

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



NORAH AND THE UMBRELLA.

NORAH HORSLEY joined the choir in a village church near a cathedral city in the North of England. She was just the type of the fresh English girl getting through her teens fast into womanhood.

On joining the choir Norah wrote the news to her Uncle Willie.

Judge of her surprise when her uncle wrote her a long letter, pointing out that joining a choir would not fit her for heaven, and that she must not rest on her own doings for salvation.

More than one letter was sent. Uncle Willie faithfully pointed out how our sins had already separated us from God, that "the wages of sin is death" (Rom. vi. 23), that life was brief and uncertain, God having appointed 840 months as the allotted span of life, that millions had come and gone, that millions are on their road to an eternity of happiness or to an eternity of misery, and that Norah was one of these. Then he told her of the finished work of Christ, and of the only ground of salvation, viz., through faith in Christ, and begged her to surrender to God at once and believe on the Lord Jesus Christ and be saved.

At last Uncle Willie was cheered when he got a first response from Norah, who wrote, "I hope Jesus will forgive me *some day*."

On reading this he wrote back, saying he had particularly noticed the word—"some day." He then put before her an illustration.

He supposed himself to be in the cathedral city, where most of the shopping for the country district is done, and he is talking to the proprietor of a large shop, who tells him that he knows his niece well and intends presenting her with a black silk umbrella.

The next day the umbrella is sent round to the house. Norah opens the door herself, he supposed. The messenger inquires, "Are you Nora Horsley?"

"Yes," she replies, "I am."

"Well," replies the messenger, "my master has sent you this umbrella as a present."

Now what would she do or say? Would she return the umbrella, and say, Please tell your master that I hope he will give me the umbrella *some day*; or would she accept the umbrella on the spot and return her grateful thanks? You know that she would do the latter.

"Then why treat God's offer of salvation," wrote Uncle Willie, "by saying, 'I hope God will forgive me *some day*,' when He is saying, 'Behold, NOW is the accepted time; behold, NOW is the day of salvation.'" (2 Cor. vi. 2)?

Uncle Willie pointed out again that God was offering her *these*, and then forgiveness of sins and eternal life, and affectionately pressed upon

his young niece instant decision. He begged her to take God's gift just as she would have taken the umbrella had it been offered to her.

Judge of Uncle Willie's joy when Norah wrote, "I like your imagined story about the umbrella, and I do trust Jesus and thank God for Him, and, oh! I am so happy. It's so nice to have such a Friend to speak to."

What a moment in Norah's history,—to find herself on the Good Shepherd's shoulders,—to be carried home rejoicing—to be sure of heaven—to know that her sins were all forgiven—to know the Lord Jesus as her Saviour and Friend all through life's journey.

Do you know this happiness, my dear young reader? If not, do not rest till you do.

A. J. P.



A SPOT ON THE DRESS.

THE coloured cook, Drusilla, was asked by a little girl, "Silla, what sort of an angel shall I be when I die?" and after a little instruction Silla added, "Remember when yer looks most like an angel to yerself, yer mayn't be looking that way to the Lord."

Amabel soon had reason to think of Drusilla's warning. She was dressed in white, and looking at herself in her mother's large mirror, when a loud boyish voice exclaimed: "Hullo! caught you at it! aren't you a peacock, Amabel?"

"You horrid boy! mother has forbidden you coming in like that, and your hands—"

The teasing brother had laid a finger on the exquisite skirt, and left a stain of earth marks.

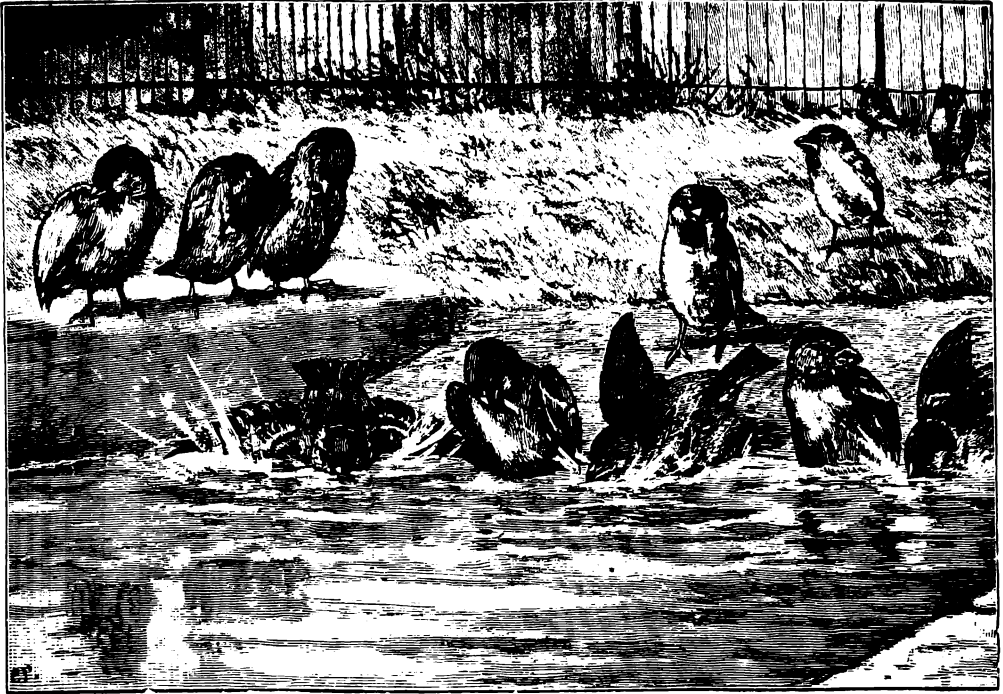
"Mamma, my new dress is spoiled, and Gerard is too bad to forgive; he did it on purpose," she said, crying bitterly.

"Gerard!" his mother began sternly.

"I am truly sorry, I didn't know my hands were dirty; I was picking lilies for you, mamma, but Bel was too much for me, standing before the glass with that smirk."

"Go away now, you make more trouble by such remarks; and Amabel, calm yourself. Anger is worse than earth-spots on your dress."

Mrs. Leigh was nearly as much annoyed as her daughter, although she restrained her speech. . . . "I was saying to myself, 'Angel,' when Gerard made me so angry. Silla was right; there's not much of an angel under my wings," Amabel thought, and her eyes softened with tears. "This spot Gerard marked me with is a sign of what the Lord sees in my heart," and turning to Gerard she said, "I'm sorry I was so cross." "All right," he said, "we're chums again," and things were right once more.



SPARROWS.

GOD IS OUR REFUGE.

A CURIOUS incident occurred during a voyage of the Cunard Liner "Seythia," which arrived at Liverpool on Saturday, Nov. 4th, from New York. When 400 miles from America, with a strong easterly wind blowing, flocks of birds numbering several thousands alighted on the ship's deck. It is thought that they were blown out to sea when they were migrating from North to South America. A various assortment, including wild canaries, robin redbreasts, linnets, thrushes, sand-pipers, juncos, three owls, and carrier pigeons. One owl was of a particularly ferocious type, with a catlike face and two horns. The birds were soon quite at home in the ship's garden lounges with their growing trees and shrubs, becoming tame and feeding from the passengers' hands. Their numbers were so great that they were even flying about the engine rooms, and old experienced sea travellers say that they have never known birds in such numbers to alight on one ship. Numbers were still flying about the vessel's deck when she came into the docks at Liverpool.

While we are in this world we are all adrift on

the sea of life, and many people think they are perfectly able to rely upon their own strength and steer their course across it quite well, unaided; and for a time it really seems as though that were so, but suddenly the storm bursts, the winds blow fiercely, the gale sweeps down, the sea is lashed into fury, and nothing can live in such a hurricane. There is one place of safety—just as this ship afforded shelter to the perishing birds—Christ the Eternal Rock of Ages.

"On Christ the solid rock I stand;
All other ground is sinking sand."

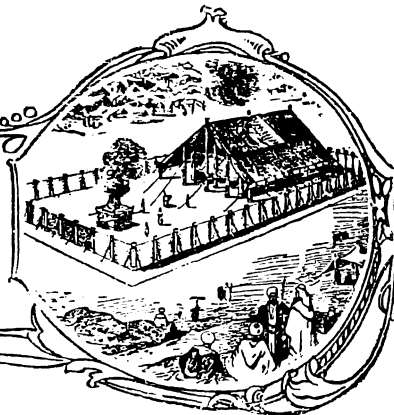
But it seems mean to come to Him when the storm is raging and when all other resources have failed; it is better far to make Him our Refuge, and the Rock of our Salvation in the calm sunny days, *before* the storms of adversity descend, perhaps then it may be too late—like some of the little birds which perished and died from exhaustion just as they had almost reached the "Seythia."

"Mercy's door is open now,
Enter while you may."

It is so simple. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

A. W.

Lesson from a Wonderful House.



THIS year we hope, God willing, to have a series of Talks on the Tabernacle. In order to understand the reason of it, however, and the wonder and interest of all its different parts, and its services, we must go back more than 700 years before it was made.

In those long past days, 3000 and more years ago, there was a man living in Mesopotamia whose name was Terah. He was a rich man, with flocks and herds and servants. He also had three sons. Shem, the eldest son of Noah, was his great ancestor. Many a time must Shem have told his children and grandchildren the thrilling story of the time when he was a young man, when it rained, and rained, and rained, until the Great Flood covered the whole land, even the highest mountains, and every living creature was drowned. Everything, that is, except his father and mother, with himself and his two brothers and their wives, and the animals which were with them in the ark. He would tell how God spoke to his father Noah, giving him instructions to build a great ship—exactly how large it was to be, and where to put the window, and all about it.

He would also tell how the people laughed at Noah and scorned his advice to seek safety in the ship he was building. Then one day, when all the animals, and Noah and his family, were inside, God Himself shut them in, so that they were quite safe, until the flood was over.

This story was handed down from generation to generation by word of mouth; and was also preserved in writing on monuments and tablets which we can still read and study; but as the centuries passed, it lost its reality and wonder. People began to worship the moon and the stars and to make gods for themselves, and forgot the true God. God, however, did not forget man. He had a great purpose of grace and love for

the world, in spite of all its sin; and in order to carry out this purpose He chose Abraham, the eldest son of Terah, to be the head of a great nation.

One day "The God of glory appeared to our father Abraham" (so Stephen tells us in Acts vii. 1). We are not told in what form the revelation came, but we are told that when Abraham heard God's voice, giving him the command to "leave his own country, and his father's house" (Gen. xii. 1), he "obeyed" (Heb. xi. 8); and that prompt obedience, in spite of what it must have meant to leave home and friends and travel forth into an unknown land, was the keynote of Abraham's life. By it his faith grew strong, and God was able to teach him great lessons, and give him great blessings.

In Gen. xii. 2, 3, we find a sevenfold blessing promised by God to Abraham; and he took God at His word, thereby becoming known as "faithful Abraham" (Gal. iii. 9), and God spoke of him as "My friend" (Isaiah xli. 8).

Do you not think that was an honour worth having?

God's purpose in choosing Abraham was threefold:—

- I.—That he and his descendants might be a true witness to the One True God among the heathen nations.
- II.—That they might receive and carefully preserve the words God intended to speak to them and the laws He was going to give them. These are now our Bible.
- III.—That they might be the way through which the Lord Jesus Christ should come into the world to be our Saviour.

E. A.

THE VISIT OF THE KING.

A PARABLE.

TO a region on the very borders of his country there came one day the news that the king had set forth upon his journey to visit that far-lying province, and that he would enter into any home that was prepared to receive him.

Now the people in those parts had fallen into a very careless way of life. They were so far from the king's city, and it was so rare an event for any traveller to come along their road, that they thought it was not worth while to take any trouble about themselves or about their houses. So, little by little, their houses had fallen into a sorry state. In the corner of the roof spiders with fat bodies and long legs had spun their webs. In the corners of the floor there coiled dark slimy things that had crept in from the damp places of the forest. Hideous flies, with poison in their bite, buzzed about in every room. Underground there were dark holes where wild creatures had tunnelled and made their lair.

Now, when it was reported that the king was coming, no one thought it possible to cleanse these homes in order to receive him as a guest. The people agreed that the only thing to do was to nail planks of wood across the window and fasten the doors, and keep themselves out of sight, that the king might not see into how sad a plight they had allowed their homes, and themselves, to come.

To this they all agreed except one boy. For Marius had made up his mind that if a firm resolve and hard work could do it, his home should be made clean to receive the king. So while other people were sawing their planks and looking for iron rails, Marius armed himself with a broom and began to cleanse his home. You are to understand that in that country every child had a house of his own, and also that it was so near to the house of his relatives, that if any evil thing was allowed to stay in the house of one of them, it was likely to make its way into the child's house too. And the house of Marius, although it had not been standing many years, had already been invaded. Those hideous flies, how they buzzed about! They were like worries buzzing in your brain when you want to go to sleep. There was a serpent coiled up in a corner of the room, and Marius had been told that its name was Envy. Now and again from below there came a growl where wild creatures, quite young ones, indeed only little baby beasts, were already beginning to grow strong and showing signs of how fierce they might be when they were full grown. These

were like wild unruly passions burrowing in the heart. But very cheerfully and bravely did Marius begin his work. He swept away the spider's web. He attacked the serpent. He began to dig down through the floor to drive out the baby beasts. But he noticed that though he swept away the spider's web, the spider had found a hiding-place, and the ugly creatures he drove out at one door made their way back by another, and when for a moment he thought he had succeeded, and began in his mind to see the house all clean and fair, the next moment there was a buzz, or a hiss, or a growl, and as the day wore on poor Marius began to despair of ever being able to entertain the king. Disappointed, and very weary, remembering that the king next day would pass near his home, and knowing that though he had tried to make his house fit for the king to enter, many a nasty, ugly, venomous thing remained, he went to bed.

Sleep is rest for the body, and rest for the mind. So what had seemed difficult when you were getting out of your clothes will sometimes show itself quite easy when you are getting into them, and an idea that came nowhere near when you were at your task at nightfall, will be waiting for you when you wake in the morning. When Marius awoke, it was there.

"How foolish," he was saying, "not to think of it before."

He dressed in less time than on other days, and taking with him a little bundle of food to eat upon the way, he set forth to meet the king. On he went, the sun just peeping above the eastern horizon, and throwing a long shadow behind him. On he went, his young heart full of hope. On he went, across the plain, under the shadow of the great trees. By-and-bye, where the road made a turn, he saw one coming towards him, and he knew in a moment that it was the king. And he knew that from such a king he had nothing to fear. For the bright crown of gold he wore was not so bright as the light of love upon his face, and the beauty of the morning was not so full of grace as the way in which he stretched forth his hand to greet and welcome the boy who had come so far to meet him.

"How good," he said, "to start so early and to walk so great a distance to meet me on my way! But why do you look as though there were some sadness in your heart?"

"O king," the boy began, "I heard that you were coming, and I thought you might come into my home. I tried to prepare it for your coming. I tried to make it clean and beautiful. I tried to kill the spiders, and to drive away the serpent and the creatures of the slime. I worked all day, and I did drive some of them

away. But they came back. But, O king, if you would come and help me!"

And the king was pleased. He went to the house of Marius to help the boy who had come to meet him with his single prayer. And when the king entered the house of Marius, there was something in the light upon his face which the evil creatures could not bear. They all began to flee, as the creatures of the night in the depths of the forest flee away when the sun arises. And the king abode there.

* * * *

Dear boys and girls, do you know the meaning of the story? You will have found its meaning if you ask Jesus to enter into your life and into your heart, and if you say to Him, "O Jesus, I cannot drive out all that is bad, but if Thou wilt come into my heart all that is evil shall depart!"

A. J. BROWN.

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THE FISHER LAD'S STORY.

ON a Northern trawler, fishing on the great North Sea, was a fisher lad, whose godly mother had put a Testament in his kit. It was his first voyage, and he was aware of its dangers, for many a vessel with her gallant crew has gone down under the billows raised by November storms.

But God is on the sea as well as on the land, and He sends His messengers of mercy on these great waters.

On the Sunday afternoon a Mission Ship appeared in the fishing fleet, and to his joyful surprise, her captain came on board, and had a short meeting. Tears filled the blue eyes of the fisher lad as he heard "the old, old story of Jesus and His love" told out on the great waters, just as he had heard it at his mother's knee.

On his arrival at home, he told of that service on the sea, remarking, "It was the same Gospel and the same Jesus that you have, mother."

When he came home the second time he was able to add, "And your Jesus is my Jesus *now*, mother."

This was indeed joyful news. It makes all the difference just to make the message and the Saviour one's own.

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A LITTLE CHILD SHALL LEAD THEM.

A LADY who was a sincere Christian, having lived a godly, happy, consistent life, died. Jesus called her and she fell asleep.

The little niece going into the room where the bereaved husband was sitting the next day, said to him, "Uncle, I know where auntie is."

"Do you, dear—where?" inquired her uncle.

"She has gone to be with Jesus," the child went on, and with simple candour added, "And you will some day go too, and be with her there."

The gentleman was silent, but the words haunted him. How often his wife had pleaded with him to give his heart to the Lord Jesus, but he had never done so. He could do quite well without Him, he thought. But death changes everything. Now his wife had gone to be with Jesus, and he could never hope to join her there, unless he too became a Christian. He knew enough of the gospel to be sure he could never enter heaven unless his sins had been washed away in the precious blood of the Lamb, and he had accepted Christ as his Saviour.

The struggle went on for some time, but he loved his wife and could not bear the thought of not seeing her again nor of her disappointment if he did not join her. He could hear her pleading voice as she begged him to come to Jesus, see her yearning eyes, and the influence of her Christlike life was telling upon him—her prayers of many years were being answered. Slowly in his heart there stirred a deep longing to know her Saviour and follow the Master she loved so well. That longing was awakened by the words of a little child.

He opened his wife's Bible. There were all the texts underlined, and as he read light flooded his heart, he saw himself as a guilty lost sinner in God's sight, but over against that "The Son of man came to seek and to save that which was lost" (Luke xix. 10); "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord . . . for He will abundantly pardon" (Isaiah lv. 7), and there and then he surrendered himself to God.

Are you rejecting the Saviour? "Seek ye the Lord while He may be found" (Isaiah lv. 6).

"O come to the Saviour, believe in His Name
And ask Him your heart to renew:
He waits to be gracious, oh! turn not away,
For now there is pardon for you."

A. W.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for January, 1923.

Subject—**The Gospel of Mark.**
Chapters 1, 2.

1. Who was the messenger sent?
2. Of whom did John preach?
3. How many disciples did the Lord call in Mark 1? Give their names.
4. What did the Lord do a great while before day?
5. What did the Lord Jesus say to the man sick of the palsy first?
6. "They that are . . . repentance." Find this passage and write it out.
7. What did a voice from heaven say?
8. What did the Lord Jesus say when He came into Galilee preaching the gospel?
9. What did the leper say to Jesus, and what was the Lord's answer?
10. Name 3 verses from the first two chapters of Mark which tell us that many people came to Jesus.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on ½d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent later.

DEAR YOUNG FRIENDS,—

When you read this it will be 1923, so I wish you all a very Happy New Year. I should like it to be the best year you have ever spent, so may God's blessing rest upon every one of you in just the way He sees each boy and girl needs. In reply to I. Jackson, I had no August answers from her, but have had July, Sept., Oct., and Nov.

Yes, write on both sides of the paper if you like, but please write plainly and neatly.

I think there will be a stiff contest for the prizes. I hope the boys are going to do well this time.

Your sincere friend,

M. M. M.

November Searchers.

Age over 13 Years.

1st Class.—L. Adams, C. Bartley, E. Baynes, S. Bussey, W. Cobb, W. Dargie, R. Devenish, H. Dowdell, N. Foster, H. Glasson, G. Hickson, B. Horne, M. Humphries, J. King, N. Lefcaux, E. Linley, M. Marshall, I. Morrett, G. Munu, N. Nicholas, M. E. Osborne, M. Park, E. Redman, C. Rose, G. Scott, M. Simpson, G. Smith, R. Smith, D. Swall, M. Todd, I. Warcham.

(August).—G. Leeming.

2nd Class.—W. Champ, C. Dadds, I. Jackson, L. Swall.

(October).—L. Ashe.

3rd Class.—A. Parker, K. Stevens, E. Elliott, S. Major.

Age over 10 up to 13 years.

1st Class.—J. Anderson, C. Bean, H. Bennett, I. Deacon, A. Dadds, E. Dowdell, M. Earl, A. Edmonds, B. Edwards, B. Emmett, H. Evans, G. Farrell, N. Farrell, M. Foley, D. Glines, T. Glasson, E. Green, L. Green, O. Green, J. Heron, G. Hewitt, V. Haskin, J. Hughes, H. Inchley, B. Jackson, D. Jackson, L. King, H. Knight, F. Lane, A. Moore, H. Murray, K. Pauley, M. Pengelly, W. Potts, B. Powell, P. Reeve, Ellen Scott, F. Scudds, P. Stimmons, J. Thomson, M. Tucker, A. J. Ward, W. Wilkinson, F. Yellow, E. Younger.

(September).—A. Pilon.

(October).—J. Derks, H. Pilon, C. M'Iver, R. M'Iver.

2nd Class.—E. Ackory, F. Berridge, E. Bradley, M. Burford, N. Clayton, E. Cole, P. Dowse, A. Fairbairn, M. E. Graham, V. Hickson, N. Jones, F. Moore, N. Ormerod, R. Shell, E. Smith, L. Storey, R. Taylor, A. Thornby, M. Weller, N. Williams.

3rd Class.—J. W. Buckel, O. Cleghorn, E. Crook, G. Day, M. Greenwood, W. Hobbs, S. Hodgson, M. Inchley, J. Leggett, G. Loye, W. Mitchell, J. Osborne, K. Redman, F. Romaine, I. Smith, Q. Williams, T. Willis.

(September).—H. Pilon.

(October).—A. Pilon.

Age 10 Years and under.

1st Class.—B. Allen, C. Aubrey, C. Binnie, A. Brown, W. Brown, H. Brunning, G. Clarkson, M. Copland, C. Curry, M. Curry, A. Eley, K. Fairbairn, F. Farrell, I. Fearn, D. Foley, R. Giddings, M. Glasson, J. Heron, R. Hewines, G. Hill, B. Hunter, H. Knight, M. Laws, M. Lefcaux, M. M'ard, Z. Mellin, J. Murray, M. Murray, R. Nelson, G. Nicholls, R. Pinder, L. Richardson, M. Rose, A. Shell, K. Stanley, F. Stephenson, L. Sutherland, A. Simpson, S. Taylor, J. Williamson, T. Wilson, G. Youll.

(October).—M. M'Iver.

2nd Class.—J. Clark, I. Cocks, J. O. Graham, T. Graham, W. Hamilton, M. Harland, A. Hobbs, L. Hodgson, A. Jackson, O. Jackson, W. E. Kirsopp, G. Passmore, H. Redfern, G. Rasier, R. Scudds, A. Weal, D. Willis.

(October).—B. Derks.

3rd Class.—C. Atkins, E. Carter, T. Garrett, K. Hawdon, L. Jones, E. Loye, W. Sentence.

Answers to November Questions.

1. The ant (Prov. 6. 6 and 8).
2. Ruth (Ruth 2. 2 or 3).
3. Ruth 2. 23.
4. That while the earth remaineth, seedtime and harvest shall not cease (Gen. 8. 22).
5. The river Jordan (Josh. 3. 15).
6. Threshing wheat (Judges 6. 11).
7. He that sleepeth in harvest is a son that causeth shame (Prov. 10. 5).
8. Matt. 9. 38.
9. John 12. 24 written out.
10. (1) Corruption; (2) Life everlasting (Gal. 6. 8).

In Thee,
O Lord, do
I put my
trust.

Ps. 31. 1.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



LORD KITCHENER AS SIRDAR.

McDERMOTT'S LEAP.

HOW pitilessly the sun shone down upon the sapphire sea! The deep-blue sky above was cloudless, and the distant shore, covered with tropical verdure, shone dazzling white, kissed by the tiny wavelets that idly rose and fell. But beneath those lazy waves lurked hidden and fearful dangers, for the seas surrounding the coast of Africa are infested with sharks.

A large man-of-war lay some distance from the shore, and one of her boats had left the shore with some sailors who had landed for a short time.

"Water looks cool this scorching day," observed one of the men. "I say, bo'sun, could we have a bathe?"

"Best keep near the boat, men," said the boatswain, McDermott; "you're not in old England, you know. These seas off Zanzibar are just alive wi' sharks, and you'd as like as not get a leg or an arm nipped off."

The men laughed at the thought of danger; the sea all round seeming still and placid as a summer lake, and no sign of shark or finny foe of any kind. Two of them speedily availed themselves of the permission, and swam about in the cool water. One soon grew weary, and got into the boat again; the other swam carelessly hither and thither.

"Don't go too far!" cried McDermott, in a warning voice. Scarcely were the words out of his mouth when, to the horror of all in the boat, a shark's dark fin was seen above the water, swimming rapidly towards the sailor, who, perceiving his awful danger, uttered a cry of terror, and, quickly turning, made, with the wild energy of despair, for the boat.

Quick as he was, the shark was quicker, and soon the race became one for life. His terrible pursuer was rapidly overtaking him, and shriek upon shriek came from the doomed man's lips, as he glanced over his shoulder and saw the shark turning upon its side, preparatory to making its final rush at him.

McDermott and the other sailors were almost paralyzed with horror at the awful fate threatening their shipmate. They shouted and made for him; but, alas! there would not be time for him to reach the cutter before those sharp, gleaming teeth closed on their agonized prey. How could the poor fellow be saved? Something *must* be done, and that at once. So thought brave McDermott, and, quick as a lightning flash, without considering the risk he ran, he leaped overboard to the rescue, his knife between his teeth.

But a most extraordinary thing happened. Instead of plunging into the water, as he

intended, in his energy McDermott leaped so far that he landed right on top of the shark!

The creature, terrified and astonished at the sudden splash and the heavy weight that descended suddenly upon him, turned tail and swam off, leaving the poor sailor half dead with terror, upheld by McDermott in the water until the boat reached them, and strong and willing arms pulled them into the boat. A few minutes later the shark recovered from its scare, returned to see its prey, and refused to be driven off by the shouts of the sailors, sullenly swimming round the boat until it reached the ship's side safely.

How we admire heroism, whether on battlefield or silver seas; amid flood or fire! Something in us rises in pride and joy as we read or hear of noble deeds. They never die.

Does not your heart glow as you think of One who did the noble work of saving perishing sinners? Poor sinner, are you trembling and fearing, almost within the grasp of Satan? Jesus is near. He is the great Saviour—the Rescuer of the lost. Let Him take you, uphold you, draw you into safety, and bear you to His Father's home. Then will your note of praise be in the Psalmist's words, "He sent from above; He took me; He drew me out of many waters."

SELECTED

* * *

THREE KINDS OF PLEASURE.

THERE are, first of all, *the pleasures of sin*. Why do people sin? Because of the profit or the pleasure which they derive from it. Sinful pleasures and the pleasures of sin are practically the same thing. I will not try to make a list of sinful pleasures, but I will just describe them; sinful pleasures are pleasures that are tainted with sin, pleasures which leave a sting in the conscience or a stain on the soul. Some of these pleasures may be innocent for others, but if they are a hindrance to our salvation, they are sinful to us. If you are aware of a controversy between God and your soul there can be no blessing for you until you yield that point. Many have allowed themselves to be cheated out of the best of blessings for years, simply because they would not surrender some pleasure which they knew was in the way and was displeasing to God.

Worldly pleasures do not last; they are only "for a season." I saw an advertisement to the following effect, "Be gay for twopence," and the way to do it was by reading a certain periodical! The pleasure thus obtained was far too cheap a thing to last. Many are pleasure-mad one day, and pleasure-sad the next. They

are continually on the hunt for gaiety, as if God had made them butterflies, and as if their souls were playthings, but they are never satisfied, and are always complaining of being "fed up."

Then there are *natural pleasures*, such as good health, friends, home joys, congenial work, useful hobbies, innocent recreation and sports. It is well to remember, however, that even these pleasures do not last for ever. Sooner or later, they are sure to take wings and fly away, and even when they are being enjoyed they do not yield as much satisfaction as we had hoped. And when they go, what have we to fall back upon?

This leads me to the third kind of pleasures, namely, *spiritual pleasures*.

A young lady who had been accustomed to all sorts of worldly pleasures and amusements became converted to Christ, and gave up these things straightaway. She tried to win her young brother to the Saviour, but he objected. "See," he said, "what you have had to give up by becoming a Christian."

"Willy," she answered, "when you were quite a little boy you used to play with a rattle, but now that you are a big boy you have had to give it up."

"No, I haven't," he replied, "when I became older I dropped the rattle for something better."

"Neither have I had to give anything up," said his sister; "when I became a Christian I dropped the worldly pleasures because I had found something better."

By spiritual pleasure we do not mean high animal spirits, nor mere excitement, nor the lightheartedness of the lightheaded. We mean a deep, sweet peace and joy in God and in His salvation.

Listen to this testimony of a great preacher: "I have known and served the Lord since I was 15 years of age, and if He were a bad Master I would tell you. I would not lie even for Him. But I must beg Him witness that it is a pleasure to do His bidding. To have yielded my heart to Him, and to have sought His glory, has conferred upon my life its highest joy and its deepest satisfaction."

And salvation is not only a matter of getting, it is also a matter of giving. There is no joy or satisfaction like that of living and fighting for a good cause; and the only cause worthy



"IN THE DAYS OF THY YOUTH."

of anyone's best is the cause of the Lord Jesus Christ.

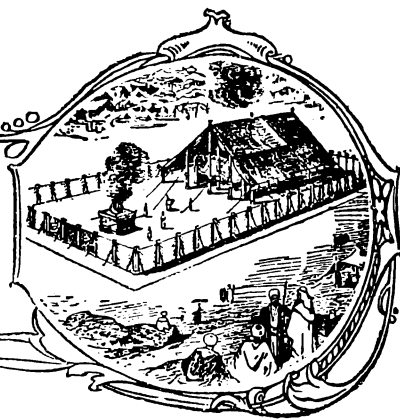
"The joy of the Lord is your strength." Spiritual pleasure never palls, never causes the "fed-up" feeling; it never stains the soul or stings the conscience; it never weakens but always strengthens. And, unlike all other pleasure, it has no end, but flows on deeper and fuller for ever.

Once more, listen to the words of a converted society entertainer: "I have left billiards, and smoking, and drinking, and all the things I thought I could never give up. I've left them all, and I was never so happy in my life."

Where do you find your highest pleasure? What to you is the deepest satisfaction? The answer to that question will tell you whether you are a Christian or still in your sins.

E. A.—S.

Lessons from a Wonderful House.



II.

ABRAMHAM was a very rich man. He had great possessions in flocks and herds as well as in silver and gold; and we read in Gen. xiv. 14, that he had three hundred and eighteen servants trained and armed as soldiers. This was a very necessary matter in those days, when wandering bands of robbers infested the country, and plundered other people's property. Amidst all his possessions, however, Abraham lacked the one thing that he most desired to have. He and Sarah, his wife, had no child. God and Abraham often talked together in a wonderful way, and one day God gave His promise to Abraham that He would give Him a son.

God always keeps His promises, and by-and-by a baby boy came to gladden the hearts of Abraham and Sarah.

This son was named Isaac, and you remember, do you not, that he became the father of two sons, Esau and Jacob.

God was working His purpose out. Jacob had twelve sons, who became the heads of the twelve tribes of Israel.

Long years passed by, during which many events happened, all of which you can read in Genesis, chapters xxxvii. to 1.

By this time nearly 400 years had come and gone, and the Israelites were a strong and numerous people, living in the most fertile part of the land of Egypt.

A cruel king was on the throne. He saw how

rapidly the numbers of these strangers increased, and he feared lest they should usurp his throne. So he devised means to keep them in check. The greater number of the men were employed by him in building treasure cities. Some of their work remains until to-day, and records of it are to be found on the tablets and walls which have been unearthed in recent years.

Harsh taskmasters were set over the labourers, who were really slaves; and the burden of their life became intolerable.

God was not forgetting them all this time, though He was allowing them to suffer.

The Divine purpose was only tarrying until the right moment. It was, in reality, being worked out, only the distressed, down-trodden people could not see it, and they cried long and earnestly to the God of their fathers for help and deliverance.

In spite of the hard and cruel bondage, the people increased mightily in numbers, and the hard-hearted Pharaoh sent out an order that every boy baby was to be drowned.

What sorrow and crying this order brought into many homes! But even in spite of this wicked command, one little boy was saved in a miraculous way, and he was destined to become, under God, the deliverer of his nation.

You know his name, do you not? Moses, called at first the son of Pharaoh's daughter, and in later life called very truly the "man of God."

E. A.

THE CAPTAIN'S LOG.

A STORY OF THE SEA.

A STORM raged in the Eastern sea, and the good ship *Orient* bravely battled with the mighty waves and tempestuous wind. She had been running before the hurricane for many days. An inky blackness wrapped her in impenetrable folds. All reckoning was lost, and the whereabouts was little more than a matter of conjecture.

Captain Welldon grasped a rope, and stood trying to pierce the darkness into which the ship was plunging.

"I never was in a worse storm," he shouted into the ear of his first officer, who had crept along the deck, holding on to everything he could find. "Unless the wind moderates, may God have mercy on us!"

Captain Welldon went below to study the chart, which for a week had occupied the cabin table.

His earnest eyes could gather no further information from it. Of course he could judge pretty well the position of his ship, and, with the overbearing force of the wind carrying them straight on in a sea studded with islands, nothing short of a miracle could save them from the rocks.

"But God is the God of miracles!" he ejaculated.

Then he took down another Chart, one he had used all his life, by which he had guided his course. It was old and worn, but as he read a few verses from the salt-stained pages of his Bible, a sense of comfort nerved him for the impending catastrophe.

"I'll just write up the log," said he to himself, "before I go on deck."

In a methodical, business-like way he recorded the various items, and ended with a sentence which looked strange in a ship's log. It ran thus:—

"May God preserve us, if it be His will! And if not, may he receive us through Christ Jesus, and pardon our sins. And may my baby boy, if he be deprived of a father's prayers and instruction, be led to the Saviour his father loved."

This latter desire was the burden of the prayer which followed.

Hardly had Captain Welldon reached the deck again, when a grinding noise, followed by two distinct shocks, made the noble vessel quiver from stem to stern. A scene of utter confusion ensued. Enormous seas began to sweep across the ship. The lights all went out. Boat after boat, as it was lowered, was either dashed to pieces or swept away. Among those who

perished was Captain Welldon, carried away from the mast by a watery avalanche which swept the decks.

The ship itself, however, did not break up. After many days the storm abated, and a passing liner rescued the half-dead survivors, carrying away at the same time the ship's log.

Mrs. Welldon never recovered the shock of her husband's death. She died, leaving her little son to the care of some relations. There he grew up to be a young man of promise. His father's savings were considerable. They had accumulated during his minority, and a good future opened before him.

Willie Welldon had high spirits and a strong frame, and he soon became a prominent athlete. But he was surrounded by temptations, and it was not long before he fell a prey to them.

The first indication his friends had was his demand to have possession of his own property. With it he began life in a fashionable flat, and he was the gayest amongst gay young men.

But all money has an end, and Willie Welldon's was by no means inexhaustible. Soon he had to sell his furniture—all that was associated with his early days, and with his dead father and mother.

"I'll look through," he thought, "and see if there is anything worth keeping."

It was a sad task. He found many letters of his father, in which loving mention was made of himself. They all breathed an earnest desire that he might be a Christian.

"Bother it all," muttered Willie; "I shall be in the dumps very soon, if I read much more."

At length he came to a strongly-bound book. With some curiosity he opened it. At once he saw it was in his father's handwriting.

"Hullo! The old pater's log," he said to himself. "I wonder what it says about the storm when he was lost."

He turned over the pages and read the last words—"May my baby boy be led to the Saviour his father loved."

It was as if a voice spake to him from the dead. All his follies presented themselves in accusing array before him. The contrast to the prayer of his father made their guilt appear the blacker. Will you be surprised, then, to hear that he fell down on his knees, clasping the old log, and tried to pray?

It was a long while before peace entered his heart. When he rose he did not realize all the change which had taken place. True, a peace which he had never known filled his soul, and a firm resolve had been awakened to abandon his old companions. But it was some time before he discovered that the cause of that peace, and the strength of that resolve, came from this, that God had given him a new heart.

"RIGHT-ABOUT FACE."

IT is said that a young man asked Bishop Wilberforce the way to heaven, and that his reply was, "Turn right round and keep straight on."

We have something like this thought in Zechariah, where we read: "Turn ye unto Me, saith the Lord of Hosts." "Turn ye now from your evil ways" (Zech. i. 3, 4). By nature "we have turned everyone to his own way." We have turned our backs on the Lord and upon His service; hence the great importance of the words, "Turn ye unto Me."

A soldier told an officer that a few words of his on "right-about face" had been the means of his conversion six years before, adding—

"You said that our sins made us hide from God and fear to face Him. And suddenly, as you spoke, I realized that it was quite true of me. Then—when you described the Heavenly Father's yearning love towards his returning child, who said, 'Father, I have sinned,' and then went on to tell of the love that gave His Son to die, 'that He might be just, and the Justifier of him that believeth in Jesus'—my heart melted; and truly it had been a heart of stone. With my whole soul I joined you in praying that God the Holy Spirit would open our eyes to see the face of the loving Saviour, and to hear Him saying, 'Come unto Me.'"

"Thank God!" ejaculated the colonel.

"I went back to the barracks," continued the soldier, "and, when all my comrades were asleep, I got out of bed and prayed that prayer over and over again. Aye, and the Lord answered it, too. He bent down with such a look of tender love upon me, that I could only say, 'Oh, keep my face looking into Thine, Lord.' For, Colonel, the sight of it, and what it had cost Him to redeem me, fair broke me down. That night I turned to Him with my whole heart, and—bless His holy name!—it's been 'right-about face' ever since; and, by His grace, I know it will be, till I see Him 'as He is,' in His glory."

Such was Jem Benson's experience of turning to the Lord. He was a brave soldier of his King, and an "out-and-out" "soldier of Jesus Christ." He would often say, "The best day's work I ever did was to mind Colonel Graham's word and turn 'right-about face' to the Lord." And he would add, "Try the plan yourself, comrade; then you'll soon see what I mean."

Satan whispers to us, "Turn to the Lord some time—perhaps to-morrow." God says, "Turn now." Behold, now is the accepted

time; behold, now is the day of salvation" (2 Cor. vi. 2). Ah, take care!—

"For if God's 'to-day' be too soon for thy repentance,
Thy 'to-morrow' may be too late for His acceptance."

A young sailor was struck on the head by a falling mast. Recovering consciousness a few minutes before he died, he murmured—

"Thank God that, two years ago, I heard Him say, 'Now is the day of salvation'! And I found that it was. For—hark!—He's saying to me this evening, 'Now, come home, Ned. To-day shalt thou be with Me in paradise.' Two years ago He said, 'Come unto Me to-day.' Now He is whispering, 'Thou shalt be with Me to-day.'"

In ten minutes his eyes closed, and he was there.

* * *

Reader, make haste—lest darkness overtake you, and you miss your way.

"You mean to be saved—but when?"

No longer the blessing delay;

Now, now is the time accepted,

O come and be saved to-day;

You may not see to-morrow.

You mean to be saved—but when?"

PRIZE LIST, DECEMBER, 1922.

Age over 13 years.

1. Ruth Smith, 64, Lewisham Road, S.E.13.
2. Wini red Cobb, "Croham," 72, Bensham Lane, Croydon.
3. Grace Munn, 38, Southwater Road, St. Leonard's.
4. Gutlirle Smith, Scotia, St. Barnabas Road, Sutton, Surrey.

COMMENDED.

- M. Bussey, R. Devenish, C. Dodds, H. Glasdon, G. Hickson, E. Linley, S. Merritt, C. Rose, G. Scott, M. Todd.

Age over 10 up to 13 years.

1. Helen Bennett, 30, Eden Road, West Norwood, S.E.27.
2. Ernest Green, 4, South Street, Shiney Row, Philadelphia, co. Durham.
3. Ivy Deacon, 64, Lewisham Road, S.E.13.
4. Madeline Foley, 37, High Street, Stratford-on-Avon.

COMMENDED.

- M. Burford, A. Dodds, P. Dowse, A. Fairbairn, M. Foley, O. Green, G. Hewitt, W. Hieron, B. Jackson, H. Knight, W. Potts, Ellen Scott, Ethel Scott, M. Tucker, W. Wilkinson.

Age 10 years and under.

1. John Hieron, Widdrington Village, Morpeth, Northumberland.
2. Katie Fairbairn, Whittingham, Northumberland.
3. Muriel Curry, The Parade, Chester-le-Street.
4. Tom Wilson, The Cot, Clopton Road, Stratford-on-Avon.

COMMENDED.

- C. Aubrey, B. Allen, C. Curry, K. Hewinson, H. Knight, N. Laws, M. McArd, V. Merritt, M. Murray, R. Nelson, F. Stephenson, A. Shell.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for February, 1923.

Subject—Mark 3-4.

1. The Lord Jesus spoke to the man with a withered hand twice. What did He say?
2. What did the unclean spirits say when they saw Jesus?
3. "Whosoever . . . mother." Find this passage and write it out.
4. Name two parables found in Mark 4.
5. What did the Lord tell the disciples to take heed to?
6. What did the Lord say to the disciples after the storm?
7. Give three reasons why the Lord ordained the twelve disciples.
8. Name three things which choke the Word in us.
9. What are we told about the hidden and secret things?
10. What did the disciples say to the Lord in the storm, and what did they say to one another after it?

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on ½d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent later.

DEAR YOUNG FRIENDS,—

Heartily congratulations to those who have gained prizes, and also to those who have done almost as well as the prize-winners. I am sure many of you have really tried hard. This time the girls take eight prizes and the boys four. Boys, you are improving! The ages will be revised this month, so all those near the dividing line of the classes must be careful to do the right number of questions.

Thinking of prizes makes me very glad that God's great salvation is a GIFT and not a PRIZE. Have you all taken that gift with humble, contrite hearts and thanked God for it?

Your sincere friend, M. M. M.

P.S.—Will some of you tell me, at the end of your next paper, what is the difference between a *gift* and a *prize*?

December Searchers.

Age over 13 years.

1st Class.—L. Adams, E. Baynes, M. Bussey, W. Cobb, R. Devenish, C. Dodds, H. Glasson, W. Jack, E. Linley, G. Munn, M. Nicholas, G. Scott, G. Smith, R. Smith, L. Swail, M. Tohl.

November.—L. Ashe.

2nd Class.—M. Crookston, N. Foster, Q. Hickson, M. Marshall, M. B. Osborne, K. Stevens, D. Swall.

November.—J. Turner.

3rd Class.—J. Bishop, W. Champ, W. Dargie, E. Elliott, M. Eyre, B. Horne, M. Humphries, I. Jackson, J. King, N. Lefaux, S. Major, I. Merritt, A. Newton, E. Prince, E. Redman, J. Reeve, C. Rose, M. Scarff, W. Stepney, K. Thornton, V. Turner, I. Wareham.

Age over 10 up to 13 years.

1st Class.—H. Bennett, F. Berridge, M. Burford, I. Deacon, A. Dodds, P. Dowse, G. Farrell, M. Foley, M. E. Graham, A. Green, E. Green, L. Green, W. Hobbs, D. Jackson, L. King, H. Knight, G. Loye, H. Murray, K. Pauley, B. Phillips, C. Riddle, Ellen Scott, R. Shell, P. Simmons, R. Taylor, J. Thomson, E. Tyreman, F. Yellow.

Nov.—S. Atkinson, C. McIver, R. McIver, C. Riddle, E. Scott.

2nd Class.—E. Ackary, W. Buckel, A. Fairbairn, N. Farrell, T. Glasson, G. Hewitt, S. Hodgson, H. Inchley, B. Jackson, F. Lane, J. Matthews, N. Ormerod, M. Pengelly, W. Potts, E. Smith, I. Smith, A. Thornberry, M. Tucker, M. Vardy, W. Wilkinson, T. Willis.

November.—N. Passmore.

3rd Class.—C. Benn, E. Bradley, N. Clayton, E. Cole, E. Crook, R. Dawson, M. Earl, A. Edmonds, B. Edwards, B. Emmett, D. Gaines, J. Henderson, W. Heron, V. Hasking, M. Inchley, J. Jones, J. Leggett, V. Malkin, E. Minnie, W. Mitchell, M. Oliver, J. Osborne, R. Pepper, K. Redman, P. Reeve, Ethel Scott, F. Scudds, J. Thornton, A. J. Ward, E. Ward, M. Weller, Q. Williams.

November.—P. Harburn.

Age 10 years and under.

1st Class.—B. Allen, C. Aubrey, H. Brunning, G. Clarkson, M. Copeland, C. Curry, M. Curry, A. Eley, K. Fairbairn, F. Farrell, I. Fearn, D. Foley, J. O. Graham, T. Graham, M. Harland, A. Henderson, J. Heron, K. Hewinson, J. Hill, E. Hunter, H. Knight, E. Loye, M. McArd, V. Merritt, J. Murray, M. Murray, R. Pinder, M. Rose, W. Sentence, K. Stanley, D. Willis, T. Wilson, G. Youll.

November.—E. Copland, L. Groves, M. Howard, M. McIver, V. Merritt, M. Radcliffe.

2nd Class.—C. Binnie, W. Brown, T. Garrett, R. Gidding, A. Hobbs, N. Laws, Z. Mellin, L. Richardson, A. Shell, F. Stephenson, L. Sutherland, A. Swepson.

November.—E. Simpson.

3rd Class.—C. Atkins, C. Beesley, M. Brown, A. Carmichael, J. Clark, I. Cocks, W. Hamilton, M. Howard, A. Jackson, O. Jackson, W. Kirsopp, M. Lefaux, R. Nelson, G. Nicholls, P. Nicholson, M. Radcliffe, H. Red ern, G. Rosier, R. Scudds, S. Taylor, A. Weal, J. Williamson.

November.—A. Carmichael.

Answers to December Questions.

1. The Ethiopian eunuch (Acts 8. 37).
2. Martha (John 11. 27).
3. This is the work of God, that ye believe on Him Whom He hath sent (John 6. 29).
4. John 11. Verses 25 and 26 written out.
5. Abraham (Rom. 4. 3).
6. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16. 31).
7. Paul (Acts 27. 25).
8. Thomas (John 20. 29).
9. Six times. In verses 15, 16, 18 (twice), and 36 (twice).
10. Rom. 10. Verses 9 and 10 written out.

God hath
made Him
both Lord and
Christ.

Acts 2. 36 (R.V.)

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE EDINBURGH.

BIBLE & TRACT DEPOT, 373, ELIZABETH STREET SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



GENERAL GORDON.

MISSIONARY TIM.

TIM was a Manchester street arab shoeless and ragged—just an ordinary, rough, neglected child, with bright eyes under a thatch of tangled hair, who slept out when he had no place to sleep in, and whose father—his only parent—was well known to the police.

The one oasis in Tim's desert life, his refuge from kicks and curses, was the Ragged School. He could scent out tea-parties and gifts of clothing as keenly as any other half-starved child.

"Teacher, give us a clog ticket," he pleaded one Sunday in the early winter, and the appeal, seconded by his bare toes, was granted.

He ran home, a proud and happy boy, with the wooden-soled Lancashire clogs clasped to his bosom—the only pair of shoes of any kind he had ever possessed.

Far too grand were they for every-day use! "How can I keep them," he thought, "where father won't pawn them for drink?"

His grit, originality, and determination came out in the plan he adopted. In a plot of vacant ground hard by, he dug a hole, and privately buried them! Alas! the interment was not secret enough; for next Sunday morning he dug, and dug, but found no clogs. They were gone!

It was a bitter loss, but the thought of it has helped him to bear many a disappointment since.

Just as his teens were reached, a piece of good fortune came to poor forlorn little Tim. A friend, the friend of his life, took him to a home for rescued waifs. Now the days of nakedness and hunger were over; he donned a red jacket and went out shoe-blackening, and in time he was advanced to the carpenter's bench. Still it was a wild, untamed spirit that inhabited the smart red jacket, and many were the scrapes and troubles of Tim's boyhood.

But softly, gently, in unknown ways, there came a greater change. His friend's prayers were heard for the headstrong youth, so full of character and possibilities for good; the untamed heart opened to a Saviour's love, and the free street arab vowed himself to the service of Christ.

Naturally this meant the service of his brethren. A knock came one night at his friend's office door. "Come in, Tim. Well, still trusting in Jesus, and looking bright?"

"Yes, sir, but I'd like to save my little brother from the streets. He's just about as old as I was when you took me in."

What a joy it was to help the big boy to save the little one, who lives to-day, a good and prosperous man.

When Tim's apprenticeship came to an end,

he had for some time been an open-air preacher and a worker in the common lodging houses—the very places where he was known before as a wild, untaught lad.

But he longed for more and harder work for God, and a speech from Dr. Harry Guinness at a young men's meeting fired his heart with desire to help the dark heathen. These wishes were strengthened by a visit to the Mildmay Conference, where he heard Mr. Spurgeon and others.

It is several years now since a stalwart young emigrant, with his carpenter's tools in his box, set sail for Canada.

The friends he made there told him the great North-West needed preachers of the Gospel as much as carpenters, and suggested he should go. Easier said than done, even in Canada! The preliminary examination was about a hundred miles off, and Tim had no money for railroad fares.

It was a little country schoolhouse where the examiners sat, and they had done their work and locked the door behind themselves and their candidates, when another student appeared, very tired, and without a dry thread on him, but eager.

It was Tim. He had walked the whole hundred miles, wading a good part of the way knee-deep through the flooded plains, to find himself *just too late*. Grit like this was not to be denied. The door was unlocked again, and the damp aspirant put through his facings and sent to college. How, indeed, could they have the heart to "pluck" him?

In the same spirit Tim met and wrestled with the future difficulties of his career.

One Sunday, some years ago, the friend of his early days sat in a little church on the far side of the Rocky Mountains, and saw Tim, his "son in the faith," set solemnly apart to the work of preaching the Gospel.

"Send me to the Red Indians," he said. "I'm young and strong, and I didn't come into Christ's ministry for a soft job."

So Tim's first regular pastorate was up the Skeena River, in British Columbia, with the Indians, who spend the winter there and come down to the coast in summer for the salmon fishing. He was nearly drowned on the journey, but he just caught the end of the canoe as he fell out of it, and his strong young arms conquered the swift current of the Skeena for that time.

Then he settled down for his first winter among the Indians—the only white man for hundreds of miles, shut out for five months by long leagues of snow from all intercourse with civilization.

As he said, he could study astronomy to great advantage through the roof of his hut, and could perfect himself in cookery for his own benefit, and in surgery for that of the natives, to whom

he was doctor and judge, as well as preacher. The ex-street arab was a magistrate, too, entitled to write J.P. after his name and administer the law over a district as large as England.

Next winter was less lonely, for a brave Canadian girl was not afraid to put her hand in his, and go out into the wilds with him.

His braves received Mrs. Tim with great respect, and with even greater awe did they look on Mrs. Tim's harmonium.

"She is a good singer," said they (meaning the instrument, not the lady). "Shan't we make her a deerskin shirt, to keep her from being cold-sick?"

To those who knew him here, the thought of the true manly life of devotion to God and man he is living so far away is a motive for trying to lift other young lives out of the cruel streets, in whose mire Tim was once in danger of being trampled.

EXTRACTED.

* * *

ETERNITY.

AN old sea captain was standing one day upon a vessel's deck. By some accident he fell overboard at the bow: a rope was instantly thrown him, and he caught it just in time, and was saved as the vessel glided by. But what struck him was this: he told me that in those few minutes, and they were but few, his whole life's history passed before him. O memory, what art thou? Perhaps it is the worm that never dies, the never-to-be-effaced recollections of the past.

Eternity, eternity, how seldom people think of its never-ending ages. It must be for ever with our God, or for ever banished from His presence.

In a discussion between two railroad engineers, touching the best construction of arches, one said to the other, "This which you see has stood firm ever since the road was built, and bids fair to stand twenty years longer firm and strong."



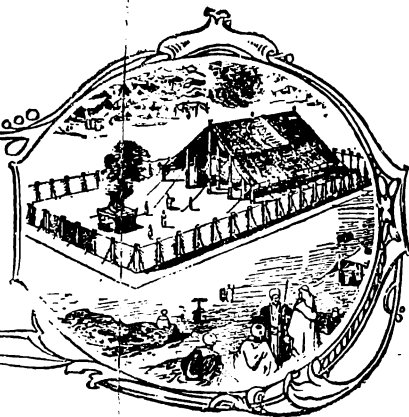
"IT MAY LAST TWENTY YEARS LONGER."

"Yes," replied the other, "it may last twenty years longer, and you may construct as many arches as you please, but sooner or later they will tumble down; but I am *building for eternity*."

In Noah's time no doubt the people living then had what they would call a "good time." They laughed, and bought, and sold, and builded, and tried to enjoy themselves. But where are they now? In 1 Peter we learn they are for ever in prison, lost through a never-ending eternity.

Dear young friend, get this all important matter settled, so that you will be sure to spend your eternity with our Lord, in the "land that is fairer than day."

Lessons from a Wonderful House.



III.

MOSES was brought up at the court of Pharaoh. We see from Acts vii. 22 that he was a learned, clever man. Tradition says that he was also a great and victorious soldier.

There came a time in his life when he had to make a great choice. Doubtless his mother had instilled into his mind, in the early years when she was nursing him for the Egyptian Princess, (Exod. ii. 9, 10), the great truths about the One True God, and His purpose for His chosen nation—Israel.

These truths worked in his mind, even while he was living as a prince and great man at the court, and at last they became a strong and determined purpose in his life. He saw that a nobler and better life than the pleasures and luxuries of Egypt was to be his lot, and he forsook Egypt choosing affliction with the people of God, rather than ease and wealth among the heathen Egyptians. Heb. xi. 25-27.

You will find the whole story in Exodus—chapters iii. to xiv.

One day he heard God's voice speaking to him and giving him a message to Pharaoh the king of Egypt. Moses was not afraid when he heard the word of compassion for the suffering children of Israel which God uttered, and his heart must have been very glad at the Divine promise of Deliverance. But when God told him that he was to be the leader of the people, to bring them out of bondage and into a good land of their own, he was very much afraid, and began to make excuses, and say he could not do it. God was very patient with him,

and, finally, he went with his elder brother Aaron, back to the grand Egyptian Court, right into the King's presence.

Pharaoh would not listen to his request that the over-worked and cruelly treated slaves might be allowed to go three days' journey into the wilderness to worship God; neither did he show any sign of relenting when God began to send terrible plagues upon his land.

At last things got so bad with the Egyptians that the people themselves went to Pharaoh and besought him to let these Hebrews go.

Then came one dark and dreadful night, when death came into every Egyptian home. The eldest child in each family died; and there was sorrow and mourning throughout the whole land. Nine awful plagues had been sent by God before this one; each time Pharaoh had promised that if Moses would only pray to God and get the plague removed, the people should be allowed to depart. But Pharaoh did not keep his promise. His heart got harder and harder, as hearts always do that yield to sin.

But now the people are actually free from the bondage which had held them and their fathers for so long. In a great company they started for the country God would lead them to. Laden with such things as they could carry, and with costly presents that the Egyptians pressed upon them, they set out. They did not know the way, or where it would lead them, but God was with them. He had chosen them to be His own special people. He had delivered them from Pharaoh, and He would never fail them.

WHAT GOD HATH WROUGHT.

"YES, the shade of that silk is exquisite. I am so glad you like my purchase—and, oh! Peggy, I must tell you," went on Mona excitedly, "I tried to get the ribbon at Wimpole's, but they hadn't got anything like the colour, so I went to the shop opposite, and you know how disagreeable that Mrs. Houghton always is—I so dislike going there, but to-day you could have knocked me down with a feather, she was so pleasant and obliging, and took the greatest trouble in matching all I wanted. I do wonder what has caused the change in her? Perhaps she has come into a fortune."

"Perhaps!" laughed Peggy, "for certainly she was always most disobliging and far from amiable. I have often wondered how she managed to get any customers at all."

"Well, anyway, I must take you in one day to see for yourself, and then we may discover what has wrought this wonderful transformation," said Mona, running upstairs to take her outdoor things off.

Their opportunity came a few days later when requiring various items, they set off for the shop. As they entered they saw the town carrier and porter and Mrs. Houghton talking earnestly together, and overheard part of the conversation, "Well, I do advise you to go, Mr. Bond. Those Railway Mission Meetings have been a wonderful blessing to me. I can't tell you what they've meant. Religion has become a real thing to me. I've seen my need of a Saviour, and found what a Saviour Christ can be, and now I know Him as a personal Friend. I feel like singing all the time, and,—Oh excuse me," as catching sight of the two young ladies from the Hall, she hurried forward, with a smiling, "What can I do for you, Miss?"

After buying their small commissions, on getting into the street once more, Peggy expressed her surprise in no measured terms: "Well, I was never so astonished in all my life—what a complete change—how pleasant she was, and so willing. Why, in the old days it seemed a condescension to serve customers—everything was such a bother, she would not take the slightest trouble."

"Yes, and did you not hear what she was saying to Bond? I would have liked to hear more," Mona went on hesitatingly, for she was unaccustomed to talking about such matters. "I never thought of God or Christ in the light of a personal Friend. We have attended a place of worship, heard and read of Him, of course, but I have never realized it in this personal way before."

But she did not get much encouragement from Peggy, although she was very impressed by the change.

Days went by, but Mona could not get that conversation out of her mind. She was of a serious nature and long had strivings after God, and though she had from early years been taught to regularly say her prayers, read a portion of the Bible, and attend God's House, yet in her inmost heart she had often wondered if that were all, and if that really constituted being a Christian. It did not satisfy her, and now she seemed to stand on the verge of a fresh discovery. She could not rest, till one morning, shopping in the sleepy little town, she went to Mrs. Houghton's, and finding her alone, entered into the subject at once, feeling that no time must be lost! She explained how she had heard part of the conversation, and how it seemed to meet her need. That good woman, only too anxious to pass on her new-found joy, very readily showed her more fully the way of salvation. Then, as more people came into the shop, Mrs. Houghton said quietly, "Could you come and see me on Thursday afternoon, Miss? It is early closing day, and we could have a quiet talk in my back parlour, if I may be so free as to ask you there." "Thank you so much—I should like to come," and Mona went away with the light of this precious new truth dawning in her heart.

Punctually, on the day appointed, Mona arrived, and found Mrs. Houghton, Bible in hand, awaiting her. Each was so full of the subject in hand, that, without any preliminaries, Mrs. Houghton explained still more fully, and after various texts were read, they knelt in prayer, and Mona very simply, but truly, accepted Christ as her Saviour, acknowledging her need of Him, and taking Him at His word, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

She rose with loving gratitude that Christ had taken her place on the cross, had died in her stead, so that she might go free and inherit eternal life.

Mona, in her home, met with much opposition, but she stood firm, and was quietly faithful to Him who was so dear to her, and so precious a Friend. Not many months after a deep longing grew within her to go out into the dark places of the world, and tell others of this wonderful Saviour. In spite of protest and dissuasion she trained as a Missionary, and went forth into a foreign land with much joy and gladness to sow the seed of the precious gospel message into hearts that were as dark as the skins of these heathen people—and she was enabled to win many souls for the Master she loved so dearly and who had done so much for her—and you. Have you come to Him yet? Why not NOW?

A. W.

SAVED OR LOST.

"I CAN be saved when I like," is the language of many a sinner blinded by Satan, the god of this world. One thus blinded thought that a few minutes at the close of life would enable him to get ready for eternity. But he was taken away suddenly by the stroke of God, with no time to prepare. God's time is now.

A lady sat in a fashionable church listening to a discourse, very pointed, but just as she was leaving the church a hand was gently put on her shoulder and she heard the question, "My friend, are you saved?" With a confused look she said, "I hope so!" "Is that all?" said the minister. "You must be either saved or lost; there is no hoping in the matter."

On reaching home the words rang in her ears, "lost or saved? lost or saved?" She knew she was not saved, and the burden of her sins lay heavily on her; but taking up her Bible one day her eyes fell on the words, "In Whom we have redemption through His blood, even the forgiveness of sins." Gladly her eager, anxious soul drank in the message of God's love to her, and throwing herself on her knees she said, "Oh, blessed Lord Jesus Christ, my Saviour, I thank Thee that I am saved."

Is the reader lost or saved?

A Roman Catholic man, who lived in the Western States of America, was taken suddenly very ill, and thinking he was going to die, became much troubled about his sins. One night he awoke and begged that his wife would pray for him. She said she had never prayed herself and did not know how to pray.

"Oh! what shall I do for my poor soul," cried the poor man.

"Perhaps," said his wife, "our little Mary can pray. She goes to the Sunday-school."

"Go, call her at once," he said.

"Mary, my child, can you pray?"

"Oh, yes, father, I can; I will pray for you."

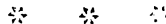
So she knelt down and putting up her little hands she said: "Our Father, which art in heaven," going through the Lord's prayer; then she prayed in her own language, asking God to have mercy on her father, and to pardon all his sins, and make him well for Jesus' sake. When she had finished her father said, "Mary, will you read to me out of the Bible?"

"Yes I will, father." Then she got her Bible and began to read the third chapter of John's Gospel. When she came to these words, "Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish—"

"Oh, Mary, is that there?" said her father.

"Yes, father, it is; and these are the very words of Jesus."

"Well, that is just what I want. It is for me, a poor sinner. I can believe, I do believe."



THE IMPORTANCE OF LITTLE THINGS.

A YOUNG architect was once taken to see Westminster Hall. He greatly admired it, and the old oaken beams in the ceiling, but examining them more closely prophesied that they would not last many years. His keen eye detected what was not apparent to the uninitiated.

Time went on, and he, now grown to be a famous man with a title to his name, was called in to direct the restoration of that historical place. His words had been verified—the beams had become unsafe. Under his guidance the work has been carried out with such skill that the new oaken beams closely resemble the old ones which had stood for centuries, and none but experts would know.

What had caused the old beams to rot away? Only a tiny little animal called the death worm—so tiny that it worms its way into the very heart of the wood, leaving no trace; and there unseen, very slowly but surely the work of destruction goes on. Year by year, bit by bit it eats its way through till the wood becomes quite rotten. "What a little thing," you say. True, but little things are mighty. St. Paul, when speaking of leaven, which in the Bible typifies sin, said, "A little leaven leaveneth the whole lump" (1 Cor. v. 6).

What about that little sin in *your* life that you think so small, but which God says is so black? It is we who classify sin and call it great or small, but *all* sin is hideous in God's sight, and the " tiniest " sin separates us from Him and needs to be washed away in the Saviour's precious blood.

A life may seem *outwardly* good and beautiful, but if the canker of sin is allowed to lie embedded in it, sooner or later that sin will grow and mar the whole life. Those around may not at first be conscious of it, but God sees and knows all about it. "Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

A. W.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for March, 1923.

Subject—**Mark 5 and 6.**

1. What question did the man in Gadara ask the Lord Jesus?
2. What did the Lord tell the man to do after he was healed?
3. Why did Jairus come to the Lord Jesus?
4. "If I . . . whole." Find this passage and write it out.
5. To whom did the Lord say "Be not afraid, only believe"?
6. What did the Lord do when He had sent away the people whom He had just fed?
7. What did Herod say when he heard of the Lord Jesus?
8. Why did the Lord do no mighty work in His own country?
9. What did the Lord Jesus do before He gave the loaves to His disciples?
10. When the Apostles told the Lord what they had done and taught what did He say to them?

DEAR YOUNG FRIENDS,—

We are glad to welcome the new searchers and to see again the names of so many of the old ones.

One paper, from Gorse Hill, Swindon, had no name. Be careful to put name and age next time.

Some were a little careless with the references, S. Miller, I. Merritt, and M. Ludlow, amongst others.

M. Taylor must write out answers to the questions; *references only* are not enough. Thank you, R. Porter, for your little note. Your first attempt was very good. Try and find some lined paper and write very neatly.

I am sorry some papers were sent from Basingstoke too late to be entered in last year's lists.

I must not take up any more space, so will just say, may God bless each one of you and give you some little glimpses of the treasures hid in His Word.

Your sincere friend, M. M. M.

January Searchers.

Age over 13 years.

- 1st Class.**—B. Barton, R. Devenish, N. Evans, A. Fairbairn, C. Fleming, J. H. Green, E. Green, N. Hobson, E. Linley, A. Newton, J. Ritson, A. Singer, G. Smith, R. Smith, M. Todd, R. Turner, A. J. Ward, F. Warren, R. Wells, O. Willows.
- 2nd Class.**—L. Adams, C. Baitley, J. Birss, M. Dussey, M. Craghill, M. Crookston, G. Farrell, N. Foster, H. Glasson, N. Lefaux, M. E. Osborne, Ethel Scott, F. Scudds, R. Shell, L. Swall, E. Thursty, N. Wade, I. Wareham, R. Wispear.
- 3rd Class.**—E. Ackary, E. Cole, B. Elliott, B. Graves, Q. Hickson, B. Horne, W. Jack, I. Jackson, L. Liddell, T. Liddell, S. Major, M. Marshall, I. Merritt, S. Miller, M. Nicholas, K. Stevens, D. Swall, M. Taylor, B. Twyford, A. Wright.

Age over 10 up to 13 years.

- 1st Class.**—A. Adamson, G. Board, A. Brotherton, A. Dodds, A. Edmonds, O. Fullerton, D. Gaines, T. Glasson, O. Green, M. Harland, George Hewitt, E. Hunter, L. King, N. Laws, M. Matthews, M. Mayo, R. Nelson, K. Redman, P. Simmons, K. Stanley, G. Story, W. Stuart, L. Sutherland, R. Taylor, B. Wade, D. Willis, F. Yellow.
- 2nd Class.**—D. Batey, H. Bennett, N. Birss, W. Brown, J. Coking, I. Deacon, E. Dowdell, P. Dowse, B. Edwards, B. Emmett, N. Farrell, M. Foley, R. Giddings, V. Gooch, J. Heron, W. Heron, G. Hewitt, L. Hood, V. Hasking, T. Hutton, B. Jackson, D. Jackson, H. Knight, N. Lefaux, G. Loye, V. Machin, Z. Mellin, W. Mitchell, F. Moor, H. Murray, M. Murray, M. Parker, E. Parkes, K. Pauley, R. Pinder, R. Porter, W. Potts, E. Pyall, P. Reeve, Ellen Scott, K. Sinclair, I. Smith, J. Thomson, M. Tucker, M. Weller, T. Willis.

- 3rd Class.**—J. Anderson, C. Atkins, O. Bean, I. Cocks, M. Crook, M. Earl, A. Featherstone, S. Gillies, M. Glasson, M. Greenwood, W. Hobbs, S. Hodgson, H. Inchley, M. Inchley, S. Johnson, F. Lane, E. Machrory, H. Machrory, A. Maddison, D. Matthews, V. Merritt, G. Naylor, G. Nicholls, N. Ormerod, J. Osborne, M. Pengelly, L. Pickering, D. Ramm, A. Richardson, F. Romain, G. Rosier, E. Sachser, R. Scudds, G. Shaw, E. Smith, Eunice Smith, M. Smith, W. Stepney, A. Thornberry, E. Tyreman, N. Wathall, B. Watson, Q. Williams, M. Wright.

November.—A. Pilon, H. Pilon.

December.—A. L. Hewines, C. McIver, R. McIver, A. Pilon, H. Pilon.

Age 10 years and under.

- 1st Class.**—C. Binnie, F. Birss, A. Carmichael, G. Clarkson, C. Curry, M. Curry, W. Elliott, K. Fairbairn, F. Farrell, D. Foley, E. Glenny, R. Glenny, M. Gook, W. Hamilton, K. Hewinson, G. Hill, A. Hobbs, M. Hole, R. King, M. McCard, G. McGregor, M. Oakley, A. Shell, J. Sinclair, F. Stephenson, A. Swepson, E. Turner, T. Wilson.
- 2nd Class.**—B. Allen, I. Ayre, E. Cockburn, I. Fearn, A. Jackson, O. Jackson, J. Jones, H. Knight, H. Matthews, W. Moor, J. Murray, M. Murray, W. Ross, S. Taylor, H. Warnes, J. Williamson.
- 3rd Class.**—H. Brunning, C. Hawdon, W. Kirsopp, E. Loye, M. Ludlow, E. Miller, C. Milson, H. Redfern, L. Richardson, M. Rose, M. Ross, G. Tinkler, V. Turner, M. Tyreman, R. Wade, A. Weal.

December.—E. M. Hewines, M. McIver.

Answers to January Questions.

1. John the Baptist (Mark 1. 4).
2. Of Christ (Mark 1. 3, 7).
3. Four—Simon, Andrew, James and John (Mark 1. 16–20).
4. He departed into a solitary place and prayed (Mark 1. 35).
5. Son, thy sins be forgiven thee (Mark 2. 5).
6. Mark 2. 17 written out.
7. Thou art My beloved Son, in Whom I am well pleased (Mark 1. 11).
8. Mark 1. 15 written out.
9. If Thou wilt, Thou canst make me clean. I will; be thou clean (Mark 1. 40, 41).
10. Mark 1. 32, 33, 37, 45; 2. 2, 13, 15. Any three of above.

Make haste
to help me,
O Lord my
Salvation.

Psa. 38. 22.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE EDINBURGH.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE BOY WHO RAN AWAY FROM HOME.

THE boy of this story was one of those whom the Bible describes as disobedient to parents, for instead of honouring them, he very foolishly thought his own way best, and that he knew better than those who loved him. He read bad books whenever he could get them, and for his chums he chose the worst boys in the school he attended.

Now God's Word teaches us that evil communications corrupt good manners. It was so in his case, for he soon tired of home restraint, and resolved to run away from home as soon as a suitable opportunity presented itself.

Whenever children make up their minds to do wrong Satan soon aids them. A few days later he was sent to deliver some goods to a house a couple of miles from home in the direction of London. "Now's your chance," whispered Satan. "Now's your chance," echoed his own foolish heart. He delivered his parcels, threw the basket, which had contained them, over the hedge into a field, and set off in the best of spirits towards London, thinking of the great things he would do, and that he would be able to please himself.

He had not walked many miles ere his conscience began to trouble him, and try as he would he could not silence its accusing voice, for he knew that every step he took was leading him farther away from his parents and home. Every time he heard a vehicle coming he feared that it was a policeman hastening to fetch him back, and he would run and hide behind a hedge or in a ditch, to emerge when the sound of the wheels died away in the distance.

Thus he proceeded to wander on, vainly trying to soothe his aching heart, and cheer his fainting spirits by thinking of the great things he would do; like the heroes in the thrilling stories he had so often read about. He did not realize that none can be truly great unless God is with them, and they are trying to please Him.

As night drew on both his weariness and his uneasiness increased, and feelings of loneliness and wretchedness so overcame him that he sat down by the roadside and wept. He thought of the anxiety of his parents, and of the home comforts which he had so lightly esteemed. There he sat that midsummer's night, many long miles from his home, with nothing to eat, with nowhere to go, and with no one to whom he could speak, and he wept bitterly. Satan whispered that he was a big coward; but there and then, as the hot tears fell from his weary eyes upon the dusty road, like the prodigal spoken of by the Lord Jesus in Luke xv., he came to himself and determined to return home,

and seek his parents' forgiveness for his wrong doing.

When he at length reached home, footsore, hungry and exhausted, he was received, forgiven, and welcomed back. He was given a good meal, washed, and put into a cosy bed. Thus was a wilful, disobedient, wandering boy received back by his parents, and it is a little picture also of how a loving God receives to Himself those who have wandered away from Him.

Because Jesus died for sinful boys and girls God will welcome them, receive them and abundantly pardon. If you turn now to Him and confess your sin and need, He will save you, bless you, and lead you, as a father his child in the pathway of peace, and after a life of happiness and usefulness He will welcome you to the bright eternal home, to enjoy the pleasures for evermore. A. G.

* * *

THE BEREANS.

"Searched the Scriptures daily" (Acts xvii. 11).

DEAR young friends, if you are saved and belong to the Lord, you will find it not only helpful, but necessary in your daily life, and for your growth in grace, that each day some portion of Scripture be not only read, but thought upon and pondered in your heart.

Remember the Word of God has not only been the instrument through the Holy Spirit of your conversion, but it now becomes your daily food; it is what your soul grows on, for from its chapters and texts you learn of God, of His thoughts and purposes, of His love to us in Jesus, and of His grace bestowed on us according to our need.

We are taught how to walk and conduct ourselves in every relation of life; it is indeed "a lamp unto my feet, and a light unto my path."

Our hearts get cold and dead if we neglect our portion of Scripture; our lives get shrivelled and dry; we become useless and like the world around us, were it not for God's truth, which ever sanctifies us, and makes us like our Lord and Master.

So we need not only to search the Scriptures, that is, track and trace out the various subjects and doctrines, but we have to do this *daily*. Never a day without some fresh thought, some precious word out of God's treasury, so that all day long we may grow in the strength of it, and thus brush temptation on one side, and walk holily and blamelessly, as God would have us do.

Before we read our daily portion, let us close our eyes, and breathe out this little prayer from our heart, "Open Thou mine eyes, that I may see wondrous things out of Thy Law."

COMING OUT OF THE TUNNEL.

"**W**HAT a long tunnel, mammy," said little George, "I thought we would never come out of it again."

When the train with shrieking whistle had rushed into that dark tunnel he had moved up close to his mother and kept tight hold of her hand.

"Were you very frightened?" she said.

"No, mammy," he said, "because I knew you were there all the time."

Do you know that there are dark tunnels in all of our lives? There is the tunnel of sin, entered by all, because "all have sinned," and no one but the Lord Jesus Christ can bring us through and into the light of God's love. He longs to take our hand and to receive our heart's trust and confidence as Saviour and Lord. One who trusted Him long ago, said: "I know whom I have believed, and am persuaded, that He is able to keep that which I have committed unto Him."

Then there are other tunnels in life, such as the tunnel of sorrow, the tunnel of trial or, it may be, the tunnel of persecution. How good it is to have one who is constantly beside us, for He has said: "I will never leave thee nor forsake thee." He will bring us through every danger and trial, and His promise is "Lo, I am with you always, even unto the end of the world."

* * *

THE RANSOM PAID.

THE West Indies are celebrated for their fruit, there are miles of banana plantations, and multitudes of cocoanut trees. Although fruit and nuts are very cheap, many of the coloured people are very poor. Boys sometimes climb the trees and steal the cocoanuts, and when caught are severely punished.

Let us suppose that a lad has stolen some fruit, and that the magistrate has sentenced him to seven days' imprisonment, with the option of paying a fine of 5s. His parents are very poor, and being unable to pay the fine, the lad is about to be taken to jail.



"OUT OF THE TUNNEL INTO THE SUNSHINE."

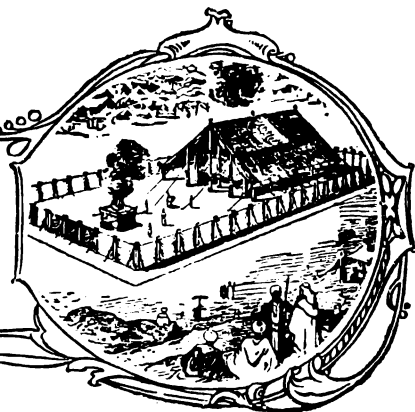
The news is carried to his Sunday School teacher, who at once goes to the court, pays the fine, and walks out of court with his scholar. If we had met him, and we asked the boy why he was not in prison, what would he say? That he had escaped from the policeman? No. He would say that his kind Sunday School teacher had paid the fine and now he is free.

This just illustrates our case as sinners. We were verily guilty, and should have been condemned, for the wages of sin is death, that is, everlasting separation from God. Must we go to hell? Is there no escape from the wrath to come? Yes, there is, the ransom has been paid,

WE ARE RIGHTEOUSLY SAVED.

Our doom has been met, our sins judged. Just listen, "Deliver him (the sinner) from going down to the pit; I have found a ransom." Praise God, "when we were without strength, Christ died for the ungodly," through that precious blood our sins have been put away for ever, and now we can say triumphantly, "There is now no condemnation to us who are in Christ Jesus."

Lessons from a Wonderful House.



IV.

WHEN the Israelites had left Egypt on that eventful night of their deliverance—a deliverance so miraculous that God ordered it to be kept in remembrance every year throughout all their generations (Exod. xii. 14)—King Pharaoh repented that after all he had let them go. They were very useful to him, and he did not see how his treasure cities (Exod. i. 11) and all his other building schemes were to be carried out without them. So, in spite of all the terrible sorrow that had come to Egypt as the result of his impenitent heart, he hardened his hard heart still more, and determined to chase these slaves and bring them back. Calling his army officers, he commanded them to call out all the soldiers, and all the chariots of Egypt, and in hot haste the pursuing army followed the track of the Israelites.

But the great God who had chosen these people for Himself was not to be mocked by the heathen monarch however mighty and determined he might be. The Israelites had travelled quite a long distance, and toward evening had encamped by the shore of the Red Sea. To their dismay and terror, news quickly spread through their ranks, that the Egyptian Army was pursuing them.

What should they do? Escape was impossible. The sea was in front of them—mountains on either side of them, and a mighty host whom they could not hope to fight victoriously, behind them.

God had a way out for them, however. He sent down a great cloud-curtain between them and their enemy. To them it had a wonderful living of light, so that they had not the terror of

darkness. But to the Egyptians it was black night, causing them to halt in their pursuit. Meanwhile God, in His mighty power, caused the sea to divide, and leave a pathway broad and dry for His redeemed people to pass over.

When the morning dawned, they were safely on the other side; and the Egyptians following in hot haste after them were caught by the returning waves and drowned.

What a song of thanksgiving went up from the saved host! We read it in Exodus xv., and we can imagine something of their feelings when they knew that their cruel taskmasters could never again hold them in bondage.

Life, however, was not going to be altogether easy. The troubles of Egypt were over, but there were still difficulties ahead. You can read what they were in Exodus, chapters xvi.-xix. And you will see, if you read the record carefully, that never a difficulty came, but God had a most wonderful way of solving it for them. The pity of it was that they were so ready to grumble and complain when things looked dark, instead of remembering how patient and how good God was to them.

I do not think they were the last people to act so, do you?

In spite of all their impatient complainings God never left them. In fact, His love for them was so great, that one day He told Moses that they were to build a sanctuary that He might dwell among them (see chap. xxv. 8). And it is about this sanctuary, or "holy place," that we shall be reading the next few months.

E. A.

HER EIGHTEENTH BIRTHDAY.

ALICE Merle was eighteen and her birthday was near Christmas. This year it fell on a Sunday.

She lingered over her presents, then went upstairs to dress for going to the meeting-room she attended on Sundays. Her new hat took up a good deal of attention, and a dainty lace tie took a good deal of arranging before she was satisfied.

At last she started off. Getting within sight of the town clock she was perfectly horrified to find that she was no less than twenty-two minutes late.

Very quietly she opened the door of the meeting-room, determined to wait till there should be some singing, when she could slip in with the least disturbance.

A Scripture was being read as she stood there, and she heard every word through the closed door distinctly.

The words were from Luke xiii. 16 : —

"Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

To say that Alice was startled would be to put it mildly. Was she not *eighteen* ; was it not Sunday, and this woman was loosed on the sabbath — the Jewish Sunday ?

"Whom Satan hath bound, lo, these eighteen years," she said to herself ; "that's *me*. I am eighteen to-day and I know that I am not serving God, and they say that if I am not serving God, I must be serving Satan, and if so, I am his slave — bound."

Little heed did Alice pay to what was going on that morning. Those eight words, "Whom Satan hath bound, lo, these eighteen years," kept ringing in her ears. She was thoroughly aroused.

Reaching home she went to her room, not this time to look into the looking-glass, but to get upon her knees before God, seeking salvation.

Very earnestly she prayed. "Lord, I am bound, I am all wrong ; oh ! show me what to do."

Even as she prayed the words came to her, "Ought not this woman . . . be LOOSED from this bond on the sabbath day ?"

"She was loosed," she exclaimed, half aloud ; "oh ! that I might be."

And there and then as Alice Merle knelt, praying as she had never prayed before, feeling as she had never felt before, she trusted the precious Saviour, who had died for her on the cross, as her own personal Saviour.

Can we doubt but that God had his eye upon Alice, and timed her arrival, late and flustered, at the meeting-room and the reading of a text which spoke to her so wonderfully and powerfully ?

How true it is that *conviction* is followed by *conversion* ; that *sorrow* for sin is followed by *salvation* through Christ ; that *folly* owned in oneself leads up to *faith* in Another, even our Lord Jesus Christ, and that

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10).

My dear young reader, will you not give God this joy ? You may be years short of eighteen ; all the happier to come to the Lord when you are young. The sooner the better. Why not come just NOW ? "Behold NOW is the accepted time ; behold, NOW is the day of salvation" (2 Cor. vi. 2).

A. J. POLLOCK.

* * *

RELIGION, NOT CHRIST.

WHY, what am I doing that's wrong ? If I am not going the right way it will be a bad look-out for a good many," exclaimed a young man angrily to one who was trying to show him his need of the Saviour.

"I don't see what more God can require of me. I never cheat, or swear, or tell lies, or get drunk."

"I know you do not, but still you are not a Christian."

"Then, I suppose, I can't be 'a Christian' without being a Methodist, shouting and bawling about ! If there is one class of persons on earth to be detested it is those people who set themselves up to be religious !"

It was very galling to be told by one who knew what a pattern he was to other young men, and how he said his prayers night and morning and attended church and took the sacrament most regularly, that he was "not a Christian," and the more he thought of it the more indignant he became.

Through great persuasion he was induced to read the Scriptures for himself. "As I read on chapter after chapter," he said afterwards, "the Spirit of God began to strive with me, and I saw that I was *lost*, and a *great* sinner, and that my being such a pattern to other young men, and my attending church and taking the sacrament had nothing whatever to do with my soul's salvation, for Christ had come into the world to make atonement to God for my sins, but I did not get full peace with God until I read that verse, 'The blood of Jesus Christ

(God's Son) cleanseth us from all sin.' I believed the blood of Christ hath cleansed me from all sin, and now being saved myself I had the great desire to bring others to know Christ as their Saviour." And God gave him his desire and used him in the conversion of many.

F. A.



HOW MILLICENT'S HOLIDAY WAS SPOILED.

BLACKBERRYING ! Millicent's dark brown eyes sparkled with delight, for was not blackberrying one of her favourite pleasures ? And to add to her joy her father as well as her mother were going with her.

It was her half-day's holiday from school ; so after lunch three baskets were produced, and Millicent was given a long stick with a hook on the end with which to pull down the branches, and all three started off very, very pleased.

The way led through some fields along the side of a hedge in which were growing a few blackberry bushes, but the blackberries were very scarce there, and not many were gathered, and they looked so few in the bottom of the large basket she was carrying.

On they went until they nearly reached the place where they expected to find quite a lot. They had only one more field to cross when they noticed a row of bushes on which were a quantity of big ripe ones, and the fun of picking commenced in earnest.

"Don't go any further along there, Millicent," called her father, as he disappeared behind a tree in search of some large ones. A few seconds later he heard a cry, and the words, "Daddy, Daddy, do come quickly!" and hurrying to the spot he found poor Millicent nearly up to her knees in slush and mud. He soon rescued her, but what a plight she was in ; such nasty mud covered her shoe tops and reached nearly to her knees. She was in such a mess that for that day at least the blackberrying had to be given up.

It was such a sorrowful girlie with tear-stained face who returned home that sunny afternoon to be made clean, and to have her soiled clothes changed for clean ones.

Thus that afternoon's outing and holiday were completely spoiled, not by Father nor by Mother, nor even by the weather, but by Millicent herself, who disobeyed her Father's words which were intended only for her good.

I feel sure that you know the lesson this true story is meant to teach. It is : Do not disobey father, mother, teacher and, above all, do not

disobey God. And when you have disobeyed be sure to remember that there is forgiveness and cleansing through Jesus the Son of God.

A. G.



AN UNDIGNIFIED EPISODE.

AN amusing experience happened to us this summer. We hired a private motor to take us for a drive, and as part of the road was in a shocking state of repair, the chauffeur decided to return another way, but he took a wrong turning and we came to a narrow bye lane and at the end of it an almost perpendicular hill, which our driver attempted to mount. My friend, who has had much experience, told him that the car was not of big enough horse-power to do it, but the chauffeur was determined to get up that hill. Time and again he tried—the car snorting, puffing, and backing ominously. We discreetly got out ! and left him to his own endeavours, preferring to walk the hill in safety !

Sacking was flung down to give the wheels a greater grip, and, with much roaring and smoke, she mounted a little higher, stones being requisitioned to act as brakes. One more try—a step forward—a slide back and this time into the ditch. Attempt after attempt to get her out, but of no avail. There she stuck, and very reluctantly outside help had to be sought, in the form of a farm horse, to drag it up the hill, as backing by this time was impossible.

The horse was brought and attached to the car and contrary to our expectations the horse was not a bit upset when the engine of the car was started just behind him. We anticipated a great fuss, but found he was quite accustomed to helping cars out of the same difficulty ! We were very interested and amused spectators—it seemed so undignified for a big "Wolsley" to be hauled up by a horse !

How often we set off up the hill of life, determined to get to the summit by our own efforts, disdaining outside help, quite confident that we are perfectly able to manage by ourselves, and in our own strength. But human nature—poor, weak, sinful—has no power of itself, it needs the energy of God's Holy Spirit working within.

We start, temptation comes and we fall ; and if we persist in still attempting it in our own unaided strength, or perhaps seeking human help, our journey will end in ignominious failure. If we know the Lord Jesus as our Saviour, this experience will be ours,—“They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk, and not faint” (Isaiah xl. 31).

A. W.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for April, 1923.

Subject—Mark 7. to 8.

1. Find a short sentence which tells us what "defileth the man."
2. Whom did Moses say we ought to honour?
3. What did Esaias say about hypocrites?
4. "He hath . . . speak." Find this passage and write it out.
5. Whom did the people think the Lord Jesus was?
6. What did Peter say about Him?
7. How many people were healed in Mark chapters 7: and 8. and who were they?
8. What question did the Lord Jesus ask beginning "What shall it profit?"
9. What sort of worship did the Lord say was in vain?
10. Of whom will the Son of Man be ashamed?

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this* year on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,

The papers were good this month, but some were sent too late to be included in the lists, though they have been marked. The definitions of a gift, and a prize, were good; those of A. Simpson and H. Murray specially so.

I must not take up any more room this month.

Your Sincere Friend, M. M. M.

February Searchers.

Age over 13 years.

- 1st Class.**—L. Adams, W. Dargle, N. Evans, G. Farrell, N. Foster, H. Graves, E. Hay, M. Hobson, W. Jack, M. Marshall, E. Miffie, G. Munn, M. Nicholas, M. Osborne, R. Ritson, A. Singer, B. Smith, G. Smith, H. Smith, M. Todd, R. Turner, T. Willis.
- 2nd Class.**—J. Birss, M. Bussey, E. Cole, R. Devenish, A. Fairbairn, H. Glasson, E. J. Green, B. Horne, M. Humphries, L. King, N. Lefaux, E. Liddell, T. Liddell, E. Linley, B. Scott, F. Scudds, R. Shell, K. Stevens, D. Swall, M. Taylor, B. Twyford, I. Wareham, C. Willows, R. Winspear.

3rd Class.—E. Ackry, C. Dodds, M. Greenwood, Q. Hickson, I. Jackson, W. Lambert, S. Major, J. Merritt, S. Miller, W. Smith, L. Swall, A. J. Ward, F. Warren, A. Wright.

Age over 10 up to 13 years.

- 1st Class.** A. Dodds, P. Dowse, K. Elliott, M. Foley, R. Giddings, M. Glasson, M. Harland, C. Hawdon, J. Heron, W. Heron, R. Kent, D. Lambert, N. Laws, A. Maddison, D. Matthews, B. Mackrory, J. Mellin, A. Moor, H. Murray, M. Murray, J. Osborne, N. Parker, D. Passmore, W. Potts, R. Pinder, N. Scott, K. Sinclair, B. Smailes, E. Smith, W. Stuart, L. Sutherland, A. Thornberry, M. Tucker, D. Willis, F. Yellow.
- 2nd Class.**—D. Batey, C. Bean, H. Bennett, G. Board, A. Brotherton, W. Brown, J. Buckel, E. Cartwright, B. Edwards, B. Emmett, N. Farrell, D. Gaines, T. Glasson, O. Green, P. Harburn, A. Hardisty, L. Hepple, S. Hodgson, L. Hood, V. Hasking, E. Hunter, H. Incheley, M. Incheley, B. Jackson, H. Knight, D. Laycock, M. Lefaux, G. Loye, M. Mayo, W. Mitchell, Q. Morris, G. Naylor, R. Nelson, G. Nicholls, S. Passmore, N. Pengelly, E. Pynall, D. Ramai, D. Russum, P. Simmons, M. Smith, R. Taylor, J. Thomson, A. Turner, E. Wade, M. Weller, M. Wright.
- 3rd Class.**—C. Akkiss, J. Church, N. Church, A. Clamp, A. Clark, I. Cocks, M. Copland, E. Crook, S. Deacon, M. Earl, A. Edmonds, V. Gooch, W. Hobbs, D. Jackson, F. Lane, J. Lowe, H. Macrory, V. Merritt, J. Miller, K. Pauley, R. Pepper, A. Redfern, K. Redman, P. Reeves, C. Riddle, G. Rosier, Ellen Scott, R. Scudds, I. Smith, R. Stanley, P. Stepney, G. Storey, E. Tyreman, R. Watson.

Age 10 years and under.

- 1st Class.**—B. Allen, J. Ayre, C. Binnie, E. Cockburn, E. Copeland, C. Curry, M. Curry, K. Fairbairn, I. Fearn, D. Foley, E. Glenn, R. Glenn, K. Hewinson, G. Hill, A. Hobbs, L. Hodgson, M. Hole, S. Jackson, R. King, G. MacGregor, M. McArd, E. Miller, W. Moor, J. Murray, A. Shell, S. Taylor, E. Todd, E. Turner, R. Wade, H. Warnes, T. Wilson.
- 2nd Class.**—H. Brunning, N. Butler, F. Clark, W. Elliott, F. Farrell, M. Gook, W. Hamilton, M. Jameson, H. Knight, E. Loye, H. Matthews, M. Murray, E. Pearce, M. Rose, N. Ross, W. Ross, J. Sinclair, F. Stephenson, W. Storey, A. Simpson, V. Turner, J. Williamson.
- 3rd Class.**—E. De Vere, D. Farrell, G. Forrest, A. Jackson, O. Jackson, L. Jinks, R. Johnson, H. Redfern, C. Taylor, G. Tinkler, E. Winter.

Answers to February Questions.

1. Stand forth, stretch forth thine hand (Mark 3. 3, 5).
2. "Thou art the Son of God" (Mark 3. 11).
3. Mark 3. 35 written out.
4. The parable of the sower, the seed growing secretly, the mustard seed. Two of these Mark 4.
5. Take heed what ye hear (Mark 4. 24).
6. Why are ye so fearful? how is it that ye have no faith? (Mark 4. 40).
7. That they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out devils (Mark 3. 14, 15).
8. The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in (Mark 4. 19).
9. Hidden things shall be manifested; and secret things will come abroad (Mark 4. 22).
10. Master, carest Thou not that we perish? What manner of man is this, that even the wind and sea obey Him? (Mark 4. 38, 41).

Salvation
belongeth
unto
the Lord.

Psa. 3. 8

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 10, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

BIBLE & TRACT DEPOT, 373, ELIZABETH STREET SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



SLAVE CHILDREN FOR SALE IN THE MARKET OF ROME.

ANGLES AND ANGELS !

ABOUT fourteen centuries ago, Britain was invaded by tribes of foreign people called Angles and Saxons, who conquered the land and drove the Britons towards the Western portions of the country, such as Wales and Cornwall.

The Gospel had been preached from time to time amongst the Britons, but the invaders were all heathen and fond of fighting. After they had been a little time in the country they settled down to live more peacefully, and they divided the country into small kingdoms.

Just as they had formerly plundered the earlier inhabitants, other sea rovers came and robbed them, not only of their possessions but even taking away their children. These children would be carried off and sold as slaves.

One day some beautiful fair-haired children were being exposed for sale in the market of Rome, when a man named Gregory noticed them, and inquired who they were and from whence they came. He was told they were Angles from the far-away island of Britain, to which he replied, "They would not be Angles but angels if they were but Christians." He often afterwards thought of the heathen land from which the fair-faced children came, and at one time determined to visit the country, but was prevented from doing so.

It is to be feared, however, that he himself did not know much what the simple Gospel was, for Christianity was becoming darkened in Rome. He afterwards became Pope and chose out a man named Augustine to go as a missionary to Christianize the heathen Anglo-Saxons.

Augustine did not want to go because of the dangers, but had to obey Pope Gregory's orders. He went with forty other missionaries and landed in the Isle of Thanet in 597 A.D. They had an interview with Ethelbert, King of Kent, whose wife was a Christian, and he was easily persuaded to be baptized, and immediately 10,000 of his people followed and were all baptized in one day. This was spoken of as "conversion," but God looks not at the outward profession, but at the heart, and it is to be feared that few if any of this multitude were really converted to God.

Augustine himself was a proud, scheming, ambitious man, and cruel to any who opposed him. Instead of preaching the Gospel, which is God's power unto salvation unto everyone who believes, he came with a huge cross, great show and pomp, and preached religious ceremonies as pleasing to God. His thought was to bring the people into the Church of Rome.

Some years before his visit, a very different kind of man had settled down in Iona in the

West of Scotland. His name was Columba, and he brought with him a band of faithful preachers of the Gospel to whom he taught God's Word. After preaching to the Picts (the wild inhabitants of that part of Scotland) he sent preachers southward, and there was formed at Bangor, in North Wales, a college for teaching the Bible and training preachers. As Christianity spread Augustine and his followers came into collision with these Gospel preachers, and he insolently demanded again and again that they all should submit to him and the Pope. They steadily refused, though they wanted to be friendly, so Augustine threatened them with war, but he died before his plans were carried out. Soon after 1,250 of the preachers were massacred when kneeling in prayer, and the college was razed to the ground. This act is generally regarded as a result of Augustine's work.

The preachers from Iona taught the people from the Word of God, and told them of His Way of Salvation through the death of the Lord Jesus Christ, and how they could be saved only through faith in Him. These men lived simple, holy lives, and endured danger and hardships to take the Gospel everywhere. The people were half savage, and lived in the forests, and wild animals abounded and there were very few roads, but these brave missionaries trusted in God and many were converted through their preaching.

Many of the Saxons who had been baptized by Augustine and his followers turned back to their old heathen customs and idolatry, like the sow that is washed to its wallowing in the mire. Their hearts had not been changed, for Augustine had been content with outward appearances and profession, though we hope that some of his missionary followers had more light, and that they taught the only way of salvation as it is told us in God's Word, which says, "By grace are ye saved through faith; and that not of yourself: it is the gift of God; not of works, lest any man should boast" (Eph. ii. 8 and 9).

W. A.

* * *

THE QUEEN'S SPEECH.

IT is so seldom that we hear of our gracious Queen—whom we all admire so much, and love so well—making a speech, that we read with special interest and pleasure the address she gave to fifty girls from Dr. Barnardo's Homes, whom she invited to Buckingham Palace, so that she might bid them good-bye, and wish them God-speed, just before they sailed for Australia. In concluding her remarks she said :—



SPRINGTIME.

"In wishing you good-bye and good luck I should like to say to you: Always be cheerful and make the best of things; do what is right, and, whatever may be your task, do your best in it. Remember that life is made up of loyalty: loyalty to your friends, loyalty to things beautiful and good, loyalty to the country in which you live, loyalty to your King, and, above all—for that holds all other loyalties together—loyalty to God. I shall always think of you. God bless and keep you."

We think we might rightly interpret Her Majesty's sentiments as expressed in her beautiful speech when we sum them up in the three words, "*loyalty to God.*" Herein lies the secret of success for every girl and boy, at home and abroad, in time, and of a sure hope for eternity. The first mark of "loyalty to God" is to believe on His dear Son. Some people asked the Lord Jesus when He was in this world, "What shall we do that we might work the works of God?"

In other words, how can we show our "loyalty to God"? and "Jesus answered and said unto them, This is the work of God, that ye believe on Him Whom He hath sent" (John vi. 28, 29).

That is, we realize that we are sinners. We have *not* been marked by "loyalty to God," we have turned our back upon Him, we have earned His judgment; but He gave the Lord Jesus to bear the judgment that our sins deserved, so that we might be saved from wrath and made fit for heaven. The Word of God says to us all:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

When we are saved we show our "loyalty to God" by seeking to serve Him, for, like the Christians in Thessalonica, we have been "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 9, 10).

Then we know that "loyalty to God" will be rewarded. The Apostle Paul was a loyal servant of God, and writing to his young friend Timothy, he told him that soon he would die a martyr's death, but, said he: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 8).

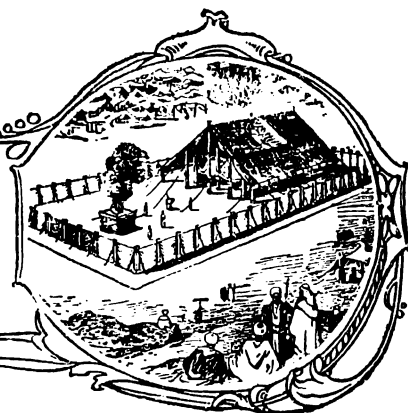
Here is an incentive to loyalty, is it not? When we see our blessed Lord, He shall speak to us face to face, individually, and He will tell us Himself how much He appreciated our loyalty to Him in this world during His absence.

May all our dear young friends take the first step by believing on God's beloved Son to the saving of their souls; then seek to be loyal servants of God in the place where they live, and finally wait for "that day" when all, who have sought to be true to Him here, will learn how heaven noticed and valued

"LOYALTY TO GOD."

W. BRAMWELL DICK.

Lessons from a Wonderful House.



V.

THREE months and more passed by since the Israelites had started on their eventful journey from Egypt to the Land of Canaan, the beautiful little country which God had given to them in His promise to Abraham 430 years previously (see Gen. xii. 7, and xiii. 14-17).

God had spoken to them from Mount Sinai, when He gave them the Ten Commandments: He had cared for them day by day in spite of their complainings, and He had called Moses up into the Mount to be alone with Him for forty days that He might tell him His wishes for their daily life in their wilderness travels.

This was no ordinary journey, taken in an ordinary way. It was the journey of a great crowd of men and women, with many boys and girls among them, who had been specially chosen from among the heathen nations, to show to all ages that should come after them, how great a God was He to Whom they belonged. God chose them because He loved them (Deut. vii. 8).

We find (in Exod. xxv. 8) that He wanted to have them very near to Himself; and so He gave Moses the command to make a sanctuary, where the very Presence of God might dwell.

This was to be a wonderfully beautiful place. It was to be made with gold, silver, and brass. Precious stones, too, were wanted, and beautifully embroidered linen. Furry badger's skins, and sheep skins dyed red for coverings. Finely-woven linen for curtains, acacia wood for the

carpenters to work upon, and sweet spices for incense.

All these things were included in the instructions God gave to Moses when he spent the forty days in the mount alone with God.

But where were they to be obtained? The crowd of Israelites had not long escaped from the bondage of slavery in Egypt. They were in a wilderness land. There were no shops or markets where these materials could be bought.

If you turn to Exod. xi. 2, 3, and xii. 35, 36, you will read that the Egyptians gave large and valuable gifts to the Hebrew people shortly before their departure from Egypt. The ten terrible plagues had put such a dread of these alien people into the hearts of the Egyptians, that they gave them whatever they asked.

For long, long years the Israelites had been kept in great poverty, having received little or no wages, but now their oppressors were so panic stricken that they handed over their wealth to them without counting it.

According to God's promise to Abraham more than 300 years earlier (Gen. xv. 14), His people were suddenly enriched, and went out of the land of bondage a victorious army laden with spoil.

As it was in those early times, so it has ever been down through the succeeding ages. God's blessing has rested upon individuals and upon nations which have treated His ancient people, the Jews, well; and His judgments have come upon those who have been cruel to them. E. A.

BILLY'S SERMON.

A TRUE STORY.

(Inserted by request).

A FIRELESS garret, bleak and drear.
 Poor Billy called his "home";
 Small wonder he was tempted oft
 About the streets to roam.

And so he roamed both day and night,
 To seek what he did lack;
 Until a lady chanced one day
 To get upon his track.

"Come to our Sunday School" said she,
 "The rooms are warm and bright;
 You'll find the love you hunger for,
 And that will put you right."

He went, and heard that Jesus was
 "The true and living way";
 He took that precious truth to heart,
 And then commenced to pray.

"O God," he cried, "help me to tell,
 At home and everywhere,
 The joy I feel, that I may help
 Some other heart to cheer!"

His father kicked him from the door,
 But passing down the street,
 A chimney-sweep, who'd lost his way,
 It was his lot to meet.

"Now tell me," said the troubl'd sweep,
 "The way I ought to take;
 I've lost the house I want to find,
 Be quick, it's getting late."

"I'll tell you," cried the ready boy,
 "Can show the very door;
 I'll tell you, too, *the way to heav'n*,
 And that's a great deal more."

"You tell the way to heaven?" he laughed,
 "At that you're bound to fail;
 But take me to the house I want,
 And then I'll hear your tale."

"And if you tell me straight and plain,
 I'll give a silver 'Joe';
 Which, as you know, means threepence cash,
 Now young 'un don't say No."

The house was duly reached and then
 The sweep was satisfied,
 And turning round took Billy's hand,
 "Now for the coin," he cried.

"Here take your 'Joey' little 'un,
 Now then just fire away,
 And get yer sermon orf yer chest,
 What 'ave yer got to say?"

"Well Mister, JESUS IS THE WAY,
 And I believe 'tis true;
 He said that it was so Himself,
 Aint that enough for you?"

"I tell you, that's enough for me,
 A poor and outcast lad;
 Just think, He gave Himself for *me*,
 Oh! aint I jolly glad!"

"Well bless my 'art if that aint just
 The werry word I need,
 Why little 'un I tell yer straight
 You've made *me* glad indeed."

Off Billy ran with merry heart,
 Nor did he care to stop,
 Until he found himself before
 A lovely pork pie shop.

His prize secured he sought a place,
 Where he could quiet be,
 To eat just what might have to serve
 As breakfast, dinner, tea.

But passing down the street he saw
 A book-stall, neat and trim,
 A tract was there, "The way to Heaven,"
 That was enough for him.

Back to the pie shop straight he went,
 "Please ma'am I've changed my mind;
 I want to have my threepence back,
 If you will be so kind."

"A sweep the money gave to me,
 For being quick to tell
 The way to heaven—if you like
 I'll let you know as well."

"Well, tell me then and you shall have
 Your threepence, pie and all,
 For if I knew the way a load
 From my sad heart would fall."

"Well Missus, JESUS IS THE WAY,
 And I believe 'tis true;
 He said that it was so Himself,
 Aint that enough for you?"

"It is enough" was her reply,
 "I now can make it out;
 Well, here's the money, go and buy
 The tract you spoke about."

He gladly made some tracts his own,
 And having ate his pie,
 As tract distributor commenced
 His new-born zeal to try.

A gentleman, in tall silk hat,
 He quickly chanced to see;
 "Please Sir," he said—and touched his cap,
 "Please take a tract—it's free!"

"Why this is quite a curious thing,"

Was spoken in reply ;

"Just tell me why you give out tracts,
I've not the pluck to try."

Said Billy, "Sir, I've learned the way

To heaven, and, you see,

I want to get all other folks

To go along with me."

"You know the way, well where's the road ?

Now, mind what you're about,

I've tried my very hardest, but

I've never found it out."

"Well, please Sir, JESUS IS THE WAY,

And I believe 'tis true ;

He said that it was so Himself,

Aint that enough for you ?"

"Why boy, I never saw it thus ;

A glorious ray of light

Has fallen on my path in life,

My once blind eyes have sight !"

"Come to my house to-morrow morn ;

I'm ready to employ

A lad like you, who ought to have

Some comfort to enjoy."

He went, and served his gen'rous friend

For many years, full well,

Until he went to foreign lands

The love of Christ to tell.

And there he laboured earnestly,

And oft was heard to say,

"I tell you one, I tell you *all*

That JESUS IS THE WAY."

F. R. W.



ELSIE'S PENNY AND WHAT IT DID.

ALADY missionary from Egypt was holding a drawing-room meeting in Elsie's home. Elsie was doubly interested in what this lady said, for she was her own aunt. As her aunt told of the spiritual darkness in Egypt and all the wonderful work that God enabled the missionaries to do, there came a great desire into Elsie's heart to help on the good work.

So after the missionary talk was over Elsie went up to her aunt, and said, "Auntie, I do want to give something to Jesus, but I have only got one penny of my own, as I have spent the rest of my money in birthday presents for father and mother."

The aunt was very rejoiced to hear this and replied, "Well, Elsie, dear, you could do a great deal with a penny. Let us pray about it."

Soon after the aunt returned to Egypt. One day a letter arrived from England having the

Bath postmark on it, in which was enclosed a penny stamp. Elsie lives at Bath and the aunt recognized her handwriting, so knew that Elsie had sent it.

She prayed very earnestly as to what should be done with this penny. It was first of all changed for an Egyptian coin of the same value.

Shortly after Elsie's aunt was visiting a poor Mahomedan family, where she found a little girl, lying on a bed of straw, dying of consumption. She told the little heathen child a story she had never heard before—a story the readers of this magazine have often heard, many of you from the best of teachers, a loving Christian mother, or at the Sunday School. How strange it all sounded in the ears of the little girl. She was told of the great God, Who had made her, how He loved her so much as to send His only-begotten Son to die for her, so that believing on Him her sins could be put away, and she could be made fit for heaven.

The dying child's mind was filled with new thoughts. The next day as Elsie's aunt was praying that God would guide her in using Elsie's penny, she came across a shop in which she espied a beautifully illuminated text:—

"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).

The price was one penny.

Instantly Auntie felt that this was the use to be made of her niece's penny, and the next day, visiting the little Mahomedan girl once more, she felt led of God to give her the text.

God by His Holy Spirit wrought in her heart, and little by little the good news became plain to her. One day she accepted Christ as her own Saviour and was saved. How glad and happy she was in this !

This little Egyptian child loved her text. She admired the pretty bright letters in which it was printed, but best of all she received its wondrous message *into her heart*. She kept it on her bed day and night, and shortly before she died she asked that her loved text might be laid in her coffin beside her, and this was done.

God wants *you*. He wants to save you, and once you belong to him seek to serve Him as Elsie did.

We read of some Christians, many years ago, that before they gave anything to God's work they "FIRST gave themselves to the Lord" (2 Cor. viii. 5), and then they helped on God's work.

Take care that you first give yourself to the Lord, and then all will follow in its right place.

A. J. POLLOCK.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for May, 1923.

Subject—Mark 9 and 10.

1. Whom did the Lord Jesus take with Him to a high mountain, and who appeared there and talked with Him?

2. What did the voice out of the cloud say?

3. "If thou canst . . . believeth." Find this passage and write it out.

4. What answer did the Lord make to the question, "Who, then, can be saved?"

5. How may one be the "chiefest"?

6. What did the Son of Man come for?

7. What did the disciples dispute about and what did the Lord say to them?

8. Who would not lose his reward?

9. Of whom did the Lord say, "he shall not enter the kingdom of God?"

10. "They shall mock Him." Write out the whole of this verse.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Give the chapter and verse where you find each answer.

4. Put your name and address and age *this year* on first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

I am so glad to be able to correct your papers again, and take this opportunity of thanking you all for your kind inquiries for me and for your prayers too. All through my illness I have proved the truth of that text we are so fond of, "Lo, I am with you always." I wish you all knew the Lord Jesus as your Saviour and Friend. Some one asks if they may write in pencil. Please use ink if possible.

My love to you all,

Your friend,

J. L.

March Searchers.

Age over 13 years.

1st Class.—L. Adams, J. Birss, M. Bussey, R. Devenish, A. Fairbairn, E. J. Green, Q. Hickson, M. Hobson, L. King,

N. Lefeanx, L. Liddell, T. Liddell, I. Merritt, M. Nicholas, E. Scott, F. Scudds, R. Shell, G. Smith, R. Smith, L. Swall, R. Twyford, A. J. Ward, I. Wareham, T. Willis, C. Willows.

2nd Class.—E. Ackroy, M. Ayre, E. Cole, G. Farrell, N. Foster, H. Glasson, M. Humphries, E. Lunley, S. Major, M. E. Osborne, J. Ritson, F. Warren.

3rd Class.—B. Horne, I. Jackson, M. Marshall, E. Minifie, A. Singer, K. Stevens.

Age over 10 up to 13 years.

1st Class.—C. Atkins, H. Bennett, G. Board, A. Brotherton, W. Brown, E. Clayton, N. Clayton, E. Crook, I. Deacon, A. Edmonds, B. Edwards, A. Eley, B. Emmett, N. Farrell, M. Foley, D. Gaines, R. Giddings, V. Gooch, O. M. Green, L. Hepple, W. Hobbs, H. Inchley, M. Inchley, D. Jackson, H. Knight, M. Laws, D. Laycock, M. Lefeanx, G. Lory, A. Maddison, W. Mitchell, F. Moor, H. Murray, M. Murray, G. Naylor, R. Nelson, J. Osborne, K. Pauley, R. Pinder, R. Porter, W. Potts, E. Pyall, D. Ranun, C. Riddle, N. Scott, K. Sinclair, E. Smith, Eunice Smith, R. Taylor, J. Thomson, M. Tucker, E. Tyreman, E. Wade, M. Weller, N. Williams, D. Willis, F. Yellow.

2nd Class.—D. Batey, I. Cocks, A. Dodds, P. Dowse, M. Earl, T. Glasson, M. Harland, G. Hepple, B. Jackson, J. D. Jones, E. Mackrory, H. Mackrory, J. Matthews, J. Metcalf, P. Reeve, G. Rosier, Ellen Scott, R. Scudds, P. Simmons, M. Smith.

3rd Class.—C. Bean, F. Berridge, M. Copland, M. Glasson, B. Hamper, C. Hawdon, J. Heron, W. Heron, L. Hood, V. Hasking, F. Lane, V. Merritt, G. Nicholls, A. Proudlock, K. Redman, W. Stephen, F. Stepney, W. Stepney, G. Storey, B. Watson, Q. Williams, J. Williamson.

Age 10 years and under.

1st Class.—C. Binnie, F. Birss, A. Carmichael, W. Cawell, E. M. Cockburn, C. Curry, M. Curry, E. De Vere, E. Dodds, W. Elliott, K. Fairbairn, D. Farrell, F. Farrell, I. Fearn, D. Foley, R. Glenny, M. Gook, M. Herningway, R. Hewinson, G. Hill, A. Hobbs, M. Hole, O. Jackson, S. Jackson, R. King, H. Knight, G. Macgregor, M. McArd, H. Matthews, E. Metcalf, W. Moor, M. Murray, A. Potts, M. Potts, H. Redfern, M. Rose, M. E. Ross, W. Ross, W. Rye, F. Stephenson, A. Simpson, E. Tadd, C. Taylor, G. Tinkler, E. Turner, M. Tyreman, A. Watts, T. Wilson, F. Winter.

2nd Class.—B. Allen, I. Ayre, W. Hamilton, H. Matthews, A. Shell, A. Spencer, W. Storey.

3rd Class.—E. Glenny, A. Jackson, J. Sinclair, V. Turner, H. Warnes.

Answers to March Questions.

1. What have I to do with Thee, Jesus, Thou Son of the most high God? (Mark 5. 7).

2. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee (Mark 5. 19).

3. Because his little daughter was dying (Mark 5. 23).

4. Mark 5. 28 written out.

5. To Jairus (Mark 5. 36).

6. He departed into a mountain to pray (Mark 6. 46).

7. It is John, whom I beheaded: he is risen from the dead (Mark 6. 14 or 16).

8. Because of the unbelief of the people (Mark 6. 6).

9. He looked up to heaven and blessed (Mark 6. 41).

10. He said to them, "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6. 31).

Delight
thysself
in
the Lord.

Psa. 58. 14

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.	
WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.	GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 10, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE	BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



CATHARINE DOUGLASS'S BRAVE ACT

THE MURDER OF A KING.

JAMES I. of Scotland was one of the best and most able Kings that ever ruled over that land.

He had been taken prisoner by King Henry IV. of England when a boy, and detained in England until he was nearly 30 years of age. He was given a good education, which made him well fitted for the work he had to do when he regained his liberty and returned to his native land.

In his absence the country had fallen into a terrible state of lawlessness, and King James' first work was to make new laws and then to vigorously carry them out. He was the friend of those who had been ill-treated and down-trodden, but a great foe to the lawless barons and free-booters, who had hitherto had so much of their own way that they took badly to law and order.

After a reign of seventeen years several offenders whom the King had severely punished plotted against him. He was several times warned of his danger, but in spite of this he went to a lonely monastery near Perth to spend a holiday at Christmas time.

One night, a few weeks later, the building was quietly surrounded by the enemies. The King was about to retire to rest, and was chatting to the Queen and some of the ladies-in-waiting. The Queen was an English lady with whom King James had fallen in love during his stay in England, and had married on his return from captivity; and one of her ladies was Catherine Douglas.

They were all startled by the noise of armed men in the hall, and realizing the danger, for an old woman had come earlier in the evening to warn them, they tried to bolt the door of the room, but found the bolts removed. The King pulled up some flooring boards and dropped into a cellar below, and the ladies meanwhile attempted to hold the door to gain time. A page attempted to stop the intruders in the passage, but was slain. Catherine Douglas put her arm through a staple in the door to keep it closed, but the armed men soon battered their way through, and Catherine's arm was broken in the attempt to stay their passage.

On entering the room the King's enemies were angry at finding him missing, with no apparent trace of him, for the boards had been carefully replaced. After searching the building one of their number remembered the cellar, and on looking again carefully he found the flooring boards loose, and pulling them up he discovered the King, who was quite unarmed.

As armed knight jumped down, but the King being a powerful man threw him down, and another knight who came to slay the King, after

a struggle was also thrown down. James, however, was wounded, and being overcome by numbers was foully murdered.

The murderers quickly escaped, but the Queen had them hunted down with such vigour that everyone of them was soon taken prisoner. She took a terrible vengeance, and had them put to a most cruel death.

Another King was once foully murdered near the Capital, not by secret assassins at night, but in open day, by the chief men of the land. There was no one to stand in the way or who dared to bar the passage of the enemy. Even the few that loved Him fled.

The chief men put Him to the most cruel death that could be devised, not for wrong doing, for He was the most wonderful and best that ever lived. He was higher and greater than James I. of Scotland, for He was the King of Kings—the Lord Jesus Christ, God's only Son.

He rose from the dead; and did He take terrible vengeance on the murderers? This is what He did—He gathered His followers around Him and told them to go to His enemies and murderers and offer every one of them, in His Name, the forgiveness of all their sins, free pardon for the murder of Himself, and also every blessing His Father could bestow upon them, if they would but be sorry for their sins and seek forgiveness in His Name.

Most of them would not listen, but murdered one of His followers, and would have put them all to death if they could.

The same offer of the forgiveness of sins is now made to you and me. What have you done with the message, and how are *you* treating Him? Through this Man is preached unto you the forgiveness of sins and by Him all that believe are justified from all things. w. A.

* * *

BEWARE!

ONE fine summer morning a vessel approached the east coast, and as she was about to enter Yarmouth Roads by a wrong channel, a lightship saw her danger, and to give her warning, fired one of the guns. The sound broke the peaceful stillness of that beautiful morning and many of the inhabitants turned out to see what it meant; but that signal saved the vessel—her course was changed and she entered the docks safely.

Sometimes the sea of our life is absolutely smooth. Scarcely a ripple disturbs the water; the sun of prosperity shines brightly; we have a happy home, a loving family circle, kind friends, and pleasant playfellows, and our sky is serenely fair and calm. But things can be

too easy and comfortable, so that we cling to this world and all that it offers, instead of "setting our affection on things above" (Col. iii. 2). We drift on, regardless or indifferent to our heavenly calling, never thinking it possible that in a sea so calm and a sky so blue overhead, there can be danger lurking, and we on a wrong course. But it is just there that the greatest danger lies, and sometimes God has to upset our lives (just as the warning gun disturbed the still air) by disappointment, sorrow, or loss, so that we may look to Him, and alter our course—whether a life of pleasure, or good works, or depending on our own efforts, however praiseworthy they may be, it matters not. Every way is wrong except the way of His own appointing. Jesus says, "I am the Way, the Truth, and the Life, No man cometh unto the Father but by Me" (John xiv. 6). We can never steer our course to heaven, never pilot our own lives—let us give over the government to Him. He will still the waves, and calm the storms that meet us, and He will bring us at last "unto the haven where we would be."

A. W.



GOD SAYS "ALL."

"I HAVE watered *all* the chrysanthemums." This announcement I made to my younger brothers and sisters as I came from the garden, watering pot in hand. Immediately several voices called out, "Have you watered mine?" "Have you watered mine?" "You have not listened to what I said," I answered. "I watered all the chrysanthemums." Still another voice, "Oh! but have you watered mine?" "Oh, you little goosey, what does A L L spell?" It took quite a long while to make these dear small people understand that I meant what I said, and that they would not need to water their flowers that afternoon. As a rule I know watering is a great delight to little ones; but, on this special occasion, they had some other work or play on hand, and were glad to be let off. At last, after a little further talk over the matter, and assurances on my part, they were satisfied that their precious plants were safe for that evening.

After they had gone, the thought came forcibly to my mind, how like these younger ones we "grown ups" are. How often we, as well as they, don't understand what *all* means,

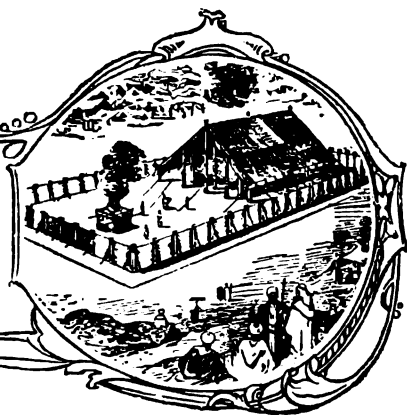


WATERING THE FLOWERS IS A GREAT DELIGHT TO THE LITTLE ONES.

or rather we do not believe that when our gracious God says "*all*" He really means it.

If we only took Isaiah liii. 6 with its two wondrous "*alls*" in all the fulness of its meaning, from God to us, how different our lives should be. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us *all*." At times it is so easy to believe the first part of the sentence; as even children, if they think at all, must acknowledge that all are wrong doers; but the wondrous grace and love of the last part of the verse is so unlike what it would be, if we had the writing of it, that we can hardly take it in; but oh! dear children and "grown ups" too, I would say to you, just believe those two *alls*, one as fully as the other, simply taking God at His word, and you will rejoice for Eternity that "all His Word was true."

Lessons from a Wonderful House.



VI.

WE saw last month that Moses had received instructions from God to build a Tabernacle. Out went the news through all the camp that materials were wanted for this purpose. If you will turn again to Exodus xxv. you will see that God made one condition concerning the offerings of the people. He asked, through Moses, for gifts; but He could only accept what was offered *willingly*. God loveth a *cheerful* giver, not one who gives grudgingly because he cannot refuse (*see* 2 Cor. ix. 7).

We find in Exodus xxxv. one of the brightest bits in the wilderness story. It tells us how willing-hearted the people were. Gladly they turned over their stores and jewels; and though the Hebrew women, like all Orientals, set great store on their gold and silver ornaments, they collected such a generous quantity that the workmen had to come to Moses to tell him to restrain the people from bringing any more (*see* chap. xxxvi).

Great was the interest taken in the work that was going forward. Spinning and weaving (chap. xxxv. 25, 33) went on in many a tent. Carpenters and goldsmiths, and workers in precious stones (verses 32, 33) were intent on their special departments. And we find that God appointed by name two men whom He had specially filled with the Spirit of God, giving

them wisdom and skill, in order that they should direct all the various workers (Exod. xxxi. 1, 6).

Although these two men were so clever, and able to do the work, they were not to do it according to their own ideas. God gave minute instructions about every detail, and He enforced His command that all the work was to be done according to His pattern (Exod. xxv. 9, 40).

In some wonderful way, which He has not seen fit to explain to us, God revealed to Moses in the Mount the exact plan and pattern of the building and all its furniture.

It was to be the place where He would meet with His people and where they were to worship Him. Therefore it must be, in every part of it, perfectly in accordance with His design; and the caution, so often repeated, to make it "after the pattern," shows the deep interest taken by God in its construction.

It was to be, further, a beautiful picture-lesson of the Lord Jesus Christ in His redeeming love. It all pointed forward to Him, and because He was so very dear to His Father that was another important reason why the work must be so carefully done.

Next month we will look at the golden furniture, and try to see something of God's meaning in it all.

A WONDERFUL BOOK.

THERE are some books which are called Classics, because they are written by writers of great repute. They never seem to die out, but are handed down from one generation to another. We all know of some books, *now*, that were thought highly of by our grandfathers and grandmothers; and, yet, after all these years, we their descendants find great delight and enjoyment in their pages. There are authors who wrote boys' books, many years ago, and we still think them "tip-top." And then again, as we grow older, how we enjoy the books of our grandfathers'; and most likely *our* children will read the *same* books, if we take care of them. Some people tell us that the real attraction of such books is that they show us people as they really are—that is, we seem to meet with real people that we have seen somewhere.

We love such books; and I would like you to love another Book that tells us about real people, whom we may all meet in God's own time. This wonderful Book is called the Bible; and the marvellous fact about it is that it is God's own Book. He did not exactly write it Himself; but He, in a wonderful way, put His own Words in the hearts of holy men, and caused them to write them down.

IT IS OUR BOOK.

It was not written for angels; for they do not need it; as they know, love, and serve God naturally.

It was written for *us*. How kind of God! Should we not love Him for thus thinking of us?

Why did He write it? Because He knows that, without it, our minds would remain in darkness; and we would never know how to find the way to Heaven. Some people have tried to find the way without this wonderful Guide; and they have *LOST THEIR WAY*; and some *now* are in the place where those who do not love God must go. It has many names, and one is The Bottomless Pit.

Dear ones! There is no need to lose our way; nor for us to fall into such a terrible pit; but we *shall*, if we do not take this Book as our infallible Guide. Let not this solemn warning go unheeded; but, with a thankful heart, take up this Book and make yourself master of its contents. Don't forget; God wrote it for *you*—therefore, make it *yours*, as if you were the only person on the earth. God wrote it because He loves *You*; and does not want you to *lose your way*!

IT IS POWERFUL.

There are some books which all can read; and they do not *upset* one much; even if some

"nasty" things are said in them. We know they are written by *men*, and about men, some of whom are not real—and we know that they are not really written about *us*. God's Book is different; it is written about us, truly written about *you* and me.

What! Does God know each one of us, like that? Yes! that is just what He does; for He can read all the secret thoughts of each one of our hearts. Sometimes we may not actually *get* angry, but we do *feel* angry. Then, perhaps, a wrong and wicked desire comes into our hearts; and, although we may not *do* anything wrong for anyone to *see*; yet God reads those thoughts and calls them *SIN*! How terrible! Who, then, is *not* a *SINNER*? "All have sinned and come short of the glory of God" (Rom. iii. 23).

We are told that "the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; and is a discernor of the thoughts and intents of the heart" (Heb. iv. 12).

This is why some people hate the Book; because it shows them up in their *true colours*, and comes to them with the authority of God. If it were merely a man's book, they would not mind; but somehow, although they may pretend not to believe in it, when they read it they get *angry*, because they *feel* and *know* that it is God's Book!

What a wonderful thing the sun is! We can hardly imagine what it is like, it is so grand. It gives light, life, and heat, and seems to be like God Himself; no wonder some heathen people have worshipped it! It is like God because He made it, and it is His Light, and Life, and Heat that comes forth from it. Will you take two little things and put them out "in the sun," and see what happens? Get a small piece of soft clay and a piece of hard wax, and let the sun's heat shine upon them. What happens? Why, look! The soft clay has become *hard*, and the hard wax has become *soft*! That is just what God's Book does when people read it. If our hearts truly love God they are like wax, and melt under the influence of His Word; but if we do *not* really love God like we ought to, our hearts then are like the clay, and God's Word only hardens them. God does not actually do it *on purpose*, but it is the natural effect of His Word on different hearts. O God, make our hearts like the wax, so that Thou can'st write Thy laws on them, and cause us to know and love Thee!

IT MUST NOT BE IGNORED.

When "father" goes on a railway journey, he looks at a book full of all kinds of names and

figures. It is called, sometimes, a "Railway Guide," and tells him a lot of things about the journey and about the trains; and, by the information he finds there, he is enabled to make sure about his journey. He might be in a *fix* if he refused to look in the book, and trust to "luck." There is no such thing, dear children; if you put your hand in the fire, you will be *burnt*, and if you do wrong you will suffer in some way, and most likely by being *uncomfortable* in your hearts.

If we only read one verse of the Book and *ignore* it, we are acting sinfully against God; and He cannot forget. God says, "My Word shall not return unto Me void; but shall accomplish that which I please" (Isa. lv. 11).

When our blessed Saviour spoke to the Jews, what He said was God's Word, because Jesus Himself is the Word. St. John tells us "that the Word became flesh and dwelt among us"; then again he says, "The Word was God" (see John i. 1, 14). Is not this wonderful? for when you are reading this precious Book, you are in the presence of JESUS! Think of it, and love this Holy Book, more and more. Well, when Jesus spoke to these Jews these same words that we read now, they got terribly angry, and threw stones at Him, and tried to kill Him! Why was that? Let us try and find out. Jesus tells them some plain truths which hurt their feelings, but yet they were *true*. He says, "Because I tell you the truth, ye believe Me not. If I say the truth, why do ye not believe Me? He that is of God, heareth God's Words; ye, therefore, hear them not, because ye are not of God" (John viii. 45-47).

These are strong words, and are like that "sharp two-edged sword" we read about a little while ago; and they really *did* pierce their hearts, so much as to *wound* them, and that is why they felt "hurt." Christ also said: "Ye cannot hear My word . . . ye are of your father the devil" (John viii. 43, 44). No wonder they were angry when Christ called them devil's children; but it was *true*, not only for the Jews, but alas! for all whose hearts have not been changed by God.

Another reason why people hate God's Word is because it is a Light. Burglars do not like the policeman to come suddenly upon them and expose their wicked deeds with his bull's-eye lantern; and as the Bible acts something like this, *some* people do not love it. Christ says: "Light is come into the world, and men loved darkness rather than light, because *their deeds* were evil; for everyone that doeth *evil* hateth the light, neither cometh to the light, *lest his deeds should be reprov'd*" (John iii. 19, 20). *There, you see, is the real secret of some people's dislike of God's Word, because it tells the truth.*

Let us not be like them, for if we love God, His Word will only do us good, and point out our mistakes, and will itself be the means of cleansing our hearts (John xv. 3).

TO BE JUDGED BY IT.

We have seen how some people treat God's Word; and we know the *reason*—because the love of God is not in them; yet, for all that, we cannot treat the Word of God like we might the words of man; for the Bible speaks with authority, and it manifests God's decision regarding us. It concerns us, and we shall be treated in accordance with the way in which we have treated it, and the instructions which are contained within its pages. There are laws, rules, regulations, instructions and commands in this precious Book, which are made especially for *each one* of us; and we cannot afford to treat them as if they concerned a different race of beings. No, they are for *us*. Think of that, and these very words will act as a judge to all those who have ignored them. Christ says: "He that rejected *Me*, and received *not* My words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the LAST DAY" (John xii. 48).

IT IS A WORD OF SALVATION.

This is good news indeed; and it is St. Paul who calls it a "Word of Salvation" (Acts xiii. 26); and so it is, for he explains this in another place, where he says: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of Reconciliation" (2 Cor. v. 19). These are blessed words of cheer to worried, anxious hearts; no wonder they are called the Gospel (Good News). St. Paul is so impressed with the important bearing such news has towards each one of us, that with a heart full of love, he adds: "Now, then, we are ambassadors for Christ, as though God *did beseech* you by us; we pray you in Christ's stead, *be ye reconciled to God*" (verse 20). Then again, in case some poor sinners may think that there cannot possibly be any salvation for such as them, he adds for their comfort: "He hath made Him to be *SIN* for us . . . that we might be made the *RIGHTEOUSNESS* of God in Him" (verse 21).

As God can speak to you far better than I can, I have given you His own words, and I do not think you will find them very difficult to believe. Read them carefully, and if you have a Reference Bible turn up all the references you can find about such a wonderful statement. If you do this, you will get a good first-hand knowledge of the truth; and what you thus learn you will more easily remember. This is one way of *studying* the Bible. Commence now! c. w. b.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for June, 1923.

Subject—Mark 11 and 12.

1. What answer were they to make to the question—Why do ye this?
2. "My house . . . thieves." Find this passage and write it out.
3. Why did the Lord Jesus ask them if the baptism of John was from heaven or of men?
4. "Having yet therefore one Son." To whom does this refer?
5. How do we know that God is the God of the living?
6. "She of her want." What had she done?
7. What did the Lord say when Peter said the fig-tree was withered away?
8. What did the Lord say to the scribe who answered discreetly?
9. What were they to do when they stood praying?
10. "The stone." To whom does this refer? From what psalm is it quoted?

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on 3d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

I want you to notice the verse in our chapter about "the first commandment." It speaks to us about our thoughts towards God. Will you all think about this and ask yourselves if you are right with God, if you have believed in the Lord Jesus Christ.

Several of you seem to have forgotten that, as you grow older, you must answer more questions. Read the rules carefully and remember this month's answers decide the prize-winners.

My love to you all,

Your friend,

J. L.

April Searchers.

Age over 13 years.

1st Class.—E. Ackroy, L. Adams, M. Banks, M. Bussey, E. Cole, R. Devenish, W. Dargies, H. Evans, A. Fair-

batn, G. Farrell, H. Glasson, E. Green, B. Heron, Q. Hickson, M. Hobson, M. Humphries, D. Hill, N. Lefaux, T. Liddell, E. Liddell, E. Linley, I. Merritt, S. Major, M. Nicholas, M. Osbourne, J. Wilson, E. Scott, G. Smith, G. Sudds, A. Singer, R. Smith, K. Stevens, W. Stuart, M. Todd, B. Teyford, I. Wareham, T. Willis.

2nd Class.—N. Foster, T. Hawdon, L. King, R. Shell, E. Warren.

3rd Class.—C. Dodds, A. Edmonds, I. Jackson, L. Swall.

Age over 10 up to 13 years.

1st Class.—H. Bennett, A. Brotherton, D. Batey, O. Beun, J. Brushett, I. Cocks, A. Dodds, I. Deacon, F. Dowse, B. Edwards, M. Foley, T. Glasson, V. Gooch, O. Green, M. Glasson, M. Harland, W. Heron, W. Holbs, L. Hood, J. Heron, H. Inchley, B. Jackson, N. Jones, H. Knight, D. Laycock, M. Lefaux, G. Lofe, F. Lane, A. Maddison, V. Merritt, H. Murray, M. Mayo, M. Murray, E. Mackrory, H. Mackrory, A. Moor, J. Osbourne, K. Paulley, W. Potts, R. Porter, E. Pyall, G. Rosier, P. Reeves, C. Riddle, P. Simmons, Eunice Smith, Ellen Scott, E. Smith, B. Smallos, M. Smith, N. Scott, M. Tucker, R. Taylor, G. Turner, N. Varty, M. Weller, D. Willis, E. Wade, N. Wellock, F. Yellow.

2nd Class.—V. Dornelly, M. Earl, A. Eley, R. Giddings, G. Hodgson, D. Landsberg, N. Lawes, R. Pinder, G. Plant, G. Storey, D. Sudds, E. Tytman.

3rd Class.—F. Berridge, E. Crook, N. Farrell, C. Hawdon, P. Harburn, G. Hepple, W. Hamilton, M. Inchley, D. Jackson, W. Mitchell, J. Miller, G. Nicholls, K. Redman, T. Smith, P. Stepcney, V. Turner, R. Watson, J. Williamson, F. Wilkinson.

Age 10 years and under.

1st Class.—B. Allen, T. Ayres, C. Blinnie, N. Butler, E. Cockburn, A. Carmichael, C. Curry, M. Curry, G. Collett, E. De Vere, W. Elliott, M. Edwards, F. Farrell, K. Fairbairn, G. Forrest, D. Foley, E. Glenny, R. Glenny, M. Gook, K. Hewinson, M. Herningway, G. Hill, A. Hobbs, M. Hole, S. Jackson, R. King, H. Knight, E. Lofe, H. Matthews, M. Murray, G. Macgregor, M. McIver, E. Muller, M. McArd, R. Nelson, N. Nicholas, A. Potts, H. Redfern, M. Rose, W. Rye, A. Shell, F. Stephenson, J. Sinclair, A. Simpson, A. Spencer, E. Turner, E. Tadd, M. Varty, T. Wilson, E. Winter.

2nd Class.—L. Hodgson, A. Jackson, M. Jameson, H. Jones, M. Potts, G. Tinkler, C. Taylor, H. Warner.

3rd Class.—E. Copeland, D. Farrell, R. Johnson.

Answers to April Questions.

Subject—Mark 7 and 8.

1. That which cometh out of the man, that defileth the man (Mark 7. 20).
2. Honour thy father and thy mother (Mark 7. 10).
3. This people honoureth Me with their lips, but their heart is far from Me (Mark 7. 6).
4. Part of Mark 7. 37, written out.
5. Some said, John the Baptist, some said, Elias; and others, One of the prophets (Mark 8. 28).
6. "Thou art the Christ" (Mark 8. 29).
7. Three, the daughter of the Syrophenician woman, the deaf man, and the blind man (Mark 7. 25-30; Mark 7. 35; Mark 8. 25).
8. What shall it profit a man, if he shall gain the whole world and lose his own soul? (Mark 8. 36).
9. In vain do they worship Me, teaching for doctrines the commandments of men (Mark 7. 7).
10. Of those who are ashamed of Him and of His words (Mark 8. 38).

The Lord is
my Light
and my
Salvation.

Psa 27 1

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

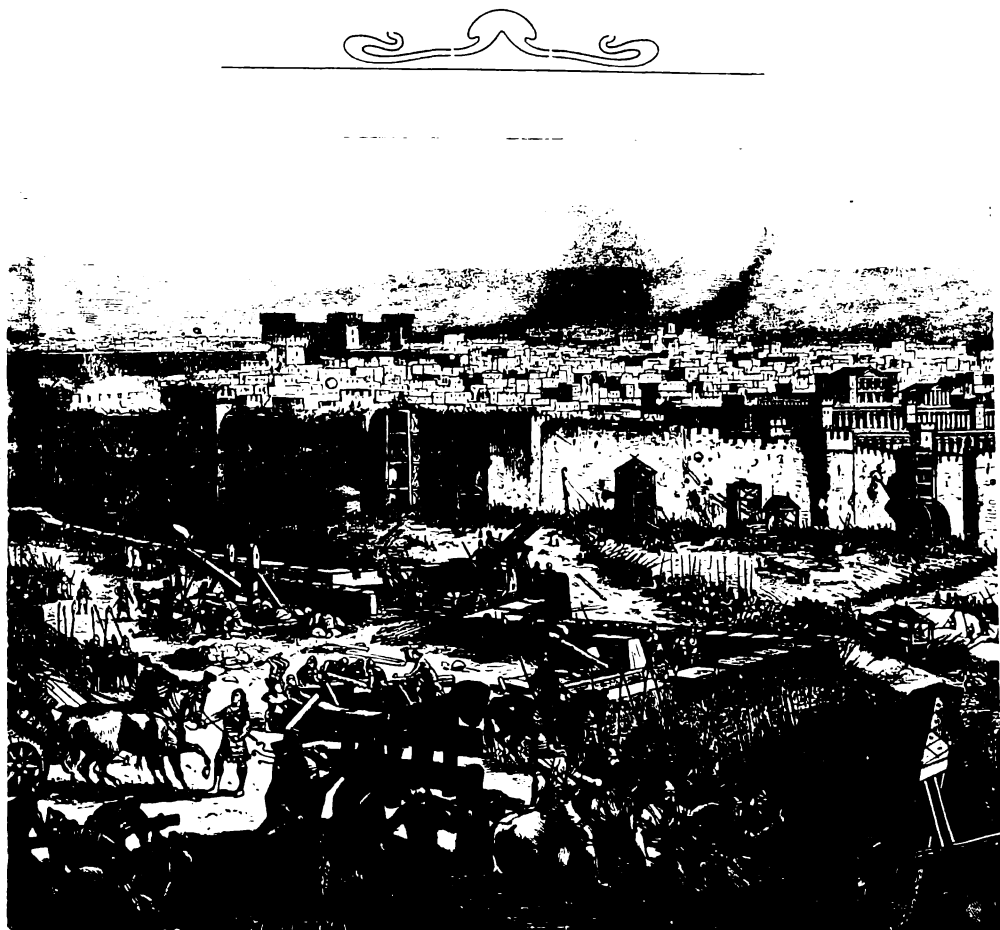
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE SIEGE OF JERUSALEM.

HOLIDAY STORIES.

TWO youths were enjoying a cycling tour in Scotland some years ago. One morning they were cycling up a hill leaving the city they had just visited, when they noticed a tall old gentleman in the middle of the road. He watched them toiling up the hill with their kit-bags, and as they drew near he suddenly asked the question, "Have you two young men started on the way to Heaven yet?"

Most lads would not know how to answer the question. Some perhaps would say, "we hope so," and others might say, "we do not know." On this occasion, however, the two exclaimed together, without hesitation, "Yes, Sir, we have."

Before anyone can answer such a question with certainty, he must first know the way, and then he must have started out on the right way. There is one Guide Book, and only one. It tells us the right way, the door to enter before getting on to the right way, and also the right time to start. The Lord Jesus said (in John xiv. 6) "I am the Way." He also tells us (John x. 9), "I am the door, by Me if any man enter in, he shall be saved."

When we come to Him just as we are, and trust Him to save us, we enter the one and only door of salvation. The Lord Jesus is also the Way. We begin by trusting Him, and the moment we do so, we enter the door, and have started out for Heaven. He is the Way, too, so we have not to struggle on by ourselves, for we have Him all along life's journey until we reach its end—Heaven. If we come to Him, He will never leave nor forsake us. Knowing all about the way will not save anyone or take them to Heaven.

Many lads know the way of salvation, but never start out. They mean to do so—some day. God's time is *now*, not to-morrow or by-and-bye.

The Lord Jesus Christ took the wonderful journey from His eternal Home, down to a world of lost sinners, to die in their stead. He has gone back to His Father's House, and is now inviting all to come.

Have you started out on the way to Heaven yet? A boy was asked this question on the road-side the other day, and he replied, "Plenty of time to make good." He was told he never would and never could "make good," and that "making good," even if it were possible, could not cover up the bad. The right Way to Heaven is to trust in the Lord Jesus Christ. The right time to start is *now*.

* * * * *

I was cycling through a Midland County and had to pass through the old town of L—.

Not being sure of the way, I stopped and ask d two lads coming home from school, if they could direct me. Said one of them, "You have just come past the turn, Sir. If you go back and take the first road to the right it will lead you straight into the town."

I thanked him and asked, "Have you my lad, started out for Heaven yet?" "Yes, Sir," came the prompt reply. "How and when did you do that?" I asked.

The boy answered, "About three years ago, Sir, down in the Chapel yonder I put my trust in Jesus."

I replied "I am very pleased to hear it, you came to the right Person, and you came at the right time—when you were young."

He said he was now 13 years old. I then asked his school-mate, who was 14, if he had made a start, and his reply was, "No, Sir, I have not been converted."

He had evidently heard that he had to be converted, and so I repeated Matt. xviii. 3, "Except ye be converted and become as little children, ye shall not enter the kingdom of Heaven." I pointed out the seriousness of a lad having reached the age of 14, and not having been converted. I explained how when I met them, I had my back on the town of L—, and was going in the wrong direction, just as he had his back on the Lord Jesus and Heaven, and that now I knew the right way, I was going to turn right round (which "conversion" meant) and then start off for the turn.

Several other school-boys had come up, and were listening by the road-side, so I urged them all to turn round at once, and instead of going the wrong way with their backs on the Saviour to turn round at once to trust Him for their souls' salvation. I then gave them some Gospel books, and turned round and journeyed to the town. Have you done what the first boy did, trusted in the Lord Jesus Christ, or are you like the boy who had not been converted?

* * * * *

I was once asked to visit a youth of about 20 years of age who was dying. I was not much older myself, and had never visited a dying person before. He had attended a Sunday School and I knew his teacher was a godly man.

I was admitted into the youth's bedroom and he immediately recognized me, and asked what I wanted. I replied I was sorry to find him so ill, and had brought him some grapes, and wished to have a chat with him.

He said he did not want any grapes. I tried to talk to him about the Saviour, but he did not wish to hear. I offered him some Gospel tracts, but he said he had had plenty of that kind of thing.

I asked if I could do anything for him, for he kept looking round the room like a hunted animal. "I want to get better, I want to get better," was all I could get from him. He was now face to face with death, and terribly afraid of it.

I tried to visit him again, but he would not see me. I then went to see his Sunday School teacher who visited him. He told me that A—— had nearly been saved when in Sunday School. He had seemed so promising, but his companions got him away, and all thoughts of his soul's salvation appeared to have left him.

Although this good man visited him several times, he could not persuade him to turn to Christ as his Saviour, for A—— cared for nothing except to get well, and said he was not going to die.

I was again on the way to visit him if possible, when I was told that another visitor had entered just before me. This was the visitor he dreaded most, and whom he wished to keep out, but he had entered suddenly, silently, and without permission. The visitor was Death, the terrible enemy he feared, and for which he was not prepared.

Poor A—— had been almost persuaded in the Sunday School to be saved, but I fear his soul was lost.

There are two questions asked in the Bible to which there are no answers. They are, "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark viii. 36), and "How shall we escape if we neglect so great salvation?" (Heb. ii. 3). When people were asking the Lord if there were many going to be saved He said, "Strive to enter in at the strait gate." He meant, Never mind about others, *you* yourself be in earnest, and make sure you have entered the gate which only admits one at a time. Why "strive," why "be in earnest"? Because some day it will be too late, and then in an agony you will desire to enter. Instead of there being written over the gate, "Knock, and it shall be open unto you," there will be those terrible words, "Too late."

* * * * *

Poor A—— was nearly saved, but lost. How different from a little girl I knew who was saved just in time. One Sunday she stayed behind after Sunday School class and told her teacher she wanted to be saved. The teacher prayed with her, and showed her the way; how all she had to do was to trust in the Saviour, who had died on the Cross to save her.

She went home that afternoon—saved. That evening she got her younger brother to kneel down with her and ask the Lord Jesus to save him. Next day they were taken ill, one dying



"HAVE YOU, MY LAD, STARTED OUT FOR HEAVEN YET?"

the same day and the other on the following day, and a few days later were buried together.

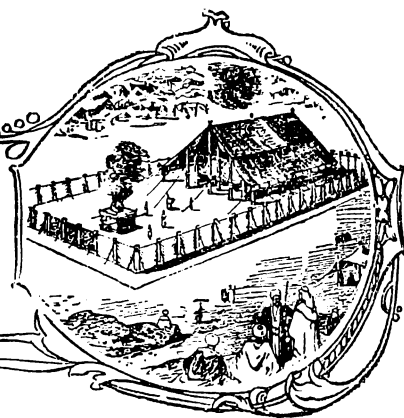
If they had waited until the next Sunday to be saved, they would have been too late. God does not often take boys and girls to heaven straight away after they are saved. He leaves them to live in this world to be useful to Him. In this case, however, He saw the struggle in their surroundings would be very hard for them, so He opened the gates of His bright and glorious Home, and took them in, where no sin or sorrow can enter.

The right time to be saved is when you are young. When a mother calls a child, she expects the child to come at the first call, and not to wait until the call is repeated many times. God is calling older people because He is kind enough to keep on inviting them; but a boy or girl should come to the Lord Jesus Christ the first time He invites them, and should not put the matter off. If you are not saved, make sure of your salvation at once.

W. A.

* * *

Lessons from a Wonderful House.



VII.

THE first piece of Tabernacle furniture brought to our notice is the Golden Ark, with its covering Mercy Seat (see Ex. xxv.).

If we, or any human historian, had written the account, the probability is that the outside pillars and white linen curtains of the Court, or perhaps the golden boards and many-hued hangings of the Tabernacle itself would have first claimed description.

When reading our Bible, we must be careful to remember that not only is it the inspired Word of God all through, but the very arrangement of it is according to His ordering. Every part of it reveals His wisdom and His goodness, and conveys lessons He would have us learn. Much of it is not easy to understand, but He has, in His great love, given His Holy Spirit to be our Teacher. "Open Thou mine eyes that I may behold wondrous things out of Thy Law" (Psa. cxix. 18) should always be our prayer before reading.

The Golden Ark was to be the spot on which God would reveal His Presence to His chosen people Israel. It was to be the *most* holy thing in the Tabernacle, where all was holy, and therefore it was fitting that it should be placed first in the instructions God gave to Moses concerning the making of it and all the other sacred furniture.

This Ark was a large box, about 45 in. long, 27 in. broad, and 27 in. high, made of acacia wood, overlaid with gold. Upon it, to form a cover, was the Mercy Seat, a slab of solid gold, with golden cherubim at either end. This was, in itself, very costly, valued at £25,000 of our money. It was still much more precious because it stood for a "type" or picture of the unspeakably precious Saviour Who was to come

in after years to live amongst men in human form to reveal God's love to them.

It is sometimes called "The Ark of the Testimony" (Exod. xxv. 22), or "The Ark of the Covenant" (Num. x. 33), because in it were placed the two tables containing the Ten Commandments which God gave to Moses (Deut. x. 1-4). There were also placed in it a golden pot full of manna, as a remembrance of God's provision for the people in their wilderness wanderings (Exod. xvi. 33; Heb. ix. 4), and Aaron's rod that budded (Num. xvii. 10).

Four golden rings were placed at the corners of the Ark, and golden staves were passed through these rings. In this way it was carried, carefully covered with a cloth of blue, from place to place on the march (Num. iv. 6).

Its position, when the Tabernacle was set up, was in the "Most Holy Place," the innermost portion of the sanctuary, behind the beautifully-worked vail. It could only be seen once a year, and then only by one man, the High Priest. On this great occasion Aaron, clad in pure white garments, entered the Holy of Holies and sprinkled the blood of atonement on the Mercy Seat (Heb. ix. 7-14).

In those far-off days God's people had to worship Him with sacrifices and offerings, and they could only see dimly that these services foreshadowed the one great sacrifice of our Lord Jesus Christ. Then they could only worship God "afar off" (Exod. xxiv. 1). Now we may "draw nigh" and "enter into the holiest" (Heb. x. 19), because of our risen and living Saviour.

Do we really love Him for His wonderful love to us?

CAST THY BREAD UPON THE WATERS.

MR. HENDRICK, a missionary in India, was returning to England on furlough, with his little daughter, Olive, whom he intended to place in a boarding school under the kindly care of the two Principals who were old and esteemed friends of his—for she was getting too old to live in India.

One day, as they were sitting on the deck of the great ocean liner, watching the ever-changing expanse of water, and the birds circling around with their curious cries, and away in the far distance another ship gliding along the horizon, he suddenly said to his little girl, "Olive, shall we write out a message, and put it in a bottle, and let it down, and see it floating away? Perhaps someone may pick it up." "O, yes, Daddy," clapping her hands, "do let us. What fun it will be—and, Daddy," raising her earnest little face to his, "if we wrote one of God's messages, it might help someone, mightn't it?"

"Why, of course it would, darling. That is what I meant. Here is a piece of paper and a pencil. What shall it be?" After much careful thought and deliberation the sheet of paper was filled up, and bore these words:—

"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).

"The Son of Man is come to seek and to save that which was lost" (Luke xix. 10).

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13).

"Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me" (Psa. l. 15).

At the bottom Mr. Hendrick put his name and address, also the date and the name of the liner from which it was dispatched.

* * * *

For two days the little open boat with its four hapless occupants had been drifting about like a cork tossed and tumbled at the mercy of the angry waves. The cargo steamer to which these men belonged had caught fire in mid-ocean, and the flames had gained such hold before the outbreak was discovered that the vessel was doomed. So rapidly did the fire spread that the men had to launch the boats and flee from the burning, sinking ship with all speed, only one man in this boat being able to snatch the scantiest of provisions. At first the men were very hopeful of being picked up, and two of the boats kept together, but gradually they drifted apart and, finally, lost sight of each other altogether. Night settled down, and the morning dawned grey and chill, a wind springing up, the waves lashing the little boat. All day the

gale grew fiercer, and darkness came on again bringing with it a night of agony and suspense—and again another hopeless dawn. The men were chilled, faint with hunger and lack of sleep, parched with thirst. Two of their number were lying now at the bottom of the boat, half senseless, overcome with exposure and fatigue and intolerable, burning thirst—while the other two strove to keep to their posts, looking ever over the mighty expanse of ocean with haggard eyes, for a sign of a ship, or sail, or some token of help. Not a sign—what a weary, hopeless, agonizing watch. Presently, one of the men looking over the side saw something floating by—a bottle—he seized it. O, if only it contained water—but, no, only a piece of paper. It seemed to mock his thirst. But, stay, what was this writing? He read the words, and his eyes grew misty. They came back to him—those words he had heard in the Sunday School when a boy—it seemed so very long ago. "'Ere, mate, read that there," he said, passing it to his fellow watcher, "them words is true, my ole mither 'eld wi' prayer, she did, and I larnt it orl as a lad, but I 'ave not been th' man I orter been, but—us is lost if iver any bloke was, and if Gawd can 'ear 'E'll 'elp us now." His mate read the words wondering: "Seems a bit o' orl right, it do," he said, "but them things 'as niver come me way before. Gawd aint fer th' loikes o' me. I ain't never knowed 'Im and 'aint loikely 'e'll 'elp a feller wot's so low as me. But, Bill, if yer knows orl about it, can't yer do a bit o' prayin'?"

Bill's praying for the time resolved itself into talking as he ruminated in his mind, and remembered bits of the old Sunday School teaching and things his mother used to say. How she loved her Bible, and prayer was very real to her. But Bill had left home young, and had got amongst rough companions, and soon the early home influence had faded, and the good advice been forgotten—but the mother's prayers had followed him, and were being answered now, though that mother had long ago gone to be "with Jesus." As he muttered to himself, Ben was listening, and the words were gripping him too. "The Son of Man came to seek and save that which was lost." Very surely he was lost. "God so loved"—was it possible that God loved him? Feelings stirred deeply in that heart which had never known God. Bill was repeating the text, "Whosoever," etc., muttering that teacher had said that meant everybody. Well, if everybody, it *must* mean him.

"The day of trouble." Certainly, they were in sore trouble and dire distress, and no human help was at hand. Would God help? The promise was plain enough: "Call upon Me in

the day of trouble, I will deliver thee." It was Ben who slipped upon his knees, and in broken, illiterate sentences confessed his sin, and Bill, breaking in, joined in a cry to God that He would help—forgiving all the years of hardness, forgetfulness and sin—and deliver them from their present plight that they might learn to love and serve Him. To others the prayer might seem a very poor, feeble attempt, but God ever hears the cry of the penitent heart, and no true turning to Him is in vain. They both rose with a new peace in their hearts and spoke now and then of their new-found joy. Several hours went by—hours of prayer and quiet trust, though the men's physical strength was fast failing.

Late in the afternoon, Ben, straining his eyes, saw a speck; gradually it grew more distinct. Yes, surely, he was not mistaken. He must be sure, *quite* sure, ere he tells Bill. There can be no doubt! "Look, Bill, look!" he cries eagerly. "What? Where?" said Bill, who was fast slipping into a state of stupor.

"Look, a ship is comin' towards us. Pull yerself together, mate—'elp me orl yer can to make 'em see us."

The efforts seemed well-nigh vain. "O, God!" if it should pass and not see them. "Us axed 'Im to 'elp us, and 'E will," said Bill rousing up. The vessel was well within sight, passing. "Gawd 'elp us now," was their cry. They had no lights, and little to attract attention—their loudest cries were useless—but suddenly the ship seemed to stop; alter her course. Yes! Yes! it *was* bearing down upon them. "Thank Gawd," and Bill and Ben almost collapsed with the revulsion of feeling. They sank down exhausted now deliverance was at hand. A band of willing helpers from the ship were soon at work, carrying the four almost unconscious men on board to safety, warmth, and provision for all their needs.

* * * *

Mr. Hendrick had been back several weeks on his Indian Station, and the incident of the bottle *many* months before had faded from his mind, when one morning a letter bearing a *strange* postmark came amongst his mail. An uneducated hand it was. Bill was no writer, nor, *speller*, but he was grateful, and out of a true heart he wrote to thank the Missionary for the act which under God had been the means of his and Ben's conversion. He told Mr. Hendrick the whole story, and how, when they had landed, they had gone to the Seamen's Home where the Missionary taught them more fully, and led them out into greater light and knowledge of God, and now they meant to serve Him and be His witnesses. How Mr. Hendrick thanked God that the bread cast on

the water so many months previously had reaped such a harvest, and that he had found it again "after many days" in the joy of these two souls won for the Master (Eccles. xi. 1). A W.

* * *

REJECTORS OF GOD'S WORD.

THESE are to be as justly punished as a soldier of the King would be who deliberately disobeyed the "Army Regulations." He *has* the book, and he *knows* that his conduct is to be guided by it; and therefore, if he is guilty of transgression, he can expect no mercy, but a justly merited punishment. We are all subjects of the King of Kings, and His laws are contained within the Bible; and, should we ignore all its commands, rules, and instructions, have we any right to expect the Law Giver to look lightly upon such wilful disregard of His Word? No! and He does not, and cannot, for He is holy and just, and must act and rule accordingly. Apart from the salvation effected by Christ, there is no chance of escape for ANY-ONE; for, at the Last Day, the "Lord Jesus shall be revealed from Heaven, with His mighty angels, in flaming fire, taking vengeance on them that *knew not God*, and that *obey not the Gospel of our Lord Jesus Christ*, who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. i. 7-9).

Now I must leave these words with you, and I will close with a word of encouragement for those who truly recognize themselves as sinners, and who wish to accept Jesus as their Saviour. Jesus Himself says: "Him that cometh unto Me I will in no wise cast out" (John vi. 37).

* * *

A CHRISTIAN'S LAMENT.

TOO late, too late! my time is past,
My selfish day is done;

And now I mourn a wasted life
And precious souls not won.

Too late, too late! the words ring on,

Still sounding in my ears,
They fill my heart with vain regrets
For useless wasted years.

Too late, too late! Alas, 'tis true,
My years for service o'er,
My youth, my zeal, will they return?
Nay—never, nevermore.

In Heaven, amidst the gathering throng
I see Him on the throne;
He looks, and beckons, and I go
To Him—alone.

Oh, dear young souls, be wise IN TIME,
Seek guidance in His Word;
Your life He claims, your love you owe
To Him—your worthy Lord. E. G.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for July, 1923.

Subject—Mark 13. and 14.

1. Who asked the question—When shall these things be?
2. "Then shall they see"—What?
3. The Lord says—"Take ye heed" twice in Mark 13. Write out these verses.
4. What did the woman bring to the Lord in Simon's house?
5. What did the Lord say about the poor?
6. What did the Lord say when He gave the disciples the cup?
7. Watch—morning. Find this verse and write it out.
8. What did the Lord say to the disciples about the shepherd being smitten?
9. Find a short verse in chapter 14. which partly fulfils the answer to Question 8.
10. What token did Judas give to those with him?

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

"Thank you all for your kind messages to me and your welcome back to work. I hope, indeed, that I may keep well and be able to do the little bit of service which the Lord has given me. What an honour it is to be allowed to serve Him! I hope you will all seek to serve Him. "The time is short." Let us all be up and doing, for "The night cometh when no man can work."

K. Redman should do 8 questions, and W. Stepney 10.

My love to you all,

Your friend,

J. L.

May Searchers.

Age over 13 years.

1st Class.—F. Ackroyd, J. Birss, M. Bussey, M. Craghill, R. Devenish, A. Daniels, N. Evans, A. Fairbairn, E. J.

Green, B. Horne, M. Hobson, D. Hill, I. Merritt, S. Major, H. Melver, M. Nicholas, J. Ritson, Ethel Scott, G. Smith, F. Scudds, R. Smith, K. Stevens, R. Shell, B. Twyford, I. Wareham, C. Willows, G. Willis.

2nd Class.—L. Adams, E. Cole, E. Elliott, Q. Hickson, E. Judson, L. Liddell, T. Liddell, M. Stott.

3rd Class.—W. Dargie, G. Farrell, M. Humphries, I. Jackson, A. Kennedy, N. Lefaux, A. Singer, I. Swall, F. Warren.

Age over 10 up to 13 years.

1st Class.—H. Bennett, G. Board, D. Batey, I. Cocks, E. Crook, M. Cutting, I. Deacon, P. Dowse, M. Earl, A. Edmonds, M. Foley, N. Farrell, V. Gooch, O. Green, D. Gurnes, S. Hodgson, W. Hobbs, L. Hood, C. Hawdon, P. Hine, M. Inchley, H. Inchley, D. Jackson, H. Knight, G. Loye, N. Laws, W. Mitchell, V. Merritt, F. Moor, C. Melver, A. Moor, R. Nelson, H. Peebles, W. Potts, R. Porter, R. Pinder, E. Pyall, N. Parker, H. Pilon, A. Pilon, C. Riddle, P. Simmons, Eunice Smith, G. Story, K. Sinclair, B. Smith, R. Scudds, M. Smith, M. Tucker, R. Taylor, A. Turner, N. Varty, M. Weller, J. Williamson, F. Wilkinson, F. Yellow.

2nd Class.—C. Atkins, A. Dodds, R. Giddings, M. Glasson, W. Heron, J. Heron, G. Hepple, D. Landsberg, M. Lefaux, A. Maddison, E. Machrory, K. Pauley, G. Bosier, P. Reeves, B. Rushton, Ellen Scott, I. Smith, E. Tyreman, D. Willis, B. Watson, E. Williamson.

3rd Class.—A. Brotherton, C. Bean, A. Dietz, E. Daniels, H. Edwards, M. Harland, V. Hasking, I. Hine, B. Jackson, O. Jackson, J. Leggett, H. Mackrory, J. Miller, P. McDermott, G. Nicholls, K. Redman, D. Ramm, W. Stepney, F. Stepney, C. Sterry, V. Turner, N. Wellock.

Age 10 years and under.

1st Class.—B. Allen, I. Ayre, C. Binnie, F. Birss, N. Butler, E. Cockburn, A. Carmichael, G. Clarkson, C. Curry, M. Curry, A. Conells, M. Chadwick, W. Elliott, D. Farrell, F. Farrell, K. Fairbairn, I. Fearn, D. Foley, R. Glenn, M. Gook, W. Hamilton, K. Hewinson, M. Hemingway, G. Hill, A. Hobbs, M. Hole, S. Jackson, A. Jackson, H. Knight, H. Matthews, M. Murray, G. Macgregor, M. Melver, W. Moor, M. McArd, N. Nicholas, F. Pilon, M. Potts, A. Potts, M. Rose, W. Rye, M. Rushton, A. Shell, A. Simpson, A. Spencer, E. Turner, G. Tinkler, E. Tadd, C. Taylor, M. Varty, T. Wilson, E. Winter, R. Wilson.

2nd Class.—E. De Vere, E. Glenn, D. Mootham, J. Sinclair, H. Warnes.

3rd Class.—R. Butler, H. Jones, E. Loye, Kathleen M.

Answers to May Questions.

Subject—Mark 9. and 10.

1. Peter, James and John, Moses and Elias (Mark 9. 2, 4).
2. This is My beloved Son; hear Him (Mark 9. 7).
3. Part of Mark 9. 23 written out.
4. With men it is impossible, but not with God: for with God all things are possible (Mark 10. 27).
5. By being servant of all (Mark 10. 44).
6. To minister and to give His life a ransom for many (Mark 10. 45).
7. They disputed as to who should be the greatest. The Lord said to them—If any man desires to be first, the same shall be last of all and servant of all (Mark 9. 34 and 35).
8. He that gave a cup of water in the name of Christ (Mark 9. 41).
9. Of any who should not receive the kingdom of God as a little child (Mark 10. 15).
10. Mark 10. 34 written out.

Blessed is he
whose
transgression
is forgiven.

Ps. 32. 1.

Short interesting articles containing the Gospel will be welcomed by the Editor :—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

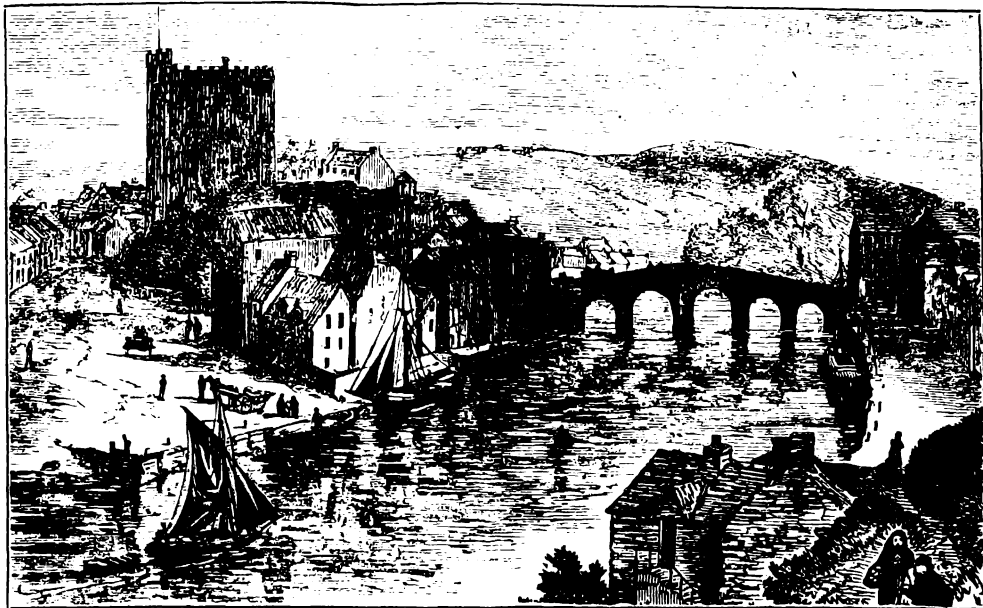
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

BIBLE & TRACT DEPOT, 182, ELIZABETH STREET SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



UNDESERVED LOVE.

MRS. CROFT, running up to her daughter's bedroom to fetch something, and hastily opening the door, was surprised to find her in tears, which Mildred, on seeing her mother, hurriedly brushed away.

"Why, what is the matter, darling?"

"Nothing, mumsie dear—I'm only stupid. Did you want something?" she added, with the evident desire to change the subject.

But her mother was not so easily put off!

"Tell me what is wrong, darling," she went on. "I've noticed often lately you have looked worried and have not been nearly so bright as usual. What is upsetting you? Perhaps I may be able to help."

Then bit by bit, by dint of much coaxing and questioning, Mrs. Croft got the whole story out, for Mildred was very reluctant to tell, though her mother could see she was very miserable. Ella Danvers and Mildred were in the same form, both fairly equal as regards marks, but now for some weeks Mildred had got ahead of her and always came out top of the weekly list, an honour which formerly they had alternately shared, and now Ella was very angry and jealous, and out of revenge began in mean little ways a petty persecution. Mildred would remember putting all her books away carefully, but somehow one would be missing and nowhere to be found when required, though afterwards it reappeared mysteriously. She would leave her drawer perfectly tidy and come back to find it all in disorder, and if this happened, as it sometimes did, when a mistress made a chance inspection of the class-room, this meant a house mark for Mildred. Something of hers would be found lying about the dressing-room; poor child, she was always getting a severe reprimand, and the house marks mounted up and threatened to spoil her report at the end of the term. Miss Garnett, the head mistress, could not understand all these complaints about Mildred, who had always been such a good, conscientious pupil. Ella did it all so cleverly and secretly that no one suspected her, except Mildred herself.

"I cannot do my lessons badly just to let her be top, can I? She cannot alter my class marks, so she is making me lose my conduct ones. I have so prayed that God would touch her heart and make her different, but oh, mumsie, please do not say *one* word! I should hate to be thought a sneak"—and Mildred looked very distressed.

"Trust me, dear, but I must speak to Daddy and consult with him what is to be done. It is too serious a matter to be passed over lightly. Meanwhile let us pray, dear, for poor Ella."

Mr. and Mrs. Croft talked the affair over that

evening, and decided upon the proper course to adopt, and Mrs. Croft was to undertake matters the following afternoon. But God had His own plan and was going to deal with Ella Himself.

When Mildred arrived at school the next morning she found little knots of girls talking together in suppressed, excited tones. Mildred went up to a group. "Hain't she heard? Didn't she know that Ella Danvers, returning home from school the previous afternoon, had met with a serious accident and was very, very ill?"

The news cast a gloom throughout the school, and no one was more upset than Mildred herself. At dinner time she told her mother, and begged to be allowed to go round and ask for Ella. In the succeeding days and weeks Mildred was a constant inquirer. The doctors after the first day or so had every confidence that her life would be spared, but said she would not be able to walk for many months, as her back was injured.

After about a month Ella was well enough to be told about things, and she heard of Mildred's constant visits. As she lay there thoughts of her past conduct and unkindness overwhelmed her. Her very accident had been the result of disobedience, and one day when her mother was sitting by the bedside, Ella poured out the whole story. After a time of quiet sacred intercourse and prayer, Mrs. Danvers got up to go, and as she was leaving Ella said, "I should like to see Mildred when she next calls, please, and oh, mother, I would like you to write or see Miss Garnett, and tell her all about it."

"Very well, darling, only go to sleep now. You must not get overtired and excited," and with a kiss Mrs. Danvers crept quietly out of the room.

Two days later Mildred called and was shown up into Ella's room. There was a little awkward pause, for both girls were very shy—Mildred distressed to see her strong, lively school-fellow lying there so pale and weak; and Ella feeling she had sinned too deeply to be forgiven. But soon the ice was broken and the reconciliation scarcely asked before it was given, and a bond of friendship cemented between the two girls which was to grow deeper and stronger as years went by. In fact, the two became inseparable, Mildred spending much of her leisure time by her friend's couch, beguiling weary hours for the invalid, though no word of complaint ever passed Ella's lips. The forced inaction must have been very tedious to a high-spirited girl, but she felt she had been "forgiven much." God had become very real to Ella, who had given her heart to the Saviour and was learning daily to love and serve Him more. Mildred's prayers, amongst others, had borne fruit, and



WAITING FOR CUSTOMERS.

Ella often told her it was her unselfish love and forgiveness which had first led her to understand and accept God's love and His wonderful salvation. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John iv. 10).

"God commendeth His love towards us in that while we were yet sinners, Christ died for us" (Rom. v. 8).

"We love Him, because He first loved us" (1 John iv. 19). Do we? Have *you* yet come to the Saviour? Do *you* know His love and forgiveness?

A M W

* * *

AFRAID OF GOD.

ON going to look at a house near London, which was to let, I found a very civil old woman in charge who kindly showed me over the place, readily answering all questions.

Just as I was leaving, my eye caught sight of an old torn Bible lying upon the stairs, looking as if it said, "They didn't think me worth taking away, so here I am, the good Book, containing most blessed news from God about His Son."

I took it up, and asked my friend, what Book it was. "Oh," she said, "sure it's a very good Book."

"How do you know it is a very good Book?"

"It tells us good things about heaven—about God."

"Are you afraid of Him?" I immediately asked.

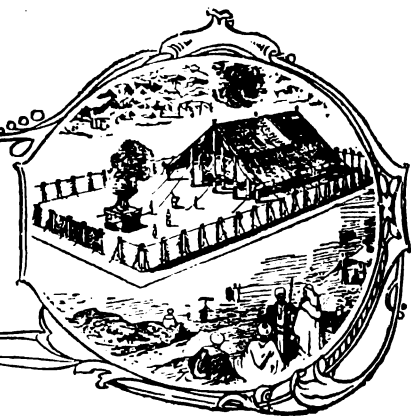
"Deed I am," replied the old woman; and added, "About the only one I am afraid of."

"Ah! dear soul, it only shows you do not know Him," was my remark; "the One who gave His Son to die for just such as you and me—afraid of Him!" I read her one or two passages, and she promised to take the old Bible home, and look into it for herself—asking me to mark with pins, which she took out of her dress to give me for the purpose, a couple of verses I had particularly pressed upon her; they were—
"But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5); and part of 1 John i. 7—"The blood of Jesus Christ HIS SON cleanseth us from all sin."

Well, dear young reader, are you afraid of Him? Do you mentally say I am, I dread the thought of meeting such a holy God, I am such a sinner?

Take comfort, He died for sinners, just for such as you, and if you go to Him He will never cast you out.

Lessons from a Wonderful House.



VIII.

Next in order come the table of shewbread and the golden candlestick (Exod. xxv.).

THE first of these was of wood, overlaid with gold, and around the edge of it was an ornamental moulding, or "crown" of gold. This table was 42 inches long, 21 inches wide, and 31 inches high.

On it was placed, every Sabbath day, twelve cakes of the finest white flour. The word "shewbread" means literally "bread of presence," that is, bread fit to be set in the presence of a king. And it was always in God's presence as a symbol of the regard He had to the twelve tribes of His people, and also as a "type" of our Saviour, the true Bread of Life (John vi. 35), who ever liveth in the presence of His Father as our Redeemer and Friend. This table was also supplied with various small utensils, dishes, spoons, covers (verse 20), all made of pure gold.

When on the march, the table was carried in the same way as the ark, by means of golden staves passed through golden rings. It, too, was covered with a cloth of blue (Num. iv. 7). The golden candlestick was *all* of gold; "the tongs and the snuff dishes thereof" were "of pure gold." As it shed its light continually in the Holy Place, which otherwise was quite dark, it was a beautiful type of Him who is the "Light of the World" (John viii. 12) and who is, too, the Light of Heaven (Rev. xxi. 23).

We are not told how large this "lamp stand" (for such it should really be called) was; Moses doubtless was shown it, as in a picture, by God when he was in the mount (Ileb. viii. 5) and he made it accordingly. It was evidently a very beautiful thing, with six branches springing out

of a central stem, and on each branch rested a small golden bowl, filled with pure olive oil, in which a wick floated. It was the duty of the high priest and his sons to attend to these lamps every morning (Exod. xxvii. 20, 21) so that the light should never go out.

This lamp stand is reckoned to have been worth £5,475 of our money.

In Exod. xxvi. we find directions for the making of the tabernacle itself, in which these golden articles were to be placed.

If you could have taken a walk through the encampment of the Israelites, you might have seen in one place carpenters busy with their tools sawing and planing boards to the exact length and width required. As these were finished they were passed on to the goldsmith's quarter, where they would be entirely covered with gold, as were the ark and the table. Silver sockets, each weighing 80 or 90 lbs., were being made in another place, to be set in the shifting soil of the desert to hold the boards in position. Spinning wheels were busy, spinning flax and goats' hair to be made into curtains (chap. xxxv. 25, 26); and embroiderers were at work, putting beautiful patterns of many colours on to the linen, and working in gold wire (chap. xxxix. 3) to make rich and costly garments for the high priest.

They were busy days, those six months and more, of the first year of wilderness life. And we read of no murmuring among the people, but rather of willing-hearted glad service (see Exod. xxxv. 21, 20).

When our hearts are open to let in the love of God, and obedient to do what He tells us, then we are indeed truly happy.

GOOD ADVICE.

THE other day, glancing at a newspaper, my eye caught a short advertisement with these three arresting headlines standing out in bold relief:—

STOP! THINK! ACT!

I thought what excellent advice, especially if applied to spiritual matters.

Stop!—

“Stand still, and see the salvation of God” (Exod. xiv. 13).

“Stand still, and consider the wondrous works of God” (Job. xxxvii. 14).

“Be still and know that I am God” (Ps. lxxvi. 10).

In these days of hurry and bustle, many rush on, too busy to think of God and eternal realities, with no eyes to see His handiwork, no ears to hear His “still small voice.” But God calls a pause, and bids us “hearken” and “hear.” “Hear . . . and they that hear shall live” (John v. 25). May the response of each one of us be, “I will hear what God the Lord will speak” (Ps. lxxxv. 8).

Think!

May our attitude be that of Mary, who thought of Christ—His words, ways, works, and “pondered them in her heart.”

“Whatsoever things are true . . . just . . . pure . . . lovely, the Apostle Paul enjoins us to “think on these things” (Eph. iv. 8), and as we ponder over all that He has endured for us upon the cross, all that He has done and suffered for our sakes, we shall be led to

Act!—

“What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord” (Ps. cxvi. 12, 13).

Let our resolve be—“As for me and my house, we will serve the Lord” (Josh. xxiv. 15).

A. M. W.

* * *

THE RESCUE.

IT is related that the two T— boys were once playing on the sands of the Solway Firth, which, as you know, separates England from Scotland on the west coast. The tide was far out, and they had, in a venturesome mood, wandered far afield; but the tide comes rapidly in, and in parts the sand is dangerous. Engaged in playing and deeply interested in all the sand treasures, they were quite oblivious of either danger.

The sea was rapidly flowing towards them, and they were all unconsciously paddling towards the danger zone, intent on the various

pools, and all they contained. Fortunately for them, their uncle had observed their position from the mainland, and quickly turning his horse's head, he spurred it into a gallop and dashed across the sandy expanse. Only just in time! He grasped one boy and swung him into the saddle, then reaching out, seized the other and carried them both back into safety.

That gentleman's gallantry is but a faint reflection of the Lord Jesus Christ, who, seeing our danger, never rested until He had given His life to save us. “For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God” (1 Pet. iii. 18). “Hereby perceive we the love of God, because He laid down His life for us” (1 John iii. 16), and Christ never rests till the wandering sheep has been found and brought safely back to the fold. Has He found you? or are you still wandering away from Him?

A. W.

* * *

JESUS IS ABLE TO SAVE.

HOW delightful to think that it is a Person who saves us, not a doctrine, or a good deed, or anything of man, but a Person, namely, Jesus. One who has looked upon us with loving eye, who sought us before we sought Him, for “He came to seek and to save that which was lost”; yes, it is the loving Jesus Himself who saves us. What an added interest this gives to our salvation, when we think of the Person of Jesus, as the One who “delivered us from the wrath to come,” how it calls forth our love and gratitude to Him.

A gentleman was once being ferried over a river in America, and a steamer was coming up the river, when the ferryman stopped rowing, and putting his hands over his eyes to shade them, he said, “That's him, that's him!” The gentleman asked what he meant. He said, “Do you see that man on the bridge? I would do anything for that man.” “How is that?” said the gentleman. “Why, he saved me, did that Captain; I fell into the water, and was nearly drowned when he rescued me from a watery grave, bless him!” By this time the steamer had got near the ferry-boat, when they recognized one another; the ferryman shouted out his grateful recognitions and salutations.

But He is able to save us all the way through: not only have we got “redemption through His blood, even the forgiveness of sins,” but there is not a temptation, nor a difficulty, nor a trial, but He can deliver us, and help us. “He is able”; all power is in His hands; the One that was in the manger and on the cross is now

on the throne, and He is on the throne for us. He is not only willing, oh, so ready to listen to our cry, but He is able—at our call. "By Him all things consist," that is, all things hold together; His power pervades.



PLEASURES FOR EVER.

SOME years ago a strolling company of theatricals entered a quiet little town in the East of England to hold some entertainments. A schoolroom having been secured, the members of the company went through the town to dispose of their tickets.

Jackson, one of their number, was the child of very respectable parents, his father being an earnest Christian. He called at the house of a Christian surgeon and asked to see the "master," to sell him some tickets.

The doctor patiently listened to what he had to say, and then asked him, "Supposing I went what would I get?" "You would enjoy yourself." "But what about to-morrow, when the enjoyment is over?" "Oh, we are to be here the next night also." "And after that?" "We are to be here for the whole week." "But what after the week's pleasure is done?" Jackson was silent, for he now knew what the doctor meant.

"Ah," said the doctor, "I have pleasures for evermore, yours only last for a short time and leave a sting behind them." The words went home to Jackson's heart and conscience; he burst into tears, and said, "You talk like my father."

The doctor became deeply interested in the young man, and besought the Lord to save him. In subsequent interviews the doctor found he had no conception of God's way of salvation. He supposed he required to become good before God would save him. But the light of God's Word shone into his soul, and he soon was the happy possessor of everlasting life and of these pleasures which are for evermore.

Prize List, June, 1923.

Age over 13 years.

1. Muriel Hobson, 35, Nursery Road, Henton Norris, Stockport.
2. Mollie Buxey, Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
3. R. Devaish, Girls' Home, 64, Lewisham Road, S.E.13.
4. Ivy Wareham, Girls' Orphan Home, Hanworth Road, Hampton.



COMMENDED.

L. Adams, A. Fairbairn, E. Green, M. Nicholas, Ethel Scott, G. Smith.

Age over 10 years up to 13 years.

1. Frank Yellow, 6, Park View, Stockton.
2. Willie Potts, Park Road, Netherwilton, Northumberland.
3. Olive Green, 4, South Street, Shiny Row, Philadelphia, Co. Durham.
4. Margaret Murray, Lorbottle Steads, Thropton Morpeth, Northumberland.

COMMENDED.

G. Board, P. Dowse, M. Foley, H. Luckley, H. Knight, N. Laws, R. Porter, E. Ryall, D. Willis.

Age 10 years and under.

1. Colin Curry, 8, The Parade, Chester-le-Street.
2. Mary McArd, "Norwood," Brackenbrae Road, Bishopbriggs, Glasgow.
3. M. Hole, c/o Tract Depot, Rose Street.
4. Kenneth Hewinson, 10, Burnard Street, Newport, Mon.

COMMENDED.

I. Ayre, C. Binnie, D. Foley, R. Glenny, H. Matthews, G. Macgregor, A. Simpson, E. Turner, T. Wilson.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for August, 1923.

Subject—Mark 15. and 16.

1. What two questions did Pilate ask the Lord ?
2. What was the second question that Pilate asked the people ?
3. What did the multitude cry out ?
4. When the Lord Jesus died, what happened in the temple ?
5. What did the centurion say ?
6. To whom did the Lord first appear after He was risen ?
7. How was Mary Magdalene's message received by the disciples ?
8. Why did the Lord upbraid the eleven ?
9. How was the Scripture fulfilled : " He was numbered with the transgressors " ?
10. After the Lord had spoken to them, what happened ?

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on 3d. stamp if not over 1 oz., or 1d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

I am sorry to tell you the questions were not so well answered as usual. Did you find them difficult ? Think carefully about your answers this month.

I have corrected R. Porter's mistake about her name. M. Anderson put no references in the answers.

The Prize List will interest you as usual. M. Curry had full marks every month, which is excellent. She had a prize last time, so is not eligible this.

My love to you all,

Your friend, J. L.

June Searchers.

Age over 13 years.

1st Class.—B. Ackroy, L. Adams, N. Bussey, E. Cole, R. Devenish, W. Dargle, N. Evans, E. Green, Q. Hickson, M. Holson, E. Judson, L. King, R. Melver, Ethel Scott, F. Seonds, R. Shell, L. Warcham.

2nd Class.—J. Birrs, M. Banks, A. Daniels, A. Fairbairn, G. Farrell, H. Glasston, B. Horne, A. Kennedy, L. Liddell, T. Liddell, I. Merritt, K. Miller, M. Nicholas, G. Smith, A. Singer, K. Stevens, B. Twyford, F. Warren, T. Willis, J. Wood.

3rd Class.—M. Craghill, E. Elliott, A. Edmonds, M. Humphries, I. Jackson, J. Jones, L. Swall.

Age over 10 up to 13 years.

1st Class.—G. Board, D. Batey, F. Berridge, A. Dodds, P. Dowse, B. Edwards, R. Giddings, O. Green, D. Gaiues, L. Hood, B. Jackson, H. Knight, V. Merritt, H. Murray, M. Murray, B. Mackrory, R. Nelson, W. Potts, R. Porter, E. Pyall, G. Rosier, G. Story, B. Sangster, K. Sinclair, E. Smith, E. Tyreman, V. Turner, N. Varty, D. Willis.

2nd Class.—I. Cocks, G. Church, M. Foley, M. Harland, J. Heron, V. Hosking, M. Inchley, H. Inchley, D. Landsberg, N. Laws, D. Mootham, A. Maddison, N. Parker, F. Smith, E. Scott, M. Tucker, E. Wade, F. Yellow.

3rd Class.—M. Anderson, H. Bennett, Art. Brotherton, E. Crook, M. Earl, N. Farrell, T. Glasston, V. Gooch, M. Glasston, W. Heron, W. Hobbs, L. Hughes, M. Lefaux, G. Loye, W. Mitchell.

Age 10 years and under.

1st Class.—I. Ayre, N. Butler, G. Clarkson, G. Curry, M. Curry, A. Concills, K. Fairbairn, I. Fearn, D. Foley, R. Glenn, M. Hole, G. Jackson, H. Matthews, M. Murray, M. Melver, M. McARD, M. Potts, A. Potts, A. Shell, A. Simpson, E. Turner, G. Tinkler, M. Varty.

2nd Class.—C. Binnie, D. Farrell, F. Farrell, K. Hewinson, R. King, H. Knight, N. Nicholas, M. Rose, W. Rye, C. Taylor, R. Wade, T. Wilson, R. Wilson.

3rd Class.—B. Allen, A. Carmichael, W. Elliott, M. Gook, A. Hobbs, E. Loye, W. Lee, G. Macgregor, M. Rushton, F. Tadd, H. Warnes, E. Winter, H. Mackrory, G. Nicholls, K. Pauley, R. Pinder, K. Redman, P. Reeves, R. Rushton, P. Simmons, W. Stepney, I. Smith, K. Stanley, L. Simmons, M. Smith, R. Taylor, M. Weller, R. Watson, J. Williamson, F. Wilkinson, N. Wellock.

Answers to June Questions.

Subject—Mark 11. and 12.

1. The Lord hath need of him (Mark 11. 3).
2. Part of Mark 11. 17 written out.
3. Because they wanted to know His authority for doing these things (Mark 11. 28).
4. To the Lord Jesus (Mark 12. 6).
5. Because the Lord Jesus said : He is not the God of the dead but the God of the living (Mark 12. 27).
6. The widow put all she had into the treasury (Mark 12. 42-44).
7. Have faith in God (Mark 11. 22).
8. Thou art not far from the kingdom of God (Mark 12. 34).
9. To forgive if they had ought against any (Mark 11. 25).
10. It refers to the Lord Jesus and is quoted from Ps. 118. 22.

Him hath God
exalted
to be a Prince
and a Saviour.

Acts 5. 31.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



HIS GREAT LOVE.

HUGH DAWES was standing with head bent, hands thrust deep into his trousers pockets, brow puckered in anxious thought. A battle royal was raging in the boy's heart.

Seven years ago, when Hugh was nearly five, his father had died, leaving his young wife with only a tiny income to keep the home together for herself and their little son. Time came when Hugh had to go to school, and mother and he had to live very quietly so as to make ends meet.

Just lately Mrs. Dawes had been very poorly and the doctor said she must go away for a little change, so for part of the holidays she had taken rooms at a farmhouse in the very heart of the country. Hugh was wildly excited at the thought of a glorious holiday on a farm—how he would love all the animals, what games he would have in the fields and lovely rambles with mother by the river and in the woods, not to mention the plentiful supplies of milk, cream, and eggs, which were to make mother strong and well.

Hugh could not remember his father very well, but one thing Mr. Dawes had said always remained: "Sonny must be a big man and look after mummy." Hugh never forget that, and well might Mrs. Dawes be proud of her son, who loved her so devotedly, and, young as he was, looked after her comfort in many little ways and was always so ready to help. He got on well at school too, and was a favourite with the masters and the boys.

To-day, however, Hugh was greatly perplexed. There was Cyril Green, his great chum, whose parents were in India. Cyril was to have spent the holidays with an aunt, but she had been taken ill suddenly and now Cyril was obliged to stay at the school-house during the vacation with the elderly housekeeper, as the headmaster and his wife had made plans they could not alter. Poor Cyril! it seemed very hard, and Hugh felt something *must* be done. Uncle Wilfred had been staying with Mrs. Dawes and Hugh, and when leaving slipped two paper notes into Hugh's hand, with the remark, "That will buy the Meccano model we were so interested in watching the other day."

"O, uncle," gasped Hugh, too astonished to get his thanks out properly, as Captain Kerslake made his hurried departure.

Mrs. Dawes had not been well enough to go with Hugh to make the purchase, so the notes had lain safely tucked away.

Now Hugh was thinking about them. If he did not buy that Meccano set, the money would give Cyril a week or more in the country with

them. Hugh knew his mother would only too gladly consent to Cyril going, though she could not afford to pay for him. But oh! what a struggle it was. He *did* want that model! It was such a beauty—even uncle had been tremendously interested and keen about it. He *must* buy it. Uncle had given him the money for *that*. And yet Cyril? Hugh knew, were he in his place, he would not like to spend his holidays at school! The fight went on for some time, but at length the battle was won, though even then Hugh ran very quickly home, perhaps afraid his courage would fail and he should change his mind.

He found mother and breathlessly explained it all to her. It was all rather incoherent, but mothers have a way of understanding, and she knew the sacrifice it meant: but she only said, "Poor Cyril, it is sad and lonely for him, but I do not like taking your gift, dear: uncle gave you that for yourself, and though I know he would not mind you spending it in this way, are you sure you will not regret it, and wish, after the holiday is over, that you had done differently? I would so gladly invite him myself, but I cannot take *two* boys away. It is only through uncle's generosity that I am able to manage this holiday for ourselves."

"No, mother, I'm sure I shan't be sorry. I can't bear to think of Cyril being left behind. Think how jolly a country holiday will be for him. Do write a note to Dr. Millard, asking him to let Cyril come."

The note was despatched and the answer came gratefully accepting Mrs. Dawes' invitation. The day of departure came and the halcyon days on the farm began. Mr. Webb, the farmer, was very good-natured, and took them all over, showed them the animals, explained the farm implements and machinery, and allowed them to "help" in various ways. It was the jolliest holiday the boys had ever had. On Sunday mother with her two escorts, as she smilingly called them, set off through the fields and shady lanes to the village where nestled the old place of preaching under the hill. How peaceful the service seemed in the quietness of a sunny Sunday morning, and as the preacher spoke of God's love, the old familiar yet ever new theme, new thoughts stirred in Hugh's heart. "God so loved . . . that He gave." Somehow in the light of his own small sacrifice for Cyril, Hugh could better understand God's great sacrifice—just because He *loved*. The human race were as wandering sheep having no Shepherd, and God's great heart of love yearned over them. God gave His *All*, *not* for His friends but for His *enemies*. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8).

"Christ suffered . . . the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18).

Into his awakened and now understanding heart the beauty and meaning of God's love began to dawn. Hugh had been deeply grounded in the Scriptures from earliest years, and now this was bearing fruit. He was realizing a little of God's wonderful love and his own need, though utter unworthiness of it; and there and then, quietly, silently, reverently yielded his heart to the Great Shepherd, and he could say very really and wonderingly, "*My Saviour, who loved me and gave Himself for me.*"

Dear reader, can you say the same?

A. M. W.



OFF TO SCHOOL AGAIN.

WHAT WILL THE ANSWER BE?

A GODLY gentleman once asked a young fellow what he was going to do with his life.

"O, when I am old enough I hope to go to college."

"And what then?"

"I suppose I shall take up some sort of career."

"Well, and what after that?"

"Perhaps make my fortune."

"What next?"

"O, probably settle down, marry and bring up a family."

"And then?"

"Happily retire on a good pension."

"And after?"

"O well, after that I will be an old man."

"And the next thing?"

"Well, I suppose I will go the way of all flesh—die."

In that boy's life-plan and calculations there was no thought of God—he left Him out of the reckoning altogether. But one day there will come a time of reckoning for *all*, whether we will or no. "*Everyone of us shall give account of himself to God*" (Rom. xiv. 12), and "*What shall it profit a man if he shall gain the whole world and lose his own soul?*" (Mark viii. 36).

"Jesus is calling you, waiting to cleanse you;

Down thro' the years wings the message of love,
Swiftly and clearly like bells in the even,

Bearing the tidings from heaven above,
For THE CHOICE RESTS WITH YOU—

Still the Saviour is waiting:

Oh, what will you do as He patiently stands?

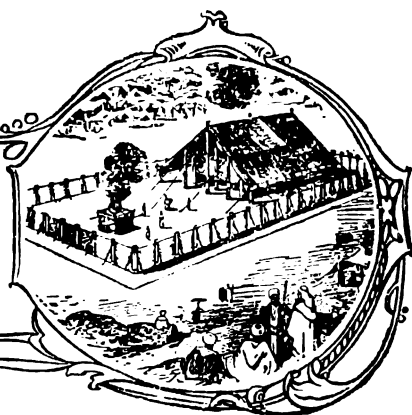
Won't you give up your sin,

And the world's fleeting pleasure,

To take life and peace from those dear, pierced Hands?"

A. W.

Lessons from a Wonderful House.



IX.

NOW we come to the first thing that would meet the eye of an Israelitish worshipper as he entered the sacred enclosure of the Tabernacle Court.

The Brazen Altar for the various offerings was made of acacia wood, covered with shining brass or bronze. It was larger than all the other articles of Tabernacle furniture, being nine feet long by nine feet broad, and five feet high. In the sides of it were brass rings, through which staves were to be placed, for the carrying of it when the camp moved onwards. At each top corner was a brazen horn, to which the animals used in sacrifice were bound (see Psalm cxviii. 27). Connected with this altar were a number of smaller utensils (verse 3), all needed by the priests in the services. We find, by Exod. xxx. 28, 29, and Lev. viii. 11, that these things were equally sacred with the Altar itself. Although they seemed small and unimportant, they were made after the Divine pattern and by the Divine command, quite as really as the Holy Ark and other golden furniture.

And they had most important uses. The pans were for the carrying away of the ashes each morning from the fire which had been burning all night. These ashes showed that the sacrifice had been accepted by God, and the person for whom it had been offered was forgiven,

and they were carried by one of the priests to a certain appointed place outside the camp (Lev. vi. 11).

The offerings on this Altar were five in number: the Burnt Offering, Meat Offering, Peace Offering, Sin Offering, and Trespass Offering. And though we cannot fully understand how they could bring forgiveness to a guilty, sin-stained heart, we know that they were ordained by God, in His great love, to bring sinners near to Himself. They all, in different ways, pointed forward to that most wonderful event in all history, the crucifixion of our blessed Lord Jesus Christ on Mount Calvary. He was the Lamb of God Who bore our sins in His own body on the tree.

"He died that we might be forgiven,
He died to make us good;
That we might go at last to heaven,
Saved by His precious blood."

Can each young reader say, "He loved me and gave Himself for me"?

"Oh, dearly, dearly has He loved.
And we must love Him too;
And trust in His redeeming blood,
And try His works to do."

E. A.



A SCHOOL-GIRL STORY.

DORIS had only quite recently learned to know that the Lord Jesus was her own personal Saviour. She had gone with her parents one evening to hear a well-known evangelist preach, and there and then her heart was opened, and she received Him by faith, and believed that He had shed His blood to save her. This made her very happy, and very soon after she wrote to a friend who she knew had long cared for her soul, and confided to her the joyful news.

Doris now became very desirous that her friends at school should learn to know their need of a Saviour also, and that they, too, might be converted. Talking one day on the subject to Connie, a girl in her own class, the latter owned that she had come to the Lord Jesus for salvation more than a year ago, but had never confessed Him. Now she decided to do so, and it was a great joy to her Christian teacher when both girls came to her, and Connie told her very simply, but with great earnestness, that she wanted to confess that Jesus had died for her, and that she knew Him as her own Saviour. After a little talk with both girls, they told her how much they wanted other girls to be saved also, and they all decided to pray about the matter.

Although some of their school friends sneered at them, and refused to listen, yet it was not long before Vera, too, was brought to confess herself a sinner before God, and her eyes were opened to see that He had provided a Saviour for her, Who had shed His precious blood to wash away all her sins. Believing on Him, she, too, passed from death unto life, and her happy face soon showed the change within.

Dear young friends who are reading this simple account of how three girls were brought to know the Lord Jesus Christ, let me ask you, Do you know Him yet? Perhaps you have heard about Him many times, and you really mean to be saved-some day. But how dangerous to put the matter off, and how much happiness you are missing by not coming to Jesus now, just as you are, and receiving Him by faith in your heart!

You cannot do anything to help yourself, and all He wants is for you to cast yourself upon Him as a lost sinner, and believe that He shed His precious blood to save YOU. He will make you truly happy, and as long as you live you will be glad that you did not put off the consideration of this serious question until too late. Instead of that, you may have the joy of serving Him during your life, and telling others what great things He has done for you.

H. J.

THE EARNESTNESS OF GOD.

HAVE you ever noticed that God is in earnest? You know that if anyone calls you by name that *you* are wanted, but if you are wanted urgently your name may be called twice, because the one who calls is anxious to gain your attention. Now God in Old Testament days spoke on several occasions in this manner, and I want you to notice three instances.

1. *SUBSTITUTION, or God in earnest.* (Genesis xxii. 11.) Abraham in obedience to God was just about to take the knife to slay his son when the angel of the Lord called to him, "*Abraham, Abraham.*" He instantly answered, and was told not to slay his son, and Abraham offered up a ram in his stead. Supposing he had paid no attention to the call, how serious must have been the consequences. God repeated the name that Abraham might know how important the matter was.

Now just think a moment. Jesus had to die for us, bearing our sins that we might be free, but there was no one found who could take *His* place. God wants us to remember this and to thank Him for the wonderful gift of Jesus. God is *still* in earnest that *you* should know that all the work for your salvation has been done, for His word says, "*Be it known* unto you, therefore, men and brethren, that through this man is presented unto you forgiveness of sins" (Acts xiii. 38).

2. *DELIVERANCE, or God in earnest.* (Exodus iii. 4.) Moses was about to turn and see why it was the bush was not burnt up, when God called to him, "*Moses, Moses.*" After telling him that the place whereon he stood was holy ground, He said that He had heard the cry of the Israelites in Egypt, that He had come down to deliver them, and told Moses what He wanted done.

Ah! not only is God in earnest as regards the providing a sacrifice, but He is, as in the days of the Israelites, in earnest that we may be delivered from the bondage of our sins. God has provided the sacrifice, but if any refuse to avail themselves of it, it will do them no good whatsoever. For God to provide the remedy is one thing, for you to take it is another and of *all* importance after the remedy has been provided. God wants you to accept His salvation, offered at such an immense cost to Him, but free to you. Listen as He says, "How shall we escape if we neglect so great salvation?" (Heb. ii. 3).

3. *JUDGMENT, or God in earnest.* (1 Samuel iii. 10). Samuel had gone to bed, and for the fourth time God called him, and this time the words "*Samuel, Samuel,*" fell upon his ear.

God had told him of the judgment that was to come on Eli's household.

If God is going to bring judgment on this world, and He is, He is in earnest about it, and desires that what is going to happen should be known. He wants *you* and me to be aware of our position before it is too late. "For the time is come that judgment must begin at the house of God . . . what shall the end be of *them that obey not the Gospel of God?*" (1 Peter iv. 17).

I was recently in a small village called Kingswinford, and I believe there is quite a number of boys and girls living there and near by whom I shall meet in heaven one day; but what about you, will *you* be among the number that is going to praise Him for ever and ever?

On another occasion I hope to write you giving you four striking examples of the earnestness of Jesus.

L. A. A.

* * *

ON SERVING.

IF any of our young readers have passed from death unto life, and are real Christians, they must remember that they are not to pass their lives in doing nothing for the Lord; salvation at once initiates us into active work and service. Alas, most Christians, instead of using the sword and trowel on behalf of their Master, and working energetically, seem to put on a night-cap and go to sleep. Now, whenever we are saved ourselves, we ought to try and save others. A man was once rescued from a wrecked ship in a half-drowned condition, and when he was restored to consciousness, he immediately said, "There are some more men on board, save them."

A little boy had been going to a Gospel meeting, and one night he got blessing to his soul. Next day he pleaded with his father, who was still unsaved, to come to the meeting, but he would not come; but night after night his little son kept at him, and at last persuaded him to come, and he was brought to the Lord.

We know our young friends cannot preach sermons, but surely we can all say we are saved; we can confess with the mouth "Jesus as Lord"; we can speak a good word to our companions and playmates; we can persuade those who are still unsaved to come to a Gospel meeting; we can write our friends a nice letter and enclose a little tract. There are thousands of ways we can do a work of faith, and continue a life-long labour of love, and by doing little things we may be fitted for doing bigger. Oh, let us think what a privilege it is to do anything for Him Who has done so much for us. Just think of being "fellow workers with God."

"WHAT DID YOU SAY?"

IN a beautiful New England village, a boy, about ten years old, lay very sick, drawing near to death, and very sad. He was joint-heir with an only brother to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was dying, and his heart longed for a treasure worth more to him than all gold.

One day I came into his room. I sat down by him, took his hand, and, looking into his face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him, "My boy, you must trust God first, and then you will love Him without trying at all."

With a surprised look he exclaimed, "What did you say?"

I repeated the exact words again; and I shall never forget how his large eyes opened on me, and his cheek flushed as he slowly said, "Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered; "God wants us to trust Him. That is what Jesus always asks us to do first of all; and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God—to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour. And so he came into peace with God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to; and that, dying, he went to Him Whom, not having seen, he had loved.

You too may have this happy experience and may live to tell out to others "what great things the Lord hath done for thee." His wonderful peace, possessed by each believer, is good to die with and good to live with, and it can be acquired—simply by believing on the Son of God."

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for September, 1923.

Subject—Acts 1. and 2.

1. How long was the Lord Jesus with His disciples after His resurrection?
2. What baptism did He promise them?
3. "This same Jesus . . . heaven." Find this passage and write it out.
4. Why were the people amazed and marvelled?
5. "Whosoever shall call." Complete this sentence and say from which prophet it is quoted.
6. Who added to the Church?
7. What was the "former treatise"?
8. How was the Lord Jesus "approved of God"?
9. What did God make that same Jesus?
10. How did David speak of the resurrection of Christ? Mention the books of the Old Testament referred to in our two chapters.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,

We begin a new book this month and I hope you will find the study of it very interesting. May we all search the Bible as if we were looking for hid treasure (Prov. 2. 1). I am glad to welcome a good many new Searchers and amongst them some of only six and seven years of age. One paper came from a little girl of six and was very well done. Please write your name and age on the top of the first sheet of your answers. R. Pinder's paper came in time, J. Hall and A. Dietz have given no chapter and verse for their answers. K. Hewinson should do eight questions. A. Edmonds, E. Scott, E. Elliott, and J. Miller, should do ten.

Thank you for your letters, I am always pleased to have them.

My love to you all,

Your friend, J. L.

July Searchers.

Age over 13 years.

1st Class.—E. Arkory, L. Adams, G. Atkinson, J. Burrs, M. Bussey, M. Craghill, R. Deynishi, A. Daniels, P. Dowse, A. Fairbairn, G. Farrell, E. Green, Q. Hickson, M. Hobson, E. Judson, A. Kennedy, E. Liddell, I. Merritt, R. McIver, H. Murray, M. Nicholas, Ethel Scott, E. Scudds, A. Singer, R. Shell, L. Wareham.

2nd Class.—M. Banks, H. Glasson, W. Jack, E. Moor, J. Wood.

3rd Class.—E. Cole, D. Davies, E. Elliott, A. Edmonds, J. Jones, N. Lefaux, K. Miller, K. Stevens, L. Swall, E. Scott, P. Simmons, A. Wright, T. Willis.

Age over 10 up to 13 years.

1st Class.—C. Atkins, H. Bennett, G. Board, C. Bean, S. Bates, D. Boley, A. Bullick, L. Cocks, E. Crook, A. Clarke, N. Clayton, I. Crawford, A. Carmichael, A. Dodds, I. Deacon, E. Daniels, M. Earl, L. Edwards, M. Foley, N. Farrell, T. Glasson, A. Good, R. Giddings, O. Green, M. Glasson, I. Gook, M. Harland, W. Heron, W. Hobbs, L. Hood, J. Heron, V. Hoshing, P. Harburn, M. Hayden, M. Inghley, H. Inghley, B. Jackson, E. Jeff, H. Knight, D. Landeberg, M. Lefaux, G. Love, N. Laws, C. Ludlow, D. Mootham, V. Merritt, M. Murray, E. Mackrory, H. Mackrory, C. McIver, A. Moor, M. Mould, W. Moor, R. Nelson, G. Nicholls, J. Neale, K. Pauley, W. Potts, R. Pinder, E. Pyall, N. Parker, H. Pilon, A. Pilon, G. Rosier, K. Redman, P. Reece, D. Rumm, C. Riddle, M. Rose, D. Ramm, M. Stott, A. Swepson, I. Smith, K. Stanley, G. Storey, B. Sangster, K. Sinclair, E. Smith, R. Scudds, M. Smith, M. Tucker, R. Taylor, A. Turner, K. Turner, N. Varty, M. Weller, D. Willis, R. Watson, J. Williamson.

2nd Class.—D. Batey, E. Davies, J. Hughes, B. Hodgkins, C. Hawdon, W. Mitchell, Z. Mellin, B. Rushton, Ennie Smith, A. Thornberry, M. Varty, M. Wright, W. Wiffen.

3rd Class.—M. Clarke, A. Dietz, K. Hewinson, P. Hollier, E. Linton, J. Miller, J. Roadman, W. Stepany, P. Stuckey, V. Turner, Q. Williams, E. Winter.

Age 10 years and under.

1st Class.—B. Allen, E. Ayre, O. Binne, F. Birrs, G. Clarkson, C. Curry, M. Curry, A. Conell, W. Elliott, F. Farrell, K. Fairbairn, L. Fearn, D. Foley, M. Gook, P. Gook, M. Hemingway, A. Hobbs, M. Hole, S. Jackson, E. Love, M. Ludlow, M. Murray, G. Macgregor, M. McIver, M. McAril, V. Mitchell, N. Nicholas, E. Pilon, M. Potts, A. Potts, M. Ramm, W. Rye, A. Shell, W. Storey, M. Staveley, M. Smart, E. Tadd, C. Taylor, R. Wade, T. Wilson, R. Wilson, D. Wright.

2nd Class.—W. Hamilton, H. Knight, G. Kirby, H. Redfern, M. Rushton, A. Spencer, E. Stepany, L. Simmonds, D. Staveley, H. Storey, H. Warnes.

3rd Class.—E. Cockburn, M. Chadwick, D. Farrell, A. Hayes, J. Hall, K. Macgregor, E. Vail.

Answers to July Questions.

Subject—Mark 13. to 14.

1. Peter, James, John, and Andrew (13. 3).
2. Then shall they see the Son of Man coming in the clouds, with great power and glory (13. 26).
3. Mark 13. 23 and 33, written out.
4. An alabaster box of ointment of spikenard, very precious (14. 13).
5. Ye have the poor with you always and whosoever ye will ye may do them good (14. 9).
6. This is my blood of the new testament which is shed for many (14. 24).
7. Mark 13. 35, written out.
8. I will smite the shepherd and the sheep shall be scattered (14. 27).
9. And they all forsook Him and fled (14. 50).
10. Whomsoever I shall kiss that same is He (14. 44).

Whatsoever
God doeth
it shall be
for ever.

Eccles. 3. 18.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

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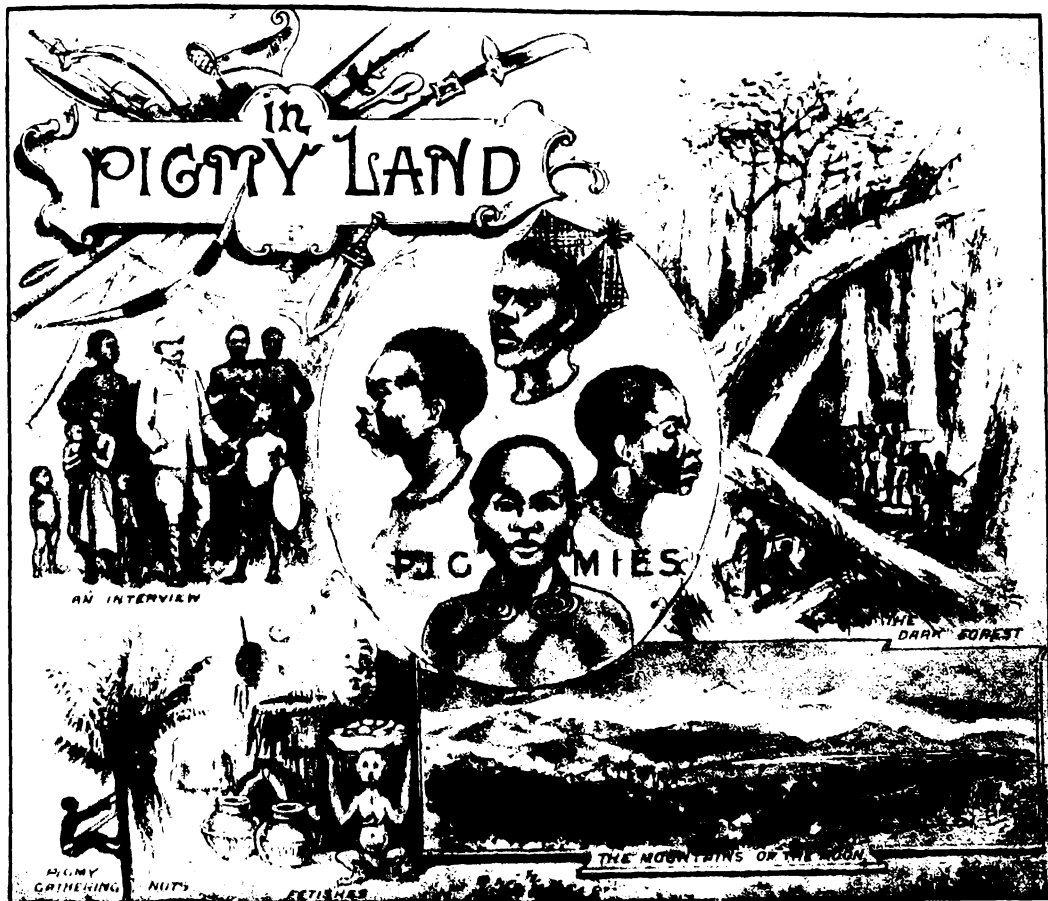
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BIBLE & TRACT DEPOT, 182, ELIZABETH STREET SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



FROM THE MIRY CLAY TO THE ROCK.

"**H**OW little it matters in the light of the judgment day if people do sneer at me because I have 'turned religious.' How little *anything* matters if only I can get my soul saved at last. For what shall it profit me if I shall gain the *whole world* and lose my own soul?"

Such were the conclusions I came to at last, after weighing up in the light of eternity "what people would say" if I were a real Christian.

I had long been feeling restless and unhappy, with the thought pressing on me that I was not prepared to die and meet God.

Utterly ignorant of God's salvation, my creed had been formed by my own natural reasonings and convictions—"I must do my very best to lead a good life, go to church and take the Sacrament regularly, and then in the end God will have mercy on me for Christ's sake."

It was a long time before I saw that I must be saved by what Christ had done *for me*, not by what I tried to do for Him.

I grew more and more dissatisfied with my life and its pleasures, finding nothing in them but "vanity and vexation of spirit"; but I knew not how to escape from the judgment of what I read in God's Word nor how to find rest and peace instead of the transient pleasures of the world.

I made several ineffectual attempts to get peace, such as crying to God with all the earnestness I possessed, "Oh, God, save me! save me!" Another time I knelt down and confessed to God every sin I could remember, but no peace came. I stayed hour after hour on my knees vainly trying to work myself into the happy state of mind which I read others had experienced. The failure of these efforts made me feel more miserable than ever.

One day a Christian man who knew of my soul-trouble said to me, "Have you got the blessing yet, Miss?" I could only shake my head. "Well, you must just wait for it. It will be sure to come. I like to see a soul stop a good time in pickle. They value the truth all the more when they do get it."

So I waited—waited with intense longing, thinking the "blessing" would come in the form of some "inward change," or that some day when I was in a very prayerful mood I should be able to grasp it by a mighty effort of faith.

I was looking for peace before I had rested on that which alone could give it—the death and blood-shedding of Christ. In other words, I was expecting my thirst to be quenched before I had put the water to my lips.

However, at length I saw that salvation is the result of the work of Christ alone, and that man's efforts have no part whatever in it. God, in virtue of Christ's atoning death on Calvary's Cross, is offering forgiveness of sins to every one who turns to Him. All the sinner's part is to believe and appropriate for himself what has been accomplished for him at such infinite cost.

I had fully proved that I could do *nothing*, and now at last I saw that God *required nothing* from me, save that owning my sinfulness I should believe His Word, which declared that "Christ Jesus came into the world to *save sinners*" (1 Tim. i. 15).

I was a sinner, and therefore He came to save *me*. Simply relying on this precious fact, I saw I must be saved.

But I had no joy as I had expected. Indeed, the only "inward change" was, that I felt the wickedness of my own heart in a way I had never done before. My own feelings told me "I cannot be saved, or I should feel different from this." But I turned from self to Christ, and then I could say, "I *am* saved, for Christ Jesus came into the world to *save sinners*," and 'though He slay me, yet will I trust Him.' "

A few days after I read the verse: "The blood of Jesus Christ" (God's Son) "*cleanseth us from all sin*" (1 John i. 7), and as its precious meaning flashed into my mind I knew that though I was not clean in my own sight, yet in *God's sight* the Blood of Jesus Christ had cleansed me from all sin.

And now my cup of blessing seemed to run over. I can never forget the joy I felt as, looking round on what seemed a new world, I repeated the lines which so exactly expressed what I realized—

"I stand upon a Rock
With sunlight in my soul."

I knew I was saved, and saved for ever; for Christ has said: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

* * *

GRACE.

"My child," said a dying French lady, a saint of God, embracing her daughter in a tender farewell, "I have loved you because of what you are. My Father in heaven has loved me *despite* of what I am."

Christ says "I am not come to call the righteous but sinners to repentance" (Matt. ix. 13).

"Hereby perceive we the love of God, because He laid down His life for us" (1 John iii. 16). "Not that we loved God, but that He loved us" (iv. 10).

A. W.



"THE LIFEBOAT WAS ALREADY LOADED TO THE GUNWALE."

HUMAN LOVE ECLIPSED.

ON the deck of a foundering vessel stood a man, the last man on board. He carried what seemed to be a heavy bundle. The lifeboat was already loaded to the gunwale, to the water's edge. He was entreated to leave his heavy bundle, and they would risk taking him on board the boat ere she rowed away.

He gently opened the folds of the bundle and unveiled the faces of two lovely children, which he kissed and lowered into the overladen boat, telling the captain to make known to his master how faithfully he had fulfilled his charge (they having been put into his care to take safely to their destination) and bravely went down with the sinking vessel.

What love and devotion are seen in this brave act in saving the lives of those dear ones, and laying down his own life for the children of one he loved and served.

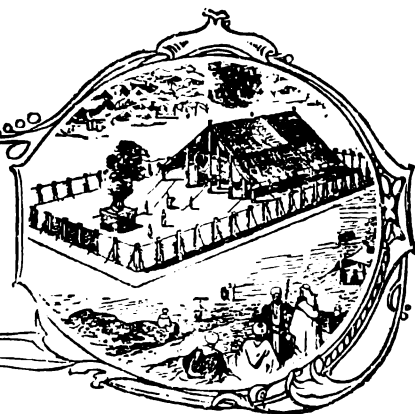
"Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." Here we see the devotion

of one dying for the "good man," who had won his heart. But when we look at the wondrous love of God in giving His Beloved Son to die for His enemies, human love is entirely eclipsed.

"For God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). We cannot understand why a holy sin-hating God should so love the world as to give the Beloved of His heart to die for His enemies; yet the fact remains. And surely every child of Adam's race should bow at the sense of such boundless love and own their unworthiness, that repentance may be produced toward God, and faith toward our Lord Jesus Christ, that they may bow at His blessed feet and own Him Lord, and trust Him as their own personal Saviour, Whom to know is life eternal.

"No man of greater love can boast
Than for his friend to die;
Thou for Thine enemies wast slain;
What love with Thine can vie?"

Lessons from a Wonderful House.



X.

THE second object in the Tabernacle court was the laver. It stood halfway between the brazen altar and the holy place.

Of its size and shape we are told nothing. Nor are any directions given for its being moved and carried on the march.

The laver was a vessel of cleansing. In it was kept a quantity of water, drawn perhaps daily, from the miraculous supply which, in the mercy of God, was provided for His people throughout their wilderness journey (see Exod. xvii., Num. xx. and 1 Cor. x. 4). This water was for the priests' use. They were strictly forbidden, on pain of death, to enter the sanctuary, or to offer sacrifices until they had washed both their hands and their feet (Exod. xxx. 20, 21). Apart from this washing, Aaron and his sons were considered unfit to perform any priestly service.

In this they were a type of our perfect, sinless Saviour. They, the priests of old, could only make their *bodies* clean, and could only in a very dim, far-off sort of way represent Him Who was to come to take away our sins (Heb vii. 26 and ix. 10).

The laver was made of brass, supplied by the women who "assembled at the door of the Tabernacle" (Exod. xxxviii. 8). The Egyptian women, from earliest ages, used mirrors made of polished brass. Those of you who are able to go to the British Museum, will see there specimens, round and oval, of these ancient looking glasses.

The Israelitish women, from their long sojourn in Egypt, had doubtless copied the Egyptians in this thing, and were users of these mirrors. They may, too, have been amongst the treasure heaped upon them when they left Egypt. Moses knew very well that such mirrors were carried by the Egyptians in their idolatrous worship, and as his people, God's people, were to be separate from all other nations (Deut. vii. 6), it may be that he asked for this special offering in order to prevent any appearance of following the heathen practice.

As the brazen altar, with all its offerings, was the picture, or type, of the Lord Jesus, as our Sin-bearer and Mediator before God, so in the laver we see Him as the One Who alone can keep us from the power of sin in our daily life.

"Be of sin the double cure
Save me from its guilt, and power."

The Word of God shows us as in a mirror (James i. 23-25) the sinfulness of our hearts. Christ, the *Living* Word, can come into these sinful hearts, and subdue the sin by the power of His Holy Spirit.

Have we let Him in?

Have we found out, by real experience what it is to be

"Washed in His Blood most precious
Till no spot remains."

E. A.



THE EARNESTNESS OF JESUS.

WE are going to look at four instances this month— and I believe there are only four recorded in the New Testament— of Jesus referring by name twice in speaking to individuals or of a place. Three instances were when He was on the earth, once to a woman, once of a city, and once to a man, and on the fourth occasion He spoke from heaven.

1. *Luke x. 41.* “*Martha, Martha,*” or *many things.* Martha had received the Lord into her house, and she was naturally very anxious to do all she could for Him. She busied herself with getting things as nicely as she possibly could, thinking doubtless of the wonderful guest that day. Whilst being thus occupied and in response to her question Jesus says, “*Martha, Martha,* thou art careful and troubled about *many things*: but one thing is needful.” I do not think for one moment that the Lord Jesus despised Martha’s work and service for Him, but Martha had forgotten that what He wanted *most of all* was herself and her company. Will you try and remember this very important lesson that it is *you* that Jesus wants. What gracious condescension on His part to want *us*, *we* who are by nature so unworthy.

Oh, the *many things* that crowd His company out of our lives, troubles, difficulties, doubts, perplexities of all kinds, and even good things in themselves. Do not let the *many things* so occupy you that you have no time for prayer, praise, and thankfulness to Jesus for all He has done for you.

2. *Luke xiii. 34.*—“*Jerusalem, Jerusalem,*” or *How often.* What a sorrowful picture this! There was Jesus on His way to Jerusalem when the pathetic and solemn words as given in verses 34 and 35 were uttered. How He *longed* to care for the inhabitants of that city and shelter them from harm and evil, but in spite of all His works and all His yearnings they remained absolutely unbroken, immovable. “*How often* would I . . . and *ye would not*” were His words. How unutterably sad!

Perhaps my youthful reader agrees with all this; but if you do, then let me ask *you* a question. How often, yes *how often*, has Jesus called you and you have refused? If you do not yet know Him as your Saviour, *you too* are like these people. There is no getting away from the fact that you have either received Jesus into your heart or you are shutting Him out. Which is it?

He has cared for you ever since you were born; you know the story of His love which caused Him to come from heaven for you. Every time you have heard the Gospel it has been, as it were, one more knock at your heart’s door.

How often has he knocked for admittance and you have turned a deaf ear to all His gracious entreaties? One day He will cease calling . . . and then it will be true of some, “*ye would not.*” May God grant this may not be the case with you. Trust Him to-day, now, just as you are.

3. *Luke xxi. 31.*—“*Simon, Simon,*” or a *warning.* Now here is a word for those who have trusted the Lord Jesus Christ as their Saviour.

Like ourselves Simon had very little idea of the power of Satan. We are often unaware of his desires and devices for our downfall, but nevertheless he is very busy; and the more you are in earnest, seeking to do what is right and pleasing to God, the more Satan will seek to make you do something that shall bring dishonour to the name of Christ. The Lord said to Simon, “*Simon, Simon,* behold Satan hath desired to have you.” If Satan was anxious to capture Simon, the Lord was also anxious on his behalf, for He says, “*but I have prayed for thee.*”

How comforting to know that Jesus thought of Simon and had prayed for him, in spite of his denial of Him afterwards; but he was restored, as you can see by reading further on in Luke. Jesus knew Simon’s name, and He called it twice because He wanted Simon to pay heed. So to-day although Jesus is no longer on the earth, yet He has given you the Holy Spirit to remind you of Himself, and that you may know that He cares for you though He is in heaven, where He has gone to prepare a place for you.

4. *Acts ix. 4.*—“*Saul, Saul,*” or *Why?* We now come to the last of our four instances in the New Testament. Saul was journeying to Damascus with a view to persecute the Christians; on his way there appeared a light from heaven which caused him to fall to the earth. He then heard a voice saying, “*Saul, Saul, why* persecutest thou Me?” Saul was going quite in opposition to God’s will, bent on carrying out his own designs, when the question was raised as to *why* he was persecuting Christ, which is what he was doing in persecuting His people.

And now, I ask you in all affection, *why* are you going your own way, doing all your own will and your own pleasure? We read that “*Even Christ pleased not Himself*” (Rev. xv. 3). He even gave up all His own pleasure and happiness in heaven in order that He might come into this world and eventually be crucified, and put away sin by the sacrifice of Himself so that you and I might be saved. Yet if you have not even thanked Jesus for all that He has done, it means that you are still unsaved, and I ask you *Why?*

Is it because Satan has blinded your eyes lest you should believe on Jesus? That is just what Satan goes about seeking to do.

Is it because you think there is plenty of time yet? One of Satan's favourite and most successful methods is to make you procrastinate.

Is it because you are afraid that others will laugh at you? How many persons he keeps away from Jesus on this ground.

If it is none of these reasons, *why* is it you are still unsaved? You mean to be saved some day, no doubt. Ask yourself the question, and do not rest until you can say that you love Him because He first loved you (see 1 John iv. 19).

Next time we shall hope to have something to say about our own earnestness.

L. A. A.

* * *

HE CAME TO SAVE SINNERS.

HOW DID HE COME? In the lowliest form of humanity. He was born of a virgin, and cradled in a manger. He came "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. liii. 3). Whilst the foxes had holes, and the birds of the air had nests, He, the Son of man, had not where to lay His head. He was provided for at another's table, lodged in another's house, and buried in a borrowed grave. "He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9).

"CAME!" FOR WHAT? "TO SAVE!" He might have come to judge, to condemn, to destroy. But this was not His errand; "God sent not His Son into the world to condemn the world; but that the world through Him might be *saved*" (John iii. 17). He Himself says, "I came not to judge the world, but to *save* the world" (John xii. 47). He came not to save His friends, but His enemies. "But God commendeth His love toward us in that while we were yet sinners, Christ died for us."

"CAME TO SAVE!" Salvation! What is it? Ask the garrison that defended the Residency at Lucknow for several weeks against the revolted, bloodthirsty troops of India. Day after day they are expecting relief. Hour after hour their strength decreases—their supplies of food become smaller—their ammunition is nearly gone—their companions are dying—their hearts are well-nigh ready to sink—when tidings reach them that a gallant band of their countrymen is close at hand, and in a few hours will arrive to relieve them. A joyous burst of gratitude arises to God for this intelligence. With fresh energy they defend their posts. Presently, through the thickening gloom of night they catch the first sound of their approaching deliverers; and

they unwittingly cry out in tones as only those delivered from such dangers can use, "We're saved! We're saved!"

WHAT DOES JESUS SAVE FROM? The salvation which Jesus gives includes every blessing. He saves from *condemnation*. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1; 2 Cor. v. 17). He saves from *guilty fears*. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1; Acts xiii. 32).

A young convert, whose beaming countenance told the happiness of his soul, was asked, "What is it that makes you so happy?" He replied, "I've found Christ: He has saved me; and if that is not enough to make a person happy, I do not know what is."

HE SAVES FROM SIN. "He shall save His people from their sins" (Matt. i. 21). He not only forgives those who believe in Him, but He sanctifies and makes them holy as He Himself is holy. "The blood of Jesus Christ His Son cleanseth from all sin" (1 John i. 7; 2 Cor. v. 17; Tit. ii. 14).

HE SAVES FROM THE FEAR OF DEATH. "Do you know," said a poor boy in a hospital in India to a lady who daily visited him, "what I've been thinking of all the morning?" "Of how soon you will see Jesus?" replied the lady. "Yes," he answered; "I've been thinking that I began this Sunday a poor sick boy in the hospital, surrounded by wicked men and sinful talk; and I think I shall be at home before night. I think I have begun a Sunday that will never end. I don't think I shall have another weekday." In the evening she visited him again, and found him lying with his eyes closed, sinking rapidly but calmly. Stooping over him, she whispered, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii. 4). "Dear Willie, is Jesus with you?" "Oh, yes." "Have you any fear?" "No, none; I have been wondering why they call it a dark valley. I have found the light growing much brighter every day since I first believed; and now it's so bright I must shut my eyes."

HE SAVES FROM HELL, AND GUIDES TO HEAVEN. To all those who love Him, He says, "In My Father's house are many mansions: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2, 3).

Extracted.

* * *

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for October, 1923.

Subject—Acts 3. and 4.

1. How many times is "the Name" or "His Name" mentioned in Acts 3?
2. "The right hand." What does this refer to?
3. What was the first question asked of Peter and John by the rulers?
4. What did the rulers command Peter and John?
5. What effect had the healing of the man upon the people?
6. What did the apostles give witness of "with great power"?
7. "And now Lord . . . word." Find this verse and write it out.
8. Write down the names of all the persons spoken of in the Old Testament who are mentioned in chapter 3.
9. Give all the names of the Lord Jesus mentioned in chapters 3. and 4.
10. Give three references in chapters 3. and 4. from the Old Testament. You need not write out the verses.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this* year on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS, —

I hope you will *think carefully* over your answers this month. I want you to know the chapters well after we have taken them. Do not forget the words of the Lord Jesus—"Search the Scriptures" (John 5. 39).

I have given R. Turner marks for July. A paper has come from Dumbarton with no name on it. There are still some searchers who do not answer the right number of questions for their age.

My love to you all,

Your friend,

J. I.

August Searchers.

Age over 13 years.

- 1st Class.** E. Ackroyd, L. Adams, J. Berris, M. Craghill, E. Cole, R. Dovenish, A. Fairbairn, G. Farrell, H. Glasson, D. Gaines, E. Green, M. Hobson, E. Judson, I. Merritt, R. Melver, H. Murray, M. Mayo, M. Nicholas, I. Seudd., A. Singer, R. Smith, W. Stuart, R. Turner, I. Wareham, A. Wright, T. Willis.
- 2nd Class.** A. Edmonds, B. Horne, L. King, E. Liddell, G. Smith, K. Stevens, L. Swall, H. Sholl, E. Scott, E. Simmons, W. Steptey.
- 3rd Class.** D. Davies, E. Elliott, P. Harburn, N. Lefaux, Ethel Scott, E. Ward.

Age over 10 up to 13 years.

- 1st Class.** C. Ashmore, H. Bennett, G. Board, D. Batey, C. Bean, M. Cutting, F. Crawford, A. Dadds, I. Deacon, M. Foley, N. Farrell, T. Glasson, R. Giddings, O. Green, M. Harland, W. Heron, J. Heron, B. Hodgkins, M. Hayden, N. Jones, E. Jell, H. Knight, N. Lay, C. Laylow, N. Merritt, M. Murray, Z. Mellin, E. Mackroy, H. Mackroy, C. McIver, J. Murray, G. Nicholls, J. Neale, R. Porter, H. Pilon, A. Pilon, G. Rosier, C. Riddle, M. Rose, A. Swepson, K. Stanley, E. Smith, M. Smith, P. Stuckey, A. Thornbury, M. Tucker, L. Williams, M. Weller, D. Willis, M. Wright, H. Watson, J. Williamson, F. Yellow.
- 2nd Class.** C. Ayre, B. Edwards, L. Hood, L. Hughes, J. D. Jones, F. Kendall, D. Landberg, G. Loye, R. Leech, W. Mitchell, A. Moor, J. Mirdin, A. Proudback, W. Potts, R. Pinder, E. Pyall, M. Stott, E. Smith, R. Taylor, N. Varty, W. Wiffen.
- 3rd Class.** I. Cocks, E. Crooks, A. Dietz, E. Davies, M. Earl, V. Gooch, W. Hobbs, K. Howison, H. Inchley, M. Lefaux, I. Linton, K. Rohman, P. Reeve, R. Seabold, F. Steptey, V. Turner, E. Whiter.

Age 10 years and under.

- 1st Class.** B. Allen, F. Birss, N. Butler, E. Cockburn, C. Curry, M. Curry, F. Farrell, K. Fairburn, I. Fearn, D. Foley, M. Gook, W. Hamilton, M. Hemingway, M. Hole, M. Ludlow, M. Murray, M. McIver, M. McArd, N. Nicholas, A. Potts, W. Rye, A. Spencer, D. Staveley, M. Staveley, H. Storey, B. Warnes, T. Wilson, D. Wright.
- 2nd Class.** I. Ayre, P. Gook, A. Hobbs, K. Harburn, E. Loye, G. Macgregor, F. Pilon, A. Sholl, L. Simmonds, C. Taylor, E. Vail.
- 3rd Class.** C. Binnie, W. Elliott, D. Farrell, R. King, A. Knight, H. Knight, V. Minn, F. Monaghan, M. Potts, P. Sharnock, R. Wade, M. Ward.

Answers to August Questions.

Subject—Mark 15. to 16.

1. Art Thou the King of the Jews? Answered—Thou nothing? (Mark 15. 2, 4).
2. What will ye then that I shall do unto Him whom ye call the King of the Jews? (Mark 15. 12).
3. Crucify Him (Mark 15. 13 or 14).
4. The veil of the temple was rent in twain from the top to the bottom (Mark 15. 38).
5. Truly this man was the Son of God (Mark 15. 39).
6. To Mary Magdalene (Mark 16. 9).
7. They believed not (Mark 16. 11).
8. Because of their unbelief and hardness of heart (Mark 16. 14).
9. By the Lord being crucified between two thieves (Mark 15. 28).
10. He was received up into heaven and sat on the right hand of God (Mark 16. 19).

Hear
and your
soul
shall live.

Is. 55. 3.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



WRECKAGE AFTER A BIG FIRE.



THE CAPTAIN'S SWORD.

IN 1864, during the Civil War, I had a boy with me as my attendant.

But the first night that Johnny came into my tent, he took out his Bible and read it by the candle light.

I said, "Johnny, you can't do that in my tent! I don't believe in it: and every one will laugh at me if I permit you to do that."

The next night I found him reading it again, and I said to the boy, "You can't read that Bible in my tent!"

"Why," he said, "what is the matter, captain? This is my mother's Bible, and father told me to read it in memory of my mother."

One day, when I was called away on duty, there came an attack upon our fort at the Newport River. The celebrated Pickett's Corps drove out our men from the camp. My troops swam across the river, and set the long trestle-bridge on fire. When some had got across, Johnny ran up to the orderly-sergeant there, and said: "Where is the captain's sword?"

He answered, "He has it on. Get out of the way!"

But Johnny meant the gold-sheathed sword that was presented to me when I first went to war.

The boy ran back across the bridge, in among the Confederate soldiers, into my burning tent, and pulled down that gold-sheathed sword that I had promised to give my life to bring back. He managed to get about half-way back across the burning bridge, when a Confederate captain saw him and did one of the noblest deeds. He came out in full view, and swung his white handkerchief. The fire on both sides ceased, and the Confederate captain shouted! "Tell that boy to jump off into the river! Jump on either side. We will save him!" They shouted and shouted, but they could not make him hear. When he came near our end of the bridge his clothes were blazing high. He ran through the smoke and flung himself out on the end of the abutment of the bridge, and my sword fell from his hands on the bank of the river. They rolled him into the water and washed out the fire, but he was entirely insensible.

They put him on a gun-carriage and took him down to the hospital at Beaufort. There he lay for three days. With the return of consciousness he asked the nurse: "Where am I? Where is the captain's sword? Won't you bring it in so that I can put my hand on it? Is the captain coming to see me?"

The nurse told him that I was coming to see him soon. The next night he awoke and said: "Hasn't the captain come yet? I want to give

him the sword myself, for then he will know how much I love him."

A little later the surgeon came along and said: "That boy isn't going to live."

The nurse sat down beside him, and took his hand and said: "Johnny, you are going to see your mother."

"What?"

"You are going to see your mother," she repeated.

"Do you think I am going to die?" he questioned.

"Yes," said the nurse. "You will probably not live more than twenty-four hours. Do you want someone to pray with you?"

He said, "Jesus is my Saviour, nurse," and put up his hands and began to move his lips in prayer.

Six months afterwards, I was left for dead on the field of battle at Kenesaw Mountain, in Georgia. I came to myself in the hospital tent, and asked my nurse if I was living.

She said, "Do you want something to eat?"

"No," I said, "I want the chaplain."

She sent for him, and he came and sat beside me and said: "What do you wish?"

"I want to be forgiven! I want to find my Lord! I feel that I must. Will you pray for me?" I told him I wanted him to read the Bible to me; that I had disbelieved in it and now I wanted to believe in it. I told him how Johnny had once read the fourteenth chapter of John.

He read it, and the twelfth chapter of Romans; but I couldn't see anything in that then. I told him so, and he said, "The only thing to do, colonel, is to go to God for yourself."

I said, "It looks as though I must. I don't see that I am getting any help from you. But come in again."

Sometimes during the night I felt a strange sense of dying, a fading, falling out of life, and I said: "I am going to my God, to the Saviour I have scoffed at and despised; going to meet Johnny and his God!" An awful sense of sinking came over me, and I called upon an unknown God for forgiveness and asked Him to reveal Himself to me if there was any possible revelation at all. A little later I asked the nurse to read a prayer. A few minutes after that my heart opened. I cannot describe it—no one can—that instinctive need for the love of God, and for peace of conscience and heart. But the sense of final forgiveness seemed to fill my soul with light, and I began to shout, "I have found Christ my Saviour."

After that the Bible was a new book. I had not studied it since I had scorned it; but everything about the Bible had a new beauty and a life and a light and a divinity that I had never

thought any book could contain. And through the fifty years since I have been reading that Book it has grown clearer, better, brighter and more important with every passing day, and has made Jesus my Saviour more and more precious.

R. C. (*Selected*).

* * *

PRAYER AND TRUST.

(Q) UR lesson was about the woman of Canaan who besought Christ so long before He would heal her daughter. In questioning the class, I asked one little girl, "What would you do if you should call upon Christ and He would not answer you?"

"Keep asking," said she.

"But," said I, to prove her, "suppose He would not answer?"

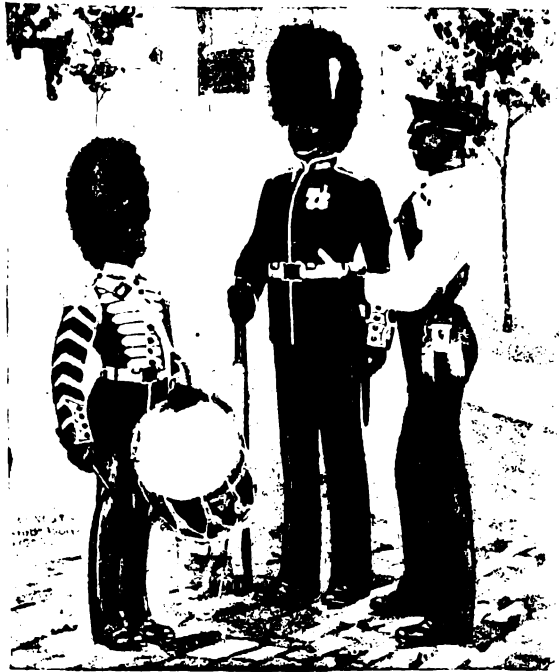
I expected to receive the reply, "He will if we keep on asking." But, instead, looking up smiling, she said, "*Trust Him any way!*"

* * *

THE OLD SOLDIER.

AN old soldier, who was practically blind, was out alone one day, and missing his path-way, was making straight for the edge of the cliffs. On, on, unwittingly he went, till just on the very brink, another man observed his danger. Not being near enough to catch hold of him, he shouted out in sharp tones, "Halt! Attention!" The old soldier immediately obeyed, and his rescuer, hurrying to him, was able to divert his steps and lead him into safety.

Were we on "the broad way that leadeth to destruction," when the Holy Spirit laid hold upon us, and led us to Christ, and now we can say, "He set my feet upon the rock, He established my goings" (Psa. xl. 2). If so, are we warning others? None of us would see a fellow creature walking straight into danger without some effort, by deed or word, to save that one; yet countless boys and girls, and grown-up people, too, are on the wrong road—the road that leads away from Christ and can only end in disaster—and we are so afraid to speak a word for the Master; often too shy and ashamed to



own Him; and yet we read in the Word that "if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 9, 10). Christ Himself says, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. x. 32).

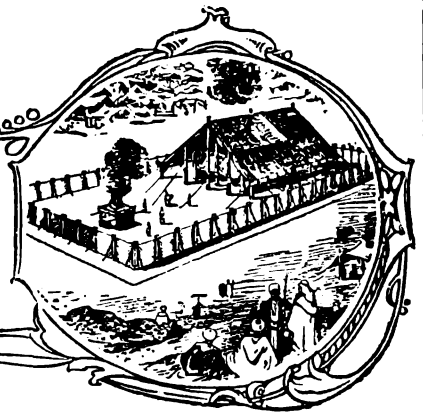
Someone has said, "The path of safety for a converted soul is the path of service." The best way in which we can show our gratitude to God for His love and forgiveness is by a constant endeavour to save and strengthen others. We ourselves must first be forgiven and restored, "Then," in the words of Psa. li. 13, "will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

May we never be ashamed to let the world see "whom we are and whom we serve."

"He that winneth souls is wise" (Prov. xi. 30), "and they that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. xii. 3).

A. M. W.

Lessons from a Wonderful House.



XI.

WE have been looking at the various articles of furniture in the Tabernacle, their uses, and their meaning. Now we must take a glance at the men who were to do the service of the Tabernacle. These were Priests and Levites. Aaron and his sons were specially chosen by God to minister in the priestly office, and to stand before God on behalf of the people.

The Levites were honoured in being separated from the other tribes to serve in holy things, but they could not do the priests' work (Num. xviii. 2, 3, 6). Aaron, as high priest, had specially beautiful garments. They were "holy," and they were "for glory and for beauty" (Exod. xxviii. 2), and they were made by the "wise-hearted," to whom special wisdom was given by God for the work (Exod. xxviii. 3).

The inner garment was of fine white linen, embroidered. Over this came the Robe of the Ephod, a long loose blue garment. At the top was an opening for the neck, and around the hem of the robe were golden bells and embroidered pomegranates placed alternately. The golden bells would ring sweetly as the high priest moved about his sacred work, and the pomegranates were a token of the fruitfulness that should mark our life as Christians.

Over this blue robe came the Ephod. It was of costly and beautiful embroidery work, blue, purple, and scarlet, with golden wire skilfully interwoven (Exod. xxxix. 3). Round the waist came a band, or girdle, of the same costly material (Exod. xxviii. 8).

On the two shoulder-pieces of the Ephod were onyx stones, set in gold, engraven with the twelve names of the tribes of Israel, and on his breast Aaron bore the "Breastplate of Judgment." Marvellously lovely must have been

the precious stones in their dazzling brightness of colour. Each stone bore the name of one tribe, and each was placed in the exact order appointed by God (Exod. xxviii. 17-20). The Breastplate was attached to the shoulders of the Ephod by two golden chains, and was kept in place by a blue lace through gold rings at the lower edge. On his head Aaron wore a mitre of fine white linen, with a band of pure gold upon which was engraved "Holiness to the Lord" (Exod. xxxix. 30).

All these costly and beautiful garments in which the high priest was to be arrayed, speak to us of the wondrous beauty of our Lord and Saviour Jesus Christ, and of His work for us. He is our great High Priest. No other priest is needed since our Lord gave Himself as the great atoning Sacrifice for the sin of the world; and no man has a right to take the position as priest, for no further sacrifice is needed.

Our Lord has gone back into Heaven to be there our ever-living Advocate and Friend (Heb. ix. 24). He bears our names upon His shoulders and upon His heart. He calls His people His "jewels" (Mal. iii. 17), and because they cost Him so much to purchase them, He will never lose one of them.

"He bears the name of all His saints
Deep on His head engraved,
Attentive to the state and wants
Of all His Love has saved.

"In Him my weary soul has rest,
'Though I am weak and vile;
I read my name upon His breast
And see the Father smile."

Are you one of His jewels?

OUR EARNESTNESS.

IN previous numbers of OUR CHILDREN we have seen that God is in earnest, Jesus is in earnest, and we are now going to see what the Bible says about *our* being in earnest. So far as I can remember, God and the Lord Jesus are the only ones recorded in the Bible as using a name twice in the way we have been noticing. On the other hand, we read of two instances in which persons *repeated* the same titles of the Lord when calling upon Him, thus showing their earnestness.

1. "*Master, Master, we perish*" (Luke viii. 24). Jesus and His disciples were crossing the lake when we read that He fell asleep and a storm arose. It may seem strange to some of our readers for a lake to be stormy. I remember standing by Loch Lomond a good many years ago, looking at its peaceful waters, when my friend, who stood by, told me, much to my surprise, that the Loch could be *very* rough indeed sometimes. These lochs or lakes are very often hemmed in by high hills, and the wind comes suddenly rushing through the avenues between the hills and creates quite a storm on the water in an incredibly short space of time.

The disciples realized the possibility of danger—though in reality they were quite safe whilst Jesus was with them—and they immediately cried out with great earnestness, "*Master, master, we perish,*" whereupon Jesus rebuked the storm and there was a calm, as there always is when *He* speaks.

But, dear young friends, do you know that it is no question of possibility or probability in our case, but our danger is one of *absolute certainty*. In what way do you say? Well, unless you are washed from your sins by the precious blood of Christ, those sins will weigh you down so heavily until you reach a lost eternity where there is *no* hope. Oh, let the cry of distress go up from your heart to Jesus—just as Peter cried out, "*Lord, save me!*"—short, but no sooner uttered than answered. If you do thus, you will never be amongst the other class of persons who are in earnest *when* their opportunities have passed.

2. "*Lord, Lord, open unto us*" (Luke xiii. 25). Jesus had been speaking about striving to enter the strait gate and being in time; and we all know how necessary it is to be in time even in small matters; but the more important the matter in hand, the more important it is to be in good time. Then Jesus went on to tell them of a day coming, but not *yet* come, when some would be in *great* earnest, calling out, "*Lord, Lord, open unto us!*" but their cry would be unheeded because too late. In vain would they

profess to have been in His company, and that He had actually taught in their streets; also though *so near* the blessing they missed it, for they would only hear the reply, "I know you not whence ye are."

Just think for a moment of the possibility of *your* reading a gospel magazine, like the very one you are looking at, of your hearing the Gospel preached in the streets of your own neighbourhood and yet *you never took any notice of it all*. Do you not see that you may know all *about* the way of salvation and yet not have received and believed it for yourself. It is not enough to know all *about* Jesus, you must accept Him *yourself* as your own Saviour.

I remember reading a story told by a Christian doctor, now with Christ, how a young girl once came and asked him for some money in respect of a foreign mission; but whilst she was collecting for God's work, she was unsaved herself. So the doctor said, "Well then, you are like 'Noah's carpenters,' who may have helped to build the ark, but never got inside the ark themselves." Do not be like them. It made this young girl think, and her sister, whom I met accidentally some years ago, told me that she afterwards trusted in Jesus and could now work for Him out of a true heart. He wants our hearts *first*, before anything that we do.

I must finish, but remember that you will be in either one class or the other. You are either amongst those who call upon the Lord Jesus in the day of His grace or else amongst those who will call in vain upon Him in eternity. You will either be in earnest *now* or else you will be in earnest in eternity. Which is it to be? Bear in mind there is no middle course; it must be the one or the other.

God give you just simply to put your faith and trust in Him *now* and you will never, never regret it, no never.

L. A. A.

* * *

MANY A TRUE WORD IS
SPOKEN IN JEST.

JOAN LONSDALE was full of fun and mischief, and was a great tease. One day when they were all returning laden from the beach, Nurse with her arms full of bathing and picnic paraphernalia, Joan suddenly exclaimed very reproachfully, "Oh Nurse, *look* what you've left behind you!" Nurse hastily turned and looked anxiously round. "What, Miss Joan? What have I left behind?"

"*There, Nurse, look behind you.*"

"But where? I do not see anything."

"Why, your footmarks, of course," was the mischievous reply, as Joan ran off with a merry twinkle in her eye.

"Yes, you had better run away!" said Nurse, joining heartily in the laugh against herself.

Perhaps none of that little group thought seriously of the words. They were spoken lightly and regarded as just a passing joke, but they are full of very deep meaning and remind us of Longfellow's words:—

"And, departing, leave behind us
Footprints on the sands of time."

Well might the psalmist pray, "Teach me Thy way, O Lord, and lead me in a plain path because of those which observe me" (Psa. xxvii. 11, margin). The world usually looks at Christ through His professing followers, and many men and women read no Bible but the life of some Christian whom they know. What a responsibility to walk aright. "No man liveth unto himself," and St. Paul exhorts us in Heb. xii. 13 to "make straight paths for your feet lest that which is lame be turned out of the way"—or, in every-day language, because "someone is just behind."

A father was once made to do much hard thinking by a remark of his little son when climbing a steep ascent: "Daddy, take care where you step, I'm following just behind you." The little chap was using his father's footmarks in which to plant his own.

"It is not in man that walketh to direct his steps" (Jer. x. 23), but blessed truth, "He set my feet upon a rock and established my goings" (Psa. xl. 2); and there is the still further assurance that "The steps of a good man are established by the Lord" (Psa. xxxvii. 23).

Surely we shall pray:—

"O let me see Thy footmarks
And in them plant my own,
My hope to follow duly
Is in Thy strength alone."

"If ye will not believe, surely ye shall not be established (Isa. vii. 9). God *only* promises guidance to those who are trusting in the Lord Jesus as their own personal Saviour, and therefore are His own children. To such He gives the wonderful promise: "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eye" (Psa. xxxii. 8).

Pray that God will make this happy experience *yours*.

A. M. W.

* * *

WE can only ascend to heaven upon the ladder which is let down from heaven—Christ.

AN old couple who greatly glorified God by their glad lives were asked, "And have you never had any clouds?" "Clouds," said the old woman, "clouds; why, yes, sir, else where would all the blessed showers come from?"

JEHOVAH'S WINGS.

(RUTH ii. 12; PSA. xci. 4.)

1. They are *swift* wings.

To illustrate how swiftly can come His deliverance to His people, consider these facts: A carrier pigeon has flown ninety miles in one hour. Swallows have been shot with Georgian rice in their crops when far north, so have come four hundred miles in six hours. But these are God's creatures, and He is "the faithful Creator."

2. They are *broad* wings.

Not only is God able to help some, but all. Eagles have wings measuring sometimes seven feet from tip to tip, and one of the things Jehovah reminded Israel of was, He had borne them upon eagle's wings and brought them to Himself (Exod. xix. 4).

3. They are *strong* wings.

Sea-fowl often fly days without resting. Condors will strike a stag dead. Eagles, too, can pounce upon a lamb or a goat, and bear it in their talons to their nest on a mountain crag. But our God is mighty to save, and to judge also.

4. They are *gentle* wings.

What so soft, downy, and comforting as a mother bird's wings? The wings of a dove, how soothing to the touch! Let us, then, nestle 'neath Jehovah's wings.

T.

* * *

ON THE INSTANT.

THERE had been a discussion on "Sudden Conversion."

"Never could believe it myself," said Harry. "Tisn't reasonable."

"When you press down the electric switch," said Tom, "doesn't the light flash out at once?"

"Of course."

"And when a driver pulls over his lever, how long is it before the engine moves?"

"It starts right away."

"Well then," Tom continued, "why is Jesus Christ unreasonable when He says, 'He that believeth on Me hath everlasting life?' To believe is to receive spiritual energy."

"Just what do you mean?" Harry asked.

"Why," said Tom, "when I believed that Jesus died for my sins, I saw in a flash that I was free. That's light. And when I understood that He lives again to help me, I felt I could conquer temptation. There's power. Light and power—that's everlasting life."

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for November, 1923.

Subject—Acts 5. and 6.

1. "Thou hast . . . God." Find this passage and write it out.
2. Why did great fear come upon all and upon the church?
3. What did the high priest do?
4. What did the angel of the Lord say to the apostles?
5. Why did the apostles rejoice?
6. What did they say that Stephen had said?
7. What sort of men were to be appointed to look after the daily ministration?
8. What did the apostles do daily?
9. Why did Gamaliel counsel the rulers to let the apostles alone?
10. Find two verses in chapters 5. and 6. which show that the people of God increased in numbers.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{3}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

I am sorry you found Question 7 so difficult. It was quite easy to answer by the reference in your Bible.

My warm welcome to the new searchers; they would find it a help to read over the answers given in the magazines each month. E. Winter should do 8 questions now and W. Stepney 10.

Many thanks for the photograph of some of our searchers at Penzance. I am so glad to have it. It is a pity it is not so clear as the one taken last year. I hope you will take great care over your answers this time, as this month and next will decide the prize-winners.

My love to you all,

Your friend,

J. L.

September Searchers.

Age over 13 years.

- 1st Class.**—A. Fairbairn, G. Farrell, E. Green, M. Hobson, I. Merritt, R. Melver, H. Murray, G. Smith.
2nd Class.—D. Games, G. Kinnear, F. Scudls, R. Smith.
3rd Class.—E. Ackory, L. Adams, J. Baker, J. Birrs, M. Bussey, E. Cappelman, M. Craghill, E. Coles, A. Daniels, E. Elliott, A. Edmunds, H. Glason, R. Horne, I. Jackson, L. King, N. Lefaux, M. Nicholas, C. Rose, Ethel Scott, A. Singer, K. Stevens, L. Swall, H. Shell, E. Scott, W. Stepney, I. Wareham, T. Willis, J. Wood.

Age over 10 up to 13 years.

- 1st Class.**—H. Bennett, A. Cervery, O. Green, B. Hodgkins, M. Hayden, J. Houston, N. Laws, C. Melver, J. Murray, J. Neale, A. Swepson.
2nd Class.—G. Board, C. Bean, I. Cocks, I. Deacon, E. Davies, M. Earl, B. Edwards, V. Goech, M. Harland, W. Heron, W. Hobbs, K. Hewinson, H. Ingleby, J. Jeff, H. Knight, G. Loe, W. Mitchell, V. Merritt, E. Mackrory, K. Pauley, E. Pyall, C. Riddle, Eunice Smith, I. Smith, E. Smith, A. Thornberry, M. Tucker, R. Taylor, M. Weller, F. Yellow.
3rd Class.—C. Ashmore, E. Crook, M. Clark, M. Cutting, A. Carmichael, M. Cowey, M. Clay, A. Dodds, E. Daniels, M. Foley, N. Farrell, M. Fry, T. Glason, R. Giddings, M. Glason, J. Garbutt, S. Hodgson, L. Hood, J. Heron, L. Hughes, D. Jackson, A. Jackson, F. Kendall, M. Lefaux, C. Ludlow, R. Leach, M. Murray, H. Mackrory, A. Moor, L. Mavin, G. Nicholls, M. Nelson, K. Nicklin, W. Potts, R. Pinder, G. Rosier, K. Redman, P. Reeve, M. Rose, R. Stanley, R. Scudls, M. Smith, P. Stuckey, A. Shrimplin, V. Turner, M. Warrington, D. Willis, B. Watson, E. Winter.

Age 10 years and under.

- 1st Class.**—B. Allen, J. Ayre, C. Binnies, F. Biss, C. Curry, M. Curry, F. Farrell, K. Fairbairn, I. Fearo, D. Foley, M. Gook, P. Gook, M. Hemingway, A. Hobbs, M. Hole, G. Kirby, H. Knight, E. Love, M. Ludlow, G. Macgregor, M. Melver, M. McArd, C. Mawson, A. Potts, W. Rye, A. Shell, A. Spencer, F. Stepney, L. Simmonds, P. Sharnock, C. Taylor, H. Warnes, T. Wilson.
2nd Class.—D. Farlow, R. King, D. Kirby, V. Mitchell, N. Nicholas, M. Potts, M. Staveley.
3rd Class.—G. Clarkson, W. Elliott, M. Murray, I. Parry, D. Staveley, H. Storey, M. Storey, M. Ward.

Answers to September Questions.

Subject—Acts 1 and 2.

1. Forty days (Acts 1. 3).
2. The baptism of the Holy Ghost (Acts 1. 5).
3. Part of Acts 1. 11 written out.
4. Because they heard the disciples speak in their own tongues (Acts 2. 6–8).
5. Whosoever shall call on the name of the Lord shall be saved (Acts 2. 21).
6. The Lord added to the church (Acts 2. 47.)
7. The Gospel of Luke.
8. By miracles and wonders and signs (Acts 2. 22).
9. Both Lord and Christ (Acts 2. 36).
10. His soul was not left in hell, neither His flesh did see corruption (Acts 2. 31). Psalms and Joel.

He is a Shield
unto them
that put their
trust in Him.

Prov. 30. 5.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. A. SINCLAIR, Westgate Hill Grange, Newcastle-on-Tyne.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street. Paternoster Square, London, E.C.4.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



KHARTOUM.



HAVE YOU A WINDOW?

RECENTLY I read some striking verses entitled "A Room without a Window," which set me thinking. What a dismal, dark, depressing picture it presents, and yet how true of many lives to-day—no soul window, "without God and without hope"—lives so busy in the pursuit of making money, fame, position, that there is no outlook Godward. He is crowded out—lives so occupied with pleasure-seeking and self gratification that there is no time nor inclination for God.

At home we have a room which would make a nice little bedroom, but it has no window, and therefore is practically useless except for storing trunks, etc.; so is a life without a soul window, wasted and misspent in God's sight. Daniel had a wonderful window in his room and also in his soul, and he used both. The window of his room looked towards Jerusalem, and it was opened wide. His enemies were plotting and planning to bring him into disfavour with the king and so get rid of him, but directly Daniel heard of the decree (Dan. vi. 10) he went to his room, the windows being wide open, and fearlessly, in sight of all, opened his soul window by kneeling in prayer and pouring out his heart to God—and how God honoured his faith!

Have you a soul window? If so, have you opened it *wide*, so that the Sun of Righteousness may shine in? The Sun of Righteousness, Jesus—what a wonderful Name! "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21).

"Many names are dear, but His is dearer,
How it grows more dear as life goes on;
Many friends are near, but He is nearer,
Always what we want, and all our own."

And do we take care to keep our soul window clean and bright?—not tangled over with the creepers of fretfulness, nor dirty and begrimed through carelessness, or full of the cobwebs of neglect, so that even God's Sun cannot penetrate fully, and we lose a blessing; but may we open it *wide* to inhale the fresh beauty and fragrance of His Spirit. After we have come to Christ we are exhorted "to grow in grace," and God has *His* window in heaven which He will open and pour out a superabundant blessing if we will bring to Him our tithes—that is, all that is due to Him—our time, talents, possessions—in short, hand over our lives to Him that they may be in His keeping and under His control (Mal. iii. 10).

"Take my life and let it be
Consecrated, Lord, to Thee."

And *life* means lips, hands, feet, and all our faculties.

If you have not reached out to God—never seen yourself as a sinner needing a Saviour—will you pray that the eyes of your soul may be opened, "that the light of the glorious Gospel of Christ, Who is the Image of God," may shine in to them, and that you may be *shining*, brightly converted?

A. M. W.

* * *

A SAVIOUR FOR YOU!

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—(1 Tim. i. 15.)

SUCH are the tidings from heaven, respecting the mission of Christ into this world. "This is the record, that God hath given unto us eternal life, and this life is in His Son" (1 John v. 11; iv. 9). Eternal life! And you are to believe it, and it is yours. "He that believeth on the Son of God hath the witness in himself" (1 John v. 10). Lay claim to it by faith. Do you doubt the truth of the intelligence? Remember, "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of his Son" (1 John v. 10). This saying, however astonishing, is true. It is for you, my friend, just as if there were not another sinner in the whole world. Millions have believed it, and it has made them happy, and prepared them for heaven. Millions are now trusting in it, and are filled with peace and joy. "It is a faithful saying, and worthy of ALL ACCEPTATION." It is therefore worthy of *your* acceptance.

"CHRIST JESUS!" Who is Christ Jesus? He is the Eternal Son of the Father, and equal with the Father. He possesses all the attributes and perfections of Deity. He is the Son of God, He is God. St. John, speaking of Him, says, "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). And St. Paul says He is "God manifest in the flesh" (1 Tim. iii. 16). God! and as such He possesses perfect knowledge, power, goodness, and truth. It is He who made the world, and who rules, governs, and upholds all things. He who gave you life and being. As God, He doeth whatever He pleases.

But "CHRIST JESUS" IS ALSO MAN! When He came into this world, "He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. ii. 16). He was "in all points tempted like as we are, yet without sin" (Heb. iv. 15). He became "the man Christ Jesus" (1 Tim. ii. 5). Truly man, truly God. A true, real man, to sympathise with us

in all our sorrows and sufferings ; and a God of infinite love, to help us in all our necessities. There is not a pain nor a trouble we feel but Jesus knows all about it, and He is therefore able to comfort and relieve us. For we have not an high priest which cannot be touched with the feeling of our infirmities " (Heb. iv. 15). " For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

"CAME!" FROM WHENCE? From the throne of God, from the presence of His Father. From heaven. From the bright mansions of glory and bliss. From this home of everlasting joy.

"CAME?" WHERE TO? To this world ; a world at enmity against Him ; that had broken all His laws ; a world which He had made holy and beautiful, but which had become marred by sin and sorrow ; a world of wicked men, and the abode of death.

* * *

THE NAMELESS GIRL.

WE read in 2 Kings v. that the land of Israel had been raided by a neighbouring enemy, and amongst the captives carried away was a little girl. The leader of the invading party made her his slave, and she was now in his wife's service.

He was afflicted with a loathsome disease, and this little maid, instead of resenting the hard bondage to which she was subjected, in sympathy for her Master whose slave she had become, said to her mistress that the Lord's prophet in her land was able to cure him of his malady. She had evidently seen some of the miracles performed by the prophet, and notwithstanding her trying position, she was anxious that the sufferer's need should be met.

As we think of her loving-kindness to one who was an enemy to her people and country, we are ready to exclaim, " *Brave girl!*" Her master was told the " glad tidings," and very soon he went away with a large retinue to get the prophet's blessing, which he eventually got, and returned to his home perfectly cured.

Now although this girl's name is not mentioned, and she may have been of small repute,



WASHING DAY.

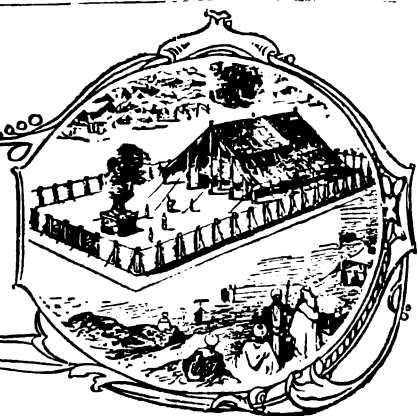
yet her noble testimony concerning the prophet of the Lord, is recorded in God's Holy Book.

And now, dear young reader, if you know the Lord Jesus Christ as your Saviour, as the One Who has met all your needs as a poor lost sinner, and borne your sins in His own body on the tree, don't hesitate to make Him known to those who know Him not ; and like the nameless girl, who was not forgotten by God, you may rejoice to know that your name is written in heaven ; and at His return for His own, how blessed it will be to hear His " Well done !" which will more than compensate for any suffering for Him here.

W. D.

* * *

Lessons from a Wonderful House.



XII.

IF we read carefully the instructions as given by God in Exodus and Leviticus, concerning the priestly garments, we shall notice that before Aaron and his sons were arrayed in them they were to bathe in water (Lev. viii. 6). Outside appearance is not enough. God desires "truth in the inward parts" (Ps. li. 6) and a "clean heart."

On one special day each year, the great Day of Atonement (see Lev. xvi.), the High Priest laid aside the garments of "glory and beauty" and clad himself in a pure white linen robe, with a linen girdle and a linen mitre. Thus arrayed, he took some of the blood of the sin offering in a golden bowl, and a censer full of burning coals from the altar, upon which incense had been placed, and passing through the Tabernacle, past the golden table and the golden candlestick, he lifted the beautiful embroidered curtain called the vail, and stood alone in the holy of holies. Only he of all the priests, and only once a year, was permitted to enter the sacred enclosure where God revealed Himself in a cloud on the mercy seat. Dipping his finger in the blood, he sprinkled it once, and seven times he sprinkled the blood *before* the mercy seat. This he did twice. The first time it was the blood of the sin offering for himself, and the second time that for the whole people of Israel.

Hebrews ix. 7-14 explains the meaning of the sprinkled blood for us. It was a "type" of the redemption and forgiveness that God has provided for all who believe in His Word and in faith and repentance come to Him (1 John i. 7).

In Exodus xl. we find the summing-up of all the work. The whole of the Tabernacle furniture—its pillars and sockets and boards, its curtains and everything connected with it, were completed "as the Lord commanded Moses." On the first day of the first month in the second

year after the departure from Egypt, this holy place of worship was reared up in the midst of the encampment of the people, and the Lord showed His acceptance of the work. He came down in a cloud which rested on the holy place, and His glory filled it (Exod. xl. 34).

This cloud was the symbol of God's presence, and it was with them through all their wilderness journeyings—a cloud by day and a fire by night—to comfort and to lead them.

In Numbers iv. we find yet further instructions, as to the removal of the Tabernacle when the camp moved onward. God appointed by name certain families of the Levites to have the charge of the sacred things. All had to be done according to Divine command. Nothing was left to the likings, or the mere human ideas, of the people. Their God was a holy God, and His service was holy, and obedience to His plan was the secret of blessing to His people in the old days, as it is the secret for us to-day.

Very carefully the golden vessels were covered with cloths of blue linen; the vail was folded and laid over the golden ark, and then the blue cloth placed above it. These were the charge of the Kohathites. To the Gershonites were given the curtains and hangings; and to the Merarites all the bars and pillars, the golden boards, the sockets of silver and brass, the ropes and the pins. These were heavy things to carry, and therefore God appointed that six waggons, each drawn by two oxen, should be allotted to the Gershonites and the Merarites, for their transport (Num. vii. 7, 8).

How wonderfully wise and gracious God was in His dealings with His people! As we read these old records they speak to us of His love and the longing of His heart that they, and we, should respond to His grace and reverence, and obey Him with whole-hearted devotion. E. A.

ALL THROUGH A GREETING CARD.

ESTHER LEWIS had been an invalid since earliest childhood, lying either on a specially-constructed couch, or being wheeled about in a spinal carriage, but though she suffered a great deal she was always so cheerful and bright.

From babyhood she had learned about the Lord Jesus, and early she had given her heart to the Saviour. Although she was debarred from joining in the merry games of other children, and taking an active part in life, yet she found many ways of serving the Master Whom she loved so well.

At Christmas time especially she found great interest and joy in carefully selecting all her cards—thinking of the various friends to whom she would send one, prayerfully choosing the words she thought most fitted for them. It was a labour of love, for writing was not easy, but no friend was forgotten. Every card, whether accompanied by a little note or not, was sent forth with prayer, and a petition winged to the Father of Love, that He would send just the blessing that special one needed.

Esther's loving ministry had already borne fruit, and this year she was even more fervent in prayer that God would bring some to Himself for whom she had long prayed and whom had so far seemed untouched.

* * * * *

It was Christmas Day, and the postman's knock was resounding through Major Clinton's house. There was a general stampede among the younger members of the family, and the maid who tried to open the door was swept aside in the rush. "Postie," well accustomed to such seasonable excitement, smilingly handed the bundle to Audrey. "Hurrah!" shouted Gerald, "what a budget! Hurry up and get mother to hand them out," and Audrey, with much good-natured jostling and laughter, almost deposited herself, as well as the letters, into mother's lap.

What a sorting! Mother, with a crowd of eager young faces all around her aglow with excitement, and a display of eager hands stretched out ready to grasp whatever came, tried to distribute them as quickly as possible, while daddy stood in the background teasing and inquiring when *his* turn was coming? Soon everyone had their own portion, the older ones retiring quietly to read theirs, while the younger ones chattered and exclaimed with delight as each new card appeared.

Gertrude sat by the window regarding her letter with a puzzled frown. Most of her friends had written earlier in the week, and to-day she had only got one. It was from Esther. "Why ever does she always choose Scripture and a

goody-goody verse," she thought angrily. "Why can't she send me an ordinary card wishing me a merry Christmas."

But somehow the words haunted her. "Rejoice greatly, thy King cometh unto thee—bringing salvation" (Zech. ix. 9). "Behold, I bring you good tidings of great joy, . . . for unto *you* is born this day in the city of David, a Saviour which is Christ the Lord" (Luke ii. 10, 11).

And in the note Esther begged her to yield her heart to the Lord. Gertrude bit her lip in vexation. She remembered Esther's birthday letter, where she had written:—

"Not earth's good gifts alone I wish thee
But heavenly treasure that can never die,
Not only happy years of joy and love,
But life eternal in the Home above" (L. K.)

Why did Esther write so gloomily? These things were all very well for older people and perhaps invalids like Esther herself, but for Gertrude—young, strong, active, with all life before her—why, it was unthinkable! She wanted a good time and to taste earth's pleasures. She didn't want to have to give up everything and be a dull, gloomy Christian. Gertrude's idea, like so many other people's, was of a stern, austere God, forbidding everything pleasurable, ready to punish for the slightest offence, and delighting to make life dull and miserable.

Gertrude tucked the letter away hurriedly, and in the hubbub no one questioned her. In the round of gaiety and Christmas festivities which followed, she tried to forget all about it and drown the haunting words; but somehow the inner voice could not be silenced, and she grew more miserable and restless every day.

The New Year had dawned when one day, returning from a friend's house, she met Esther being wheeled out. "Do come and have tea with me one afternoon," she said, and Gertrude felt she could not refuse. She did not want to go, though irresistibly drawn, but she could not well say "No" to Esther's pleading tone and wistful look. She knew the invalid girl must lead a very lonely life.

On the afternoon appointed she arrived and was shown into Esther's private little sanctum—such a dear little room, full of flowers and all Esther's special treasures. Beautiful illuminated texts hung on the walls, and as Esther was showing her various things, one seemed to stand out and rivet Gertrude's attention. "Who, then, is willing to consecrate his service this day unto the Lord?" (1 Chron. xxvi. 5). It was a direct call and challenge—God was leading Gertrude step by step. What was Esther saying? She hadn't heard a word, being too engrossed. "I think I'll ring for tea now. Mother said she would join us, and afterwards

we can have a chat," and so saying Esther touched the bell close by her couch.

After a cosy meal by the fire, Mrs. Lewis went off to meet her husband, and then came the heart-to-heart talk. The good seed sown had borne fruit already, and Esther found prepared ground. It was not long before Gertrude clearly saw God's way of salvation, and her great need; and her heart leapt with gratitude to Him for His wonderful love provision for the needs of the whole world in general and her own personal need in particular, and she was rejoicing in her new-found Saviour and Friend. Esther's joy was no less than her own, and "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10.)

A. M. W.



ENTICEMENT.

MR. TICKNER EDWARDS, in "The Pageant of Nature" tells of an English insect-eating plant—the common teasle, standing breast-high, which has its leaves so constructed that in their depths it preserves throughout the burning heat of the summer day little wells of sparkling water, condensed from the dews of the night before. These attract insects. "Look down into any one of their glassy depths," he says, "and own up to what you see—a score perhaps of dead drowned creatures, gnats and small flies mostly, but often larger things—caterpillars, wood lice, slugs—even an occasional bumble bee—have all been made 'to walk the plank' to their death." (These, the plant digests after disintegration, and eventually absorbs the matter into its tissues).

In a spiritual sense this is just what Satan does. He is "transformed into an angel of light," and sets himself up to attract unwary mortals by holding out some alluring, dazzling pleasure or prospect—some brilliant attraction that the world can offer, and like the poor foolish little moth, which, attracted by the dazzling light, rushes to its death and falls with burnt singed wings; or like the insect that, lured by the cool refreshing water that sparkles in the depths of the teasle, ventures in to find the "pleasure" only pain and death—so are we "enticed" and "drawn away."

The psalmist cries, "Thou wilt show me the path of life, in Thy Presence is fullness of joy; at Thy right hand there are pleasures for evermore" (Psa. xvi. 11). "How excellent is Thy lovingkindness, O God! . . . Thou shalt make them drink of the river of Thy pleasurer" (Psa. xxxvi. 7, 8).

"Set your affection on things above, not on things on the earth" (Col. iii. 2), and may we drink deeply of God's spiritual pleasures which the world can neither give nor take away.

A. M. W.



HAVE YOU GOT IT IN WRITING?

I HAVE got a little story I want to tell you, about an old woman who lived in a little country village, and who could not even write her own name. Did you ever hear of a man making his will, or a woman making her will? You have, I am sure, for I was telling this story to a class of girls the other day, and by their interested faces one could see very well they knew all about it. Well, that was what this old woman wanted to do; but she had put it off and off, and now she was very ill and could not write. Her daughter was very much afraid some one else would get the cow, or the horse, and the pigs, if there was nothing to show who was to have them. So this Saturday afternoon that I am writing about, she came running over to me, and asked me, "Please do come and make mother's will."

"Oh! I can't," I said. "I never did such a thing in my life."

"Well, then, there's no one else; the minister's not at home and mother's so anxious about it. We've got nothing *in writing*. Do come."

After talking it over with someone who knew more of such things than I did, I wrote a slip of paper, saying what old Mary wanted to have done with her "belongings" after she was dead, and then the old woman sat up in bed, and in the presence of two of us, made her mark (X) on the paper. And it was all done in a minute, and she lay back so happy; and from that moment she began to get better, and, indeed, she is alive and well now.

What made her so happy when she had put her mark to the paper? Just because, as she said, "she had *got it in writing*"; and nobody could dispute what was to be done with the things, for the *paper told them*. No one could say to her daughter, "You've minded the old woman during her life, but it's all mine now." Oh, no, no, *it was in writing*.

Now, in my class there are different kinds of listeners; there are some who would so like to know that the Lord Jesus has forgiven them their sins, but they are afraid it cannot be really true that it means them—just their *very own selves*. Now, the Bible is God's own writing, and listen to what He says in it (1 John ii. 12): "I write unto you, little children, because your sins are forgiven you for His name's sake."

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

Questions for December, 1923.

Subject—Acts 7. and 8.

1. "God was with him." Find this passage and say who "him" is.
2. What did God say He had seen and heard?
3. What was Stephen's last prayer?
4. When scattered, what did the Christians do?
5. "Thy money . . . money." Find this passage and write it out.
6. Whom did Philip preach to the eunuch?
7. Why was there great joy in Samaria?
8. What did Stephen see in heaven?
9. Why did the patriarchs sell Joseph, and what did Pharaoh make him?
10. What two questions are quoted from Gen. 66. in Acts 7.?

Answers to October Questions.

Subject—Acts 3. and 4.

1. Three times (Acts 3. 6, 16).
2. Peter took the lame man by the right hand and lifted him up (Acts 3. 7).
3. By what power, or by what name have ye done this? (Acts 4. 7).
4. They were commanded not to speak at all nor teach in the Name of Jesus (Acts 4. 18).
5. They glorified God for that which was done (Acts 4. 21).
6. They gave witness of the resurrection of the Lord Jesus (Acts 4. 33).
7. Acts 4. 29 written out.
8. Abraham, Isaac, Jacob, Moses, Samuel.
9. Jesus Christ of Nazareth, His Son Jesus, the Holy One, the Just, the Prince of life, Christ, the Lord, Jesus Christ, Jesus, Thy holy child Jesus, the Lord Jesus.
10. Acts 3. 22-23 quoted from Deut. 18. 15. Acts 4. 11 quoted from Ps. 118. 22. Acts 4. 25-26 quoted from Ps. 2. 1, 2.

RULES FOR SCRIPTURE SEARCHERS

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 18, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.

3. Give the chapter and verse where you find each answer.

4. Put your name and address and age *this year* on first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on ½d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

DEAR YOUNG FRIENDS,—

Here we are at the last month of another year! Let us look back and remember all God's goodness to us and praise Him; let us look within and ask ourselves if we have accepted the Lord Jesus as our Saviour; let us look forward and desire to serve Him more earnestly than we have ever done before.

I am very pleased to see how very carefully some of you answered Question 9. I have received papers from Hampton and Thornbury-on-Tees without names, and part of one in an envelope with J. Birrs.

My love to you all,

Your friend,

J. L.

October Searchers.

Age over 13 years.

- 1st Class.**—L. Adams, J. Birrs, E. Caplanen, G. Farrell, E. Green, G. Kinnear, I. Merritt, K. Miller, R. McIver, F. Moor, G. Smith, W. Stuart, P. Simmons, I. Wareham.
- 2nd Class.**—E. Ackroy, M. Busey, E. Elliott, A. Edmonds, A. Fairbairn, H. Glasson, L. King, A. Kennedy, H. Murray, M. Nicholas, Ethel Scott, F. Scudds, K. Stevens, E. Scott, T. Willis.
- 3rd Class.**—E. Cole, R. Devenish, A. Daniels, D. Gaines, B. Horne, P. Harburn, I. Jackson, N. Lefaux, E. Liddell, C. Rose, L. Swall, R. Shell, W. Stepney, J. Wood.

Age over 10 up to 13 years.

- 1st Class.**—C. Ashmore, H. Bennett, C. Bean, I. Cocks, E. Crook, A. Carmichael, M. Cowey, A. Dodds, I. Deacon, M. Fry, V. Gooch, R. Giddings, O. Green, J. Garbutt, M. Harland, B. Hodgekins, K. Hewinson, L. Hughes, J. Halliday, M. Inehley, H. Inehley, E. Jeli, M. Lefaux, G. Love, V. Merritt, M. Murray, E. Macbrory, C. McIver, W. Moor, L. Mavin, J. Neale, M. Nelson, K. Nicklin, K. Pauley, E. Pyall, A. Pilon, G. Rosier, K. Redman, C. Riddle, A. Swenson, Eunice Smith, E. Smith, M. Smith, A. Shrimplin, M. Tucker, Amy Turner, M. Warnington, D. Willis, J. Williamson, F. Yellow.
- 2nd Class.**—C. Atkins, D. Bate, V. Blease, M. Cutting, B. Edwards, N. Farrell, T. Glasson, H. Heron, G. Hodgson, W. Hobbs, L. Hood, J. Heron, M. Hayden, D. Mootham, W. Potts, P. Reeve, M. Rose, I. Smith, B. Tanerster, A. Thornberry, B. Taylor, A. Turner, M. Weller, R. Watson.
- 3rd Class.**—G. Board, M. Clark, E. Daniels, M. Earl, M. Glasson, E. Johnson, D. Jackson, N. Jones, A. Jackson, F. Kendall, N. Lawes, W. Mitchell, G. Nicholls, R. Pinder, R. Scudds, F. Stepney, P. Stuckey, V. Turner, E. Winter.

Age 10 years and under.

- 1st Class.**—R. Allen, I. Ayre, C. Curry, M. Curry, K. Fairbairn, I. Fearn, M. Gold, N. Green, M. Hole, M. Murray, M. McIver, M. McAlrd, N. Nicholas, M. Potts, A. Potts, W. Rye, M. Storey, H. Warnes, T. Wilson.
- 2nd Class.**—C. Binnes, N. Butler, D. Farrell, F. Farrell, M. Gook, P. Gook, W. Hamilton, M. Hemingway, A. Hobbs, M. Hewitt, R. King, D. Kirley, E. Love, G. Macgregor, V. Mitchell, C. Mawson, L. Simmonds, M. Stavelly, H. Storey.
- 3rd Class.**—D. Andrews, F. Clark, J. Hunt, A. Jackson, H. Matthews, F. Pilon, A. Shell, D. Stavelly, P. Sharnock, M. Schlemann, O. Tavior.

Shew forth
His Salvation
from
day to day.

Psalm 96. 2.

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