arthur Joynt, Ruth Kenyon, Willie Kerridge, Philip Lidstone, Freddie Lodge, Dennis Lovell, Elsie McColl, Kathleen McKnight, Henry Martin, George Matthews, Joyce Meek, Reginald Mellish, John Michie, Denis Milner, Graham Mumford, Nelly Munday, Mabel Oxborough, John Packham, Fred Parkes, Harold Parkes, Olive Parr, Hilda Pile,

GOSPEL STORIES FOR THE YOUNG.

Basil Porter, Gerty Preston, J. Rayner, S. Rayner, Clement Satchwell, Philip Scott, Mary Sinnett, Harry Smith, Raymond Smith, Florence Stokes, Mary Terrell, Nellie Tetchener, Rose Tetchener, Dennis Tipler, Will Tulloch, Sylvia Uden, G. Walkinshaw, Doris Wallis, George Wallis, Stanley Willows, Nora Wilson, Linda Woodley.

Age under 10 Years.

First Class.—Ernest Arnold, Winifred Arnold, Mark Badams, Dorothy Badder, John Bates, George Beaver, John Bedford, Ella Bennett, Douglas Bidmead, Cecil Blyth, Barbara Bodys, Mary Bowering, Minnie Bradford, John Brown, Leslie Brown, Adam Buchan, John Buchan, Frances Bush, Michael Cavanagh, Olive Claringbull, Nora Clark, Maude Clarke, Frank Colley, Gwennie Cooper, Kathleen Coutts, Jim Cox, Marjorie Cox, James Crane, Sadie Dickson, Chris Dolding, Lillie Douglas, Francis Eagle, Joyce Evershed, Dennis Eyles, Muriel Fleming, Marion Fowles, Christine Gardiner, Edith Gardiner, Maggie Gear, Joan Gill, William Goulstone, Russell Ground, Ronald Ham, Cedric Hardie, Ruth Harwood, Doris Hatt, Graham Hayman, Edward Hetherington, Edwin Holland, Frank Hollands, Mary Holme, Vera Holmes, Lillian Jackson, Nellie Jackson, Gwen James, Arthur Johnson, Grace Judd, Olive Judd, Stephen Judd, Beryl Line, Eric Lloyd, Grace Lovett, Nora McBride, Annie McColl, Kate McCormack, David Mathers, Harry Meek, James Meldrum, Kenneth Michel, Jean Millar, Richard Millband, Joan Miller, Adam Montgomery, Nevill Morrish, Hilda Mortimer, Reginald Mortimore, David Murray, Albert Noakes, Eric Noel, Kenneth Oxborrow, Eunice Partridge, Gerald Phillips, Molly Pile, Daisy Poore, Joan Pouncey, Mary Pye, Ruth Reed, Lois Rimmer, David Roberts, Frank Ross, Margaret Sargent, Eileen Shaw, John Shimwell, Stuart Skinner, Annie Smith, Edward Smith, Kenneth Smith, John South, Dorothy Spiers, Greta Stott, Betsy Strachan, Ursula Stretch, Dorothy Sutton, Joan Taylor, Nancy Terris, Daisy Tetchener, Clifford Thomas, Geoffrey Thomas, May Thompson, Sidney Thurlow, George Tripp, Helen Tripp, James Trussler, Eric Tydeman, Philip Waldron, Alec Walker, Seth Wallis, Honor Warren, Edwin Webster, Stanley West, Eric White, Helena White, Raymond Wigginton, Rosemary Wight, Eileen Wilkie, James Willmott, Freda Wood, Helen Wright.

Second Class.—David Avery, Barbara Beddoes, Alan Brown, Ronald Catt, Phoebe Coldrick, Claude Gilbert, Bessie Lish, Tom Lish, Marjorie Lodge, Grace Richardson, Joyce Riddle, Vera Sargent, Rosie Smith.

Answers from Abroad.

Received between 10th August and 9th September, 1923.

Australia.—Audrey Arnott (3), Jean Boyd, Cinthy Caldwell (2), Aubrey Chappell (2), Cyril Chappell (2), Effie Chappell, Muriel Chappell (2), Raymond Chappell, Minnie Colquhoun (2), Elinor Corin (2), Kate Davis (2), Betty Grosse, Cecil Kennard (3), Leslie Kennard (2), Marcia Kraushaar (2), Dorothy Layard, Evelyn Layard, Marjorie Layard, Reginald Light (2), Donald McKay (2), David McPhee, George Piggott, Austin Reid (2), Ernest Reid (2), Nancy Scholar, David Scouler (2), Dorothy Scouler (2), Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, Eric Shearer (2), David Stuckey, Noel Vallance (2), Clarence Vellacott (3), Harold Vellacott (3), Ruth Wengate (2).

Canada.—Alan Catt, John Henry, Alton Langrell, Victor Langrell, Albert Simpson (2), Dorothy Stokes, Margaret Wood.

France.—Maximilian Edwards.

India.—Chrissie McIver (2), Ruerie McIver (2).

Jamaica.—Florence Allen, Hugh Bennett, May Bennett, Winnie Bennett, Laura Dayes, Margaret Gooden, Milliecent Graham, Russel Graham, Leighton Kirkpatrick, Ina McGahan (2), W. McGahan, Amy Pennicooke, Bertram Reece, Eva Rose.

New Zealand.—Albert Aue, Eileen Brewer (2), Elsie Brewer (2), Jessie Farmer, Audrey Hardie, Irene Henry,

Edith Lovejoy, William Lovejoy, Elinor McCallum (2), Lina Miller.

South Africa.—Dulce Allen, H. Barlow, William Blandford, R. Fletcher, Grace Goslin, Inez Leppan, Erling Lindhem, Hilda Logan, Charles Picher, Charles Reynolds, Edith Reynolds, Eric Reynolds, George Summers, Kathleen Summers (2), Lucy Summers (2), Margaret Taylor, Rae Taylor, David Townshend, F. Townshend, Grace Townshend, Phebe Townshend.

Tasmania.—Mac Hills.

United States.—Edna Acomb, Ellen Arnold, Margaret Arnold, Katherine Berger, Beulah Blazer (2), Euphemia Davidson (2), Esther Flint, Donald Hawkins, George Hama, Alice Hjort (2), Blanche Hjort, Grace Hjort, Ethel Johnson, John McLachlan, Mae McLachlan, Leonard McNiece, Doris Markham, Anna Pilon, Henry Pilon, Athelbert Searles, Emma Sisson, Bessie Truan (2), Mary Watt, William Watt.

**Answers to September Questions.**

SUBJECT: CLOUDS.

1. A cloud received Him out of their sight. Acts 1. 9.
2. In a cloud with power and great glory. Luke 21. 27.
3. "This is my beloved Son, hear him." Mark 9. 7.
4. A pillar of cloud by day, and a pillar of fire by night. Exo. 13. 21, 22.
5. "Thy faithfulness reached unto the clouds." Psa. 36. 5.
6. Mount Sinai. Exo. 34. 4, 5.
7. The rainbow—"I do set my bow in the cloud." Gen. 9. 12 to 17.
8. After Elijah's sacrifice on Mount Carmel. 1 Kings 18. 45.
9. That those who believe in Jesus will be caught up in the clouds to meet the Lord in the air. 1 Thess. 4. 17.

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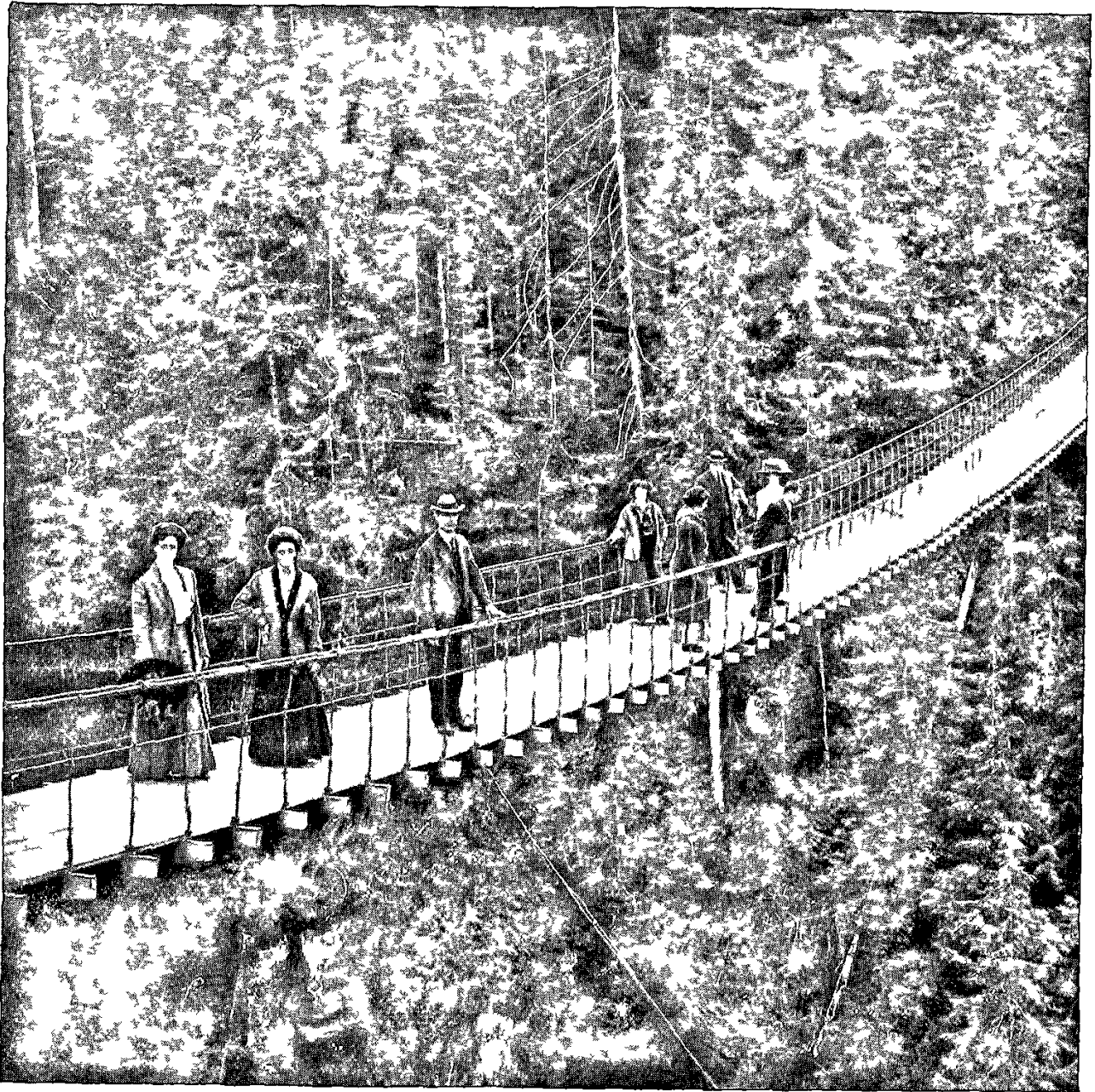
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GOSPEL STORIES.

No. 11. Vol. XXVIII.

For the Young.

NOVEMBER, 1923.



A SUSPENSION BRIDGE.

Price 1d. Monthly, 1/6 a year, Post Free.

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THE SUSPENSION BRIDGE.

A SUSPENSION bridge is not one that is set on arches like an ordinary bridge over a river or valley, but is hung or suspended between two strong stone towers. They are generally used in places where it would be very difficult to build arches. There is one at Clifton, near Bristol, and though perfectly safe, it will sway in the wind or when a number of people pass over it.

Bridges are evidently an invention of man, as they are not mentioned in the Bible, which is the oldest book in present use; and a very useful invention they are too, for we should scarcely know what to do without them now.

While looking at this picture I can almost fancy I hear some of our readers say, "What a pretty place, how I would like to visit it and walk over the bridge." Yes, there are some lovely spots on this earth, yet there is a time coming when they will all pass away, because there is to be a new heaven and a new earth.

But let me tell you the story of a poor old lady who had a wonderful dream. One morning she had no coals to make a fire, so she took her breakfast into a neighbour's close by and asked to be allowed to sit by her fire while she ate her breakfast.

They called her Granny, and while enjoying the warmth of the fire she said she had had a wonderful dream in the night, so of course the neighbour wanted to hear all about it.

She said, "I thought I was walking by the side of a wide river, and on the other side of the river I could see what appeared to be a beautiful palace, where everything seemed to be so inviting. I longed to go over and enter the palace, but there was no bridge by which I could get there and no boat to carry me either, but as I was looking and longing to go, suddenly, suddenly I was there."

"Well," said the neighbour, "what did you see when you got there?" But

Granny gave no answer, for suddenly she had crossed the river of death and had gone to be with Jesus.

**THE FALL OF JERICHO.**

THE city of Jericho was in great distress. It was straitly shut up—none went in and none came out. The Lord looked down and judged it to be a guilty city which was to be destroyed. He spoke to His servant Joshua and told him what he was to do.

The men of war were to go round the city once every day for six days. Seven priests were to carry seven trumpets of rams' horns, and on the seventh day they were to go round the city seven times, and the priests were to blow the trumpets.

Then when the people heard the blast of the rams' horns they were to shout with a great shout and the walls of the city would fall down flat, and the people were to go up straight before them. Thus it was that they took the city and all were destroyed save Rahab and her kindred. The city was burnt, but the gold and silver found there and the vessels of brass and iron were put into the treasury of the house of the Lord.

Jericho is first mentioned in connection with the two spies that Joshua sent to view the land, and they came and lodged in the house of Rahab. The king of Jericho heard about the visit of these two men and sent to Rahab to bring them out; but Rahab seemed to fear the Lord more than she feared the king, so instead of giving up the men she hid them on the roof of her house and covered them over with some stalks of flax.

How was it Rahab was not afraid to do this thing? The Book of Hebrews tells us that it was by faith she did it, and received the spies in peace. It was the same faith that caused the walls of Jericho to fall down after they had been compassed seven times by the priests.

When the men left the house Rahab made them give her a sign, or token, that they would save her and her family alive when the Lord should give them the land. She let them down over the wall of the city by a scarlet cord, and that same cord was to be hung up in her window as a sign to the men of Israel that her house was to be preserved.

Rahab and her family were all under the shelter of the scarlet line, like the Israelites in Egypt were under the shelter of the blood sprinkled on the door posts, and in the present day boys and girls may be under the shelter of the blood of the Lord Jesus, by faith in His blessed name.

C. E. H.



A LITTLE BOY'S NOTE.

HE was eleven years old, yet his young mind had early received impressions from his parents, who both trusted in the Lord Jesus Christ.

It was about the time when his grandmother was ill, which event no doubt caused him to think about eternity, when he wrote this little note to his mother:

"Dear mother,—I have lost something, and I have found something. I have lost my sins and I have found a Saviour.—Your loving son Albert."

I wonder how many of our young readers could write these words in truth. They remind us of the words of the Apostle Paul, "Christ died for our sins according to the scriptures." (1 Cor. xv. 3.) He was writing to those who had believed on the Lord Jesus Christ; they had heard the precious gospel concerning Him, and they had called upon His name, and He had saved them.

How tenderly these words speak to the heart! Christ died for our sins. What love they speak of!

Our sins stood in the way of our blessing. God loved, but His great love could not be enjoyed by us, nor could He share

His love with us unless our sins were removed. Death is upon all as God's judgment on sin, and we have all sinned. How could God's judgment be met? How could our sins be atoned for? The answer is given in that "Christ died for our sins."

Yes, He died for those awful sins that would have shut us out of God's presence and brought judgment upon us for ever.

You remember that verse in Isaiah liii., "The Lord hath laid on him [Christ] the iniquity of us all."

Is our dear young reader among the "all" of that verse?

If so, you can say, as the little boy did, "I have lost my sins," because they were all laid on Jesus when He bore them on the tree, and you can say, "I have found a Saviour," since it is because He died for your sins that He can be your Saviour both now and to eternity.

Think how much it cost the Lord Jesus to suffer for sins, and as you think of all He suffered for you it will cause you to value His love and to desire to live to Him, who lives for all who trust Him.

L. O. L.



THE PROSPECT.

SAYS *Faith*, "Look yonder, see thy home Prepared in heaven above."

Says *Hope*, "Anon it shall be mine,"
"I'll dwell in it," says Love.

Desire doth say, "What's there—my home?
Then to my home I'll flee,
I cannot brook a longer stay,
At home I fain would be."

"But stay," says *Patience*, "wait awhile,
The crown's for those who fight.
The prize for those who run the race
By faith and not by sight."

Thus *Faith*—she takes a pleasing view,
Hope waits, Love sits and sings,
Desire—she flutters to be gone,
But *Patience* clips her wings.

S. J. B. C. (ADAPTED.)



THE BOYHOOD OF WILLIAM FAREL.

III.

YES, learning was in fashion, not only among the rich, but among all classes; everybody, or almost everybody seemed to be waking up as if from a very long sleep, and it was beginning to be thought almost a disgrace for a nobleman not to be able to read, though, as you already know, there were not many books to be had, and the few there were could only be read by very few persons, as they were written or printed in Latin. About the middle of the fifteenth century the art of printing had been invented, and before William had passed the years of boyhood a great number of Bibles had been printed, though it is not likely that even one had ever entered his mountain village.

But without the teaching of the Holy Spirit the Bible is a sealed book. Amid all the darkness God, whose ways are not as our ways, was preparing a band of witnesses for Himself, men who should not only love and study the Bible for themselves, but whom He could send forth as His messengers to make the glad tidings known to others. In that noble band William Farel was to be a chosen vessel, a leading spirit.

About the same time a great number of persons, principally young men, began to study Greek and Hebrew. The priests did not approve of the "new learning," as it was called; it is said that one of them told the people who were listening to him, that any one who learnt Hebrew would be turned into a Jew on the spot, and that Greek was a newly-invented language. Perhaps the poor man really believed what he said, and if so was to be pitied rather than blamed for his ignorance.

Schools or colleges in which Latin, Greek and Hebrew were the chief subjects taught had been opened at Paris, and as William wished very much to

learn these languages, he tried, but for some time it seemed without much hope of success, to persuade his father to send him to Paris. Mr. Farel the elder did not himself care for the "new learning," and he did not see of what use it would be to his son; so it was not until William was about twenty that he received permission from his father to leave his mountain village and study in Paris.

It must have been a great change from his simple village life to that of the great city. He was still a simple-hearted youth who believed everything that was told him by the priests; among other things, they said that by saying five Latin words over a piece of bread they had power to change it into the real body and blood of the Lord Jesus Christ.

He had many things to learn at Paris besides Greek and Latin, for when by the grace and power of God the eyes of his heart were opened, he saw by the clear light of the gospel that it is God and God only who can forgive sins; no pope or priest had any power to do so. Sometimes I think young Farel must have been puzzled by the strange, sad stories he sometimes heard about the popes, for whom he had even from a tiny child had a very great respect; these tales were often told by soldiers who had crossed and recrossed the Alps to and from Italy, where fighting was often going on. These French soldiers, who had seen Rome for themselves, did not speak with respect of the Pope, who at that time was Julius II.; they said he was a man of evil life, who did not seem even to have the fear of God before him, and yet he was the first pope who had dared to say he had power to give, or rather to *sell*, forgiveness of sins.

When young Farel first heard what the soldiers had to say about the Pope it made him very angry. He said in after years, "I used to gnash my teeth like a mad wolf." And yet all the time he thought himself a true Christian, though he had no saving knowledge of Christ;

he believed the stories he heard about the popes (for Julius II. was not the only pope whose life had been openly sinful) were only so many wicked slanders.

When on his journey to Paris he came within sight of the old town of Lyons, and heard the sound of the bells from many church towers, he tells us that his heart leaped up with gladness as he thought how good and holy the people who lived within the sound of those bells must be; but though he passed through Lyons without stopping, he saw enough to make him very sad.

But his disappointment on reaching Paris was even greater than it had been at Lyons. He could not find among his fellow-students one young man who really feared and served God. All over Europe the students were known as a wild, disorderly, godless set of youths. They dressed in the gayest clothes, they drank more wine than was good for them, they quarrelled, and very often fought even in the churches. William was often roused from his sleep at night by parties of his fellow-students, who roamed about the streets of Paris, shouting and singing noisy, foolish songs, for no other purpose than to disturb quiet, peaceable people. The constables were quite powerless, and they knew it, for if one of their number was caught by the students, the unfortunate man was without ceremony thrown into the River Seine.

A strange school for William Farel, was it not? But the eye of God was upon him, and His own hand was about to lead him out of distance, darkness and discord, into light, love and liberty.

C. J. L.

✻ ✻ ✻

“We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth.

“We won't give up the Bible
For pleasure or for pain,
We'll buy the truth and sell it not,
Whatever we might gain.”

THE QUEENS OF THE BIBLE.

JEZEBEL.

V.

LITTLE more remains to be told of the misspent life of the unhappy Queen Jezebel. The solemn word that told of a terrible and swiftly-coming judgment had gone forth, not only upon the house of Ahab, but upon the wife who had been even more wicked than himself. “And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.” (1 Kings xxi. 23.) An opportunity for repentance seems to have been granted her, but in vain, for she went on in her course of wrongdoing; we learn from 2 Kings ix. 22 that the sin of witchcraft had been added to the long list of her crimes.

The prophet Elijah had been taken to heaven in a chariot of fire; his mantle had fallen upon Elisha, and with it the gift and office of a prophet. Jehu had been anointed king over Israel before the judgment that had been pronounced upon Jezebel by Elijah was carried out. Still unsubdued in spirit and with unbroken will, with painted face, and hair fancifully arranged, she looked from an upper window upon the many who had rallied to the standard of Jehu.

Unhumbled and unsubdued, the first words of Jezebel to Jehu, “Had Zimri peace, who slew his master?” (2 Kings ix. 31), appear to breathe the same bitter, lawless spirit she had shewn all through. Her opportunities were gone, gone for ever! At the bidding of Jehu, she was thrown from an upper window by some of the palace servants, “and some of her blood was sprinkled on the wall, and on the horses.” (Ver. 33.) Helpless and bleeding, she would be quickly trodden to death, but when, remembering her royal birth, Jehu said, “Go . . . and bury her: for she is a king's daughter,” all that remained of the once haughty queen was a few fragments of

bone, so fully had the judgment pronounced upon her by Elijah been carried out.

If we turn to the Book of Revelation (ii. 20), we shall again find the name of Jezebel, but used there not only as a type of wickedness, but as a warning against listening to false and misleading teachers.

We are told by the Apostle Paul to "be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 14), and though I am writing to and for the dear young people, it is a joy and cheer very often to meet or hear from one and another who can say of the Lord Jesus, "He is my own precious Saviour, I know that He loved me, and gave Himself for me; and I really do desire to serve and please Him." And in bringing our talks on paper about Jezebel to a close, I would remind such that we are living in a day when winds of false doctrine are blowing from every quarter, from east, west, north and south, and unless we are prayerful and watchful, we shall be in danger of being caught by one or another of the currents, and so making shipwreck of faith upon a storm-tossed sea. What should we think of the captain of a ship who set out upon a dangerous voyage without chart or compass? A chart is, we know, a kind of sea-map, upon which rocks and sandbanks are distinctly marked so that he may know what to avoid; while the compass directs him which way to steer.

Every boy and girl who will read what I am writing is in need of both chart and compass, and both are to be found in the written word of God, THE BIBLE.

King David had only a much smaller part of the Bible than you or I possess, but he valued, studied and loved what he had. Have you ever noticed that in Psalm cxix., sometimes called the "Bible psalm," there are in its hundred and seventy-six verses no less than a hundred and seventy references, under different

names, to the written word of the God in whom he trusted.

Read for yourselves verse 11 of that wonderful psalm, and you will see, as I believe another has said, that the king hid the best thing he had, the word of his God, in the safest place, his heart, and for the best possible reason, that he might not sin against the God he loved, and who loved him. C. J. L.



QUESTIONS FOR NOVEMBER.

SUBJECT: MOUNTAINS.

1. Which mountain is called the "mountain of God"? (Exo. 1 to 5.)
2. After the flood, where did the ark rest? (Gen. 1 to 9.)
3. On which mountain did God give Moses the two "tables of stone, written with the finger of God"? (Exo. 28 to 33.)
4. From what mountain did Moses view the land of Canaan? (Deut. 31 to end.)
5. On which mountain did Solomon build the temple? (2 Chron. 1 to 5.)
6. What did the devil shew Jesus from the top of an exceeding high mountain? (Matt. 1 to 8.)
7. On a certain occasion "every man went to his own house." Where did Jesus go? (John 1 to 10.)
8. On which two mountains did Joshua read the law, the blessings and the cursings? (Joshua.)
9. Which mountain is called the joy of the whole earth? (Psa. 1 to 50.)



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

You will see our questions this time are about mountains. We read a great deal about them in the Bible; more than twenty-four are mentioned by name, and many interesting things happened on them. For instance, it was on Mount Carmel—a bold headland running out into the sea with a flat top where thousands could gather together—that Elijah offered his wonderful sacrifice. You remember how he prepared the sacrifice and then called upon God to send down fire to prove that Jehovah was the true God, and God did so; fire fell from heaven and burnt up the sacrifice and the altar of stones as well, in the sight of all the people. (1 Kings 18.)

Then there is the Mount of Olives, where Jesus often went with His disciples, and where He spent the last night before He was betrayed and crucified. It was from this mountain that He ascended to heaven in a cloud (Acts 1); and we are told that when He comes again in His glory, His feet will stand upon the Mount of Olives (Zech. 14. 4, 5), the very spot where He had said farewell to His disciples! He will not be alone in that day, for we are told He will bring all the saints with Him.

How wonderful to think that if we believe in Jesus now we shall not only be caught up in the clouds to meet Him, but afterwards when He comes to the earth again, we shall come with Him. Will you be among the number?

Yours affectionately,
J. E. H.



GOSPEL STORIES FOR THE YOUNG.

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RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.
2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.
3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st July, 1923, and address. *Keep to this age right through the six months.*
4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.
5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)
6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

**JULY GLEANERS.***Age 12 Years and Over.*

First Class.—Phyllis Aldridge, John Anderson, Mary Anderson, Phyllis Arnold, Mary Atterbury, Jane Baldwin, Sarah Baldwin, Carrie Barker, John Barter, Tom Barter, Jennie Beaver, Kathleen Bellerby, George Best, Grace Bidmead, Robert Blackham, Grace Bodys, Roy Bodys, Winifred Boswood, Reginald Bowden, Agnes Boyes, Lydia Boyes, William Bradford, Frances Bradshaw, Hubert Braham, Helen Braidwood, Ethel Broom, Hedley Brown, William Brown, Andrew Bryson, John Bryson, James Buchan, Jamesina Buchan, Lily Buck, Irene Budding, Alan Cameron, Eric Cameron, Monica Chambers, Ivy Clapham, Peggy Clare, Jessie Clark, Enid Clarke, Evelyn Clarke, Royston Clarke, Una Clarke, Grace Claxton, Edith Coe, Muriel Coilyer, Hilda Cook, Vera Cooper, George Coutie, Maggie Coutie, Rita Craig, Horace Culmer, Lena Cumming, Eric Davage, Violet Davage, Doris Dean, Albert Deayton, Fred Deayton, Arthur Deeble, Elsie Deeble, David Devenish, Janet Dickson, Lizzie Dickson, Irene Dixey, Ernest Dolding, Gladys Doughty, Philip Drew, Ben Duncan, Paul Dunham, Greta Durham, Elsie Durrant, Edna Edmondson, Phyllis Elliott, Constance Evans, Vera Eyles, Nora Fare, Ada Fell, Doris Fell, George Fell, Kathleen Fiddler, Marjorie Fiddler, James Flett, Evelyn Forshaw, Kathleen Foxall, William Frame, Kathleen Freeman, Willie Freeman, Archibald Gaskin, Stanley Gibson, Betty Goodall, Eric Goodall, Gwendoline Goodall, Bernard Goodenough, Dick Gresswell, Leslie Ham, William Ham, Phil Hamilton, Edwin Harrington, Marjorie Harris, Eva Hatt, Elsie Hazelton, Kathleen Heath, Gladys Hurst, Helen Hillary, Mary Ireland, Rachel Irvine, Robert Irvine, Edith Jackson, Ethel Jackson, Esther James, Winnie James, Mary Jay, Mary Johnston, Ian Johnstone, Raymond Kenyon, Cecil Kettle, Ethel Kettle, Leonard Lake, Hunter Lang, Dennis Line, Percy Ling, Muriel Lloyd, Willie Lovett, Muriel Lumb, Ralph Lynes, Jocelyn Lyons, Daniel McBride, James McCormack, Mary McCormack, William McIntyre, Robert McLaren, Letitia Maddern, George Mair, Vera Marshall, Ethel Mellish, Maggie Michie, Nora Millard, Joy Moggach, Kathleen Moore (Croydon), Phyllis Moore, Gladys Mort, Arthur Munster, Josephine Nichols, Freda Norgate, Olive Norris, Alan Packham, Clarence Packham, Frieda Pallthorpe, Irene Parker, Alice Partridge, Jackie Patterson, Marjorie Penfold, Marjorie Pickett, Fanny Plumb, Frances Pooock, Grace Pooock, Beatrice Pollard, Catherine Pontin, Leonard Pontin, Daisy Popplestone, Hilda Porter, Ida Pouncey, Dorothy Pritchard, Gwendoline Putt, Lancelot Railton, Albert Read, Winnie Reece, Essie Reid, Tom Reid, Irene Relf, E. Remnant, F. Remnant, Cecil Riley, Agnes Roberts, Ursula Ross, Ethel Salt, Connie Sandfield,

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Age 10 and 11 Years.

First Class.—Lily Allan, Joan Appleton, David Avery, Desmond Baker, Margaret Baker, Lily Baldwin, Sylvia Barnes, Arthur Bastyan, Ivy Batterham, Chris Bedford, Roy Beesley, Gladys Bennett, William Best, Wilfred Blackledge, Harold Blake, Arthur Bohenna, Mabel Boswood, Eric Bowden, Kathleen Bowering, Grace Bradford, Elspeth Brown, David Browning, Alex Bryson, Harold Cameron, Annie Carruth, James Carruth, Gordon Claringbull, John Corbett, Peter Coutie, Dorothea Coutts, Edith Cox, Phyllis Cross, Betty Dawe, John Dickson, Robert Dickson, Teddy Dixey, Annie Dodds, Frederick Eagle, Thomas Eagle, Nellie Eason, Vera Eldridge, Jean Eves, Hilda Ford, Lily Forshaw, Ronald Forshaw, Roy Frizelle, Daisy Gaskin, William Gear, Frank Gilbert, Eunice Goodenough, Vera Green, Eric Hands, Alan Harvey, John Harvey, Gershon Harwood, Philip Harwood, Reginald Hatt, Malcolm Haverley, Eva Hazelton, Barbara Hedges, Sydney Herrington, Ruth Hill, Philip Hindley, Mabel Hodges, Robert Holland, Kitty Holme, Robert Holmes, Stanley Holmes, Margaret Hopper, Lucy Howard, Albert Howarth, Grace Hucker, Eddie Hughes, Mary Humphreys, David Irvine, Tom Jackson, Robert Johnstone, Ruth Kenyon, Willie Kerridge, Ruth Lancaster, Freda Lewis, Philip Lidstone, Freddie Lodge, Dennis Lovell, Sarah McBride, Elsie McCoil, Kathleen McKnight, Ronald McLaren, Willie McPhail, Jessie Mair, David Mason, Peter Markham, Isabella Mathers, George Mathews, Joyce May, Eric Meech, Ernest Meek, Joyce Meek, Reginald Mellish, John Michie, David Millar, Fred Millband, Denis Milner, Graham Mumford, George Nicol, Gordon Nunnerley, Elsie Nursaw, Clifford Oxborough, Mabel Oxborough, John Packham, Harold Parkes, Olive Parr, Jack Pateman, Frances Phillips, Hilda Pile, Eva Pontin, Frank Poore, Frank Porter, Florence Prowse, Pauline Read, Alan Reeson, Marjorie Riley, Helen Ross, Clement Satchwell, Philip Scott, Robert Shedden, Mary Sinnett, Mary Slater, Nancy Small, Harry Smith, Raymond Smith, Arthur Steven, Marjorie Stone, Lawrence Stretch, Nessie Swan, Nellie Tetchener, Rose Tetchener, Roy Thompson, Kathleen Thornett, Ruth Thorp, Bertie Thurlow, Edith Tipler, Ronald Tipler, Leslie Trevett, Joan Turner, George Walkinshaw, Ethel Wall, Elizabeth Wallace, Doris Wallis, George Wallis, Dorothy Warren, Jack White, Myrtle White, Eva Widdowson, Nora Wilson, Linda Woodley.

Second Class.—Mary Abbott, Florence Andrews, Frank Appleton, Marjorie Beare, Peter Boyt, Muriel Brian, Betty Burr, Ivy Clark, Lucy Cole, Sydney Collett, Harold Devenish, Anna Dolding, Iris Eason, Chrissie Flett, Wilfred Forshaw, Marjorie Gardiner, Ronald Gwyer, Dora Halley, Louie Hardy, Winnie Hardy, Maud Hutton, Naomi Ireland, Hilda Lewis, Robert McIntyre, Elsie Moss, Marjorie Noel, Christina O'Hara, Jean Pannell, Fred Parkes, Margaret Penberthy, Edward Petty, Grace Pritchard, William Bailton, James Rayner, Stanley Bayner, Stanley Remnant, Constance Scrimshaw, Florence Stokes, Jemima Strachan, Mary Swadling, Mary Terrell, Jean Terris, Dennis Tipler, Will Tulloch, Sylvia Uden, Alec Walker, Jack White (Rugby), Margaret White (Rugby), Mary White (Rugby), Audrey Wickens, Stanley Willows, Arnold Wilson.

Age under 10 Years.

First Class.—Ernest Arnold, Winifred Arnold, Mark Badams, Dorothy Badder, Molly Barnett, John Bates, George Beaver, Barbara Beddoes, John Bedford, Ella Bennett, Cecil Blyth, Barbara Bodys, Mary Bowering, Alan Brown, John Brown, Leslie Brown, Adam Buchan, John Buchan, Frances Bush, Horace Carter, Ronald Catt, Michael Cavenagh, Olive Claringbull, Nora Clark, Maude Clarke, Gwennie Cooper, Kathleen Coutts, Jim Cox, Marjorie Cox, James Crane, Sadie Dickson, Chris Dolding, Lillie Douglas, Joyce Evershed, Dennis Eyles, John Fiddler, Muriel Fleming, Edith Gardiner, Reggie Gay, Maggie Gear, Claude Gilbert, William Gouldstone, Russell Ground, Alfred Hallett, Ronald Ham, Cedric Hardie, Ruth Harwood, Doris Hatt, Edward Hetherington, Eddle Holland, Frank Hollands, Mary Holme, Vera Holmes, Lillian Jackson, Nellie Jackson, Gwen James, Arthur Johnson, Grace Judd, Olive Judd, Stephen Judd, Bessie Law, Beryl Line, Bessie Lish, Tom Lish, Marjorie Lodge, Grace Lovett, Nora McBride, Annie McColl, Kate McCormack, Harry Meek, James Meldrum, Kenneth Michel, Roy Middleton, Jean Millar, Richard Millband, Adam Montgomery, Nevill Morrish, Hilda Mortimer, Reginald Mortimore, Albert Noakes, Eric Noel, Kenneth Oxborough, Eunice Partridge, Gerald Phillips, Molly Pile, Daisy Poore, Joan Pouncy, Mary Pye, Ruth Reed, Grace Richardson, Joyce Riddle, Lois Rimmer, David Roberts, Lucy Sales, Vera Sargeant, Margaret Sargent, Eileen Shaw, Stuart Skinner, William Slater, Annie Smith, Edward Smith, Margaret Smith, Rosie Smith, Edward Smyth, John South, Dorothy Spiers, Greta Stott, Betsy Stachan, Ursula Stretch, Joan Taylor, Nancy Terris, Daisy Tet-chener, Clifford Thomas, Geoffrey Thomas, May Thompson, Sidney Thurlow, George Tripp, Helen Tripp, James Trussler, Philip Waldron, Seth Wallis, Honor Warren, Edwin Webster, Stanley West, Eric White, Helena White, Rosemary Wight, Eileen Wilkie, James Willmott, Nellie Wilson, Freda Wood, Helen Wright.

Second Class.—Kathleen Broom, Gracie Lewis, Percy Remnant, Eric Tydeman.

Answers from Abroad.

Received between 10th September and 9th October, 1923.

Australia.—Aubrey Chappell, Cyril Chappell, Effie Chappell, Muriel Chappell, Raymond Chappell, Minnie Colquhoun, Elinor Corin, Ronald Crowther, Hamilton Downie, Betty Grosse, Hilda Horwood, Molly Horwood, Olive Jarvis, Dorothy Layard, Evelyn Layard, Gwendoline Lee, Rae Lee, Donald McKay, David McPhee, Bruce Metcalf, Alfred Oxnam, George Piggott, William Plows (2), Austin Reid, Ernest Reid, Nancy Scholar, Gwen Sharp, Margeret Sharp, Yvonne Spickler, David Stuckey, Clifford Thomas (2), Elizabeth Thomas, Kathleen Thomas, Noel Vallance.

Canada.—Alan Catt, Lillian Freeborn, John Henry (2), Alton Langrell, Albert Simpson (2), Dorothy Stokes.

France.—Maximilian Edwards.

India.—Chrissie McIver, Buerie McIver.

Jamaica.—Florence Allen, Winifred Bennett, Winston

Brown, Laura Dayes, Margaret Gooden, Doris Graham, Millicent Graham, Lena Kerr, Homer McGann, Bernice Morris, Amy Pennicooke.

New Zealand.—Albert Aue, Eileen Brewer, Elsie Brewer, Grace Broom, Frank Cottle, Lealie Cottle, Jessie Farmer, Audrey Hardie, Gwen Hoyle, Alfred Kennerley, Edith Lovejoy, William Lovejoy, Elinor McCallum (2), Linea Miller, Jane Nuttall, Jean Robbins (2), Grace Robertson (2), Marjorie Robertson (2), Victor Warren, Sybil Wylie (3).

South Africa.—H. Barlow, William Blandford, Ian Campbell, Ruby Fletcher, Inez Leppan, Agnes Oettle, C. Pilcher (2), Charles Reynolds, Edith Reynolds, Eric Reynolds, George Taylor, Margaret Taylor, Rae Taylor, David Townshend, Frank Townshend, Grace Townshend, Phebe Townshend, George Summers, Kathleen Summers, Lucy Summers.

Tasmania.—Mac Hills.

United States.—Edna Acomb, Ellen Arnold, Margaret Arnold, Katherine Berger, George Hama, Donald Hawkins, Ethel Johnson (2), Ruth Langley, John McLachlan, Mac McLachlan, Anna Pilon, Athelbert Scarles, Emma Sissons, Bessy Truan, Dorothy Waskey, Mary Watt, William Watt.



Answers to October Questions.

SUBJECT: THE WINDS.

- | | |
|--|------------------------------------|
| 1. A strong east wind. | Exo. 14. 21. |
| 2. Quails. | Num. 11. 31. |
| 3. A storm of wind. | Luke 8. 23. |
| 4. "When he saw the wind boisterous." | Matt. 14. 30. |
| 5. Rain, floods and wind. | Matt. 7. 26. 27. |
| 6. Because Jonah was fleeing from God, the Lord sent a great wind into the sea, causing a tempest. | Jonah 1. 3, 4; also Jonah 4. 8. |
| 7. The south wind. | Job 37. 17. |
| 8. Four winds of heaven. | Dan. 7. 2 or 8. 8. |
| 9. A tempestuous wind, called Euroclydon. | Acts 27. 13, 14. |

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For the Young.

DECEMBER, 1923.



HOW BANANAS GROW.

Price 1d. Monthly, 1/6 a year, Post Free.

Publishing Office, 20, Paternoster Square.

A BANANA PLANTATION.

VERY few who read these lines have ever seen bananas growing, I suppose, though we are all fond of this delicious fruit. How tempting the big yellow bunches look as they hang up in the shops! The banana palm, with its huge leaves twenty feet or more long, is a very different tree from the tall coconut palm we so often see in pictures, with its long stem and bunch of feathery leaves at the top.

If you look carefully at our picture you will see above the roof of the hut two bunches of fruit up in the trees; and also a load of them strapped on the donkey's back. Each bunch consists of about one hundred to two hundred bananas, and weighs fifty to eighty pounds! Thousands and thousands of bunches are sent to the ports, where the steamships are ready to bring them over to England.

Most of our bananas come from Jamaica and the Canary Islands. In this country, of course, we consider them a luxury; but in many tropical countries where they grow plentifully they are a staple article of food (like bread is with us), and are cooked and eaten in many different ways.

Have you ever counted how many different fruits you have tasted? It would be interesting to make a list of them. How different they are from each other! Think of a strawberry, an apple, and a banana, for instance; yet each perfect and beautiful. Have you ever thought of the goodness of God in thus providing for your enjoyment? Have you ever thanked Him for them?

We take these things too much as a matter of course, and forget that every good and perfect gift cometh from above. When you have made your list of fruits, write at the bottom the last four words of Colossians iii. 15. God's kindness and forethought has provided these pleasures for us; He has created them "to be received with thanksgiving of them which

believe and know the truth." (1 Tim. iv. 3.) Let us then do our part, and constantly thank Him for His many mercies.

J. E. H.



TRUST HIM.

THE Saviour seeks the lost to bless,
List to His tender call.
Come, then, His blessed name confess,
And trust Him with thy soul.



TWO GROUPS OF CHILDREN.

ELISHA the prophet was one day going up to a place called Bethel, which name means the "house of God," and as he was going up by the way a number of children came forth out of the city and mocked him. They cried out, "Go up, thou bald head; go up, thou bald head."

There is no doubt they had heard that Elijah had gone up in a chariot to heaven and that is why they said "Go up" to Elisha, but it was very disrespectful for them to speak thus to a prophet of the Lord, and God could not allow him to be reviled in this way, so we read that Elisha cursed them in the name of the Lord.

Now if any one is cursed in the name of the Lord, we may expect that judgment will fall on them, and it came about in this case. God allowed two bears that came out of the woods to punish these naughty children and forty-two of them suffered.

This is a very sad picture, but it is recorded as a warning to boys and girls, for it is a very serious thing to mock at any of God's servants or turn them into ridicule. No doubt it may often have been done, but this incident shews us how displeasing it is to God.

The sons of the prophets acted in a very different way. They came to meet him and bowed themselves to the ground before him. What a difference! The children, on the other hand, wanted to

get rid of Elisha, who was God's messenger. Do we sometimes despise the message we hear and think it dry and uninteresting? If so we shall want, like the children, to get rid of the messenger.

THE SECOND GROUP OF CHILDREN.

Now where do we find a second group of children, and what are they doing? Well, they belong to the city of Jerusalem; they are found in the temple, and are crying, "Hosanna to the Son of David." Hosanna means wishing well to the person spoken of. Here it was the Son of David. You will read about it in Matthew xxi. 15.

The chief priests and scribes did not like to hear them, in fact, they were sore displeased about it, and said to Jesus, "Hearest thou what these say?" The Lord replied, "Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

These scribes and priests ought to have known what the Old Testament scriptures had foretold and how that many things there spoken of were being fulfilled before their eyes. But, alas! they did not love the Lord Jesus, and so could not see how that many precious promises were being fulfilled.

Now to which of these two groups of children would you wish to belong, the ones who mocked the prophet and were slain, or the group found in the temple, who were singing praise to the Son of David? Surely your choice would be the latter group, and you can only join them by knowing the Lord Jesus as your Saviour.

C. E. H.



THE QUEENS OF THE BIBLE.

THE QUEEN OF SHEBA.

(I KINGS X. 1-10.)

WE do not get a very long account of the visit the queen of Sheba paid to King Solomon, and yet its every detail is full of interest, and as we remember that "ALL SCRIPTURE IS GIVEN

BY INSPIRATION OF GOD" (2 Tim. iii. 16), we may be sure, quite sure, that the story of the visit she paid more than three thousand years ago is rich in lessons and messages for us.

Although we are not told her name, we know that she was a great queen, and ruled over a great people. As her kingdom was in far-off Ethiopia, we know that she was a coloured queen; it is most likely that her skin was as black as ebony, but we cannot suppose that the colour of her skin would be any trouble to her, for the people over whom she ruled were coloured too; from the ladies who waited upon her to the meanest slave who worked in the fields, there may not have been a single white person among them.

The colour of the skin is not of the slightest consequence in the sight of God, who is "no respecter of persons." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7.)

Rich in gold and precious stones, and in the number of her servants, as the queen of Sheba was, still she felt her need of something she had not got. We are not told how or when her sense of need began to be felt, but we know that God had put it into her soul, and that none but Himself could really satisfy it.

Perhaps, if we had asked her what it was she wanted, her answer might have been something like the following: "Yes, I do want something I have not got. I cannot tell any one exactly what it is, for I hardly know myself. There are wise men among the servants who do my bidding, but they cannot answer the many hard questions that keep saying themselves over and over again to me. So I have made up my mind to take a very long journey; for I have heard that in the pleasant land of Israel there is a king whose name is Solomon; he is great, and good, and wise; he will be able to answer all my ques-

tions and set my heart at rest. I *must go to him.*"

The wisdom of King Solomon was given to him by God; he was a learned man, who knew a great deal about trees and flowers; he was a great poet, for the songs of Solomon are a thousand and five; but that was far from being all the queen had been told: "And when the queen of Sheba heard of the fame of Solomon *concerning the name of the Lord*, she came to prove him with hard questions." The king of Israel, she felt sure, knew the only true God, the God of Israel, and she wanted to know Him too.

We are not told who carried the report to the royal lady, but in some way or other she had heard it, and she was thoroughly in earnest; neither the length of the journey, nor any difficulties or discouragements she might meet with by the way should turn her from her purpose. And when we remember that Solomon was a type of the Lord Jesus Christ, perhaps some of us may be ashamed to remember how often we have allowed "little things" to turn us aside.

I knew a young girl who left a gospel meeting "almost persuaded" to be a Christian. "I will give myself to God this very night," she said to herself. But one whom we know is always seeking to keep souls from getting into real, personal touch with Christ was ready with his dark whisper, "No, not tonight; your class-mates will make such fun of you; you are to leave school this term, it only wants three weeks to the holidays; wait till then, it will be so much easier for you." And so the decision was put off, and years passed, sorrowful, wasted years leaving bitter memories, before the lingerer came to the Saviour.

It was not thus with Sheba's queen, she *took* the journey; she did not go empty-handed, she took rich and costly gifts. We have nothing to take to Christ but our sins, nothing to plead but His

sure word of promise, "Him that cometh to me I will in no wise cast out." (John vi. 37.)

"How could she rest when she heard his name,
In that dark, lonely land of death from
which she came?"

And day by day the stately train moved on, till at last the steady, sure-footed camels knelt at the word of command before the gates of Solomon's palace home. It is called in the Bible "the king's house," and the queen was in the presence of the one she had travelled so far to see.

King Solomon was a great builder. His own palace was not the only house he had built. He built a house for the daughter of Pharaoh, his Gentile bride. We also read of the house he built in the forest of Lebanon, where his throne of judgment was set; but the greatest and most glorious house he built was "the house of the Lord."

God is at the present time building His own house, "the house of God, which is the church of the living God." Many things, perhaps everything, impressed her greatly, even the way in which the comfort and well-being of his servants was provided for—his servants, *not* his slaves, for in the reign of Solomon there were no slaves in Israel. The Apostle Paul, writing to believers, said, "Ye serve the Lord Christ"; and the service of Christ is perfect liberty.

The queen noticed also that the royal table was spread in a manner worthy of the king. The good things provided by God here and now for those who love and serve Him are rich and varied. There is the "bread of life," the "water of life," "milk for babes," the "fatted calf," the "manna," and the "old corn of the land."

As wonder after wonder was shewn to the queen, and lastly the ascent by which the king went up to the house of the Lord, we cannot be surprised that "there was no more spirit in her." All

her questions were answered, all her need met; she said, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me."

Then she returned to her own land; but she did not return as she had left it. She went back satisfied—went back to tell her people about the king whose greatness and glory had so occupied and delighted her.

And so we, who through grace belong to Christ, can say, as we think and speak of Him:

"Unseen, we love Thee; dear Thy name,
But when our eyes behold,
With joyful wonder we'll exclaim,
'The half had not been told.'"

C. J. L.



THE BOYHOOD OF WILLIAM FAREL.

IV.

THOUGH the classrooms and lecture halls of the college where William Farel was studying were day after day thronged with students, he often felt himself alone, and longed with a great heart-hunger to have just one true friend, some one to whom he could look up, and in whom he could confide.

The friend he so sought and wished for he found not among his fellow-students, but among the masters. Master Faber, as he was called, a man of great learning, was one of the professors; he could speak and write several languages, and had read nearly all the heathen, as well as so-called christian books that were then to be had. In his great desire for knowledge he had travelled not only through Europe, but also in Asia and Africa. His manners were so kind and pleasant that from their first meeting William felt drawn to him; the attraction was mutual, and it was not long before a warm friendship sprang up be-

tween the ripe scholar and the eager, warm-hearted youth.

Both were at that time strangers to God's way of peace; and though Farel was never willingly away from any of the professor's lectures or classes, he never heard a single sentence that would shew him the only way of salvation through faith in the finished work of Christ. Both were at that time blind Romanists. Sometimes they would go together, their hands filled with the fairest, freshest flowers they could find, to adorn the shrine of the Virgin Mary in the Church of Notre Dame. Then they would kneel side by side, and repeat Latin prayers, either to the Virgin, or to some of the many saints whom they had been told had power to intercede with God for them. For a little while they felt bright and happy, but as they turned their steps homeward Master Faber would say to his young friend, "All things are going wrong, dear William, and some day God will make all things new."

William worked hard at his studies, longing for food for his soul, but not finding any. About that time the Pope, of whom I have already told you, Julius II., made an order that the writings of the Old and New Testament should be called "THE HOLY BIBLE." From that time Farel felt a respect for the Bible such as he had never felt before, and began to read the scriptures for himself.

But at first he got no light or comfort from his Bible reading. Everything he read in the scriptures was so different from all he had been taught that he got quite bewildered. Satan whispered to him that he had better give up reading a book he could not understand, and a learned doctor reproved him quite sharply for *daring* to read the Bible. He had read enough to make him miserable. He next went for a time to the convent of a very strict order of monks, hoping to find rest for his soul in fastings, prayers and penances. There he was

never allowed to speak except when confessing to a priest. They only ate once a day, and never saw each other except in the church. Happily for him he only stayed there a short time. Thinking of that convent in after years he wrote, "From being a fool, I was fast becoming a madman."

We are not told who it was that first spoke to Farel of the value of the death of Christ. Perhaps it was some poor disciple, unknown amongst the learned doctors and professors of the university, but used and honoured by God.

At first Farel could not see clearly what it meant to rest simply in the finished work of the Son of God for the salvation of his soul. He had many doubts and fears. He could not understand why in his days of darkness and blindness Satan gave him no trouble, but as soon as he began really to study the New Testament, and to pray for the teaching of the Holy Spirit that he might understand what he read, he seemed more restless and unhappy than he had been before. But the light from God that had begun to shine into his soul was to grow brighter and clearer until he was enabled to rejoice in the Lord.

"One," says Farel, "spoke to me about worship, that we should worship God alone—not saints nor images." And though at the time William Farel knew it not, light from the God of all grace was beginning to shine into the soul of his much-loved friend, Master Faber.

It was, I think, about the beginning of the year 1519, when William told him what God had done for his soul. His joy must have been very great when he found that Mr. Faber had, like himself, as a poor, needy sinner, found in Christ just the Saviour he needed, and that he had begun to preach glad tidings. He wanted everybody to know that Jesus, the Son of man, "hath power upon earth to forgive sins." Stormy times followed, for the students had never heard such preaching. While

many listened to and a few believed the gospel, others opposed and tried to prove him wrong in saying that salvation was by faith in Christ alone, and not by any so-called good works.

William did not come into all the truth at once, but he, too, was led on into fuller light and liberty, and as he lived to about the age of seventy-six, for about fifty years he was a faithful, fearless preacher of the gospel.—*Abridged and adapted for GOSPEL STORIES.*



YOUNG GLEANERS' PAGE.

DEAR YOUNG FRIENDS,

In the monthly letter I have often reminded you that when looking for the answers it is important to remember the *subject for the month*, and many unnecessary mistakes are made through not doing so. I am sorry that in October quite a number got into the second class through this; had they remembered the subject was "The Winds" they would hardly have given the answer to No. 9 "A Shipwreck." Moreover, shipwrecks do not usually follow south winds blowing softly. What followed the south wind was the tempestuous wind; and *that* fitted in with the subject.

How are the scrap-books getting on? The holidays are near, when you will have more time. I hope you have already collected a lot of pictures, etc. You may have as much help as you can get—what we want is really nice albums for the sick children. (Read the October letter again.) Do not forget the texts, hymns and short gospel stories; nor forget to pray that these may be the means of bringing some of the children to Jesus.

I have been much cheered by one or two letters from Gleaners who have recently written to tell me they have put their trust in the Lord Jesus; I need not say I am always most pleased to get such letters. If you have not yet found Jesus as your Saviour, *but want to*, write and tell me; perhaps I can help you. If you send the letter separately and put "J.E.H." outside instead of "Gleaners" you will get an answer more quickly.

Yours affectionately,
J. E. H.



QUESTIONS FOR DECEMBER.

SUBJECT: SUN, MOON AND STARS.

1. On which day were the sun, moon and stars made? (Gen. 1 to 3.)
2. Who had a dream about the sun, moon and stars? (Gen. 35 to 38.)
3. What guided the wise men of the east to the very place where Jesus was born? (Matt. 1 to 4.) *Care—give the right verse.*
4. Who saw a light above the brightness of the sun? (Acts 24 to end.)
5. What city has no need of the sun? (Rev. 19 to end.)
6. Who was told to look up to heaven, and try and count the stars? (Gen. 7 to 18.)
7. Find, and write out a verse that tells us that God counts the stars, and knows them by their names. (Psa. 120 to end.)
8. On what occasion did the sun and the moon stand still? and at whose command? (Josh. 1 to 12.)
9. Who are going to shine "as the stars for ever and ever"? (Dan.)

GOSPEL STORIES FOR THE YOUNG.

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RULES—to be read carefully.

1. Gleaners under 10 years of age (on 1st July, 1923) to do the first five questions only; under 12, questions 1 to 7; 12 and over, all the questions.

2. Find the answers from the Bible, without help. Do not copy one another. A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name distinctly at the TOP RIGHT HAND CORNER of the paper, then your age on 1st July, 1923, and address. *Keep to this age right through the six months.*

4. State clearly the answer to each question, as well as the chapter and verse. Be as short and concise as possible, and arrange your papers like the printed answers. Special marks will be given for neatness.

5. Post answers on or before the 25th of the month, addressing envelopes thus: "Gleaners," 20, Paternoster Square, London, E.C. 4. (Gleaners abroad should post within 14 days of receiving the book.)

6. PRIZES will be awarded twice in the year—in January and July. (Special prizes are given to Gleaners abroad, once a year only, in January.)

**OCTOBER GLEANERS.**

In November GOSPEL STORIES July Gleaners should have been September Gleaners.

Age 12 Years and over.

First Class.—Phyllis Aldridge, John Anderson, Norah Anderson, Phyllis Arnold, Mary Atterbury, Clement Baldwin, Jane and Sarah Baldwin, J. Barter, P. Barter, Tom Barter, Jennie Beaver, Milly Bedford, Grace Bidmead, Grace Bodys, Mary Bolt, Winifred Boswood, Alfred Bowden, Agnes Boyes, Lydia Boyes, William Bradford, Frances Bradshaw, Helen Braidwood, Ethel Broom, Hedley Brown, Andrew Bryson, John Bryson, James Buchan, Jamesina Buchan, Lily Buck, Irene Budding, Frank Butcher, Eric Cameron, Ivy Clapham, Peggie Clare, Jessie Clark, Enid Clarke, Royston Clarke, Una Clarke, Grace Claxton, Edith Coe, Kathleen Connor, Vera Cooper, Rita Craig, Edna Crocker, Horace Culmer, Lena Cumming, Doris Dean, Albert Deayton, Fred Deayton, Arthur Deeble, Elsie Deeble, Janet Dickson, Lizzie Dickson, Irene Dixey, Charles Doling, Paul Dunham, Edna Edmondson, Phyllis Elliott, Constance Evans, Vera Eyles, Nora Fare, Ada Fell, Doris Fell, George Fell, James Flett, Evelyn Forshaw, Kathleen Foxall, William Frame, Kathleen Freeman, Willie Freeman, Jeannie Frizelle, Archibald Gaskin, Stanley Gibson, Dick Gresswell, Kathleen Hall, Leslie Ham, William Ham, Anna Hamilton, Edwin Harrington, Hilda Harrington, Gladys Harris, Muriel Harris, Eva Hatt, Elsie Hazelton, Eva Heath, Kathleen Heath, May Heath, Helen Hillary, Ruth Hopper, May Humphrey, Gladys Hurst, Marion Ireland, Mary Ireland, Thomas Ireland, Rachel Irvine, Robert Irvine, Esther James, Winnie James, Mary Jay, Mary Johnston, Ian Johnstone, Raymond Kenyon, Cecil Kettle, Ethel Kettle, Nancy Lavence, Jessie Leech, Dennis Line, Olive Line, Muriel Lloyd, Willie Lovett, Jocelyn Lyons, Daniel McBride, James McCormack, Robert McLaren, Agnes McQueen, Catherine Mair, George Mair, John Mathers, Nora Millard, Joy Moggach, Phyllis Moore, Joy Morford, Gladys Mort, Arthur Munster, Josephine Nichols, Cecil Noel, Olive Norris, Frieda Pailthorpe, Gladys Pannell, Joseph Parkes, Jackie Patterson, Marjorie Penfold, Marjorie Pickett, Frances Pocock, Grace Pocock, Leonard Pontin, Daisy Popplestone, Hilda Porter, Ida Pouncy, John Pugh, Gwendoline Putt, Lancelot Ralton, Albert Read, Winnie Reece, Essie Reid, Tom Reid, Cecil Riley, Agnes Roberts, Marjorie Robertson, Florrie Roper, Mollie Rusling, Ethel Sait, Connie Sandfield, Joyce Sandfield, Donald Sargent, Roy Sargent, Mercy Satchwell, Stephen Scott, Evelyn Self, Joseph Shedden, Leslie Shortland, Catherine Smerdon, Frank Smith, Gregory Smith, Winifred Smith, Barbara South, Reid Speirs, John Stephen, Leslie Stewart, Edna Storey, Allan Strugnall, Kenneth Swadling, Ruth Swadling,

Jenny Terris, Winnie Thomas, Edith Thompson, Fred Thorne, Frank Thornett, Gibson Thornett, Olive Thorp, Edna Tozer, Cyril Uden, Dennis Wade, Bessie Walker, Isa Walker, Charles Wallace, Drummond Wallace, James Wallace, Edgar Warford, Grace Warner, Winifred Watson, Alec West, Lewis Wheatcroft, Kathleen White, Mary White, Donald Wickens, Helen Wight, Edith Wilkinson, Joan Williams, Dorothy Wilson, Phyllis Wood, Muriel Young.

Second Class.—Eunice Acheson, Mary Anderson, Eileen Baker, Florrie Barber, Hazell Bennett, George Best, Robert Blackham, Ena Brock, William Brown, Sydney Coulls, Nellie Cowans, Marjorie Dale, Eric Davage, Violet Davage, Ernest Dolding, David Devenish, Frank Dubols, Greta Durham, Leslie Farrant, Thomas Hall, Theodora Ham, Phil Hamilton, Maud Hutton, Edith Jackson, Ethel Jackson, Hunter Lang, Percy Ling, Ronald Lodge, Muriel Lumb, Mary Lynn, James McPhall, Rosa Maidment, Enid Marcroft, Vera Marshall, Ethel Mellish, Eirene Morford, Martha Murchie, Freda Norgate, Mary Penberthy, Fanny Plumb, Dorothy Pritchard, Winnifred Pritchard, Ursula Ross, Dora Satchwell, Lydia Scott, Lily Tabb, Eddie Theed, Mary Tucker, May Tulloch, Mary Tydeman, Elsie Widdowson, Richard Willows, Annie Wilson, May Wilson, Freda Woodhouse, Elsie Woodley.

Age 10 and 11 Years.

First Class.—Lily Allen, Florence Andrews, Frank Appleton, Joan Appleton, Margaret Baker, Lily Baldwin, Marjorie Beare, Chris Bedford, Roy Beesley, Gladys Bennett, William Best, Harold Blake, Arthur Bohenna, Mabel Boswood, Eric Bowden, Kathleen Bowering, Peter Boyt, Grace Bradford, Muriel Brian, Alex Bryson, Elspeth Brown, David Browning, Jeannie Buchan, Sena Buchan, Harold Cameron, Annie Carruth, James Carruth, Sydney Collett, John Corbett, Dorothea Coutts, Jean Coutts, Edith Cox, Phyllis Cross, Betty Dawe, Harold Devenish, John Dickson, Robert Dickson, Annie Dodds, Anna Dolding, Elsie Doling, Mary Douglas, Frederick Eagle, Thomas Eagle, Nellie Eason, Vera Eldridge, Hilda Ford, Roy Frizelle, Esther Gardiner, Marjorie Gardiner, Daisy Gaskin, William Gear, Vera Gray, Ronald Gwyer, Eric Hands, Alan Harding, Louie Hardy, Winnie Hardy, Alan Harvey, Gershom Harwood, Philip Harwood, Reggie Hatt, Rhoda Hawkins, Sydney Herrington, Ruth Hill, Robert Holland, Kitty Holme, Robert Holmes, Stanley Holmes, Margaret Hopper, Lucy Howard, Grace Hucker, Eddie Hughes, Mary Humphreys, Naomi Ireland, David Irvine, Robert Johnstone, Willie Kerridge, Ruth Lancaster, Freda Lewis, Hilda Lewis, Philip Lidstone, Olive Lloyd, Freddie Lodge, Helen Ross, Sarah McBride, Elsie McColl, Kathleen McKnight, Ronald McLaren, Willie McPhall, Jessie Mair, Peter Markham, David Mason, Isabella Mathers, George Matthews, Joyce May, Eric Meech, Ernest Meek, Joyce Meek, John Michie, David Millar, Hope Morford, Elsie Moss, Graham Mumford, George Nicol, Marjorie Noel, Gordon Nunnerley, Christina O'Hara, Clifford Oxborough, Mabel Oxborough, Jean Pannell, Harold Parkes, Olive Parr, Jack Pateman, Frances Phillips, Hilda Pile, Eva Pontin, Frank Poore, Basil Porter, Frank Porter, Grace Pritchard, Florence Prowse, William Ralton, James Rayner, Stanley Rayner, Pauline Read, Alan Reeson, Isabel Reeves, Stanley Remnant, Marjorie Riley, Clement Satchwell, Philip Scott, Constance Scrimshaw, Robert Shedden, Mary Slater, Alan Smith, Harry Smith, Raymond Smith, Arthur Steven, Marjorie Stone, Jemima Strachan, Lawrence Stretch, Mary Swadling, Nessie Swan, Mary Terrell, Jean Terris, Nellie Tetchener, Rose Tetchener, Roy Thompson, Kathleen Thornett, Ruth Thorp, Bertie Thurlow, Dennis Tipler, Edith Tipler, Ronald Tipler, Will Tulloch, Joan Turner, Sylvia Uden, George Walkinshaw, Ethel Wall, Elizabeth Wallace, Doris Wallis, George Wallis, Edward Wardhaugh, Dorothy Warren, Jack White, Margaret White, Mvrtle White, Audrey Wickens, Eva Widdowson, Stanley Willows, Nellie Wilson, Nora Wilson.

Second Class.—Desmond Baker, Carrie Barker, Ellen Bowles, James Brown, Betty Burr, Gordon Claringbull, Ivy Clark, Alfred Dennison, Iris Eason, Wilfred Forshaw, Dora Hailey, Alexander Hall, John Harvey, Eva Hazelton (Read Rule 1), Philip Hindley, Tom Jackson, Ruth Kenyon, Henry Martin, Reginald Mellish, Maggie Michie

Helena Murchie (Read Rule 1), Mary Noakes, Elsie Nur saw, Fred Parkes, Edward Petty, Gerty Preston, Agnes Small, Florence Stokes, Jack White (Rugby), Harold Wilson, Linda Woodley.

Age under 10 Years.

First Class.—Winifred Arnold, David Avery, Mark Badams, Dorothy Badder, John Bates, George Beaver, John Bedford, Ella Bennett, Cecil Blyth, Barbara Bodys, Mary Bowering, Alan Brown, John Brown, Leslie Brown, Adam Buchan, John Buchan, Frances Bush, Horace Carter, Ronald Catt, Michael Cavanagh, Arthur Christopher, Ernest Christopher, Maude Clarke, Frank Colley, Gwennie Cooper, Kathleen Coutts, Jim Cox, Marjorie Cox, James Crane, Sadie Dickson, Chris Dolding, Henry Doling, Lillie Douglas, Francis Eagle, John Ephgrave, Joyce Evershed, Dennis Eyles, Muriel Fleming, Chrissie Flett, Harold Forshaw, Lily Forshaw, Marion Fowles, Christine Gardiner, Edith Gardiner, Paul Gardner, Reggie Gay, Maggie Gear, Claude Gilbert, Maud Gillmore, William Golstone, Russell Ground, Alfred Hallett, Ronald Ham, Cedric Hardie, Ruth Harwood, Doris Hatt, Graham Hayman, Edward Hetherington, Edwin Holland, Frank Hollands, Mary Holme, Vera Holmes, Joan Jackson, Lillian Jackson, Nellie Jackson, Gwen James, Arthur Johnson, Grace Judd, Olive Judd, Stephen Judd, Beryl Line, Bessie Lish, Tom Lish, Eric Lloyd, Marjorie Lodge, Grace Lovett, Bessie Low, Nora McBride, A. MacColl, Kate McCormack, Minnie McCormack, David Mathers, Harry Meek, James Meldrum, Kenneth Michel, Roy Middleton, Jean Millar, Nevill Morrish, Hilda Mortimer, Reginald Mortimore, David Murray, Eric Noel, Kenneth Oxborrow, Eunice Partridge, Gerald Phillips, Molly Pile, Daisy Poore, Joan Pouncy, Mary Pye, Ruth Reed, Percy Remnant, Lois Rimmer, Frank Ross, Olga Ross, Reginald Rule, Lucy Sales, Vera Sargeant, Margaret Sargent, Eileen Shaw, John Shimwell, Stuart Skinner, William Slater, Annie Smith, Edward Smith, Kenneth Smith, Rosie Smith, John South, Dorothy Spiers, Greta Stott, Ursula Stretch, Joan Taylor, Nancy Terris, Daisy Tetchener, Clifford Thomas, Geoffrey Thomas, May Thompson, Sidney Thurlow, Helen Tripp, James Trussler, Eric Tydeman, Philip Waldron, Alec Walker, Honor Warren, Edwin Webster, Stanley West, Eric White, Helena White, Raymond Wigginton, Rosemary Wight, Eileen Wilkie, Freda Wood, Helen Wright.

Second Class.—Molly Barnett, Douglas Bidmead, Kathleen Broom, Olive Claringbull, Nora Clark, Dorothy Douglas, Elsie Douglas, Ernest Douglas, Adam Montgomery, Albert Noakes, Grace Richardson, Joyce Riddle, David Roberts, Betsy Strachan, George Tripp, Seth Wallis, Also one without name from Sutton Coldfield.

Answers from Abroad.

Received between 10th October and 9th November, 1923.

Australia.—Audrey Arnott (2), Jean Boyd, Cinthy Caldwell, Jack Dover, Betty Grosse, Molly Horwood, Mabel Ingham, Olive Jarvis, Cecil Kennard, Leslie Kennard, Marcia Kraushaar, Gwendoline Lee, Reginald Light, David McPhee (2), Alfred Oxnam (2), Dorothy Parker, Betty Pasco, George Piggott, Austin Reid, Ernest Reid, Dudley Selby, Gladys Selby, Gwen Sharp, Margaret Sharp, David Stuckey, Noel Vallance, Clarence Vellacott, Harold Vellacott, Ruth Wengate.

Canada.—Alan Catt, Agnes Jones, Emily Jones, Alton Langrell, Dorothy Stokes.

France.—Maximilian Edwards.

India.—Chrissie McIver, Ruerie McIver.

Jamaica.—Hugh Bennett, May Bennett, George Dayes, Laura Dayes, Margaret Gooden, Joyce Jackson.

New Zealand.—Albert Ane, Frank Cottle, Leslie Cottle, Jessie Farmer, Audrey Hardie, Gwen Hoyle, Alfred Kennerley (2), Frank Lawson, Edith Lovejoy, William Lovejoy, Eleanor McCalum, Cyril Rankin (2), Grace Robertson, Marjorie Robertson, Victor Warren.

South Africa.—H. Barlow, William Blandford, Ian Campbell, W. Chamberlain, Inez Leppan, Agnes Oettle

(2), Charlie Reynolds, Edith Reynolds, Eric Reynolds, Kathleen Summers, Lucy Summers, George Taylor, Margaret Taylor, Rae Taylor, Arthur Townshend, David Townshend, Frank Townshend, Mary Townshend, Phebe Townshend.

Tasmania.—Harry Court, Mac Hills.

United States.—Edna Acomb, Ellen Arnold, Margaret Arnold, Katherine Berger, Beulah Blazer (2), Euphemia Davidson, Esther Flint, George Hama, Alice Hjort, Blanche Hjort, Leonard McNiece, Doris Markham, Athelbert Searles, Emma Sisson, Mary Watt, William Watt.



Answers to November Questions.

SUBJECT: MOUNTAINS.

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|--|-------------------|
| 1. Horeb. | Exo. 3. 1. |
| 2. On the mountains of Ararat. | Gen. 8. 4. |
| 3. Mount Sinai. | Exo. 31. 18. |
| 4. From the top of Pisgah, on Mount Nebo. | Deut. 34. 1 to 3. |
| 5. Mount Moriah. | 2 Chron. 3. 1. |
| 6. All the kingdoms of the world, and the glory of them. | Matt. 4. 8. |
| 7. To the Mount of Olives. | John 8. 1. |
| 8. Mount Gerizim and Mount Ebal. | Josh. 8. 33, 34. |
| 9. Mount Zion. | Psa. 48. 2. |

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