

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



"LISTENING IN."

I SUPPOSE there are very few of us who have not seen that wonderful invention—the wireless apparatus. Thousands of people daily, almost hourly, listen in to the topics of the day, either of pleasure or business. Now I want to call your attention to a quite different message which will very shortly be sounded from the air, right to the uttermost parts of the earth. The world has never heard anything like this loud speaker, and numbers who can hear the giddy songs distinctly flashed over the wireless, will never hear this loud speaker! No ear-phones will be needed by those to whom that message will come, but they will instantly answer to it. Dear reader, let me earnestly ask you, Are you among the number of those happy people to whom those words are addressed by the Son of God, "Behold, I come quickly"?

We read in 1 Thessalonians iv. 16, 17: "For *the Lord Himself* shall descend from heaven *with a shout*, with the voice of the archangel, and with *the trump of God*: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord in the air*: and so shall we ever be with the Lord."

What a glorious prospect! I am sure your heart longs to be among that countless host, does it not? Well, God has made it not only possible, but blessedly simple. You say, "Oh, but you don't know all the blackness of my heart; and even those around me little know what evil thoughts often fill my heart. I know I am not fit for the holy eyes of God." Dear friend, you are just the very one He is waiting for. For "The blood of Jesus (Christ, God's Son, cleanseth us (from) from all sin," thought, word and deed. So that even the dying thief and murderer could be forgiven

and taken to Paradise with the Lord Jesus, through simple faith which turns from self, so full of sins and iniquity, trusts wholly on what *God* thinks of that Precious Blood, and takes God at His Word, Who says, "Thy sins and iniquities will I remember no more." Oh, what a God of love He is! and He longs that you should know how much He loves you.

In closing let me say that, should this come into the hand of one who is still a stranger to the precious Saviour—don't delay a moment, or you may be too late; only those who are ready will hear that trumpet call to which we, who through grace and mercy have bowed to Jesus now, will respond:

"Then as we upward fly,
That resurrection word
Shall be our shout of victory,
For ever with the Lord."

That this may be your happy portion, dear reader, prays the writer of these few lines.

W. M.

* * *

ORPHANS OF THE CONGO.

(Concluded.)

THE next one is "Cende." She has been but a short time with us. Her brother was a school-boy, but ran away back home to their town; and, when asked to return, went off and hid in the forest. So his little sister, Cende, was taken instead, and brought here. Needless to say, her brother quickly followed, but Cende was not anxious to return home as she, too, is an orphan; and we were glad of the opportunity to keep her. She agreed to remain until she has been through school; and that looks like being a long time, because she does not know her alphabet yet. She must be about eleven years of age; and when a child has never tried to learn until she reaches that age, it is very difficult for her to grasp

things. Cende may never be a brilliant scholar; but if only she learns the one important matter of knowing Christ as her Saviour, her stay with us will by no means be in vain. It will give us great joy if she returns home with something she did not bring with her—a bright and shining light among her relatives.

Last, but not least, comes our sweet little baby named “Ninga,” which means “love,” and I am not exaggerating much when I say “she is loved by all who know her.” Her strange experiences have made her a source of interest to all around; and few pass through the Station without coming to have a peep at her. She was born at the town nearest to us in June, 1924. Her mother died four days later, and had it not been that one of our sisters was on the spot the babe would have been buried alive with her dead mother. Caring nothing for the little one, as you will easily perceive, the father was not difficult to persuade to hand her over to the missionary’s care. Thus our sister returned with the motherless mite in her arms and there and then began to care for her with a most self-sacrificing love. But before 1924 closed, our beloved co-worker was herself called Home to be with the Lord, and Ninga was once again motherless. However, another of our number was more than willing to “mother” the babe, counting it a double privilege. It fell to this second foster-mother to nurse the child through a very serious and prolonged illness at the age of eight months. Several times we really thought she was going; in fact, one night our sister feared she had actually departed this life. The little form lay so still and lifeless that as she knelt beside it, she felt constrained to ask the Lord to give her “back,” if it was His will, so certain was it in her mind that she was already in death’s cold grasp. It pleased the Lord to give “her back,” and from that hour she began to

mend, very slowly, but nevertheless surely. Our whole desire is that Ninga will grow up a living testimony to the love and grace of God, a very special vessel in His service. Please give this dear little black baby a place in your prayers!

Her illness was a great setback, but she is fine and healthy now, and, although small for her age, she is firm and wiry, and just brimful of mischief. She is very anxious to walk, but lacks confidence to go off alone; so, lately, she has taken to walking on all fours and it is so amusing to see her cross the room, as nimble as a baby monkey in the trees. She can’t talk yet either, but wants to, particularly when she sees another child with something in his hand that she wants. (That occurs often, for as we tell her, she wants all she sees!)

It will be interesting to see how many English words she will pick up. We have only to say, “Hands up, Ninga” (in English) and up they go like a shot. Or, “Ninga is naughty, hit her,” and she pats her little head.

She is with us during the day and the four little girls take turn about of looking after her in the night. They are all very good to her and always treat her as if she were their real sister. Diambi, according to his affectionate nature, is very fond of her, and she of him. It does one good to see how tenderly he cares for her and will play with her for hours. Malo, too, is a favourite with her and the three of them do have some lively times together. They went with me one day to a neighbouring town to visit a sick boy, and by the way they disputed as to which of them would carry Ninga through the town. I settled the dispute by letting Malo carry her as we entered and Diambi as we left. But I was glad to see that they counted it an honour to show baby off before the people.

We have proved that it is no small undertaking to bring up a native baby,

but she is well worth all the labour, and we are truly grateful to God for giving us such a privilege, taking it as service for Him as much as anything else. We know that however precious she or any of them are to us, they are all infinitely more precious in His sight, and we have confidence that our many prayers on their behalf will have an abundant answer.

In closing may I commend them all, boys and girls alike, to your prayerful interest, as little brothers and sisters of another clime.

M. CH.

* * *

HAPPY BOYS AND GIRLS.

NO one can bear to see children unhappy, although some people may be unkind to them and not love them as they should.

The disciples wanted to send them away, but the Lord would not allow such want of love; and He called the children to Him, took them up in His arms, put His hands upon them, and blessed them (read St. Mark, chapter x. verses 13, 14, 15, 16). Surely every one of these dear children will be very near to Him in Heaven.

There is a village in Hertfordshire called King's Langley, to which we used to cycle in order to tell the Good News to the men and women living in a row of cottages there. In our efforts we were generally surrounded by a number of boys and girls; so to keep them quiet and interested we suggested that they should be our choir, and we began to teach them simple Gospel hymns by heart. They all tried hard, and learned several

hymns which they sang with us to the grown-up people, at the opening and closing of our little open-air meetings. There was one hymn especially they all seemed to like; and whenever we cycled through that village and they caught sight of us, they immediately sang out—

“What can wash away my stain?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus!

Oh, precious is the flow, That makes me white as snow!

No other fount I know—Nothing but the blood of Jesus!”

No matter how long these young folks live they will not forget the precious truths in that one hymn, and we trust God's Holy Spirit has written them upon their hearts, for it is “with the



heart man believeth unto righteousness" (Romans x. 10).

Now, young friends—we ask you, if you do not know the favourite hymn of the Hertfordshire children, to learn it now at once *by heart*, and sing it to your parents and to all whom you know, and above all to the Saviour who has proved His love to you by dying on the Cross.

(It is Hymn No. 874 in "Sacred Songs and Solos.")

You may know very many songs, but we wish this particular one to be at the bottom and top of your hearts.

Jesus alone is able to save you, to keep you, and to take you to His Eternal Home.

J. R.



The Journeys of Scripture.

I.

QUITE a lot of them there are, too! Some adventurous, some with happy endings, others sorrowful and dreary.

All sorts of reasons took people travelling in the days of long ago, as they do to-day; and while we can now go from place to place, however far apart, with far greater comfort and much greater speed than those old-time people could, yet as we look together at some of them shown to us in God's great picture-book

—the Bible—we shall see that in the heart of us and in all the *real* things of life, we and they are very much alike.

That is one of the wonders of the Bible and one of the ways in **which** it proves itself to be indeed the Word of God. No human author could have made a book that so wonderfully appeals to the human heart in **every** age and every land and fits **into** the conditions of every life.

Shall we who read these pages ask God more earnestly than ever before, during this year, 1927, that He will help

us to love His Book and open our eyes that we may behold the wondrous things in it (Ps. cxix. 18)?

The first journey recorded in Scripture comes very near the beginning, and it is the saddest of all. We are not told how long it was in actual miles—possibly it was only a short distance—but for the two people who had to take it, it was a long, long way. Every step of it meant a heartache (which is far worse than toothache, and some of you find *that* pretty bad!) and that dreary pain inside, that always comes when we know we have done wrong.

The story of this journey is told us in Gen. iii. 23, and the reason for it you will find in the previous verses.

When God made Adam and Eve, He put them in a beautiful home called "The Paradise of Delight." We can hardly imagine its loveliness. It was far fairer than any park or garden you have ever seen.

A beautiful four-fold river ran through Eden to water it and keep it fresh; and underneath the rich soil and the beautiful flowers and trees, lay hidden all kinds of wonderful treasures—gold and precious stones (Gen. ii. 10-12).

Singing birds were there, and all sorts of animals, tame and happy, rejoiced in this fair garden: and Adam and Eve had the unspeakable joy of having God come down from heaven and walk and talk with them sometimes (Gen. iii. 8).

But one day Satan put a bad thought into Eve's mind; a thought of doubt concerning God's goodness; and, instead of turning a deaf ear to Satan, she listened to his evil suggestions. She led her husband, too, into disobedience; and the result was sorrow, suffering and death, not only for themselves, but for every one born into the world since.

Was it not sad that when God had made them happy they should choose to do the thing He had forbidden?

Now you can see why the road out of Eden was a sorrowful one. A great black cloud had come over the lovely sunshine, and all looked dark.

Have you ever noticed on a sunny summer's day how a big black cloud gathering and creeping over the sun, hides him for a bit; but, if you watch, you will often see a golden rim edging the cloud, showing that it has a golden lining, because the sun is there all the time.

Just so it was with that terrible black cloud that shadowed Adam and Eve as they passed out through the angel-guarded gate of Eden.

God in His great forgiving love put a golden lining to it. In all the sad words He had to say to them because of their sin of disobedience and distrust of Him (verses 15-19), we have in verse 15 His promise of a Saviour Who should vanquish Satan and bring salvation and eternal life to every one who would accept and believe in and love Him. Adam and Eve had the promise given to them. You and I know how that promised Saviour came and at Calvary wrought out the great salvation.

I wonder if we have thanked Him?

E. A.

* * *

"TWO little eyes to look up to God;
Two little ears to hear His Word;
Two little feet to walk in His way;
Two hands to work for Him all my days.

One little tongue to speak His truth;
One little heart for Him now in my youth;

Take them, Lord Jesus, and let them be
Always obedient and true to Thee."

In our February issue we hope to recommence with our articles on the writers of the Hymns in the "LITTLE FLOCK HYMN BOOK."

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for January, 1927.

Subject—Happy.

1. "Happy . . . the Lord." Find this passage and write it out (Deut. 33.).
2. What name is called happy in Job 5.?
3. What is said of the people whose God is the Lord? (Ps. 144.).
4. Who is called happy in Ps. 146.?
5. "Happy is he." Who? (Prov. 14.).
6. What did the Lord say about being happy? (John 13.).
7. What does Prov. 16. tell us about being happy?
8. Who are counted happy in James 5.?
9. "Happy are ye." Find two passages in 1 Peter where these words are found, and write them out.
10. Why did the Queen of Sheba think Solomon's servants were happy? (1 Kings 10.).

DEAR YOUNG FRIENDS,

A VERY HAPPY NEW YEAR TO YOU!

I have chosen "Happy" for our subject this month, and as you answer the questions I hope they will show you the way of true happiness.

Let us never forget that "God is love" and He wants us all to be happy.

M. Cutting sent only half her answers. Try and send in your papers in good time. I wonder who is going to get some new Searchers to begin this year?

Our text this month is: "Blessed is the man that heareth Me" (Prov. 8. 34).

My love to you all,

Your friend,—J. L.

November Searchers.

Age over 13 years.

1st Class.—I. Abraham, C. Ashmore, R. Brennan, I. Cocks, D. Coutts, E. Dewdney, N. Farrell, C. Grimes, H. Hunt, L. Hughes, F. Kendall, M. Lefaux, V. Merritt, K. Nicklin, R. Pinder, N. Poole, P. Revell, M. Rose, A. Sewell, M. Smith, R. Scudds, P. Stuart, C. Stuart, V. Turner, D. Willis, J. Williamson, V. Woodrow, P. Woodrow, L. Young.

2nd Class.—W. Akeroyd, E. Banks, D. Batey, M. Foley, H. Johnson, N. Littlejohn, B. Loye, F. Male, I. Merritt, W. Mitchell, G. Nicholls, F. Stepney, I. Smith, E. Winter.

3rd Class.—M. Cutting.

Age over 10 up to 13 years.

1st Class.—F. Ashmore, D. Andrews, E. Andrews, J. Batey, H. Barrett, C. Bintlue, A. Clementson, I. Couch, C. Curry, M. Curry, K. Deaken, O. Dell, K. Fairbairn, F. Farrell, D. Farrell, J. Funge, G. Grimes, M. Gold, H. Holmwood, O. Horner, W. Kendall, S. Logan, M. McDard, M. McIver, A. Marsh, V. Mitchell, T. Morris, E. Nelson, B. Palmer, B. Parsons, M. Potts, D. Purvis, A. Rose, G. Rowley, P. Sharnock, L. Simmonds, M. Schliemann, N. Stocker, E. Summers, D. Scudds, H. Turner, I. Turner, H. Watson, W. Willis, T. Wilson, I. Woodrow.

2nd Class.—L. Ashwell, F. Birrs, D. Foley, H. Heath, J. Hunt, M. Lefaux, G. Moorby, J. Mundell, W. Nicholls, H. Parker, F. Rutherford, I. Smith, L. Stocker, B. Warrington, F. Warren.

3rd Class.—P. Holloway, M. Lyall, R. Lyall.

Age 10 years and under.

1st Class.—N. Anderson, H. Bagley, E. Barrett, E. Brett, G. Burton, P. Cutting, C. Deakin, G. Deacon, E. Garbutt, N. Green, C. Hewinson, G. Holmwood, A. Lyon, H. Lyon, E. Martindale, A. McIver, W. Morter, F. Morris, T. Mundell, R. Radbourne, V. Ratcliffe, D. Rose, A. Storey, J. Weller, M. Willis.

2nd Class.—B. Foley, Barbara Foley, B. Farrell.

3rd Class.—F. Rogerson.

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 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter* post.

Answers to November Questions.

Subject—Love.

1. God commends His love to us (Rom. 5. 8).
2. If we love one another (1 John 4. 12).
3. Because He laid down His life for us (1 John 3. 16).
4. By keeping His commandments (1 John 5. 3).
5. Part of Ephes. 5. 2, written out.
6. "As the Father hath loved Me, so have I loved you" (John 15. 9).
7. To love the Lord and to obey His voice (Deut. 30. 16 or 20).
8. Shouldst thou love them that hate the Lord? (2 Chron. 19. 2).
9. Those who love His salvation (Ps. 40. 16).

Every one
of us
shall give
account
of himself
to God.

Rom. 14. 12.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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WESTERN BIBLE TRACT DEPOT, 13, WATERLOO STREET, LONDON-SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.**
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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THE CALL.

'SAMUEL! Samuel!!' cried the Presence;

Twice, yea, thrice and four times o'er,
And each time Jehovah's pleading

Seemed much plainer than before.
Said the lad of tender years,
'Speak, Lord, for thy servant hears.'

Reader, Samuel's God is calling;

He would now your service claim.

Samuel's God, for He remaineth,

Yesterday, to-day, the same.

Stifle not the Spirit's cry,
From your heart say, 'Here am I.'

Little children, He was calling

When you stood by mother's knee,
List'ning to those wondrous stories

Of the Man of Galilee;
Heard you not His loving voice,
Saying, 'Child, make Me thy choice'?

Just how often He has called you,

Ye yourselves can never tell;

Yet within your hearts' affections

He would have His Spirit dwell,
To your cold and thoughtless heart
He would boundless grace impart.

Children, then, in life's glad morning,

Come as little Samuel came;
He could say, 'I am Thy servant,'

When the Lord first breathed his name.

Boys and girls of tender years,
Answer now, 'Thy servant hears!'

c. s.

* * *

BIBLE TOOLS.

III. THE AWL.

THE awl is a little sharp boring tool; the kind of thing that little boys are cautioned about, as its sharp point can give a sore wound, in careless hands.

It is twice mentioned in the Word of God, and each time in the same connection. The story of the good master and the faithful slave, *Exod. xxi.*, shows how great and intimate is the interest God takes in His people. Such a common thing as buying a slave is noted; and laws are laid down to govern the buying and treatment of a Hebrew slave. For six years he might serve his master, "but in the seventh he shall go out free." During his term of service he might have been given a wife, and got children; if he took his freedom, as he had a right to do, he must leave them.

Out of love for his master, his wife and children, he might refuse to take his rights. So his ear is bored through with an awl, and he becomes a servant for ever.

In *Deut. xv. 12-17* more details are given: the master is told to give liberally to his freed slave; but, if the servant says he will not leave, because he loves his master and his house, the awl is to be used; and the slave is a slave for ever.

This is a beautiful picture of the Lord Jesus, Who took upon Him the form of a servant (*Phil. ii. 9*) and was made in the likeness of man.

We know that it was His great love that brought Him down to this world; that was shown in all His life down here, where He went about doing good; that took Him to death, the death of the cross.

We know that Moses testified of Christ; and this story of the one who became a servant for ever points us to the Lord Jesus. Have *you* bowed at the name of Jesus? Has *your* tongue confessed Him Lord? Is the Lord Jesus your Saviour, and is it your joy to obey His words? Do you rejoice at the thought of His glory, and do you wait for His return to call those who love Him, to be with Him and see His glory?

J. M.

AN '1800' BABY.

ONE dull November day in the year 1800, while England was fighting the great Napoleon, a little baby was born in London. His father's home was a castle in Ireland; and he had another house in pleasant Sussex. But the little baby was to grow into a man who, learning that His Lord and Master had left the Palace of His Glory to be born in a Bethlehem stable, turned his back on the glories and comforts of this world, in devotion to a rejected Lord. As a boy he went to the famous Westminster School in London; as a young man he studied at Trinity College, Dublin, where he took his degree as Classical Gold Medallist at the early age of 18. He might have become a great lawyer; but he chose to become a servant of the Lord Who bought him; spending a very busy life in His service, speaking much, writing much (in many languages), and travelling much (in many lands). When he died in 1882, he had endeared himself to thousands of God's saints in all parts of the world.

When my readers grow up, they may come to read and value his writings and his translation of the Holy Scriptures. But there is no reason why, even now, they should not know some, at least, of the hymns he wrote. If you look at the list of authors at the end of the "Little Flock Hymn Book," you will find the name of J. N. Darby (N stands for Nelson; and some say he was the godson of Admiral Nelson of Trafalgar) against some twenty odd hymns. The first begins—

"Sing without ceasing, sing
The Saviour's present grace,
How all things shine in light divine
For those who've seen His face"—

while the last ends—

"O rest ineffable, divine,
The rest of God above,
Where we shall ever see Thee shine,
Our joy, eternal love."

Ten of these hymns, at least, should be known to those of our readers who have this hymnbook—Nos. 12, 14, 25, 79, 81, 178, 206, 235, 270, 348. Of these, I think No. 79 is the finest; but I shall be very pleased to hear from any boys or girls who love the Saviour, as to which is their favourite and why. No. 79 begins—

"Rest of the saints above,
Jerusalem of God,
Who in Thy palaces of love
Thy golden streets have trod?"

My favourite verse is the last:—

"God and the Lamb shall there
The light and temple be,
And radiant hosts for ever share
The unveiled mystery."

Please address your letters to the Editor: see the back page of this magazine.

* * *

IN HERTFORDSHIRE AGAIN.

PERHAPS you read the little story about "Happy Boys and Girls" in a previous OUR CHILDREN; and, if so, you will like to hear something more about that same Hertfordshire village.

One holiday I cycled over, from my home, and found it almost deserted, the villagers with their children having evidently gone off for the day to Watford, where there were all kinds of attractions; but at the row of cottages I found one old man, fine and hearty-looking, leaning over his garden fence. After exchanging a few words about the lovely day, I asked him if he would kindly accept a

helpful little book. To my surprise, he replied: "Thank you, but I be no scholar, sir." I said, "But have you not some young folks living with you? they will be pleased to read it to you." So then he took it. I went on, "Friend, although you are no scholar, yet you surely must be, like me, a sinner," and he answered, "Ah! we be all that."

I felt this fine old man was getting a little interested; so, making a guess, I said, "I think you must be about eighty years old." "Yes," he said, "I be eighty this very year." I began to tell him that although we were sinners, God had told us in His word that He so loved us as to give His only Son to die on the cross, to put away all our sins; but that God was holy as well as loving, and that one sin would keep us out of His presence. I continued, "You and I have sinned many, many times; suppose you have committed only two sins every week, that is more than a hundred sins every year, a thousand sins in ten years, and now that you are eighty years old you have eight thousand sins upon your guilty soul to meet God with."

These last solemn words quite startled him, and he no longer leaned leisurely over the fence; there and then I sought to pour into his ear the sweet and precious verse God had given in the Scripture, for him, and not for him only, but for every sinner. "*Come now, . . . 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*" (Isa. i. 18).

I want you, my young reader, to learn this verse by heart, to believe it and receive it, and to kneel down and thank God for His great love. I should not wonder if those of us who have come to the Lord Jesus, will meet in



heaven that eighty-year-old man, who could not read, with his eight thousand, and more, sins all pardoned.

How wonderful! that the precious blood of Jesus, shed on Calvary's cross, could make him whiter than snow; and it is the same precious blood that can cleanse you, and make you, too, whiter than snow.

Ere I close, dear young friends, let me say to you, take my advice and come to Jesus, just as you are, now in your youth. It would grieve me that you should be, like my poor old friend, a stranger to Him for eighty years, were you to live so long. Think what he missed of peace and joy all those years, the peace of knowing his sins were forgiven, the joy of serving the One Who

had so loved him. Once again I entreat you to come now ; so, will you spend your life happily and usefully, enjoying

His love, and knowing surely that when this life is over, you will be with Him in His eternal home.
J. R.



The Journeys of Scripture.

II.

QUR traveller this month is a man who started on a journey without knowing where he was going. Are you thinking what a foolish person he must have been ?

Truly, it *was* a strange proceeding. When you and I board a ship, or a train or motor car, we know where we wish to go, and we take care that we are heading in the right direction. But of this traveller we are told on the very best authority that "he went out not knowing whither he went." He did not go alone, either. Several friends went with him. It all happened a long, long time ago, and it was on this wise.

In a rich and busy town on the plain of Shinar there lived a father with his

three sons. We are told nothing about their mother, not even her name, or if they had any sisters. Neither do we know anything of their boyhood. But boys are much the same all the world over, ever since the beginning of things, and it is not difficult to imagine them finding ceaseless interest in the traders who came to their city bringing merchandise from other lands. And if, as seems probable, Ur of the Chaldees (for that was their home) was a seaport, though long ago silted up by the tides of ages and buried in desert sands, they would watch the shipping and talk with the strange sailors.

It is not unlikely that they had seen Noah and heard from his own lips the story of how he and his family were preserved during the Flood. In some

measure the one True God was known by them, although they lived amongst idol-worshippers, and their father, Terah, was a maker, as well as a worshipper, of false gods.

Years passed and the boys grew to manhood and married. Their names were Abram, Nahor, and Haran. Haran died in Ur, leaving a son named Lot.

One day a wonderful Voice spoke to Abram, saying, "Get thee out of thy country and from thy father's house into a land that I will show thee." It was the God of Glory speaking, and Abram knew he must obey.

But he loved his home and his old father, and it was hard to leave them behind. Evidently Terah felt so, too, for we find that he decided to go with his son. And so a caravan set out. Abram, and Sarai his wife; Lot, his nephew; and the beloved old father, Terah, with a company of men and women servants, cattle and goods, started on the long trek northwards across the Mesopotamian plain towards the land of Canaan.

No doubt many of their friends in Ur would ask why they were leaving; and, quite likely, some would think them very foolish to go away into an unknown country.

We who have the Bible record know that Abram was right in his prompt obedience to God's call: and we know how God loved him and honoured him for his faith. In Isaiah xli. 8, we can read the special name God gave him, "Abraham, My friend"—a name given to no other man.

You and I can be the friends of Jesus if we obey Him (John xv. 14). Are we doing so? E. A.

[References: Gen. xi. 31; xii. 1. Jos. xxiv. 2. Acts vii. 2-4. Heb. xi. 8.]



A CHILDREN'S HYMN.

SING to the Lord the children's hymn,
His gentle love declare
Who bends amid the Seraphim
To hear the children's prayer.

He at a mother's breast was fed,
Though God's own Son was He;
He learnt the first small words He said
At a meek mother's knee.

He held us to His mighty breast,
The children of the earth;
He lifted up His hands and blessed
The babes of human birth.

So shall He be to us our God,
Our gracious Saviour, too;
The scenes we tread His footsteps trod,
The paths of youth he knew.

Lo! from the stars His face will turn
On us with glances mild;
The angels of His presence yearn
To bless the little child.

Sing to the Lord the children's hymn,
His tender love declare,
Who bends amid the Seraphim
To hear the children's prayer.

R. S. H.

PRIZE LIST, December 1926.

Age over 13 years.

1. ELSIE DEWDNEY, age 14. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
2. RUTH PINDER, age 14. 2, St. Mary's Road, Newquay, Cornwall.
3. FLORENCE KENDALL, age 14. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
4. KENNETH NICKLIN, age 14. 176, Birmingham Rd., Walsall. CERTIFICATE LIST.
Nancy Farrell, Sunnyridge, Vincent Street, Walsall.
Helen Hunt, 63, Fore Hamlet, Ipswich.
P. Woodrow, Tump House, Corse Lawn, Nr. Tewkesbury, Gloucester.

Age over 10 up to 13 years.

1. MARY McIVER, age 13. 16, Lushkar Mohalla, Bangalore, Mysore, India.
2. ELIZABETH NELSON, age 11. 253, Hawthorne Rd., Ashington.
3. BESSIE PARSONS, age 12. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
4. EDITH METCALF, age 13. 16, Henrietta St., Thornaby-on-Tees. CERTIFICATE LIST.
F. Ashmore, Girls' Orphan Home, Hanworth Road, Hampton.
J. Batey, 31, Richardson Terrace, New Washington, Durham.
K. Deakin, 30, Albert Street, Skipton, Yorks.
P. Farrell, Sunnyridge, Vincent Street, Walsall.
W. Kendall, Girls' Orphan Home, Hampton.
D. Purvis, 41, Stephenson Street, N. Shields.
M. Schliemann, Girls' Orphan Home, Hampton.
E. Summers, Girls' Orphan Home, Hampton.
I. Woodrow, Tump House, Corse Lane, Nr. Tewkesbury, Gloucester.

Age 10 years and under.

1. ALEC McIVER, age 9. 16, Lushkar Mohalla, Bangalore, India.
2. ARTHUR LYON, age 8. 94, Dudley Avenue, Leith, N.B.
3. P. CUTTING, 9, Featherstone Road, Southall, Middlesex.
4. NORMAN ANDERSON, age 9. Knowle Lodge, Brook Street Hill, Brentwood, Essex. CERTIFICATE LIST.
G. Burton, 20, Thorne View, Eiland, Yorks.
G. Deakin, 30, Albert Street, Skipton, Yorks.
J. Gatenby, 49, Teesdale Street, Thornaby-on-Tees.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for February, 1927.

Subject—Glad.

1. "My soul . . . glad." Find this verse and write it out. (Ps. 34.)
2. What shall we do if we are satisfied with God's mercy? (Ps. 90.)
3. What did the psalmist say about being glad? (Ps. 104.)
4. What will "a wise son" make? (Prov. 15.)
5. Who may rejoice and be glad? (Ps. 70.)
6. What made Abraham glad? (John 8.)
7. What will Christians do when the glory of Christ shall be revealed? (1 Pet. 4.)
8. Find a verse in Ps. 118. about being glad.
9. In what were the people to be glad? (Is. 65.)
10. Write out a verse which you think would make people glad.

DEAR YOUNG FRIENDS,—

I need not ask you to read the Prize List carefully. I am sure you will all do so.

We have rather unusual results this time. The younger boys have done so well, and I think all the prizes and certificates are won by boys in the 3rd division. One boy, aged 5 years, has done his paper very well. The other prizes go mostly to the girls, and are very well contested.

One paper from Gilmour Street has come without a name. I expect B. Warrington was intended for B. Warrington.

Our text this month is "The fear of the Lord is the beginning of wisdom" (Prov. 9. 10).

My love to you all.

Your friend, J. L.

December Searchers.

Age over 13 years.

1st Class.—I. Abraham, W. Akeroyd, C. Ashmore, E. Banks, D. Batey, I. Cocks, M. Cutting, E. Dewdney, N. Farrell, M. Glasson, E. Grimes, H. Hunt, F. Kendall, D. Laycock, E. Loye, F. Male, I. Merritt, V. Merritt, W. Mitchell, K. Nicklin, B. Pinder, N. Poole, M. Rose, A. Sewell, I. Snith, J. Smith, R. Scudds, V. Turner, R. Wade, J. Williamson, E. Winter, V. Woodrow, P. Woodrow.

2nd Class.—D. Coutts, W. Hamilton, G. Nicholls, L. Pearman, M. Smith.

3rd Class.—None.

Age over 10 up to 13 years.

1st Class.—J. Allen, L. Ashwell, F. Ashmore, D. Andrews, E. Andrews, H. Armstrong, J. Batey, L. Bell, W. Craghill, A. Clementson, I. Couch, C. Curry, M. Curry, K. Deakin, O. Doll, J. Dixon, K. Fairbairn, F. Farrell, H. Farrell, R. Fletcher, V. Golphin, M. Gold, K. Harburn, H. Heath, H. Holmwood, O. Horner, J. Hunt, E. Johnson, W. Kendall, L. Lamplugh, M. Lefaux, S. Logan, M. McArd, M. Melver, E. Metcalf, V. Mitchell, T. Morris, G. Moorby, J. Mundell, E. Nelson, W. Nicholls, N. Nicholas, B. Palmer, H. Parker, B. Parsons, M. Potts, L. Pollock, D. Purvis, A. Rose, G. Rowley, F. Rutherford, P. Sharnock, L. Simmonds, I. Smith, J. Smith, M. Schliemann, E. Summers, D. Scudds, H. Turner, M. Ward, B. Warrington, F. Warren, E. Ward, H. Waston, W. Willis, T. Wilson, I. Woodrow.

2nd Class.—W. Davies, D. Foley, G. Grimes, R. Hudson, M. Iveson, M. Lyall, I. Turner, J. Turner.

3rd Class.—E. Cragg, D. Lawson, L. Malcolm, L. Warnford.

Age 10 years and under.

1st Class.—G. Allen, N. Anderson, J. Atkinson, H. Bagley, E. Brett, G. Burton, C. Craghill, M. Dansie, G. Deacon, B. Farrell, M. Fletcher, B. Foley, Barbara Foley, J. Gatenby, M. Glasson, C. Hewinson, G. Holmwood, A. Lyon, H. Lyon, E. Martindale, A. Melver, H. Mayhew, W. Morter, T. Mundell, R. Radbourne, C. Reed, D. Rose, D. Robertson, A. Storey, W. Ward, J. Weller, M. Willis.

2nd Class.—P. Cutting, C. Deakin, L. Danier, E. Garbutt, F. Halliday, W. Hope.

3rd Class.—None.

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 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Answers to December Questions.

Subject—Love.

1. Those who love the Lord. (Ps. 97. 10.)
2. The Lord preserves those who love Him. (Ps. 145. 20.)
3. Part of Micah 6. 8 written out.
4. We should love our enemies. (Luke 6. 27 or 35.)
5. To love one another. (1 Thess. 4. 9.)
6. John 3. 16 written out.
7. We know that all things work together for good to them that love God. (Rom. 8. 28.)
8. Because they had loved the Lord Jesus. (John 16. 27.)
9. His great love wherewith He loved us. (Eph. 2. 4.)
10. 1 Cor. 13.

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

Matt. 5. v.8.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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"GOING NOWHERE."

IN one of the crowded streets of London, two boys were seen approaching each other from opposite directions. "Hullo!" said one to the other, "Where are you going?" "I ain't going nowhere," he replied. "I ain't either," said the other, so they wandered away, "going nowhere," and getting in the way of those who were hurrying along.

Here and now, dear reader, let me ask you the same question, "Where are you going?" Are you going to drift along carelessly, without aim or purpose down the broad road that leads to destruction? In Acts xi. 23 we read that Barnabas exhorted the people that with *purpose of heart* they would cleave unto the Lord. To do this, the heart must first be cleansed from all sin by the precious Blood of the Lord Jesus Christ. Then the aim or purpose may be, "to walk the straight and narrow way, and live for Jesus every day."

May each one of us with purpose of heart cleave unto the Lord and so have:

"Joy in the Lord, and delight in His Word,
Trust in His grace, and the sight of His face,
Smiles from Him sweet, and rest at His feet,
Purpose in prayer, and fellowship rare,
Peace in His love, and light from above;
Rejoicing in hope till the Lord shall appear
To summon us home from this wilderness drear."

M. A.

BIBLE TOOLS.

IV. THE KNIFE.

HOW proud a boy is when he gets his first knife! How he delights in opening it and showing its bright blade; and how often he brings the bright blood to view through a cut!

Knives are mentioned often in the Bible. They are not always steel ones,

though. The knives spoken of in the Bible were most likely of flints, at first. In the book of Joshua, God tells Joshua to make him "sharp knives,"—"stone knives or swords of rocks."

In Gen. xxii, we read that Abraham took "a knife"; and knives were used constantly to kill the offerings. In Ezra i. we read that nine and twenty knives were brought back to the land by those who returned from the captivity.

All these knives were used to carry out the commands or services of God, but we read of another knife, a pen-knife that was used for quite a bad purpose—a purpose for which it was never made,—to cut to pieces a roll which contained many words of God. The impious king did not like what was read to him.

There are many to-day who are like King Jehoiakin. They do not like the words of God—because these words show them what they are, and speak of the sure judgment of God on all evil men and evil things. They, like the king, use their pen-knives—which were not made to cut up books, but to make and mend the quill or reed pens that wrote them—to mutilate and destroy the good words that God has given them for warning; that by repentance they may escape the judgments written about. Let us not follow this evil king, but let us heed the words of God, and obey them, for our good always.

God now commands every one to repent and to believe on Him whom he hath sent—Christ Jesus.

We might liken the pen-knife to our minds, that are being so polished and sharpened by education in these days. "God likes sharp instruments," some one has said; so value the culture you may be given; but, unless your mind is subject to the Lord Jesus, and your ear is open to His words, and your heart quick and true to obey these words, all

your training will not avail to keep your sharpened mind from doing mischief, especially if applied to the word of God; and in you the judgments written there will be carried out, for none of God's words can be destroyed by knife or fire.

J. M.

* * *

"A DRY AND THIRSTY LAND."

SO said King David. He knew the value of clear sparkling water; for you know, dear boys and girls, that in hot parched lands beyond the sea, water is very precious indeed. When Jesus stood and cried, "If any one thirst, let him come unto me and drink," every one, young and old, knew what He meant by "thirst," and the children all understood what drinking meant. These children lived in a hot land, dry and thirsty; and they therefore knew the value of water. Of course, Jesus spoke of living water, which they who believed in Him received *from Him*.

In Africa rivers are few: brooks seldom seen, being dried up in the fierce sun. Wells, too, are scarce, and water holes not fit to drink from.

"What then has the white man to do?" you ask me. I'll tell you. He gets his water directly *from above*. Beside his bungalow there stands an iron tank large enough to catch sufficient rain-water during the wet season to serve him till the next rains. Near the bottom of the tank a tap is fixed, so that the water may be drawn when needed. It is then boiled, and filtered before using. This tap is locked securely, so that the natives don't steal the precious water.

But when the white man is travelling in Africa, the negroes carry large jars of water on their heads, so that the white man always has this good water

wherever he goes. These jars are also locked securely.

One day, as I was walking through a very hot forest region, truly a dry and thirsty land, I had a very unpleasant experience of thirst. This was in Africa, near the equator, so that you know how very hot it would be there.

My black servant, "Coffee," carried a calabash of this precious water on his head, as he followed the bush path in front of me. Something startled him so that he stumbled and fell, spilling all the water we had to serve us on our journey to the coast.

What were we to do? Wells—there were none; no streams, no water for miles around. The sun was burning fiercely overhead; and such shade as we had now and then under the dense foliage of the forest seemed to make the terrific heat more stifling.

I thought on King David's words; and how I longed for—water! I prayed to God that I might not perish in the wilderness. This prayer, dear children, was answered.

"Coffee" could not climb the high cocoanut palms; and the oranges, though plentiful there, were very bitter. He cut down a large branch of bananas, and we regaled ourselves with these. Still the thirst increased, and we were rapidly becoming exhausted. At last "Coffee" discovered a water hole and excitedly beckoned me to it.

He drank greedily of the muddy water. I was afraid to touch it because it was fever laden, and to judge from the footprints near, some wild animals had quenched their thirst from the same smelly, stagnant water.

After a great deal of hard travelling, we at length heard the thunder of the surf breaking on the seashore; and pushing on as fast as we were able, we soon came in sight of the sea.

"Coffee clapped his hands and shouted

hoarsely "Massa! Massa! De sea him lib dere." (the sea him live there.) I nodded and tried to look cheerful.

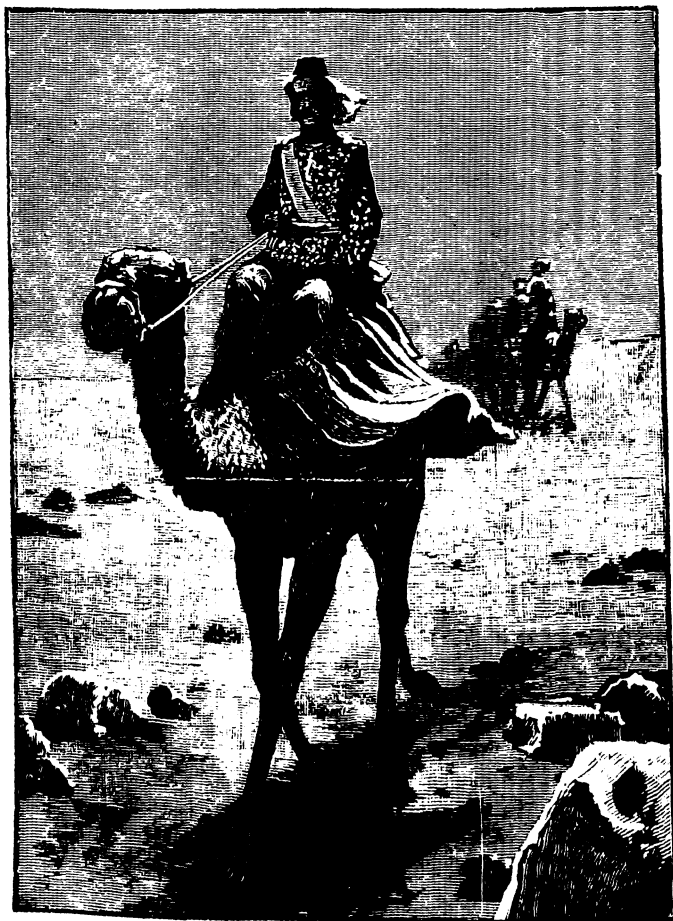
On reaching the beach, "Coffee" stretched himself on the sand and lay still.

I plunged into the surf and got thoroughly soaked. The relief was but for a moment, for when I walked up the beach and lay down beside the faithful negro, the thirst burned still more fiercely within, and I thought I should go mad.

You see, dear children, the water was salt, just like the pleasures of this world which do not satisfy; they only torment the sinner and increase the thirst.

We struggled to our feet with a great effort and plodded on. Who can tell the joy which filled us, when we unexpectedly stumbled into the bungalow of a white man. He quickly supplied all our needs, and we were thus saved from a terrible death.

Is it not strange that along the same surf-bound coast, the cactus plant grows



abundantly, and each little plant is a reservoir of water, securely locked by nature's (God's) hand? All I had to do (but I did not know it then) was to slit open the little sacs and suck the water from the cactus.

King David longed for God: so I want you to long for Jesus—for His love; His forgiveness, His peace.

Dear children, the living water comes from above. Jesus is the only Giver of it. Trust Him now. w. o.



The Journeys of Scripture.

III.

LAST month we saw Abram with his wife Sarai and his old father Terah starting out on the long trek across the Mesopotamian plain in obedience to the command of God. Very leisurely the journey would proceed. Flocks and herds would march slowly; and when good pasturage and wells were found, tents would be put up—probably made of dark camel's hair like those of the wandering Arabs of to-day—and masters and servants would stay awhile to rest before resuming their onward way.

At last they reached a point where the pleasant fertile land, well watered by the Euphrates, came to an end, at least so far as their purpose was concerned. Before them, in the direction of Canaan, lay a desert. And here they halted. We are not told why. Perhaps the aged Terah felt too weary for further journeyings; or perhaps he did not like the look of the road in front, and so persuaded Abram to stay where they were. His heart was still sorrowing because of the death, in Ur, of his youngest son, Haran; and he gave that name to the little settlement which he

and his caravan founded there. Several years passed by, and then Terah died. During these years in Haran we have no record that God spoke to Abram. He had given him the command to go and Abram had obeyed *partly*, not fully. But as soon as his father had gone from him, he remembered why they had left Ur of the Chaldees, and he started again on the long-delayed journey, to fulfil the command of the God Whom he truly loved and believed. "They went forth to go into the land of Canaan, and into the land of Canaan they came" (Gen. xii. 5).

This starting afresh would be no easy matter. The years, probably fifteen, spent in Haran would mean friendships made, and substance increased, and roots struck. And, too, he did not know *where* he was going! Friends, and maybe his wife, and Lot his nephew, would ask why he was so foolish as to leave a pleasant and comfortable dwelling place to wander across a desert, not knowing what would be on the other side. But, "by faith . . . he obeyed" (Heb. xi. 8). Again the caravan set forth. The bleatings of the flocks and the harsh cries of the camels, mixed with the drovers' sharp tones and the tearful farewells of many friends, did not make Abram falter. "He staggered not through unbelief." Conscious of having failed in complete obedience, he would delay no longer. And if you read Gen. xii. 7 you will see how quickly his reward came in the appearance of the Lord to him; and the well-known and beloved voice repeated the promise given those many years before. And we find Abraham beginning at Sichem what was his un-failing custom in all his after journeys, "He builded an altar unto the Lord." That means that in a land where the true God had been forgotten, Abraham gave constant testimony to Him.

There are many lessons to be learned

from this part of Abram's journeys: but the one that lies on the surface will be enough for you boys and girls to remember just now: and that is, when you know that there is something you ought to do, do not let anything or anyone hinder you from doing it as thoroughly as you possibly can. God does not speak aloud to us now as He spoke to Abram; but He speaks through the duties of every day, and if we listen to His voice in these things, we shall learn to know it better, and we shall grow strong in what is good and be fitted for greater tasks.

Don't you think Abram was glad to hear again the voice he had missed so long?

E. A.



A CHILDREN'S HYMN.

JESUS is our Shepherd,
Wiping every tear;

Folded in His bosom,
What have we to fear?
Only let us follow

Whither He doth lead—
To the thirsty desert,
Or the dewy mead.

Jesus is our Shepherd;

Well we know His voice;
How its gentlest whisper
Makes our heart rejoice!
Even when He chideth,
Tender is His tone;
None but He shall guide us;
We are His alone.

Jesus is our Shepherd;

For the sheep He bled;
Every lamb is sprinkled
With the blood He shed;
Then on each He setteth
His own secret sign;
"They that have My Spirit,
These," saith He, "are Mine."

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for March, 1927.

Subject—Joy.

1. What joy is but for a moment? (Job 20.).
2. What joy shall increase? (Is. 29.).
3. Where can fulness of joy be found? (Ps. 16.).
4. What is promised to those who sow in tears? (Ps. 126.).
5. "The God . . . believing." Find this passage and write it out (Rom. 15.).
6. Write out a verse about "exceeding joy" (Jude).
7. What three things does God give to a man? (Eccles. 2.).
8. What brought joy to Jeremiah? (Jer. 15.).
9. Why were the people joyful? (Ezra 6.).
10. What is your favourite verse about joy?

DEAR YOUNG FRIENDS,—

I am so glad to welcome a good number of new searchers for January and hope they will continue all through the year. Please do not be discouraged if you find your name in 2nd or 3rd Class at first. You will soon do better, especially if you read the printed answers in the magazine carefully.

Some of last year's searchers have given up. I hope they will start again. I am so sorry to miss them. Our text this month is, "The blessing of the Lord, it maketh rich; and He addeth no sorrow with it" (Prov. 10. 22).

My love to you all.

Your friend, J. J.

January Searchers.

Age over 13 years.

1st Class.—W. Akeroyd, C. Ashmore, E. Banks, D. Batey, M. Biggs, F. Birrs, D. Bromfield, I. Cocks, D. Coutts, M. Cutting, M. Curry, E. Dowdney, R. Ely, M. Exley, N. Farrell, E. Grimes, W. Hamilton, H. Heath, J. Hunt, H. Hunt, J. Hughes, M. Lefeaux, N. Littlejohn, E. Lore, T. McAllister, M. McArd, I. Merritt, B. Moore, M. Murray, L. Pearman, R. Pinder, P. Revell, M. Rose, W. Rye, K. Stauley, A. Sewell, E. Sewell, M. Smith, E. Turner, E. Wade, D. Willis, J. Williamson, E. Winter, P. Woodrow.

2nd Class.—I. Abraham, J. Chambers, T. Gainford, P. Hollier, H. Holmwood, F. Kendall, J. Maule, W. Mitchell, G. Moorby, K. Nicklin, D. Stavely, F. Stepney, I. Smith.

3rd Class.—G. Nicholls, W. Nicholls, V. Woodrow.

Age over 10 up to 13 years.

1st Class.—L. Ashwell, F. Ashmore, D. Andrews, E. Andrews, J. Batey, A. Base, N. Bell, C. Blunnie, W. Craghill, E. Cragg, A. Clementson, I. Couch, K. Coutts, O. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, W. Dodds, R. Elliott, W. Ellis, K. Fairbairn, F. Farrell, D. Farrell, M. Ferguson, B. Fiddes, B. Foley, D. Foley, H. Fowler, J. Gladstone, G. Grimes, M. Gold, J. Halliday, K. Harburn, J. Hall, R. Hindson, E. Holmes, O. Horner, C. Ions,

W. Kendall, D. Lawson, E. Lattin, K. Littlejohn, S. Logan, N. Lomas, M. Lincoln, R. McIlwain, M. McIver, A. Marsh, V. Mitchell, S. McAllister, E. Martindale, T. Morris, B. Morris, A. Moorby, J. Mundell, M. Murray, E. Nelson, M. Oakley, B. Palmer, B. Parsons, W. Parker, M. Potts, R. Radbourne, C. Reed, G. Rowley, Q. Roe, F. Rutherford, L. Rusbridge, C. Rye, M. Stavely, H. Sherwood, F. Stephen, I. Smith, G. Smith, R. Smith, M. Schliemann, G. Springall, E. Strik, J. Storey, A. Summers, D. Scudds, M. Stuart, R. Taylor, A. Tomlin, I. Turner, J. Turner, E. Turner, J. Wallace, M. Ward, B. Warrington, F. Warren, E. Walton, W. Ward, J. Warneford, W. Whitton, H. Waines, W. Willis, T. Wilson, I. Willman, I. Woodrow, E. Wood.

2nd Class.—G. Beesley, L. Bell, D. Bush, Barbara Foley, L. Funge, M. Lefeaux, A. Noble, H. Parker, H. Painter, A. Rose, L. Simmonds, A. Storey, E. Summers.

3rd Class.—F. Bennett, L. Collins, M. Cuthbertson, V. Greene, H. Heath, R. Hirst, R. Hall, L. Moore, Q. Murray, E. Nicholson, D. Nicholson, E. Thomson, I. Thomson.

Age 10 years and under.

1st Class.—N. Anderson, H. Bagley, E. Brett, D. Brett, G. Burton, M. Danks, C. Deakin, G. Deacon, D. Ellis, H. Farrell, N. Ferrow, M. Fletcher, B. Ferguson, M. Fuller, C. Hewinson, D. King, Z. Lawton, A. Lyon, H. Lyon, A. McIver, R. McAllister, W. Morter, T. Mundell, A. Oakley, D. Robertson, D. Rose, R. Stenning, N. Storey, M. Scott, J. Waines, J. Weller, B. Westall, M. Willis, D. Wiggan, F. Woods.

2nd Class.—R. Appleton, C. Craghill, — Culpin, D. Eaton, M. Haylar, G. Holmwood, F. Mitchell, A. Neal, V. Ratcliffe, F. Rogerson, J. Young.

3rd Class.—E. Garbutt.

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 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Answers to January Questions.

Subject—Happy.

1. Part of Deut. 33. 29 written out.
2. The man whom God correcteth (Job 5. 17).
3. They are happy (Ps. 144. 15).
4. He who has the God of Jacob for his help, whose hope is in the Lord his God (Ps. 146. 5).
5. He that hath mercy on the poor (Prov. 14. 21).
6. If ye know these things, happy are ye if ye do them (John 13. 17).
7. Whoso trusteth in the Lord, happy is he (Prov. 16. 20).
8. Those who endure (James 5. 11).
9. Part of 1 Pet. 3. 14 and 4. 14 written out.
10. Because they stood before him and heard his wisdom (1 Kings 10. 8).

Blessed
is the man
whose
strength is
in Thee.

Psalm 84. v. 5.

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



"TOO LATE."

"**N**ORAH," said John, running into the garden; "Mummy says that if you come now you can go shopping with her and buy that new book you wanted."

"Oh, goody!" exclaimed Norah; "tell Mummy I'm just coming, John."

"All right," replied John; and he ran back to the house to deliver the message.

Norah was playing with her dolls and did not want to stop. She thought, "I can just finish taking my baby, Grace, to visit Auntie Maud; I shall not be long"; and she continued her game.

Meanwhile her mother was patiently waiting. Thinking Norah was a long time in coming, she went into the garden and found her daughter still busily engrossed with her dolls. Saying that she was "just coming" was one of Norah's failings; and, wise woman that she was, Mrs. Haddon thought that it was time to show Norah her mistake.

Without attracting the little girl's attention, Mrs. Haddon returned to the house, took her bag, and started out shopping.

By this time Norah had grown tired of her dolls, and she ran indoors, to find all but the maid out. As she realized that she could not have the book, she cried bitterly, for it was one which she had especially coveted. On her mother's return, Norah reproached her for leaving her behind.

"Norah," said her Mummy gravely, "did not John tell you to come at once, if you wanted the book?"

"Yes, Mummy," said Norah, shamefacedly.

"And," continued her mother, "through not coming then, you have lost the book. It was not 'My dolls first and then the book'; if you wanted the dolls, you had to give up the book; and if you wanted the dolls, the book had to go."

This is just what some children are doing with Jesus. He sends His messengers to invite you to come and have eternal life, but you want the world, and put off coming to Jesus until a more convenient time. The time will come when you may come in vain, like Norah. Jesus will then say, "Depart from Me, I never knew you." Will you now give Him your hearts, my unsaved readers? He waits for you now; do not let Him wait in vain. Is He not worthy of your love? He has done so much for you: will you not give your life, heart and soul into His keeping, for He will be your best Friend?

"Earthly friends may fail or leave us,
One day soothe, the next day grieve us,
But this Friend will ne'er deceive us:
Oh! how He loves!"

Norah was never left behind again, for she learnt her lesson; and has now accepted the Lord Jesus as her Saviour.

J. C.

* * *

OASIS OR MIRAGE?

HOW one is thrilled by stories of the desert—perhaps of some specially daring exploit by an intrepid traveller who braves the many dangers and difficulties of a long, wearisome journey on a camel's back over the endless track of burning sand, under a blazing sun which beats relentlessly upon the cavalcade of Arabs, camels, and the white traveller who heads the expedition! There is no shelter from its fierce rays; and as the days go by, there is no sign of vegetation—only miles of sand, which sometimes is whirled into the driving sand-storms that are so greatly dreaded.

The travellers are parched with heat and thirst, for they have but a very bare supply of water, and they are travel-weary and worn. Suddenly, away in the distance, they sight a lake of water. How eagerly their tired, feverish eyes

scan it! And they urge their slow-footed steeds along, encouraged by the prospect of rest and refreshment to man and beast. The vision draws them on and on, but alas! as they get nearer, with dismay they realize it is only a mirage. Wearily they stumble on, knowing that the only chance of life is to press forward. The monotony and glare threaten to overwhelm them, until, when strength is almost past, the Arab guide leads them to a hidden oasis. Oh, the blessed relief and joy! There at last is the longed-for water, glistening under the fronds of shady palm leaves. How they rejoice!

We, dear young friends, are crossing the desert of life. It does not *look* such a dreary wilderness as I have been picturing; its pleasures and attractions *seem* very alluring, but unless we have come to the Lord Jesus, we are most surely journeying to a mirage which can only mean disillusionment and death.

May the Holy Spirit guide us to the true Oasis of Life—the Lord Himself, who says, “If any man thirst, let him come unto Me and drink” (John vii. 37). “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John iv. 14).

The Lord can turn the wilderness into a place of gladness and blessing (as we read in Isaiah xxxv. 6, 7), “for in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool and the thirsty land springs of water.”

A. M. W.

* * *

BIBLE TOOLS.

V. THE OX GOAD.

THE story of Shamgar, who gained a victory over the Philistines, smiting 600 with an ox goad, is one of

the shortest stories in the Bible. One verse tells it: Judges iii. 31. The unfaithful nation so often forgot the God who had shown His power and goodness to them, and it seemed as if every new generation needed a new revelation of His power. Although God's good laws and all the holy ordinances connected with the tabernacle services were with them, though the tent of meeting was still there, and through the blessing of God means were not lacking for their approach to Him, they again and again turned away from Him and His holy services, to worship the idols of the heathen around them, and were degraded by these evil influences.

Have these stories no voice to us to-day? To you young folks who have, through God's mercy, been placed in Christian families where the Word of God is read and the voice of prayer is heard, and the will of God daily recalled to your minds, is there no ox goad for you, to overcome God's enemies and yours?

What does the Word say? “The words of the wise are as goads and the collections (of them) as nails fastened in; they are given from one shepherd. And besides, my son, be warned by them” (Eccles. xii. 11, 12).

These are the concluding words of the old Royal Preacher, and a great man he was, as well as a great collector of wise words, to which we do well to give heed. But in our ears have been spoken the words of One wiser than Solomon—One whose glory far outshines Solomon's.

Young people like to make collections: some collect stamps, others photos, others some natural objects; and much care and trouble they take with and of these collections. Let me commend to you a new subject for collections.

Be collectors of—ox goads, of the wise words that have been spoken by the Lord Jesus, who is called the Wisdom of God, and of the wise words of His

apostles and prophets. This collection will be the most valuable you ever made ; and you will not need to leave it behind when the Lord calls you to Himself : it will be an eternal possession. J. M.

* * *

ANOTHER HYMN WRITER.

IN our February number there appeared an account of a great hymn writer, who was born in the year 1800. I want to tell you a little this month of another hymn writer whose name also begins with the letter D, and who was born two years after the other, in 1802. In the *Little Flock Hymn Book* there are no less than thirty-seven hymns of his composing—almost one-tenth of the whole. I shall be glad to learn from any boy or girl what the numbers of these hymns are : the first is No. 2, the last is No. 327 ; that leaves thirty-five others still to be found.

The writer of them was at one time an officer in the British Army, and had seen

service in India ; but the Lord called him from that service to one that was much more blessed, just as he called Simon and Andrew and James and John from their fish-catching by the Sea of Galilee. It was by the shore of another sea that this servant performed much of his service for Christ—in pleasant Weymouth, on the English Channel.

And when next you sing such lines as :—

“ O let Thy love constrain
Our souls to cleave to Thee ” ;

or,

“ Lord Jesus, we remember
The travail of Thy soul ” ;

or,

“ We wonder at Thy holy mind,
And fain would like Thee be ” ;

or,

“ Saviour, we long to follow Thee,
Do Thou our hearts prepare ”—

you may remember that they first found expression in the heart of this dear servant of God.



And where is he now? Let one of his own hymns answer:—

“High, in the Father’s house above,
Our mansion is prepared;
There is the home, the rest we love,
And there our bright reward.”

Surely in the presence of His Lord and Master, at this moment, is to be found one whom men knew as James G. Deck.

* * *



The Journeys of Scripture.

IV.

DURING the one hundred and seventy-five years of Abraham’s life, many and varied were his travels up and down the land of Canaan, where, you remember, he had come to dwell at the command and leading of God.

The fourteen chapters which tell the story are just a series of moving pictures, as real as anything that is happening to-day.

In Genesis xii. we see him going down south to Egypt with Sarah his wife, because of a famine in his own country.

Chapter xiii. shows him back again in the land where he rightly belonged; and in verses 14–18 we read the great and wonderful promise that it should all belong to him and to his seed for ever.

The picture moves on, and chapter xiv. reveals a warring expedition, with the old chieftain at the head of a band of his own trained men, going to rescue his nephew Lot, who had been taken prisoner by the invading hosts of the mighty Elamite monarch, Chedorlaomer. And so one incident follows another through these entrancing chapters.

If we read them carefully we shall notice that again and again Abraham "builded an altar unto the Lord." He was living among nations who were strangers to the true God; and God had placed him there to be His witness among them. He was to be "the father of the faithful"; and it was to be through his posterity that the Lord Jesus Christ was to take His human body when "He came down to earth from heaven" to be our Saviour.

In process of time a little son was sent to Abraham and Sarah. Their hearts rejoiced in him, and they called him "Laughter," because his coming made them so happy. They had waited many, many years for him. Their faith in God's promise was sorely tested, and more than once came near to failing. But God did not fail. He *always* keeps His word.

Years passed on, and little "Laughter" grew up almost to young manhood, a joy to his parents all the time. God was watching His friend Abraham, and saw that faith and love towards Himself were growing deeper in his heart. And now He was going to send a greater test than any before. One night the word of the Lord came, bidding him take his beloved only son and offer him for a burnt sacrifice. How this strange command must have cut like a knife deep down in Abraham's heart! Yet we read of no word of rebellion. "He rose early in the morning" (chap. xxii. 3) "and saddled his ass and clave the wood for the burnt offering," and with Isaac and two servants started off on a three days' journey to the place God had named. What a sad journey that must have been! But Abraham knew the Voice that had spoken; and, as in earlier days, he knew his duty and promptly obeyed, in spite of what it cost.

Arriving within sight of Mount Moriah, he bade his servants wait while he and the lad went further to worship.

Isaac, wondering that his father had not brought a lamb for sacrifice, asked where it was. He did not know the real reason of this three days' tramp from home. At last the father had to tell him. The altar was built and the knife was uplifted, but was not allowed to touch the boy. God knew how real and strong were the love and devotion of Abraham. It had stood this greatest of all tests, and his faith had not wavered (Heb. xi. 17-19).

Words of release and deliverance came from heaven; and a ram which had caught itself in a bush was offered, in gratitude, as a sacrifice.

With what glad hearts would that homeward march be taken! And in a way that we, who live so long after, can only dimly understand. Abraham saw in that event a foreshadowing of the time when the well-beloved Son of God should be offered as a sacrifice on the Cross of Calvary (John viii. 56).

Isaac was spared. Christ suffered to the very end, so that He could say, "It is finished." His death means a perfect and complete salvation for "whosoever believeth."

E. A.



A CHILDREN'S HYMN.

IF I come to Jesus
He will make me glad;
He will give me pleasure
When my heart is sad.

*If I come to Jesus
Happy I shall be;
He is gently calling
Little ones like me.

If I come to Jesus
He will take my hand;
He will kindly lead me
To the better land.*

There with happy children,
Robed in snowy white,
I shall see the Saviour
In that world so bright.*

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for April, 1927.

Subject—Rejoice.

1. "Let . . . goodness." Find this passage and write it out (2 Chron. 6.).
2. What did the Psalmist say he would rejoice in? (Ps. 9.).
3. What does Psalm 63. tell us about rejoicing?
4. When should we not rejoice? (Prov. 24.).
5. In whom should we rejoice? (Phil. 4.).
6. "Rejoice with me." How many times does this occur? Give the whole sentence in each case (Luke 15.).
7. "Rejoice . . . thee." Find this passage and write it out (Zech. 9.).
8. "Therein do rejoice." In what? (Phil. 1.).
9. Find a *very* short verse about rejoicing in 1 Thess.
10. In what will the Lord rejoice? (Ps. 104.).

DEAR YOUNG FRIENDS,—

Several have written to say their names were not in the printed lists. This is because their papers came so late. The rule is that papers must reach the office by the end of the month. Try and send them earlier. Last month a great many came after I had sent the lists to the printer, but I have their marks in my books.

O. Green asks why she did not get a certificate for June, 1926? We do not give a certificate as well as a prize.

A paper has come from Elverson Road, Lewisham, without a name.

Our text this month is: "Lying lips are abomination to the Lord, but they that deal truly are His delight" (Prov. 12. 22). My love to you all.

Your friend, J. L.

February Searchers.

Age over 13 years.

1st Class.—J. Allen, O. Ashmore, E. Banks, D. Batey, I. Cocks, M. Cutting, M. Curry, E. Dewdney, C. Douglass, B. Ely, M. Exley, N. Farrell, I. Fearn, M. Foley, E. Grimes, E. Harrison, W. Hamilton, H. Heath, S. Hewines, P. Hollier, H. Holmwood, M. Iverson, F. Kendall, N. Littlejohn, T. McAllister, M. McArd, F. Male, I. Merritt, V. Merritt, B. Moore, G. Mowbray, M. Murray, G. Nicholls, W. Nicholls, L. Pearman, R. Pinder, P. Revell, M. Rose, W. Rye, D. Stavely, K. Stanley, A. Sewell, F. Sewell, M. Smith, R. Scudds, E. Turner, R. Wade, D. Willis,

J. Williamson, V. Woodrow, P. Woodrow, M. Walker, F. Mennell, A. McGregor, M. Eiles, E. Schofield, S. Malcolm, M. Lane, E. Mettall.

2nd Class.—J. Chambers, D. Counts, A. Ferguson, V. Lofi, K. Nicklin, D. Nicholson, R. Lamplugh, I. Bell, R. Buckle.
3rd Class.—None.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, P. Ashmore, D. Andrews, E. Andrews, H. Armstrong, J. Batey, A. Base, F. Bennett, D. Bush, W. Craghill, E. Cragg, G. Chilton, J. Collins, K. Counts, F. Cocks, A. Combes, C. Curry, P. Cutting, G. Culpin, O. Dell, J. Dixon, R. Dickson, W. Dodds, I. Douglass, W. Ellis, P. Farrell, D. Farrell, R. Fiddes, B. Foley, D. Foley, H. Fowler, L. Funge, G. Grimes, M. Gold, M. Gunn-Russell, K. Harburn, J. Ball, P. Holloway, E. Holmes, O. Horner, M. Hodge, T. Jones, W. Kendall, D. Lawson, K. Littlejohn, N. Lomas, S. Logun, M. McIver, S. McAllister, A. Marsh, E. Martindale, C. Mason, T. Morris, T. Mundell, J. Mundell, M. Murray, Q. Murray, E. Nelson, B. Palmer, E. Parker, B. Parsons, W. Parker, M. Potts, D. Purvis, M. Ritzema, R. Ritzema, A. Rose, G. Rowley, F. Rutherford, L. Rusbridge, C. Rye, M. Stavely, E. Scampton, H. Sherwood, F. Stephen, G. Smith, R. Smith, M. Schliemann, G. Springoll, A. Storey, A. Summers, E. Summers, D. Scudds, M. Stuart, R. Taylor, I. Turner, E. Turner, H. Turner, M. Ward, B. Warrington, E. Walton, L. Warneford, H. Warnes, W. Whitton, W. Willis, T. Wilson, I. Willman, I. Woodrow, E. Wood, W. Lamplugh, F. Eiles, J. Gatenby, E. Ward, G. McKee, H. Matthews, L. Lanes, E. Harrison.

2nd Class.—L. Bell, C. Binnie, E. Cottingham, S. Dansie, D. Dansie, K. Deakin, K. Fairbairn, Barbara Foley, J. Halliday, J. Hunt, E. Lattin, E. Nicholson, K. Pollard, E. Stirik, J. Turner, M. Wiseman, V. Linton, L. Lamplugh.
3rd Class.—N. Chambers, J. Gladstone, R. Hall, R. Hindson, G. Hood, W. McGuire, E. Mee, F. Mee, A. Noble, K. Palfrey, C. Reed, E. Lunn, F. Pepper, O. Bell, S. Bell.

Age 10 years and under.

1st Class.—R. Appleton, H. Ashworth, J. Atkinson, M. Ashwell, H. Bagley, G. Burton, D. Burton, C. Craghill, M. Craghill, N. Campbell, A. Carrol, A. Combes, G. Culpin, C. Deakin, D. Ellis, B. Farrell, N. Ferrow, M. Fletcher, E. Garbutt, C. Hewinson, G. Holmwood, R. Jolly, J. Lawton, A. Lyon, H. Lyon, A. McIver, E. Mennell, K. McAllister, W. Morter, L. Moore, B. Morris, A. Oakley, D. Rose, M. Scott, W. Ward, D. Wiggan, J. Hendry, W. Hope, R. Green, F. Smith, G. Jones, N. Kent, M. Jones.

2nd Class.—N. Anderson, F. Mitchell, J. Warnes, M. Willis, N. Eiles, D. Buckle.

3rd Class.—E. Blair, D. King, J. Wiseman.

Answers to February Questions.

Subject—Glad.

1. Ps. 34. 2, written out.
2. We shall rejoice and be glad all our days (Ps. 90. 14).
3. I will be glad in the Lord (Ps. 104. 34).
4. A wise son maketh a glad father (Prov. 15. 20).
5. All those that seek the Lord (Ps. 70. 4).
6. Because he saw the day of Christ (John 8. 56).
7. They will be glad with exceeding joy (1 Pet. 4. 13).
8. Ps. 118. 24, written out.
9. In that which God creates (Isa. 65. 18).

Who shall
separate
us from
the love
of Christ?

Rom. 8. 35.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



LA PETITE BERGÈRE.

(The Little Shepherdess.)

CROSSING one of the high mountains of Le Velay, in the Cévennes, we rested in a sheltered spot to make a cup of tea. Below us, in the valley, a little maid was guarding her sheep as they grazed upon the rich green pasture. Our carriage—a strange sight to her—caught her eye. Moved by curiosity—or rather, we prefer to believe, by the Holy Spirit—she called her faithful dogs and drove her flock right up the mountain to where we were resting; and, seating herself on a stone at a few yards' distance only, gazed in wonder at that operation, so important to the English, of making tea. The offer by Mrs. L. of a piece of jam pastry was timidly accepted. Then followed the gift of one of those charming illustrated Gospels of John—so freely supplied us by the Scripture Gift Mission.

Now mark the strange and wonderful leading of the Spirit—she opened directly to that beautiful picture of the Good Shepherd finding His wandering sheep. Her face lit up with joy.

"Why, this just suits me! this—just—suits—me!—tell me, Monsieur, who was He—this kind, good shepherd?"

"What! have you never heard of the Good Shepherd Who gave His life for the sheep?"

"Jamais! Jamais! (Never! Never!) Dites donc, est-ce-que vous le connaissez, vous?" (Do you know Him?)

Again, I replied by a question: "Do you never go to church?"

"Yes, yes."

"Have you never heard of the Bon Pasteur—Le Bon Berger—there?"

"Never! never! I assure you."

And then, amid a strange stillness, unbroken save by the bleating of the sheep, while the sun gradually sank behind the mountains and the shadows

lengthened around us, the sweet old story was retold with a new power—softly, tenderly—of the One Who, though He was rich, yet for our sakes became poor . . . of the poor lost sheep "away on the mountains cold and bare, away from the tender Shepherd's care" . . . of the blood marks, all the way, that marked out the mountain tract . . .; how that precious blood must be shed "for those who had gone astray, ere the Shepherd could bring them back"; how that she herself was a wandering sheep; and how the Good Shepherd was seeking even *her* in leading us from the far-off mighty City of London to that very isolated spot in the Cévennes, in order to find *her* and fold *her* to His bosom.

Never, never shall we forget the ecstatic rapture of that upturned face as she cried, "Mais, c'est bien belle cette histoire, là." (It is very beautiful that story there).

But the night was falling, and the sheep must be led to the fold; and so, very soon, the little maid was busy giving orders to her faithful dogs in the old patois d'Auvergne. Yet, as she left us, she cast ever and anon in our direction a strange look of loving appreciation, and we ourselves could not help feeling that—

"Up through the mountains thunder-riven,
And up from the rocky steep,
There arose a cry to the gates of Heaven,
Rejoice! I have found my sheep."

And so, in these sequestered villages and hamlets of the Velay and the Vivarais and the Auvergne, the Good Shepherd is making good His precious Word: "Other sheep I have, which are not of this fold; them also I must bring, and there shall be one flock, and one Shepherd."

S. L.

* * *

DO WORLDLY PLEASURES SATISFY?

SOME years ago, a young convert living in a rural district, and who had quite recently trusted the Lord as his personal Saviour, was wending his way to a neighbouring town some six miles distant. He was overtaken when nearing the town by several caravans, drawn by a number of beautiful piebald horses and ponies; and, on making inquiries what the procession meant, he was told that it was a circus company which was going to perform on the town green in the afternoon. Never having seen a circus operative before, he thought he would go and see the performance, as he had the time to spare. He accordingly went to the circus on the green to witness the horsemanship, as he was very fond of horses. But to his surprise, there were fools acting, and other sorts of foolish exhibits, preparatory to the horse performances, so that he felt quite out of place in being there. It was no pleasure to him to behold such frivolities. As he looked on all the foolishness that was going on, he thought to himself, "Is it possible for me, a Christian, to countenance such sights?"

His presence there made him thoroughly miserable, so that he was glad to be outside again; and he sought the quiet of the Lord's presence to confess to Him his failure in allowing himself to seek after the pleasures this world had to offer.

However, he got such a disgust at worldly amusements and pleasures, that it for ever weaned him from seeking after any pleasure that the world could present.

My dear young reader, the pleasures of this world are only for a season, and do not satisfy the longings of the heart. And if you are trusting in the Lord Jesus

Christ, as your precious Saviour, may your affections be set on better things above, where He is; and as you are drawn into His presence, you will enjoy the pleasures which are for evermore.

W. D.

* * *

WILLIE'S FAITH.

FROM earliest days Willie was a very wrongly-inclined boy, grew up to love the ways of sin and keep bad company, and would never go to Sunday School.

One day he was playing at the corner of the street with other boys, when a brewer's dray came suddenly round the corner, and Willie was run over. The wheel of the dray went over both his legs, and he was taken to the infirmary. Poor boy, he was in dreadful pain and distress; and he groaned and sobbed and cried. He felt he was soon to die; he knew how wicked he had been. How dreadful to die, he thought, in such a state! "What shall I do?" he cried out. He had never gone to a Sunday School to hear of the Saviour, the Lord Jesus Christ, Who would save him; but God, in His great mercy, thus brought him into the infirmary and made him see his lost condition, and he cried again: "Oh! what shall I do? what shall I do?" God heard that cry of deep distress. He was once pleased to use a little maid in blessing Naaman, the Syrian, and bringing him to know Him (2 Kings, chapter v.); and there was a little maid in the infirmary at the time, named Susie, who witnessed the great trouble that poor Willie was in, both in body and soul, and she greatly pitied him.

Susie had always attended the Sunday School, and had there learned about the Saviour, the Lord Jesus Christ, Who came from heaven to seek and to save the lost, to give us eternal life, and to take us to

heaven. In her simple way she told poor Willie that, when we saw and felt our need of Jesus, we were to call to Him, to believe in His love towards us and His willingness to save us and take us to heaven. She bade him hold out his hand to Jesus; that would be faith, and Jesus would be sure to see it, and would save him.

The Lord opened Willie's heart so that he attended to the things which were spoken, and he listened to all Susie said, with the greatest earnestness. It was just what he wanted, and it gave him hope and comfort in this his dying hour. He said, "Oh! how good to hear of a Saviour—such as Jesus; I never heard the like of it before." He put out his hand to Jesus at once, saying words something like these!

"I will put out my hand,
Just so JESUS can see,
Then He will know that I want Him,
And come right to me."

A little while after, they found Willie so still and quiet; his hand was out, but fallen down.

The Lord Jesus had heard his cry; He had seen that hand held out to Him, had seen his faith in Him as his Saviour. The Lord Jesus had taken his happy spirit to be with Him in heaven above for ever.

Dear Reader,—God is now stretching out His hand to us all, full of mercy and salvation. The little boy put out his hand in simple, childlike faith—may you also stretch out your hand!

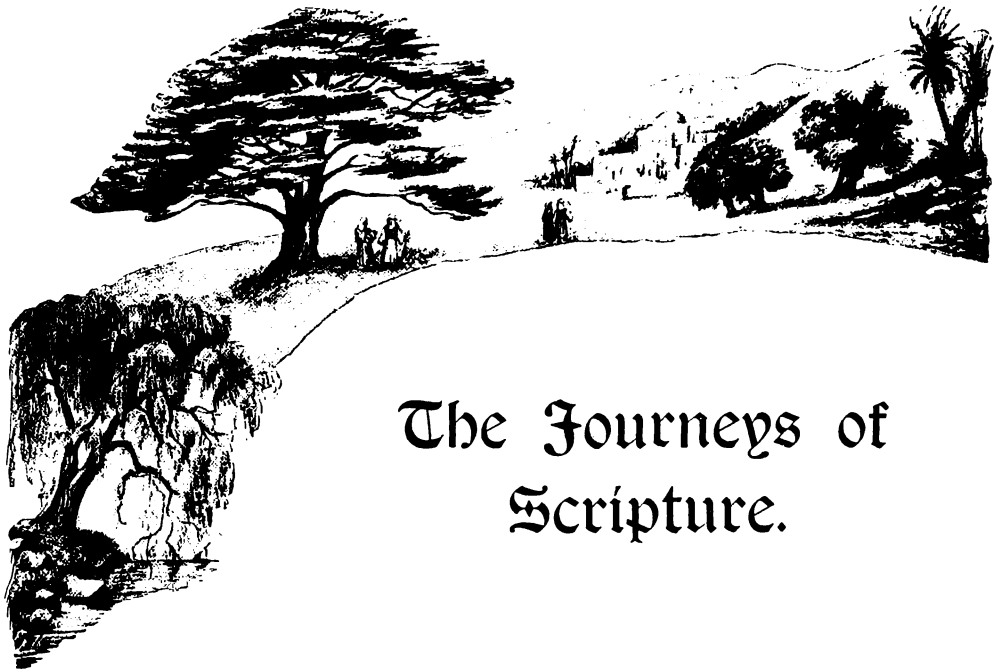
"SEEK YE

the Lord while He may be found;
call ye upon Him while He is
near. Behold, now is the ac-
cepted time, behold, now is the
day of salvation" (Isa. lv. 6).

W. F. (Adapted.)

* * *





The Journeys of Scripture.

V.

ONE more glimpse at that pilgrim of long ago, the great and noble man who dared to trust God at all costs. Many weary miles he had travelled, and now we see him resting quietly in his home-tent, giving an important commission to a trusted servant, the steward of his house. Sarah, the beloved wife, had died; and Abraham's heart was very lonely. Isaac, too, was sadly lamenting his mother's death. The good father felt that a wife must be found for his boy; but she must come from his own kith and kin, and not from the heathen, amongst whom he dwelt.

Eliezer, who knew and loved his master and his master's son, and could be relied on to carry out their wishes,

was to be despatched on the important errand.

Having given his word of honour that he would faithfully do his duty, he started off with ten of his master's camels, each with its driver, and richly laden with costly gifts.

The way was long. Many days and nights passed ere the track through Palestine and across the Syrian desert was traversed; and the little caravan entered the fertile country near the great river Euphrates, and drew up by a well outside the small town of Haran.

Nearly seventy years had gone by since Abraham left it. The family of his brother Nahor still dwelt there. It was these people Eliezer sought.

The faith of his master, Abraham, had

entered his own heart ; and Abraham's close walk with God had resulted in Eliezer also trusting the Unseen Friend. As he stood by the well, watching the flocks of sheep coming for watering before being folded for the night, he sent up an earnest prayer that God would prosper his journey and bring to him the right bride for Isaac.

If you open your Bibles at Gen. xxiv. you can read the whole story—one of the most beautiful in all literature.

There you will see how Rebecca came with her father's flock, and with ready kindness drew water for the thirsty travellers and their camels.

Costly jewels of gold were put into her hands, and, with delighted surprise, she ran swiftly home to tell her mother. Whereupon her brother Laban made his way to the well with a welcome, and offers of hospitality.

Tired though he was, Eliezer would not sit down to meat until he had told his errand.

What a surprise for Rebecca ! A simple, home-loving girl called to take a long journey into a strange land to become the bride of a man of whom she had doubtless heard something, but whom she had never seen !

Eliezer pleaded his master's cause well. Count up how many times he says, "My Master." He never speaks of himself.

Before the night was far advanced, he had won what he came to seek. Costly gifts of gold and silver and raiment were presented to Rebecca and to her mother and brother before they went to rest.

When morning dawned, in spite of many entreaties that he should stay a few days, the camels were girded and provisioned for the return journey.

Rebecca, accompanied by the nurse who had tended her since childhood, left her old home ; and, under the guidance of Eliezer whom she had befriended the

previous evening, took the tedious journey to meet Isaac and to fill a place in God's plan.

This true story of lives lived long ago carries a picture of the way God has sought, and is still seeking, hearts to love His beloved Son, our Lord Jesus Christ. The Holy Spirit is His Messenger ; and He comes to each of us with the offer of love and forgiveness and salvation.

Have *you* responded quickly, as Rebecca did, or are you still keeping Him waiting for your answer ? E. A.

* * *

HE IS COMING !

HE is coming—who is coming ?
Is it one whom I shall fear ?
No, the blessed, kind Lord Jesus—
He Who suffered for me here ;
He is coming,
In the clouds He will appear.

Oh, how happy—we who love Him
All His beauty then shall see ;
And the glorious Light will make us
Bright and beautiful as He ;
In a moment
Like our Saviour we shall be.

He will take us up to Heaven
From this world and sin apart ;
There His Father will receive us
To His home and to His heart.
In His glory
Never more from Him to part.

Happy children who are waiting
For that bright and joyful day,
Knowing Jesus as our Saviour
We can watch for Him and say—
"Come, Lord Jesus,
Take Thy little ones away."

Author Unknown.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for May, 1927.

Subject—Peace.

1. Write out a verse from Num. 6. about peace.
2. How may we be at peace? (Job 22.).
3. "For He . . . saints." Find this passage and write it out (Ps. 85.).
4. Find a verse which describes wisdom's ways and paths (Prov. 3.).
5. Write out the five names of the Lord given in one verse in Isa. 9.
6. Who have no peace? (Isa. 48.).
7. Find a passage about peace in Nahum 1.
8. How may we be kept in perfect peace? (Isa. 26.).
9. What thoughts had the Lord towards His people? (Jer. 29.).
10. A similar passage to the one in Question 7 occurs twice in the Bible. Find them both.

DEAR YOUNG FRIENDS,—

Our subject this month is "Peace," and I want you all to think about the words of our Lord Jesus—"Blessed are the Peace-makers." In your home and at school too, always try to be a peace-maker. Do not get vexed and offended about trifles, but let them pass by, so that the blessedness or happiness of the peace-maker may be yours.

Papers have come from Rosebery Road, Norwich, and from Hampton Orphanage without a name.

Our text this month is, "Only by pride cometh contention" (Prov. 13. 16).

My love to you all.

Your friend,
J. L.

March Searchers.

Age over 13 years.

1st Class.—W. Akeroyd, C. Ashmore, J. Allen, E. Banks, D. Batey, I. Bell, J. Chambers, I. Cocks, D. Coutts, M. Cutting, M. Curry, E. Dewdney, B. Ely, M. Ealey, M. Eiles, N. Farrell, A. Ferguson, I. Fearn, M. Foley, E. Grimes, W. Hamilton, I. Hewines, P. Hollier, H. Holmwood, L. Hughes, M. Iveson, H. Inchley, M. Lefeaux, N. Littlejohn, E. Loye, A. McGregor, T. McAllister, M. McArd, S. Malcolm, F. Male, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, G. Mowbray, B. Moore, M. Murray, K. Nicklin, D. Nicholson, L. Pearman, R. Pinder, M. Rose, W. Rye, D. Staveley, K. Stanley, F. Stepney, A. Sewell, E. Sewell, I. Smith, E. Scudds, E. Turner, M. Walker, D. Willis, V. Woodrow.

2nd Class.—C. Brealey, J. Hunt, F. Kendall, R. Lamplugh, V. Loft, F. Mennell, W. Nicholls, P. Revell, P. Sharnock, J. Williamson, P. Woodrow, L. Woolley.

3rd Class.—R. Buckle, H. Heath, G. Nichols.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, F. Ashmore, D. Andrews, E. Andrew, J. Batey, A. Base, O. Bell, F. Bennett, D. Bush, W. Craghill, E. Clark, E. Cragg, A. Clementson, L. Collins, I. Couch, K. Coutts, E. Cottingham, C. Curry, M. Cuthbertson, P. Cutting, G. Culpin, K. Deakin, O. Dell, W. Dodds, H. Elliott, W. Ellis, F. Eiles, D. Ellis, K. Fairbairn, F. Farrell, D. Farrell, B. Foley, D. Foley, Barbara Foley, H. Fowler, L. Funge, J. Gatenby, G. Grimes, M. Gold, M. Gunn-Russell, K. Harburn, J. Hall, P. Holloway, E. Holmes, O. Horner, T. Ions, E. Jehu, W. Kendall, L. Lane, W. Lamplugh, D. Lawson, M. Lefeaux, I. Leppan, V. Linton, K. Littlejohn, S. Logan, G. McKee, M. McIver, T. McAllister, A. Mursh, E. Martindale, C. Mason, E. Mee, V. Mitchell, T. Morris, M. Murray, Q. Murray, J. Nash, E. Nelson, M. Oakley, B. Palmer, H. Parker, B. Parsons, W. Parker, R. Parry, F. Pepper, C. Peden, M. Potts, D. Purvis, A. Rose, G. Rowley, F. Rutherford, C. Rye, M. Staveley, H. Sherwood, F. Stephen, L. Simmonds, R. Smith, M. Schliemann, G. Springall, E. Stirk, A. Storey, E. Summers, D. Scudds, M. Stuart, R. Taylor, A. Tomlin, I. Turner, J. Turner, H. Turner, M. Ward, E. Ward, B. Warrington, F. Warren, E. Walton, L. Warneford, W. Willis, T. Wilson, I. Willman, M. Willman.

2nd Class.—L. Bell, C. Binnie, G. Butterwick, R. Fiddes, J. Gladstone, J. Halliday, R. Haffenden, L. Lamplugh, V. Maxted, T. Mundell, A. Noble, J. Poole, R. Ritzema, Q. Roe, L. Rusbridge, I. Smith, G. Smith, E. Thomson, H. Warnes, H. Watson, W. Whitton.

3rd Class.—F. Cocks, L. Glynn, R. Hall, M. Lincoln, N. Lomas, Tom Morris, G. Moorby, A. Moorby, J. Mundell, H. Painter, K. Palfrey, C. Reed, J. Snaith, E. Turner.

Age 10 years and under.

1st Class.—N. Anderson, R. Appleton, H. Ashworth, J. Atkinson, M. Ashwell, H. Bagley, E. Brett, D. Brett, J. Burley, G. Burton, D. Burton, E. Butterwick, C. Craghill, M. Craghill, M. Dansie, C. Deakin, G. Deacon, I. Dick, M. Dyson, D. Ellis, B. Farrell, N. Ferrow, M. Fletcher, M. Fuller, E. Garbutt, C. Hewinson, J. Hendry, W. Hope, G. Holmwood, R. Jolly, M. Jones, G. Jones, N. Kent, D. King, Z. Lawton, G. Linton, A. Lyon, H. Lyon, A. McIver, R. McAllister, R. McLwain, E. Mennell, F. Mitchell, W. Morter, E. Morris, A. Neal, A. Oakley, V. Ratcliffe, D. Rose, M. Scott, J. Warnes, W. Ward, J. Weller, B. Westall, M. Willis, D. Wiggan, F. Woods.

2nd Class.—D. Buckle, G. Culpin, D. Eaton, N. Eiles.

3rd Class.—R. Pepper.

Answers to March Questions.

Subject—Joy.

1. The joy of the hypocrite (Job 20. 5).
2. The meek shall increase their joy in the Lord (Isa. 29. 19).
3. In God's presence (Ps. 16. 11).
4. They shall reap in joy (Ps. 126. 5).
5. Part of Rom. 15. 13 written out.
6. Jude 24. written out.
7. God giveth wisdom, knowledge, and joy (Eccles. 2. 26).
8. God's word brought joy and rejoicing to his heart (Jer. 15. 16).
9. Because the Lord made them so (Ezra 6. 22).
10. Most of the searchers chose Luke 15. 7 as their favourite verse about "joy."

God hath
appointed
a day
in the which
He will judge
the world.

Acts 17. 30-31.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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, 19, NORTHUMBRIA COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



COME, PRAISE YOUR LORD AND SAVIOUR.

Tune—"Holmbridge." Key C or D flat.
BRIGHTLY.

COME, praise your Lord and Saviour
In strains of joyful song;
Cres. Give thanks to Him, O children,
Whose hearts to Him belong.
mp 'Twas Jesus, meek and lowly,
Who loved the children so,
dim. p That He, in tender love divine,
To Calvary's cross did go.

mf Then trusting in that Saviour
Whose precious blood was shed,
We know our sins forgiven,
Although like crimson red.

f O, then, to praise Him ever,
And serve Him day by day,
From victory unto victory go
ral. Since Jesus leads the way.

f For now He lives in Glory,
Triumphant o'er the grave,
His love unchanged, He waiteth
Each sinful soul to save.

cres. O, trust Him then, dear children,
And praise His worthy Name,
ral. Till dawns that bright eternal day
When Christ His own shall claim.

J. S.

* * *

BE PREPARED.

"**H**AVE you got the matches, John?"
inquired Mrs. Green.

"Yes, mums!" cried a cheery-looking boy. "Don't worry; I have them safe enough."

"Well, go quickly, for dad will be anxious to get home," replied his mother.

It was John's duty to take the lantern to his father during the winter evenings. Mr. Green worked in a small village which was on the other side of a large forest to that where his own house was situated. In the winter months it was impossible for Mr. Green to find his way home at night, so John would take a lantern to light the way.

Now, I wonder why Mrs. Green was so anxious to know whether John had the matches with him. Why, of course, the lantern might be blown out by the wind, and then—what would John do? He would be stranded in the wood, and his father would be unable to find his way home. But, he had the matches. If the lantern went out, he could easily relight it, and all would be well, and John could go on as usual. So that is why John must always be sure not to forget the matches. With them, he was prepared in case of danger.

Now, have you ever thought that young Christian boys and girls are like this? They too must always "be prepared," but with matches of a different kind from John's. Sometimes they go to school in the morning, and have neglected to read their Bibles. Without the match it is impossible for the candle to shine. If you neglect to read your Bibles, be sure Satan will tempt you, and you will be unable to show a bright lantern in face of danger. You will not be able to give him a steady answer from God's book. You would be like John, if he forgot the matches. A poor, miserable child with a dull light or none at all.

So, dear children, always "Be Prepared." You can just imagine how pleased Johnny's father must be when he sees his little lad coming to meet him with a bright light. How it must comfort him! That is what he has been waiting for. Now he can get home safely.

It may be that some poor sinner is waiting for you to come and comfort him. He only needs a bright ray to throw its welcome light over him; some earnest word telling him of Jesus; and then he can go straight to the Saviour and have his sins forgiven. Do not let him wait in vain, but be ready to speak the needful word, or do the kindly deed. We should, therefore, always "be prepared" each day—have on the whole armour of

God and fight the good fight of faith, winning souls for Jesus, so that at the end we may each win for ourselves that "Well done, thou good and faithful servant."

J. C.

* * *

"BLUE CHIMNEY TILES."

YOU will not have forgotten the name, at least, of our last Hymn Writer. J. G. Deck. This month I wish to tell you of another, whose mother was the orphan daughter of a Lutheran clergyman who had had to flee from the town of Prague to escape persecution for faithfulness to Christ. One is not surprised, therefore, to know that her little son grew up to be a servant of the Master Whose love had meant so much to her father. Ere the little boy could read, he had been taught the Old and New Testament stories by means of blue Dutch chimney tiles, so that the seed of the Gospel sank in early, and produced abundant fruit. When he reached manhood he became a great preacher. Any of my readers who live in or near Northampton will be interested to know that it was there he ministered. Later, he became an instructor in the Scriptures to the students at Market Harborough. But, though a very busy man, he found time to write a Life of that servant of God, Colonel Gardiner, and to compose many hymns. "O God of Bethel," that well-known paraphrase, is his; and in our hymn book you will find eleven hymns written by him. The first (No. 47) is all about Grace, while one of the last of them (292) is a magnificent proclamation of the Lord's coming again, for which many of us are waiting. Look up the others, using the "List of Authors" at the end, and see which you like best. The name of this hymn writer was Philip Doddridge, and he lived in the first half of the eighteenth century.

"SOAP AND WATER."

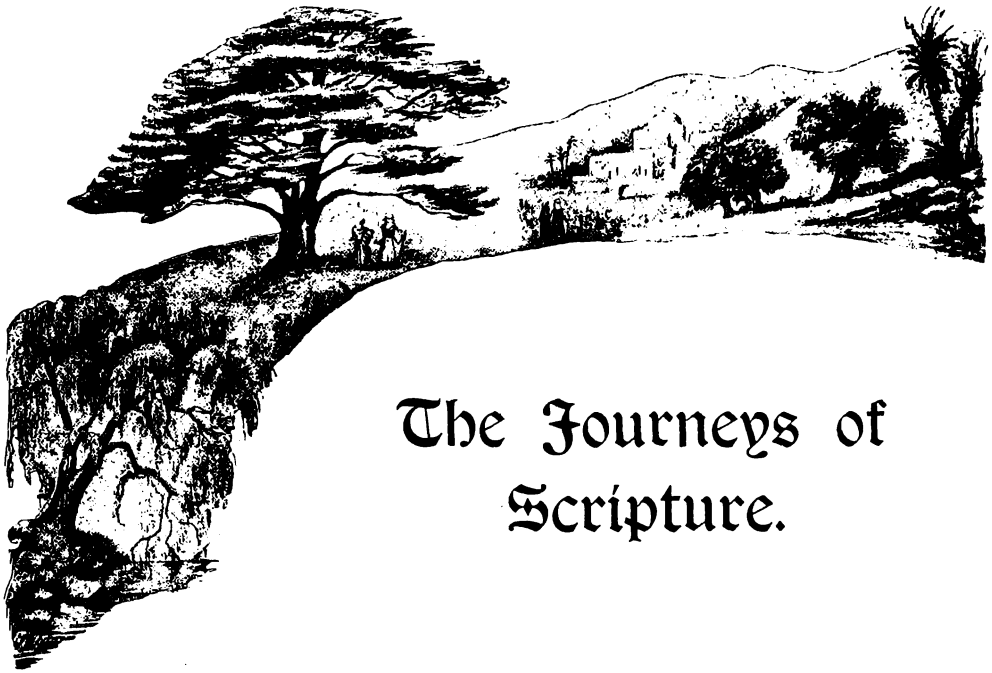
IN this highly favoured land of ours, where fresh water is so plentiful, and where soap is so very cheap, everything lends itself to cleanliness, which is so essential to good health. In fact, there is a proverb abroad in the world "that *cleanliness* is next to *godliness*," when it is in reality part of it. We do not realize the value of fresh water where it is so plentiful, as they do in hot countries where there are deserts, and droughts for many months on end, and, indeed, where they go about selling it. But in the Holy Scriptures, in Isa. lv. verse 1, we read of three wonderful things to be had without money and without price—Water, Wine, and Milk. You will no doubt all have read about the camel (which is also called the ship of the desert) which can travel many miles over the desert without a drink. How good of God to create such an animal, to carry travellers so many miles over desert wastes, where no water is! Yet in the Scripture above referred to, our attention is drawn to three important things, which remind us of God's free grace in the Gospel. They are for *whomsoever*: now the word *whosoever* is a wonderful word, coined by God Himself, because it takes in anybody who will: *you*, me, and *anybody else*. In Jeremiah chap. ii. verse 22 we read, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Again, in Job ix. 30 we read, "If I wash myself with *snow* water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall *abhor* me."

These Scriptures clearly show us that we cannot do anything to save our souls, or make ourselves fit for God's holy presence. For God has said, "*All* have sinned and come short of the glory

of God "; and, in Ephesians ii., He says we are by nature and practice "children of disobedience." But there is one way we can be saved, and have approach to God, and that is by the precious blood of Christ, God's own Son. He died an atoning death for you and for me, and shed His precious blood on Calvary. He died for poor bankrupt sinners, who have

nothing to pay, and who feel their own exceeding need, (although the Scripture never tells any one to feel and be saved). But by believing on the Son of God we have everlasting life. Therefore, dear young friends, believe the Living God "Who cannot lie" (Titus). May God help you to do so now, in your youthful days, as the writer did in his. W. L.





The Journeys of Scripture.

VI.

MORE than twelve centuries have passed since the journeys we have been reading about; and now we see another traveller wending his way along very much the same track that Abraham trod. This time it is a lonely man. Mile after mile he plods along for many weeks. Now and again he finds rest and refreshment in some friendly tent or small town, and many a night he lies down to sleep under the stars.

With a stout staff in one hand, and a gourd of water and, perchance, a few barley cakes in the other, he crosses the Syrian desert, and comes at last to the great river Euphrates.

If we watch his movements we shall see him loosen his white linen girdle,

and, taking it off, roll it up and place it in a cleft in a rock by the river side. This done, with staff and gourd in hand, he retraces his steps the long weary way he has come.

Back home again after long absence, he is greeted by one and another of his friends. Where has he been? What is the meaning of his travel-stained appearance and the absence of his girdle? As a priest, it was part of his usual attire; but they had noticed that, contrary to the custom of the priests, he had allowed his girdle to get dirtier and dirtier, and now it had disappeared! They were puzzled at his eccentric conduct, and more so when, after awhile, again they missed him. After another prolonged absence he reappeared with a length of rotten linen in his hand.

What did it all mean? To what purpose were these two long journeys of more than one thousand miles there and back? And why the apparent waste of a useful article of clothing?

You will find the story in Jeremiah xiii. 1-7.

They were sad times in Israel. Troubles thick and fast had come upon the people. And it was all their own fault, every bit of it.

God had taken them to be His very own people. He loved them dearly and had given them more blessings than they could count, and still more promises, if they would be grateful and obedient. He had forgiven their sins over and over again, and sent many messengers to warn them of trouble to come if they continued to rebel against Him. Jeremiah was one of these. He was by birth a priest and of high social rank. Kings and princes listened with scorn to the words he spoke from God; and the common people heard and trembled at his gloomy predictions and severe reproofs.

As in New Testament times our Lord Jesus often spoke in parables, so in the Old Testament parables occur, and some of these were *acted*, to draw fuller attention to them.

This incident of Jeremiah's girdle was one such. By it God wanted to make His sinning people see that it was a picture of themselves.

Just as the pure white linen girdle had a high and holy purpose in girding the priest for his sacred service, so they had been chosen to be His special people to serve and honour Him. But like the girdle, they had become soiled, and utterly unfit and useless for the purpose for which He wanted them. And so He was going to carry them away in captivity to a far distant land for their wrong-doing. This happened a few years later when Nebuchadnezzar came

with his army and took them to Babylon.

What lesson does this story bring to you and me to-day? This: that if we are God's children we must see to it that in our everyday life we are seeking His help to do the things He wants us to do, so that He may not find us useless. Sin easily finds an entrance into our hearts, and we need often to pray, "Create in me a clean heart, O God" (Ps. li. 10).

And if we have not yet come to the Lord Jesus for salvation, let us come without more delay, for cleansing in His precious Blood, and pray with David, "Wash me and I shall be whiter than snow" (Ps. li. 7).

E. A.

* * *

SOME of our readers who are learning French will be interested in a phrase-translation of the children's hymn

"Jesus bids us shine
With a bright pure light,"

which can be sung to the same tune.
Here it is:

"Je suis la lumière,"
A dit le Seigneur,
Avec moi, mon frère
Ouvrè-lui ton cœur.

Chorus:

Le monde est plein d'ombrè,
Brillons, brillons bien,
Toi dans ton coin sombrè
Et moi dans le mien.

Si la purè flammè
Parfois baisse un peu,
Veillons sur nos âmès
Ravivons le feu.

Chorus; Le monde, etc.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for June, 1927.

Subject—Work.

1. "They . . . hands." Find this passage and write it out, and say whom "they" refers to? (Job 34.).
2. What is the work of God's fingers? (Ps. 8.).
3. What did the Psalmist muse upon? (Ps. 148.).
4. Who is mighty in work? (Jer. 32.).
5. What did the Lord say about work in John 17.?
6. "We do hear . . . God." Find this passage and write it out (Acts 2.).
7. Write out a verse which speaks of "the tables" and "the writing" (Ex. 32.).
8. What did Elihu ask Job to consider? (Job 37.).
9. What does Ps. 104. tell us about the works of the Lord?
10. "His wonderful works." How many times does this occur in Ps. 107.? Write out one verse.

DEAR YOUNG FRIENDS,—

Do not forget that June answers decide the prizes for the half-year, so do them very carefully and do not make blots on your papers.

Our subject this month is "work," but chiefly God's work. Perhaps we shall take the same subject next month, but more in relation to men. This should make it very interesting to us all.

I hope some new searchers will join us for July. I should like to see the number doubled.

Our text this month is—"Sin is a reproach to any people" (Prov. 14. 34).

My love to you all,

Your friend, J. L.

April Searchers.

Age over 13 years.

1st Class.—W. Akeroyd, C. Ashmore, J. Allen, E. Banks, D. Batey, C. Brealey, J. Chambers, I. Cocks, D. Coutts, M. Curry, E. Dewdney, M. Exley, N. Farrell, O. Ferguson, I. Fearn, M. Foley, P. Hollier, E. Holmes, L. Hughes, H. Inchley, F. Kendall, E. Loye, A. McGregor, T. McAllister, M. McArd, M. McIver, F. Mennell, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, G. Mowbray, M. Murray, K. Nicklin, G. Nicholls, W. Nicholls, L. Pearman, R. Plnder, C. Raven, M. Rose, W. Rye, K. Stanley, P.

Sharnock, P. Stepney, A. Sewell, E. Sewell, I. Smith, R. Scudis, E. Turner, D. Willis, J. Williamson, P. Woodrow, L. Woolley.

2nd Class.—I. Bell, B. Ely, E. Grimes, W. Hamilton, H. Heath, M. Iverson, R. Lamplugh, N. Littlejohn, V. Loft, S. Malcolm, F. Male, D. Nicholson, P. Revell, M. Smith, M. Walker, V. Woodrow.

3rd Class.—R. Buckle, M. Carter.

Age over 10 up to 13 years.

1st Class.—F. Allen, L. Ashwell, F. Ashmore, D. Andrews, J. Batey, L. Bell, C. Blinnie, D. Bush, W. Craghill, F. Clark, E. Cragg, A. Clementson, I. Couch, K. Coutts, F. Cocks, C. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, R. Elliott, D. Ellis, I. Ely, P. Farrell, D. Farrell, M. Ferguson, R. Fiddes, B. Foley, D. Foley, Barbara Foley, H. Fowler, L. Funge, J. Gatenby, G. Grimes, M. Gold, J. Halliday, J. Hall, O. Horner, G. Hood, T. Ions, W. Kendall, L. Lamplugh, W. Lamplugh, D. Lawson, M. Lefeaux, K. Littlejohn, S. McAllister, A. Marsh, V. Mitchell, T. Morris, T. Mundell, M. Murray, Q. Murray, E. Nelson, B. Palmer, B. Parsons, F. Pepper, C. Peden, M. Potts, K. Pollard, D. Purvis, H. Raven, C. Reed, M. Ritzema, A. Rose, Q. Roe, F. Rutherford, C. Rye, M. Stavely, E. Sherwood, F. Stephen, L. Simmonds, I. Smith, G. Smith, K. Smith, M. Schilleman, E. Stirk, E. Summers, D. Scudis, J. Turner, M. Ward, E. Warrington, F. Warren, E. Walton, L. Warrneford, W. Whitton, W. Willis, T. Wilson, I. Willman, M. Willman, M. Wiseman, I. Woodrow.

2nd Class.—E. Andrews, O. Bell, L. Collins, E. Cottingham, W. Ellis, M. Gunn-Russell, R. Hall, E. John, L. Lane, V. Linton, M. Lincoln, V. Maxted, G. McKee, W. McGuire, E. Mee, M. Middleton, J. Mundell, E. Nicholson, H. Parker, H. Painter, W. Parker, J. Poole, R. Ritzema, G. Rowley, K. Smith, G. Springall, M. Stuart, B. Turner, I. Turner, R. Taylor, E. Ward, H. Warnes, H. Watson, E. Wood.

3rd Class.—F. Bennett, L. Rusbridge.

Age 10 years and under.

1st Class.—N. Anderson, R. Appleton, M. Ashwell, H. Bagley, E. Brett, D. Brett, G. Burton, D. Burton, C. Craghill, M. Craghill, M. Dansie, G. Deacon, I. Dick, M. Dyson, B. Farrell, N. Ferrow, B. Ferguson, M. Fuller, C. Hewinson, W. Hope, G. Jones, N. Kent, Z. Lawson, A. Lyoh, H. Lyon, A. McIver, R. McAllister, R. McIlwain, W. Morter, E. Morris, A. Neal, A. Oakley, V. Ratcliffe, D. Rose, I. Smith, M. Scott, W. Ward, J. Weller, B. Westall, M. Willis, S. Wiseman, F. Woods.

2nd Class.—D. Buckle, G. Culpin, C. Deakin, D. King.

3rd Class.—H. Ashworth, M. Jones.

Answers to April Questions.

Subject—Rejoice.

1. Part of 2 Chron. 6. 41 written out.
2. I will rejoice in Thy salvation (Ps. 9. 14).
3. In the shadow of Thy wings will I rejoice (Ps. 63. 7).
4. Rejoice not when thine enemy falleth (Prov. 24. 17).
5. Rejoice in the Lord alway (Phil. 4. 4).
6. Twice. Rejoice with me; for I have found my sheep which was lost (Luke 15. 6). Rejoice with me; for I have found the piece which I had lost (Luke 15. 9).
7. Parts of Zech. 9. 9 written out.
8. Because Christ was preached (Phil. 1. 18).
9. Rejoice, evermore (1 Thess. 5. 16).
10. The Lord shall rejoice in His works (Ps. 104. 31).

He that
believeth on
the Son
hath
everlasting
life.

John 4. 36.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



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LETTERS FROM CHINA.

I.

HOW I wish I could present the needs of this land to you as they are, that your prayers might bring out workers equipped by the Power of God and filled with Love to Christ. So many come out who have neither power nor love, whose work is a destructive work instead of life-giving; they hope to reform China in their own way, with their own methods, with their own religion, when nothing can reform her but preaching Christ as the only Saviour from the power of sin. That they are hungering and thirsting for the real, true, living God is obvious from the pathetic age-long superstitions in which they vainly indulge. They live in terror of evil spirits and resort to all kinds of dodges to outwit them; these spirits are only supposed to travel in straight lines so that streets and water-ways are an amazing maze of zig-zag tracks; their dwellings are put down anyhow; and before the doors of many stands a straight high wall to prevent the spirits from entering. The boys in a family will all have ridiculous names, perhaps, even a girl's name, so that the evil spirits shall pass them over, and no harm be done to them. Girls are considered worthless; and those who are allowed to live have most unhappy lives. They are betrothed in infancy by the parents of both parties, and do not see their sweet-hearts until after the wedding ceremony is over; then, as her veil is removed, a girl beholds her husband for the first time. In thousands of cases he is an idiot, or a hopelessly deformed cripple, or a leper. Is it any wonder that the bride kills herself at the very earliest opportunity?

The Chinese are an industrious people; they work from the early hours of the

morning till late at night; but I suppose they have to earn money somehow to pay for all the religious rites that they indulge in. Everywhere you look, everywhere you go, there are shrines and temples. Everything seems to bear the stamp of Satan, and nothing seems pure but the beautiful flowers. Even the birds (?), and certainly the dogs, are to be avoided.

What a black picture I have drawn; but, alas, how much blacker it really is. I do praise God though that He still sitteth above the water floods, He still holdeth the isles in the palm of His hand as a very little thing. God Omnipotent still reigneth. How precious are the Psalmist's words, "Jehovah looseth the prisoners, Jehovah openeth the eyes of the blind: Jehovah raiseth them that are bowed down."

I did not mean to write in this strain; but, since I have done so, I would ask your very earnest prayers upon these dear people, for they are very human and need love and prayer to win their hearts.

Yours rejoicing in His service, M. P.

* * *

BIBLE TOOLS.

VI. THE ANVIL.

THE anvil is mentioned only once in the Bible. In Isa., chap. xli., verse 7, we read: "The artizan encouraged the founder, he that smootheth with the hammer him that smiteth on the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it be not moved." We can see that men in that long-past time, worked in companies just as they do now, and the tools of to-day are very much like those of long ago.

No doubt first anvils, like the first hammers and the first knives, would be pieces of strong rock, but no worker in metal (smith) could do without his anvil.

How boys and girls like to stop at the smithy door, to listen to the measured strokes' bang! clang! to see the red sparks fly, and admire the smith's strong arm, and the ease with which he wields his heavy hammer.

As we saw before, the smiths were very important men; gold, silver, tin, brass, copper, and iron tools and utensils were made by them. But it is of the ironworker, the blacksmith, we mostly think when we say "smith." A famous writer of the last century has written a graceful essay on iron—the smith's material—showing how of iron the smith makes either a spade, a fetter, or a sword.

The first speaks of life, and peaceful labour, and the growing crops that follow the tillage of the soil, blessed by God's goodness in sending sunshine and rain, so that there is "seed for the sower and bread for the eater."

The fetter speaks of sad things, of slavery, punishment, or oppression. The third—the sword—speaks of war; of brave fighters who fought for protection of the weak, for peace, for conquest, or to tyrannize; and their swords were made of iron and beaten out on the anvil, by the hammer of the smith.

But perhaps the most memorable of all utterances about the anvil was that of a preacher of the last century, who in a great speech, compared the Bible, the Word of God, to an anvil. This anvil, he said, has been assailed many a time, through all the ages, by the hammers of men's minds; and, so far from being itself injured or broken, has sustained the strokes of, and shattered, the hammers that struck it; though nearly half a century has passed, and many more men have attacked the Bible, it still stands

the strong rock, unmoved, unbreakable, the Word of God. The Lord Jesus, when He was upon earth, said, "Heaven and earth shall pass away but My Word shall in no wise pass away."

This Word, this Holy book, is brought near to us all. It has been translated into many languages, so that the salvation of God in Christ might be made known to all people.

Its message to you and me to-day is, that "if thou shalt confess with the mouth the Lord Jesus, and shall believe in thine heart that God has raised Him from the dead, thou shalt be saved."

J. M.



A CHILDREN'S HYMN.

THE children's Friend is Jesus,
He calls them to His side;
He gave His life a ransom,
Heaven's gate to open wide.

The children's Friend is Jesus,
Jesus, Jesus;
His life He gave their souls to
save,
The children's friend is He.

The children's Friend is Jesus,
He loves their joys to share,
He knows their little sorrows,
He longs each one to bear.

The children's Friend is Jesus,
There's no one else so true;
He keeps all those who trust Him,
As no one else can do.

The children's Friend is Jesus,
And they His friends should be;
He never will forsake them,
Throughout eternity.

A LESSON FROM THE CLOCK.

I WONDER how many of my young readers have ever thought that the clock never goes back on what it says.

No, it moves slowly on all the time. I am sure you often look at the clock when you are getting ready for school in the morning, don't you? It may be half past eight, and time for you to start. Now, if you look at the clock again, it will not say eight o'clock; it will be almost five and twenty minutes to nine! So we can always rely on the clock to tell us the right time, if it is not what some little boys style "wonky."

The clock can teach us a lesson, boys and girls. How many times we promise mother that we will do something for her; perhaps help her wash the tea things; but something else comes along to occupy us, and we forget our good deed, leaving poor mother to work alone. Then, we are not like the clock, that never goes back. These boys and girls are like some young Christians. They give their hearts to the Lord Jesus Christ, and say that they want to love and serve Him. They do for a time. They are good to mother and father at home, and try to show to their companions that they belong to Jesus, but then they get slack in His service.

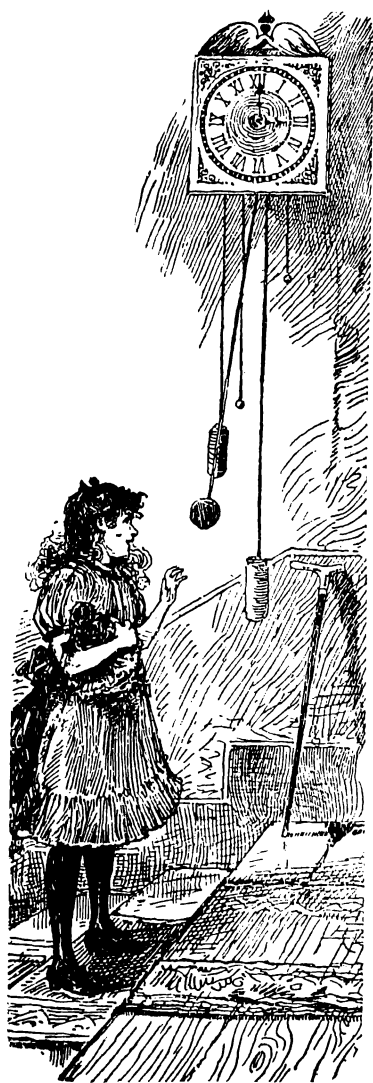
"I'm tired of being good," they say, "it's so hard to be a Christian, I'm going to be naughty again."

Yes, they are like this, and do not shine for Jesus at all.

"Why!" their Sunday-school teacher might say, "I thought that that girl was trying to serve Jesus; and look how she is behaving. People like her cannot be relied upon."

Christians of this sort are like the "wonky" clocks, that lead people astray. Perhaps some person, who has heard

them say that they are going to serve Jesus, determines to watch them. What do you think they would say when they



see them doing wrong. They might say, "I did not think a Christian would do that; I am not going to be one." Do

you think the Lord Jesus is pleased with Christians like that? I am sure He is not. He wants everyone to come to Him, and servants of this kind are dangerous to Him. He still loves you, even if you may be like the "wonky" clock, but He wants you to serve Him always, not to be a half-time Christian. Jesus wants you to be always willing to shine for Him, to tell of His love and His coming again, so that many poor sinners may be brought into His kingdom.

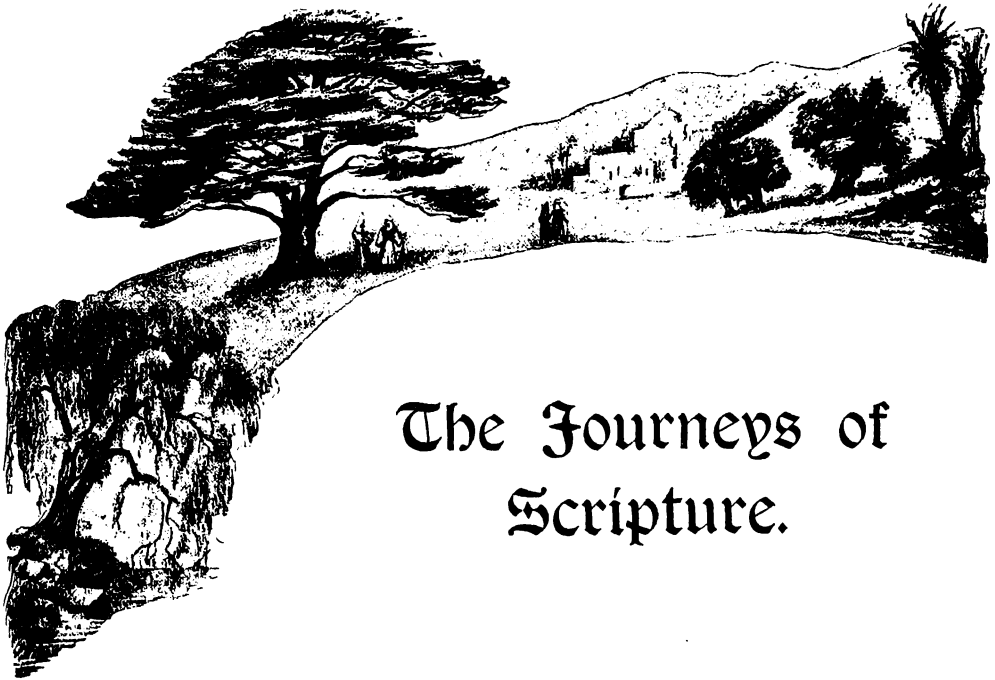
Let us, then, my Christian readers, take a lesson from the clock. When it

reaches the hour, how triumphantly it tells out its news! So let us, having learnt of Jesus' death for us, triumphantly tell it out among our companions. Then we shall merit that "Well done, thou good and faithful servant," when the Lord Jesus comes to take us home to Heaven and reward His followers.

"Jesus wants me for a sunbeam,
To shine for Him each day,
In every way strive to please Him,
At home, at school, at play."

J. C.

* * *



The Journeys of Scripture.

VII.

THERE was trouble in one of the great houses in Jerusalem. Two of the men servants had run away! News of this reaching their master's

ears, he promptly ordered his ass to be saddled, and rode off to bring them back. For some reason not recorded the slaves had fled to the royal palace at Gath, in the Philistines' country. Thither their angry master followed, and having

secured the runaways, returned with them to Jerusalem.

It was not a long journey, but it ended in tragedy.

For the beginning of the story we must go back nine or ten years earlier.

King David and his mighty men were fugitives on the mountains of Judea. Absalom, the vain and unworthy son of the good old king, had secured a following of bad and foolish men, and had caused himself to be proclaimed king.

As the trumpets sounded from height to height through the country, large numbers flocked to his banner.

David, anxious lest the royal city, which he had beautified at great cost, should be damaged by the fighting of the rival armies, wisely withdrew with his loyal followers.

One day as they were descending a rocky defile through the mountains, a man from the usurper's camp ran along the ridge, cursing and throwing stones and dust at the tired, sad-hearted king. Abishai, the devoted old warrior who had stood true to his royal master through many a campaign, was so enraged that there and then he desired to cut off the head of the man who dared to offer these insults.

But David restrained him from doing so. Not many days after, in a pitched battle, Absalom's cause was defeated, and himself slain.

David now wended his steps back to Jerusalem. Crowds came out to welcome him; and among them was this man Shimei, who had behaved with such rudeness a short time before. Now that the aspect of things was completely changed, he showed himself to be the coward and bully he really was by throwing himself down at the king's feet and directly craving pardon. Again Abishai wanted to avenge the insult done to his beloved master.

David, however, accepted Shimei's apology and spared his life.

Years passed by; and David, now an old man, worn-out by the wars and struggles of his forty years' reign, lay on his death bed, giving instructions to Solomon, his son and successor, on matters concerning the kingdom. Evidently Shimei had not been proving himself a satisfactory character, for David recalled his doings to the recollection of Solomon.

Solomon gave instructions to Shimei that from henceforth he must not go outside the walls of Jerusalem on pain of death.

For three years he submitted to this confinement. Then he took the journey after his runaway slaves. He regained his servants, but he lost his life for violating his oath to the king, and for his former crime of treason against David.

This story (to be found in 2 Sam. xvi. 5, 6 and xx. 18-23, and 1 Kings ii. 8, 9) illustrates the truth given in Ps. vii. 16 and Proverbs xi. 5. Evil doing always brings its own punishment unless we turn to God in true repentance and seek His forgiveness.

E. A.

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, but by *letter post*.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for July, 1927.

Subject—Work.

1. What question is asked about "works" in Prov. 24.?
2. "A child . . . right." Find this passage and write it out. (Prov. 20.).
3. What did the Lord Jesus say was "the work of God"? (John 6.).
4. What are we to work out? (Phil. 2.).
5. What should we cast off and what should we put on? (Rom. 13.).
6. What kind of work was remembered in 1 Thess. 1.?
7. "God is not . . . love." Find this passage and write it out. (Heb. 6.).
8. Do works of righteousness save us? Give part of a verse as answer. (Titus 3.).
9. Answer the question in Answer 1. by a verse in Rev. 22.
10. What works will a wise man show? (James 3.).

DEAR YOUNG FRIENDS—

Thank you for the letters received. I have given E. Laitin and A. Base their marks. Please be careful to write your name on the first line of the first page. A paper has come from Brookfoot without a name. I have E. Wood's marks for March, she was in 1st class. Our questions this month are more about our works. Do you ever think about working for the Lord Jesus? He has something for all His people to do.

Our text this month is "A soft answer turneth away wrath" (Prov. 15. 1).

My love to you all, J. L.

May Searchers.

Age over 13 years.

1st Class.—C. Ashmore, E. Banks, D. Batey, M. Cutting, B. Dowdney, C. Douglass, M. Exley, N. Farrell, E. Grimes, H. Inchley, F. Kendall, N. Littlejohn, T. McAllister, M. McArd, M. McIver, I. Merritt, V. Merritt, E. Metcalf, G. Mowbray, K. Nicklin, L. Pearman, R. Pinder, M. Rose, W. Rye, K. Stanley, P. Sharnock, A. Sewell, E. Sewell, R. Scudds, B. Turner, D. Willis, F. Woodrow.

2nd Class.—J. Allen, C. Brealey, J. Chambers, D. Counts, M. Curry, B. Ely, W. Hamilton, E. Holmes, L. Hughes, M. Iveson, E. Loya, F. Male, W. Mitchell, D. Nicholson, P. Revell, F. Stepney, I. Smith, V. Woodrow, L. Woolley.

3rd Class.—I. Bell, M. Carter, O. Ferguson, G. Nicholls, W. Nicholls, C. Raven, J. Williamson.

Age over 10 up to 13 years.

1st Class.—L. Ashwell, F. Ashmore, D. Andrews, J. Batey, A. Base, L. Bell, O. Bell, C. Binnie, W. Craghill, A. Clementson, I. Couch, E. Cottingham, C. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, R. Dickson, I. Douglass, D. Ellis, F. Farrell, R. Fiddes, B. Foley, Barbara Foley, H. Fowler, L. Funge, J. Gatenby, G. Grimes, M. Gold, M. Gunn-Russell, J. Hall, A. Horner, G. Hood, I. Ions, W. Kendall, E. Laitin, M. Lefebvre, I. Leppan, V. Linton, K. Littlejohn, S. McAllister, A. Marsh, E. Mee, V. Mitchell, T. Morris, E. Morris, G. Moses, T. Mundell, J. Mundell, E. Nelson, E. Nicholson, M. Oakley, B. Palmer, H. Parker, B. Parsons, H. Painter, Winnie Parker, M. Potts, J. Poole, K. Pollard, H. Raven, R. Ritzema, A. Rose, Q. Roy, L. Rushbridge, C. Rye, H. Sherwood, F. Stephen, L. Simmonds, I. Smith, G. Smith, R. Smith, M. Schlemm, G. Springall, E. Stirk, E. Summers, D. Scudds, R. Taylor, J. Turner, M. Ward, E. Ward, F. Warren, E. Walton, L. Warneford, W. Willis, T. Wilson, I. Woodrow, E. Wood.

2nd Class.—E. Andrews, F. Bennett, D. Bush, E. Cragg, L. Collins, K. Counts, D. Farrell, J. Gladstone, E. John, D. Lawson, C. Mason, Q. Murray, C. Peden, C. Reed, G. Rowley, F. Rutherford, M. Staveley, M. Stuart, H. Turner, H. Watson, W. Whitton, I. Willman, M. Willman.

3rd Class.—G. Allen, E. Clark, F. Cocks, W. Dodds, S. Donaldson, M. Inns, J. James, M. Lincoln, G. McKee, W. Parker, F. Pepper.

Age 10 years and under.

1st Class.—N. Anderson, R. Appleton, H. Bagley, E. Brett, D. Brett, G. Burton, D. Burton, C. Craghill, M. Craghill, M. Dansie, C. Deakin, G. Deacon, I. Dick, M. Dyson, D. Eaton, B. Farrell, N. Ferrow, M. Fletcher, C. Hewinson, W. Hope, N. Kent, A. Lyon, H. Lyon, A. McIver, R. McAllister, R. McIlwain, W. Morter, A. Neal, A. Oakley, V. Ratcliffe, D. Rose, M. Scott, W. Ward, J. Weller, M. Willis.

2nd Class.—M. Ashwell, D. Clayton, M. Foley, M. Fuller, D. King, P. Smith.

3rd Class.—D. Wiggan, F. Woods.

Answers to May Questions.

Subject—Peace.

1. Numbers 6. 26 written out.
2. By getting to know God. (Job 22. 21.)
3. Part of Ps. 85. 8 written out.
4. Her ways are ways of pleasantness, and all her paths are peace. (Prov. 3. 17.)
5. Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace (Isa. 9. 6.)
6. The wicked have no peace. (Isa. 48. 22.)
7. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. (Nahum 1. 15.)
8. By having our minds or thoughts stayed on God and trusting in Him. (Isa. 26. 3.)
9. Thoughts of peace. (Jer. 29. 11.)
10. Isa. 52. 7. Rom. 10. 15.

Be ye
therefore
followers
of God
as dear
children.

Eph. 5. 1.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



FIGHTING THE GRUE.

GNARLED roots of ancient trees, the remnants of a primeval forest, stagnant pools of water, clumps of ragwort and thistles, interspersed with rank vegetation, all proclaimed that much manual labour would be needed ere this stretch of land could be cultivated. But the proprietor had decreed that this unpromising part of his estate should wave with yellow grain; and to this end a beginning had been made at a reclamation scheme. One man had started to the work, a stalwart country man in the prime of life, and with pick-axe and flauncher-spade was busily trenching a drain. At noon he rested and ate his frugal meal of oat-cake, cheese and pease bannock; and, as he ate, he measured, by stepping, the length of drain he had cut. He was very pleased at the amount he had accomplished. He was to be paid piece-work, and he calculated that in a week he would earn ten shillings. The extent of the ground to be drained was sufficient to employ him a year; his own fields could be cultivated at nights; and the money, paid half-yearly, would fill quite a long stocking-leg—the recognized bank of the period.

With such roseate views for the future, he plied his hard task, ceasing only when nightfall drew near. Between him and his home lay the river. From under a bank of withered tansy he drew out his stout ash stilts, and made his way to the ford to stilt across; but he stood aghast to see how much the river had risen since he stilted across in the morning. His first thought was to go by the bridge, but it was a long way round, and he stood irresolute, calculating whether his strength would be sufficient to cope with the strong current. He knew the river in all its changing moods, for his fields sloped down to its edge. He argued with

himself that he need not fear a further rise in the water, as the “Grue” or ice-floe had passed down the week before, and had not been so terrible as usual. The “aeger” or flood wave came only after the hills toward the source of the river had been enveloped for days in clouds. As he particularly wished to reach home speedily, he mounted his stilts and essayed to cross. The ford was rendered somewhat dangerous by a sharp bend only a short distance above it. Richard was manfully stepping across the flooded river when a dreadful sight met his gaze. Round the bend just above him came the huge wall of the “Grue.” Too late he understood that there had been but a partial thaw in the upper reaches of the river the previous week, and only a small portion of ice had become dislodged. Now the thaw was complete. The ice in huge bulks had floated down stream forming the “Grue.” Exerting his full strength he tried to reach the bank; but the wall of ice came rushing on, and man and stilts went down before it. He was drenched by the icy water, bruised by the sharp edges of the blocks, battered, crushed and chilled; yet after a time he succeeded in regaining a footing; and with the energy of despair flung himself on one of the huge masses of ice. This enabled him to recover his breath; and, though he was being carried down stream, gave him a fleeting hope of life. He managed to retrieve one of his stilts which had become jammed in the floe, but his position was most precarious. With the force of the current behind and the impediment of the blocks in front, masses of ice would keep rising, rising, and then crash down, as though each mass were a sentient being, with a definite destiny to perform, and that destiny to crush him.

Looking death in the face, there rose from his heart a prayer, the prayer of the

helpless creature to its All-powerful Creator: "Lord, help me, I perish." As he prayed he edged little by little along his block of ice, now sliding on to another and seeking to pilot himself with his stilt toward the bank. He was soaked to the skin, chilled to the bone, yet he grimly held on, till finally he felt the ice he was on touch bottom. With a supreme effort he clutched in the darkness at an overhanging branch of a willow tree, and drew himself on to the bank, exhausted, but saved!

His great fight was the natural instinct of a strong man battling against great odds for his own life. When we look at the Cross of Calvary we see the Lord Jesus going down voluntarily into the waters of death, not for His Own sake, but that He might ransom us from the power of the grave and redeem us from death. Listen to His heart-rending prayer: "Save Me, O God, for the waters are come into My soul. I sink in deep mire where there is no standing, I am come into deep waters where the floods overflow Me." May each child by simply trusting this loving Saviour secure a Friend who will give succour in the many overwhelming difficulties of life; and when the river of death has to be crossed will make a way for the ransomed to pass over.

M. M.

* * *

LETTERS FROM CHINA.

II.

I CANNOT believe I am really steaming up the great Yangtse River, yellow in colour as far as the eye can see. There is a refreshing breeze, touching the wave crests. The landscape is uninteresting.

The memories of the Missionary Compound [at Shanghai] are much with me. What a delightful place it is! The outstanding feature which characterizes

everyone and everything is love: you feel surrounded by it all the time.

The Compound has been very full, with missionaries returning after furlough and others going on furlough, all of them with vital information to impart. One reports on the condition of the roads by which he has come to the coast, on the packed trains and fearful crushes. Men unable to get accommodation inside the train, crowd on the outside, taking refuge on the top, only to be swept into eternity as the train enters a tunnel! One party of missionaries has suffered considerable shock through the overturning of a cart, and one of the children has been badly hurt. Later they had to board a train and enter by the windows. The parents are such wonderful people: their faces just shine, in spite of all you know they have suffered.

As soon as these workers arrive in Shanghai from the interior, their first need is clothes. They are in the last degree needy in this respect. The Chinese tailor measures, makes, fits, and completes the requirements of his customers in next to no time, and the things he "turns out" are really excellent: there is nothing he cannot "copy."

About 10.30 a.m., if you happen to be in the Compound, you are sure to meet someone who says, "Come and have a cup of coffee. I know what packing and shopping mean!"

Although time is precious, this proves a very welcome invitation. You find others have been asked too. A little bit of interesting news is read from a letter; some special need for praise, prayer, or thanksgiving is talked over; and so, little by little, one comes into direct contact with the labourers in the harvest field, and becomes, in a very real way, a "fellow worker by prayer."

At mealtime there is a busy hum of conversation. Everyone is keen to know your station and province. Advice is

sweetly given you on all subjects, in the hope that you may be prevented from making the same mistakes. "So, you are going to Honan! I used to labour there. Be careful to rub with vaseline your Bible and other leather-bound books, for you get a lot of mould up there." Or, "You may have to keep a lighted hurricane lamp in your wardrobe overnight!" If your neighbour happens to be English, there never is a pause in the conversation.

(To be continued.)

* * *

WHICH?

A FISHERMAN at Whitsuntide was fishing with a companion a little to the south of Mont Saint-Michael, when just before nightfall they were overtaken by a storm. Groping about in the gathering darkness they lost their way, until one of the men suddenly found himself

sinking into the sand. He had stumbled across the treacherous quicksands and was soon enveloped up to the waist. The more he struggled the deeper he sank, and his companion could only look on while the fisherman sank from sight. The last words his companion heard, through the darkness, as the doomed man disappeared, were, "I am lost!"

* * * * *

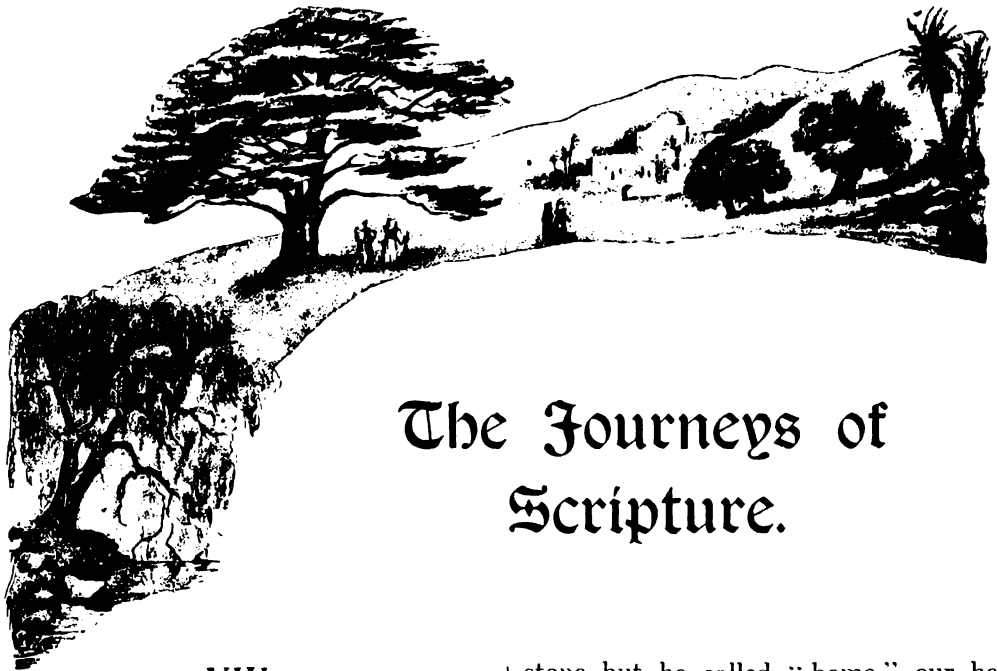
Now let us turn to a brighter picture. Dr. D. M. Stearns was travelling in a New York street car one day when a lady asked him, "Will you tell me how to be saved?" He wrote on a piece of paper, "God so loved Mrs. R. that He gave His only begotten Son, that Mrs. R., believing Him, should not perish but have everlasting life. Believing this, I, as a sinner, do receive Jesus Christ as my Saviour." After Dr. Stearns explained, she signed the paper. A few words of encouragement followed, and then Mrs. R., who had stepped on the car at

Brooklyn "far off" from God, was made "nigh" by the blood of Christ, and she could say joyfully as she stepped off at New York, "By grace I am saved."

Dear friend, which cry is truthfully ours? If we are afar off from God and unconverted we are on sinking sand and must inevitably perish, but if we come to Him through our blessed Lord we can say, "On Christ the Solid Rock I stand, all other ground is sinking sand." Could *you* write *your* name in that verse as Mrs. R. did, and so make it your own? "Believe on the Lord Jesus Christ and *thou* shalt be saved" (Acts xvi. 31).

A. M. W.





The Journeys of Scripture.

VIII.

IN a small hamlet among the wild mountains of Gilead, east of the Jordan, there lived in the long-ago days a boy who was destined to become a traveller on God's errands.

We are told nothing about his home-folks ; but we may gather from his name that his father and mother feared God, for they gave to their little son the name of Eli-jah, meaning "My God is Jehovah."

The lad grew up like other lads of his age. He doubtless did the work of a shepherd. No soft job, that, in his country. The dense forests were the haunt of fierce wild beasts, and the bare, rugged hills had many a danger for straying sheep.

The daily toil in these rough conditions moulded him into a strong, courageous character.

On long winter nights, when the sheep were safely folded and he was in the rude

stone hut he called "home," our hero would hear from the lips of his godly parents, the wonderful history of his people.

They would tell how miraculously God led them out of Egypt and across the Red Sea ; how the walls of Jericho fell ; how David killed Goliath ; and many another of the same stories that you read in the Bible. He would hear, until he had by memory, the laws of God, as we have them in Leviticus and Deuteronomy.

So, as he grew in strength and manhood, he also grew in the knowledge of God, until he became known among his people for his intense religious earnestness.

Tidings, too, would reach his remote home from time to time of the sad condition of Israel. King Ahab had married a princess from a heathen nation. She had brought in her retinue the priests of her false gods. God's law was being forsaken and His true prophets were being persecuted and slain.

Elijah's heart was stirred. He became "very jealous for the Lord God of Hosts (1 Kings xix. 10), and, remembering the solemn injunction of Moses in Deut. xi. 7, that if the people turned aside from the worship of God, there should come no rain, "he prayed earnestly that it might not rain" (Jas. v. 17).

This prayer was followed by the strong conviction that he must go and confront King Ahab, and warn him of the punishment which was coming.

And so the first of his many journeys was undertaken.

From the mountain hamlet of Thisbe to the royal palace in Samaria was a toilsome walk; but, girding up his rough camel's hair garment, with staff in hand, he tramped it.

We are not told of this first interview between the brave, sturdy prophet and the weak, luxurious king; but we know that as the result of it he had to flee for his life. Ahab, or probably Queen Jezebel, vowed vengeance on him. It may have been at this time that she "cut off the prophets of the Lord" (1 Kings xviii. 4).

Where should he go for safety?

God will never leave His faithful servants in the lurch. Elijah lived "before God" (1 Kings xvii. 1), so near to Him that he could hear when He spoke, and now in this time of need the well-known Voice told him where to go.

Another journey. Next month we will see where it ended. E. A.

PRIZE LIST, JUNE 1927.

Age over 13 years.

1. MAIE TURNER, age 15. 33, Upper Arcade, Bristol.
2. MARLEEN STANLEY, age 14. 77, Parkfield Mount, Beeston, Leeds.
3. WENDY DILLIYE, age 14. 13, Queen's Crescent, Lincoln.
4. DAWN PALE, age 15. Wilsford House, Long Street, Devon.

Certificate List.

- E. Male, Home for the Deaf and Dumb, 10, Walcot Parade, Bath.
 M. Exley, 6 West End, Pudsey, Near Leeds.
 M. Rose, 8, Craven Terrace, Skipton, Yorks.

Age over 10 up to 13 years.

1. OLIVE DELL, age 13. Urchfont, Devizes, Wilts.
2. ROBERT SMITH, age 13. 20, Bruce Street, Stirling.
3. GEORGE GRIMES, age 12. 10, Henry Street, Northampton.
4. FLORENCE STEPHEN, age 12. Royfold, Royfold Crescent, Aberdeen.

Certificate List.

- L. Ashwell, 82, Glenroyd, Pudsey, Near Leeds.
 F. Ashmore, Girls' Home, Hanworth Road, Hampton, Middlesex.
 J. Batey, 31, Richardson Terrace, New Washington, Durham.
 A. Clementson, Girls' Orphan Home, 64, Lewisham Road, S.E.
 I. Cough, Girls' Orphan Home, 64, Lewisham Road, S.E.
 C. Curry, Norham House, Chester-le-Street, Durham.
 P. Cutting, 9, Featherstone Road, Southall, Middlesex.
 G. Culpin, 47, Charles Street, Swinton, Near Rotherham, Yorks.
 E. Farrell, Sunnyside, Vincent Street, Walsall.
 B. Foley, Danbury Lodge, Eastwood Boulevards, Westcliff-on-Sea.
 J. Gatenby, 49, Teesdale Street, Thornaby-on-Tees.
 M. Gold, Girls' Home, Hampton.
 J. Hall, 18, Dowling Avenue, Hillheads.
 O. Horner, Kirby Lane, Stokesley, Yorks.
 T. Ions, 65, South Villas, Ashington, Northumberland.
 W. Kendall, Girls' Home, Hampton.
 K. Littlejohn, New Farm Cottage, Errol, Perth.
 A. Marsh, 20, Elverson Road, St. John's, Deptford, S.E.5.
 V. Mitchell, Girls' Orphan Home, Lewisham.
 T. Morris, Little Ryle, Whittingham, Northumberland.
 M. Potts, Park Head, Netherwitton, Northumberland.
 C. Rye, 13, Queen's Crescent, Lincoln.
 M. Schliemann, Girls' Orphan Home, Hampton.
 D. Scudds, Girls' Orphan Home, Hampton.
 M. Ward, 30, Clarence Street, Gateshead.
 E. Walton, 79, Burt Terrace, Gateshead.
 W. Willis, Urchfont, Devizes.
 F. Warren, Girls' Home, Lewisham.

Age 10 years and under.

1. ARTHUR OAKLEY, age 9. 101, Sutton Crescent, Wal-sall.
2. NANCY FERROW, age 10. Unthank, Whittingham, Northumberland.
3. RHODA APPLETON, age 10. 5, Castle Street, Sligo.
4. MARJORIE SCOTT, age 9. 91, Woodbine Street, Gateshead.

Certificate List.

- E. Brett, Girls' Home, Lewisham.
 D. Brett, Girls' Home, Lewisham.
 G. Burton, 20, Thorn View, Elland, Yorks.
 C. Hewinson, 27, Queen's Hill Crescent, Newport, Mon.
 W. Hope, 42, York Street, Thornaby-on-Tees.
 H. Lyon, 94, Dudley Avenue, Liffith.
 D. Rose, 8, Craven Terrace, Skipton, Yorks.
 W. Ward, 30, Claremont Street, Gateshead.
 J. Weller, Girls' Orphan Home, Lewisham.

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, but by *letter post*.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for August, 1927.

Subject—Summer.

1. Who made summer? (Ps. 74.).
2. What do the ants do in summer? (Prov. 30.).
3. What is said of a wise son in Prov. 10.?
4. "The harvest . . . saved." Find this verse and write it out (Jer. 8.).
5. How can we know that summer is near? (Matt. 24.).
6. Give the answer to the question—Amos, what seest thou? (Amos. 8.).
7. A similar passage to the answer to question 5 is found in Luke. Mention a difference between them.
8. Who brought bread and summer fruit and what for? (2 Sam. 16.).
9. How do we know that we shall always have summer? (Gen. 8.).
10. Find a passage about ants like answer 2, and say what lesson they teach us.

DEAR YOUNG FRIENDS—

The Prize List will interest you as usual, and the number of certificate winners has increased. This shows an improvement in your work. One boy of 6 years old has won a certificate; this is very good.

Our subject this month is "Summer." I hope you will all enjoy your summer holidays, and will not forget to do your Scripture searching. Perhaps some of you will go to Children's Services at the seaside. If you do, try and get some new searchers. We want to increase the number of those who search the Bible and learn to love it.

Our text is "Whoso trusteth in the Lord, happy is he" (Prov. 10. 20).

My love to you all,

Your friend, J. L.

June Searchers.

Age over 13 years.

1st Class.—J. Allen, E. Banks, D. Batey, J. Chambers, M. Cutting, M. Curry, E. Dewdney, C. Douglass, M. Exley, N. Farrell, O. Ferguson, E. Grimes, W. Hamilton, H. Holmwood, R. Holmes, L. Hughes, H. Inehley, F. Kendall, N. Littlejohn, E. Loye, M. McARD, F. Male, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, K. Nicklin, G. Nicholls, W. Nicholls, R. Pinder, M. Rose, W. Rye, K. Stanley, F. Stepmoy, A. Sewell, E. Sewell, I. Smith, E. Turner, D. Willis, J. Williamson.

2nd Class.—C. Ashmore, S. Malcolm, M. Melver, G. Mowbray, P. Royal, P. Sarnock, M. Strouger, M. Walker, L. Woolley.

3rd Class.—H. Heath.

Age over 10 up to 13 years.

1st Class.—L. Ashwell, F. Ashmore, E. Andrews, J. Batey, L. Bell, C. Binnie, A. Clementson, L. Collins, I. Couch, E. Cunningham, C. Curry, P. Cutting, G. Culyin, K. Deakin, G. Bell, L. Douglass, S. Donaldson, R. Elliott, W. Ellis, D. Ellis, P. Farrell, D. Farrell, R. Fiddes, B. Foley, D. Foley, J. Gatenby, G. Grimes, M. Gold, M. Gunn-Russell, J. Hall, O. Horner, T. Jons, W. Kendall, W. Lamplugh, D. Lawton, E. Lattin, M. Lefcaux, A. Linton, K. Littlejohn, V. Maxted, A. Marsh, C. Mason, A. Mitchell, T. Morris, T. Mundell, J. Mundell, Q. Murray, E. Nelson, B. Palmer, H. Parker, W. Parker, M. Potts, G. Rowley, Q. Roe, F. Rutherford, L. Rusbridge, C. Rye, M. Staveley, J. Stephen, L. Simmonds, G. Smith, R. Smith, M. Schlie-mann, E. Summers, D. Scudds, R. Taylor, M. Ward, F. Warren, E. Walton, W. Whitton, W. Willis.

2nd Class.—D. Andrews, O. Bell, W. Craghill, E. Cragg, F. Cocks, W. Dods, Barbara Foley, L. Funge, M. Iveson, L. Lamplugh, G. McKee, E. Mee, Middleton, G. Moses, M. Oakley, B. Parsons, F. Pepper, H. Sherwood, J. Turner, H. Turner.

3rd Class.—G. Allen, D. Bush, J. James, E. Jehu, E. Johnson, M. Ritzema, R. Ritzema, A. Rose, E. Ward, I. Willman, M. Willman.

Age 10 years and under.

1st Class.—N. Anderson, R. Appleton, M. Ashwell, H. Bagler, E. Brett, D. Brett, G. Burton, C. Craghill, M. Craghill, D. Clayton, M. Dausie, C. Deakin, G. Deacon, I. Dick, D. Eaton, B. Farrell, N. Ferrow, M. Fletcher, M. Fuller, C. Hewinson, W. Hope, A. Lyon, H. Lyon, A. Melver, R. Melwain, A. Metcalf, F. Mitchell, W. Morter, E. Morris, A. Neal, A. Oakley, A. Ratcliffe, D. Rose, M. Scott, W. Ward, A. Ward, J. Weller, B. Westall, M. Willis, F. Woods.

2nd Class.—A. Barnbrook, E. Curry, M. Foley, M. Gray, M. Glasdon, J. Hendry, N. Kent, C. Mason, E. Routledge, P. Smith.

3rd Class.—M. Robson.

Answers to June Questions.

Subject—Work.

1. Part of Job 34. 19 written out. "They" refer to the rich and the poor.
2. The heavens. (Ps. 8. 3.)
3. The work of God's hands. (Ps. 143. 5.)
4. The Great, the Mighty God. (Jer. 32. 18.)
5. I have finished the work which Thou gavest Me to do. (John 17. 4.)
6. Part of Acts 2. 11 written out.
7. Ex. 32. 16 written out.
8. Consider the wondrous works of God. (Job 37. 14.)
9. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." (Ps. 104. 24.)
10. Four times. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." (Ps. 107. 8, 15, 21, 31.)

The fruit
of the
righteous
is a
tree
of life.

Prov. xi. 30.

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

J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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

WESTERN PRAIRIE TRACT DEPOT, 12, WATERLOO STREET, TON-SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



BIRDS OF THE AIR.

INTRODUCTORY.

MATTHEW in his gospel gives an account of the Lord Jesus gathering His disciples around Him and teaching them the things concerning His kingdom. They were heirs of the kingdom; and to enforce His instruction about the Father's love and care, He called attention to the fowls of the air, saying, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than the fowls?" (Matt. vi.).

It is perfectly fitting that it should be God Who spoke of the birds to the disciples on the hillside; for the Lord Jesus, although a real man, was also God; for He was "God manifest in the flesh" (1 Tim. iii.).

Seeing that we are about to talk on these

"Myriads that in Summer cheer
The hills and valleys with their ceaseless song,"

it might be well, by way of introduction, to treat of the order in which the several creatures made their appearance, so as to locate the place in that order held by the birds.

On the *First Day* God spoke the word that caused light to appear, and darkness had its power broken. When the *Second Day* dawned, the waters, which, like a mist, seemed to surround the earth, were lifted up to form the clouds we see in the arch of the sky. No living being appeared on the scene until the following day, when God caused the waters that covered the earth to roll into the deep places, and the dry land to rise above the waters. He set a bound which the waters were not to pass, saying, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed"

(Job xxxviii.). He did not, however, leave the dry land naked and bare, but He provided it with a beautiful green covering, consisting of grass, herbs and trees with various-coloured flowers; all of which yielded seed to renew the robe of beauty in due regularity. This occupied the *Third Day*.

On the *Fourth Day* light-bearers were placed in the heavens: the sun set in its place to rule the day, and the moon to rule the night.

Hitherto no animals had appeared. But on the *Fifth Day* God peopled the air with birds, lovely to behold, and pleasant to listen to as they sang their sweet songs. On the same day swarms of fishes and other creatures filled the waters.

The most important and the most wonderful thing happened on the *Sixth Day*. On that day God created animals to live upon the earth. Living creatures, cattle, creeping things, and beasts of the earth were all found upon the earth. Then He formed man, making him in His own image, and giving him dominion over the fish of the sea, and over the fowl of the air, and over the cattle and other creatures that He had made on that day. It was in view of the creation of man that all these wonderful things had been produced during the six days.

(To be continued.) A. S. F.

BIBLE TOOLS.

VII.—NAILS.

ARE nails tools? Daddy doubted; but little sonnie, who liked nails, said, "Well, they live in the tool-box!" and, "What should we do with a hammer and no nails; smash things?"

Where do we read of nails in the Bible?

The nail that Joel used was evidently a tent pin, and might have been made of wood. It is not till we read of David's

preparation for the building of the Temple that we read of iron nails. "And David prepared iron in abundance, for the *nails*, for the doors of the gates, and for the joists, or couplings" (1 Chron. xxii. 3).

Later, when Solomon had built the Temple, we find (2 Chron. iii. 9) that he covered the most holy place with fine gold, amounting to 600 talents, and the weight of the *nails* was 50 shekels of gold. Evidently gold nails were used to fasten the gold, beaten into thin plates or sheets, to the walls of that most magnificent house, built for the glory of the God of Israel, "the altar of burnt offering for Israel" (1 Chron. xxii. 1) and a house of prayer for all Israel (Isa. lvi. 7). In the book of Ezra we read again of the nail that was a tent pin (Ezra ix. 8). Ezra says, "And now for a little space there hath been favour from Jehovah our God, to leave us a remnant to escape, and to give us a *nail* in His holy place, that our God may lighten our eyes and give us a little reviving in our bondage." The glory had departed from Israel; the glorious temple was in ruins; its gold had been carried away by the victorious Babylonians; and its treasure of holy vessels and jewels was in the hands of the heathen enemies, because that Israel had departed from God. Still the temple was the place where God had placed His name, still the house of the Lord God, the altar of burnt offering for Israel, and the house of prayer for all nations. To the true hearts of the returned remnant of Israel, the holy altar of Jehovah, their God, was a place of safety, where they could lay claim to all the promises of God to His people who sought His face.

* * * * *

Many years later the Lord Jesus, God's Holy Son, came to the earth to His temple, the same temple that the returned remnant had built in troubled times; many years had been taken in building it, but greater glory accrued to this later

temple inasmuch as to it Jehovah the Saviour came in person. We know how He was treated: how at the last He was taken with wicked hands and nailed to the cross. "But God raised Him from the dead."

And so we come to the last mention of nails.

You remember how Thomas was not with the other disciples when Jesus appeared to them the first time, and how he said, "Unless I see in His hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into His side, I will not believe" (John xx. 25). The answer of the Lord Jesus to Thomas is for us all to-day: "Blessed are they who have not seen and have believed."

Blessed means happy, and very happy is the boy or girl who believes on Jesus as his or her Saviour and obeys Him as Lord, follows Him and learns of Him as Master, and lives in the blessed hope of soon seeing Him face to face in His glory.

J. M.

* * *

LETTERS FROM CHINA.

II.

(Continued.)

YOU see some funny sights in Shanghai. One day I saw a rickshaw man run down another man who was riding on a bicycle. This caused a great muddle in the middle of the busy road. The man fell off his bike; the rickshaw man lost his balance and toppled the rickshaw over; in it sat a stately Chinaman with a pile of bundles done up in cloth. These were scattered over the road. Behind all this a huge car pulled up abruptly. The rickshaw man was in a furious rage. He had one hand on the cyclist's blouse, intending to chastise him; and with the other hand he

endeavoured to right the rickshaw: the sight was ludicrous. Finally he had to let the man go. Suddenly, seeing the humour of the situation, he burst out laughing. In a moment the atmosphere was changed. The rickshaw was righted. The stately Chinaman entered with all his bundles. The car put in its gears, and away went everyone. Order ruled once more.

After bidding good-bye to all our friends in the Compound, we wended our way to the Docks. It was 9 p.m.—a late hour for making our first start—but the boat was to leave early in the morning; it was down the river, so we had to take a launch. It was a strange leave-taking of your friends and erstwhile home. On our right lay Shanghai, whose glittering shore-lights made moonbeams down along the water to us. On our other side were lined up in grim, majestic solemnity, three gunboats twinkling with lights. We passed many other vessels and lots of smaller fry, until at last ours hove in

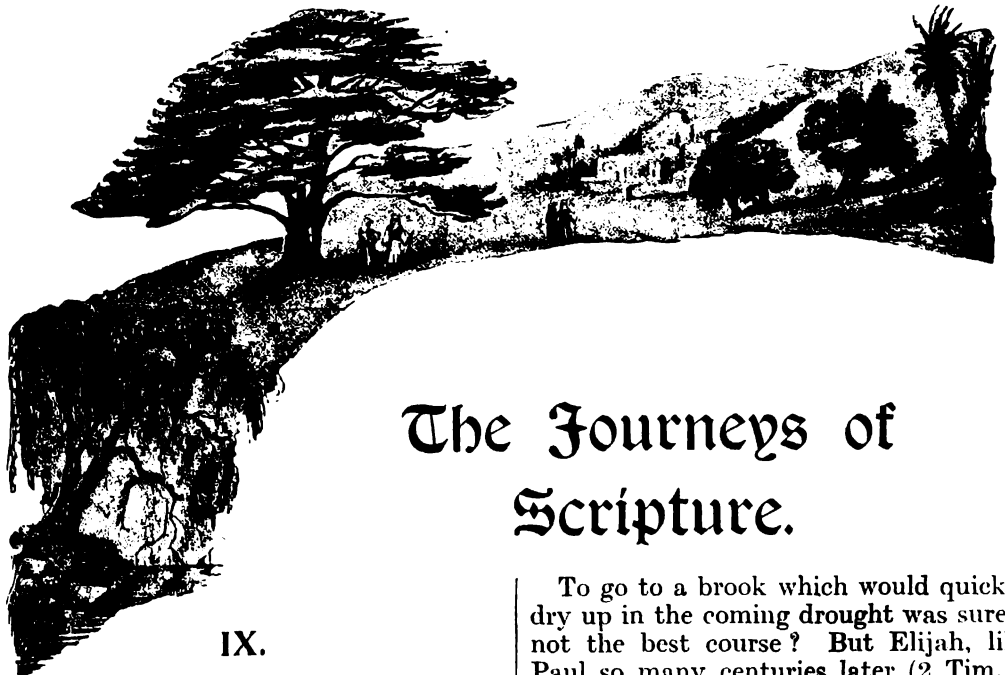
sight. A quick jump ashore, running the risk of being pushed over by the crowds, a dark passage over uneven ground, traversed by rails and other obstacles, to the gangway, and then on board. We have been granted first-class passages, but what the others must be like I cannot think. First-class saloon—red tiled, low ceiling, dark—the Chinese are sitting, lolling, smoking and talking. One round table in the centre. Opening on this are our cabins—we gasp inaudibly! We enter our cabin. On the left, a long, straight-backed wooden seat running the whole length; right, two wooden bunks, one above the other, a small table, and then not another stick of furniture anywhere and not even a peg! The windows look on to the deck, have iron bars and then a wire grating, for protection against thieves. There is neither blind nor shutter, so that the cabin is entirely open to the gaze of the public. All our small baggage had previously been bundled in, so that there



wasn't moving room until we had unpacked our bedding. We took good care to cover our beds with our oilskin spreads before we hoisted on our mattresses. We lit our lamp before we went to sleep, for Bible-reading and prayer, and I could hardly believe we could have been so unperturbed by the gaze of the outsiders whose faces, pressed against the bars, watched us! I forgot to mention before that this particular boat, *Ta-Chang*, is known in all C.I.M. circles as "the Rat Boat." I was getting off to sleep at 2 a.m. when lo! a familiar sound struck my ears. It sounded as if a whole family of rats had entered, and as we turned on the light, there was a scamper of big and little. This was certainly more than we expected, and we both sat up in our bunks and considered our

future line of action. Our cabin held the commissariat for our whole party. We had brought along our own food for the next four or five days, preferring this to Chinese fare. Come what would, we had to protect the food baskets. My companion put her spiked umbrella in readiness by her side. I was powerless to do anything but direct operations from the top bunk. We decided to have our light up for the remainder of the night, and though this kept us awake, it kept the rats away, and kept us, too, under continual observation! It was not till 8 a.m. (22nd May) that we weighed anchor. Now, we are going up the river pretty fast, and expect to reach Chin Kiang at 2 a.m. to-morrow.

(To be continued.) M. P.



IX.

ELIJAH'S second journey, taken at the command of God, might have seemed an unwise one.

The Journeys of Scripture.

To go to a brook which would quickly dry up in the coming drought was surely not the best course? But Elijah, like Paul so many centuries later (2 Tim. i. 12), knew Whom he had believed, and was quite sure that he was safe in God's keeping.

So when the command came, "Get thee hence . . . and hide thyself by the brook Cherith," he "went and did according to the Word of the Lord" (1 Kings xvii. 5). Across the country eastward he tramped, until one evening he reached the narrow gorge among the hills, down which the brook ran on its way to join the river Jordan. Giant cliffs towered on either side, trees and bushes that had found a hold in the rocky soil gave grateful shade from the hottest midday sun; and in this sheltered hiding place, on a soft carpet of green moss, Elijah lay down his weary limbs.

Presently the fluttering of birds' wings attracted his attention, and looking up he saw ravens carrying food, which they dropped at his feet. How his heart turned to God in reverent gratitude at this fresh token of His care!

Night and morning came the bird visitors with daily supplies, and Elijah waited in faith for God's further commands.

Days and weeks passed, and the brook became less and less, until not even a trickle of water remained.

Then, just at the right time, for

"God never is before His time,
And never is behind"—

the well-known Voice spoke again.

Once more it was a command to do the unlikely. We are not told what Elijah *thought* of the order, but we know what he *did*. "He arose, and went."

It meant a journey, on foot probably, of one hundred miles, through country where Queen Jezebel's soldiers might be on the watch for him, and where, too, the people might quite naturally look on him as the cause of the drought and consequent famine.

On he added the weary miles northward to the little city of Zarephath on the sea coast of the land of Zidon.

At last he saw the gates of the city, and as he drew near, he noticed a poor woman gathering sticks. He was very thirsty, and took the opportunity to ask her for a drink of cold water.

Then he found that God had been before him, and had provided a friend and a home for his tired servant in the tiny house of this same poor woman.

Wonderful things happened during the year or two that he spent with her and her little son.

You can read the whole story in 1 Kings xvii.

E. A.

PAR Dieu a tellement
aimé le monde, qu'il
a donné son Fils unique,
afin que quiconque croit en
lui ne périsse point, mais
qu'il ait la vie éternelle.

(Jean iii. 16.)

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Questions for September, 1927.

Subject—Harvest.

1. "Seedtime . . . cease." Find this passage and write it out. (Gen. 8.)
2. "There shall neither be earing nor harvest." What does this refer to? (Gen. 45.)
3. What did Samuel say at the time of wheat harvest? (1 Sam. 12.)
4. Who causes shame? (Prov. 10.)
5. What did the Lord say about the harvest? (Matt. 9.)
6. "Lift up . . . harvest." Find this passage and write it out. (John 4.)
7. What were to grow together until the harvest? (Matt. 13.)
8. A faithful messenger to them that send him is like what? (Prov. 25.)
9. In answer 5, what harvest did the Lord refer to?
10. What did David long for at the harvest-time? (2 Sam. 23.)

DEAR YOUNG FRIENDS—

I am sorry some of your papers came too late to be included in the Lists for June. The marks were all added up and the prizes and certificates awarded.

Do remember that little motto—*Be in time*. You might lose something very important one day through being late. Remember the parable in Matt. 25. and how the virgins came to the door too late.

I am glad to welcome some new searchers and hope for many more.

Our text this month is—"The Lord trieth the hearts" (Prov. 17. 3).

My love to you all.

Your friend,

J. L.

July Searchers.

Age over 13 years.

1st Class.—J. Allen, E. Banks, I. Bell, J. Chambers, M. Carter, M. Cutting, M. Curry, C. Douglass, N. Farrell, F. Farrell, E. Grimes, W. Hamilton, H. Heath, P. Hollier, E. Holmes, M. Iveson, H. Inchley, N. Littlejohn, E. Loye,

M. Mc Ard, S. Malcolm, F. Male, M. McIvor, A. Marsh, I. Merritt, E. Mitealf, W. Mitchell, V. Mitchell, G. Mowbray, K. Nicklin, G. Nicholls, R. Pinder, M. Rose, A. Rose, M. Gunn-Russell, W. Rye, K. Stanley, F. Stepney, A. Sewell, E. Sewell, E. Turner, M. Walker, D. Willis, J. Williamson.

2nd Class.—D. Coutis, H. Holmwood, L. Hobbs, L. Hughes, J. Murray, E. Nightingale.

3rd Class.—M. Exley.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, H. Armstrong, J. Batey, A. Bell, J. Bell, E. Brett, D. Bush, E. Cragg, A. Clementson, J. Chilton, L. Collins, I. Couch, K. Coutis, C. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, G. Deacon, R. Dickson, I. Douglass, S. Donaldson, R. Elliott, W. Ellis, D. Ellis, D. Farrell, M. Fletcher, R. Fiddes, B. Foley, Barbara Foley, L. Funge, J. Gatenby, G. Grimes, N. Gotts, J. Hall, C. Higgett, G. Hood, G. Hutchinson, T. Ions, M. Lefebvre, K. Littlejohn, N. Louas, S. Logan, G. Mc Kee, E. Martindale, T. Morris, G. Moses, W. Morter, T. Mundell, J. Mundell, Q. Murray, E. Nelson, B. Palmer, H. Parker, M. Potts, D. Purvis, D. Rose, F. Rutherford, C. Rye, F. Stephen, L. Simmons, I. Smith, G. Smith, R. Smith, E. Stirk, J. Wallace, M. Ward, E. Ward, F. Warren, R. Wamboldt, W. Willis, T. Wilson, J. Wiseman, E. Wood.

2nd Class.—J. Gladstone, V. Linton, E. Mee, L. Middleton, F. Pepper, K. Pollard.

3rd Class.—F. Bennett, F. Cocks, E. Ferguson, A. Graham, R. Hall, J. Hurst, A. Jones, M. Lincoln, W. Parker, R. Taylor, J. Waight.

Age 10 years and under.

1st Class.—N. Anderson, H. Bagley, R. Bell, D. Brett, G. Burton, C. Craghill, M. Craghill, A. Couper, M. Dansie, C. Deakin, I. Dick, B. Farrell, N. Ferrow, M. Foley, E. Garbutt, C. Hewinson, W. Hope, A. Lyon, H. Lyon, A. McIvor, E. Morris, A. Neal, V. Ratcliffe, M. Scott, A. Ward, J. Weller, B. Westall, M. Willis.

2nd Class.—M. Ashwell, N. Kent, F. Mitchell, P. Smith.

3rd Class.—A. Crondace, A. Oakley, L. Routledge.

Answers to July Questions.

Subject—Work.

1. Shall not he render to every man according to his works? (Prov. 24. 12.)
2. Part of Prov. 20. 11 written out.
3. To believe on Him Whom God hath sent. (John 6. 29.)
4. Work out your own salvation with fear and trembling. (Phil. 2. 12.)
5. Let us cast off the works of darkness, and let us put on the armour of light. (Rom. 13. 12.)
6. Their work of faith. (1 Thess. 1. 3.)
7. Part of Heb. 6. 10 written out.
8. No! Not by works of righteousness which we have done, but according to His mercy He saved us. (Titus 3. 5.)
9. Rev. 22. 12 written out.
10. He will shew his works with meekness of wisdom. (James 3. 13.)

Whosoever
of you
will be
the chiefest,
shall be
servant of all.

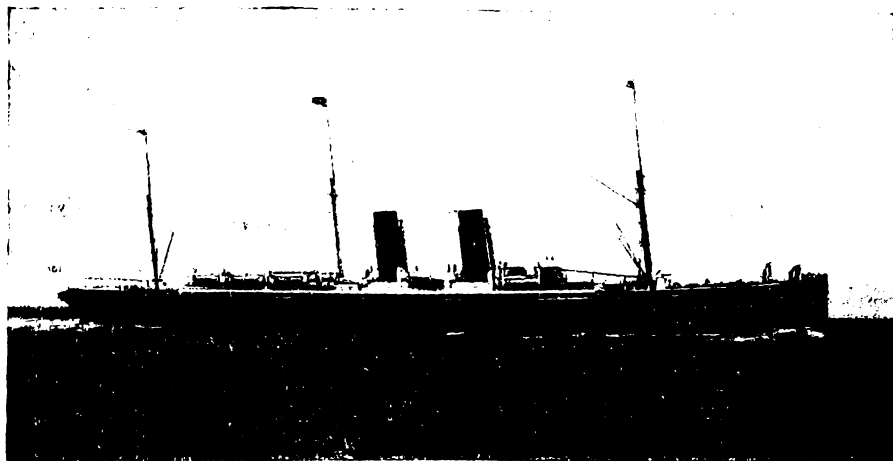
Mark x. 44.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



WHERE ARE YOU SAILING?

I'M sure we all like to hear about ships and their work. They have so much to teach us. There are three special things to notice about every ship: (1) Every ship on the sea is going somewhere; (2) It knows where it is going; and (3) It knows the way to get there.

Now I'm going to tell you a secret. We all are ships. Yes, every one of my little readers is a small craft sailing on the broad, broad ocean of life. There are only two ports to reach at the end of this great ocean, heaven and hell.

Some little ships are sailing on the Sea of Pleasure. Are they like the real iron ships, that know where they are going and how to get there? I think not. These ships think they will reach heaven, and are just guessing the way. They enjoy themselves, don't care about anyone else, and, if you ask them where they are going, they say, "to heaven." They are making a great mistake, dear readers. That sea will not take them to heaven.

Other ships are in the Straits of Good Works. "Help other people all you can, and go without yourself," is their motto. They, too, think they are bound for heaven, but these straits do not reach heaven.

The Channel of Error holds some ships too. These poor little ships are steering in vain. They pay large sums to the Church and do penance for their sins, and hope to reach heaven. They think they are right, yet, dear readers, heaven is never reached by these methods.

There is the Bay of Hope, and ships there just roll along and hope they'll get to heaven. That bay does not end at the heavenly port, either.

There are other stretches of water, dear readers, the River of Unbelief and the Religious Gulf. Ships in these places either refuse to believe in heaven, or go

to Church weekly, read their Bibles as an unpleasant duty, and hope to reach heaven in the end.

Dear readers, all of these waters reach death and hell in the end, none of them touch the heavenly port. Where are you sailing, reader? If it is on any of these seas, you are lost, unless you take the remedy. You want Jesus on board, dear friend. It is useless to go on sailing without Him; prosperity may come for a time, but in the end there is hell and destruction.

So if you have not already done so, just kneel down and ask Jesus to come on your ship. He will clean it, clear out all the useless articles, and pilot you safely to heaven. "I am the Way," He tells us in John xiv. 6. Without Him we cannot get to heaven. Ask Him now to be your Pilot through life's voyage; and then, as the Psalm says, "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven" (Ps. cvii. 29-30).

J. C.

* * *

BABY AND THE JUG.

SUCH a funny thing happened one morning! A jug of hot water was brought to my room as usual, but when I lifted it to pour it out into the basin, instead of clear water, on the top floated a slice of bread, and the liquid in the jug looked like a pond, all greeny-brown!

So I called my kind landlady, and said, "Do you mind looking at this water?" She came and looked, and said, "Oh! I am sorry! The baby must have thrown some dirt in; and I poured the water in without looking inside the jug! I'll get you some clean water."

It made me laugh, for it was so funny, and the baby knew no better. But it is just a parable of our hearts. All sorts of sinful things are inside, and we get dust and soil from the world, and so the thoughts, words, and deeds which pour out of our hearts are far from clear and clean (Matt. xv. 19). The Apostle James also speaks of evil talk (chapter iii. 10-12). And King Solomon wrote, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. iv. 23).

But there is only one way our hearts can first be *made*, and then *kept* clean—by praying David's prayer, "Wash me, and I shall be whiter than snow" (Ps. li. 7), and only one thing can so cleanse, even the blood of Jesus.

"Have you been to Jesus for the cleansing flood ?

Are you *washed* in the Blood of the Lamb ?"

If not, ask Him to wash you, this very moment, and to make and keep you His, *for ever* !

M. E. W.

BE READY.

I HAVE always loved to stray into an old churchyard and read any striking lines or epitaphs on the tombstones : but perhaps, my young friend, you do not like to do this, as it may remind you of dying, of which you prefer not to think. I am glad, however, that I do not share your fear, because I know Whom I have believed and am persuaded that He—our Lord Jesus Christ—by His death on the cross has put away my sins, so that I am ready to go or stay. If I am alive I shall be caught up when He comes ; if I should have fallen asleep in Jesus, His voice will call me out of the grave to be for ever with Him (1 Thess. iv. 15-18).

In a churchyard at Arundel I read a

touching inscription on a boy's tombstone ; it ran thus :

" I often warnèd was before,

But then my God did me restore,

At last the call was ' Come away,

Thy glass is run ; thou canst not stay.' "

The dear lad had been an invalid and had once or twice fallen into the water ; but one day, when he was quite alone, he fell into a stream, and as no one was near to rescue him, he was drowned : hence the verse above quoted.

No one, old or young, has a lease of life, therefore it is wise, *very wise*, to be ready to depart from this world.

Are you, dear boy or girl, ready ? Let me tell you, if you have come to Jesus and trusted Him, you are ready ; but if you have never trusted Him, you may be very good, and very clever, but you are not *ready*. Remember JESUS ALONE, JESUS ALONE, JESUS ALONE, CAN SAVE.

J. R.

LETTERS FROM CHINA.

II.

(Concluded.)

I WISH you could see us at meal-times !

A great bell assembles us, along with others. For us the dirtiest black cloth is spread over a large round table. In the centre is a large aluminium disc almost covering the table. On this is placed all the different bowls of food, and before each person is put a basin of rice and chop-sticks. As we have all brought our own chop-sticks, the man removes his. We don't take long over our meals : each one helps himself from the centre and disposes, as he likes, bones or anything else unpalatable, on the aluminium disc ! All around, the rest of the passengers and crew sit or stand, and silently stare. We are not sorry to leave them to their repast and

adjourn to our cabins and find something more appetizing! How invaluable have proved my early camping experiences, in these restricted quarters! We are always under observation. Men and women gather at our window and gaze unblinkingly, passing remarks on all we do. We are learning not to mind, and they are getting to know us a little bit. All men especially are most polite. Unfortunately they spend nearly all night gambling, and the clink of the dollar is the last sound in one's ears as the shades of darkness fall upon the weary sleeper.

Our escort, Miss P., a dear, elderly Swedish woman, has spent many years in

China. She was one of three brave women who were lined up to be shot, during the Boxer trouble. As the men's rifles were levelled at them, they asked if they might sing a hymn. Their request being granted, they sang, "Jesus loves me, this I know." The deed was never accomplished.

We have stopped at four places so far: Chinkiang, Nanking, Wuhu, and Anking. At Nanking, crowds of vendors came on board, and I was able to give away quite a number of tracts. It was Sunday, so one did not buy anything. Explaining this to them, they immediately understood that we were "Jesus-Doctrine" (Ja-su-Tao-Li) people, and did not pester



us further. All my tracts were eagerly received but by two; one promptly crunched it up in her hand and gave it me back; the other, a man, blew his nose in it.

Hankow! Here we are at last! Oh! the bliss of *space* to move in and abundance of water to drink and wash in—and a bath. Mr. W. and Mr. A. met the boat and we were relieved of every responsibility. In a few minutes the

mission-house is reached. Oh! so cool, select and lovely! Glasses of water were followed later by stewed pears and cream, till tea-time. It took us a long time even then to forget the great heat. Then came tea, with a lovely punka cooling the air.

This letter goes on its journey carrying with it love and prayers for you all; from

M. P.



The Journeys of Scripture.

X.

ONCE again, after three years and more had passed, Elijah heard God's voice telling him to leave the quiet home at Zarephath and be on the move.

It must have been a great trial to him to leave the widow and her son, and the home that had so many memories of the unfailing care of God, and to turn out amongst unfriendly people, headed by a cowardly king and a cruel queen.

The famine was very sore in the land ; no rain had fallen for three and a half years. The parched ground yielded no harvests and the scanty herbage gave little food to [the beasts of the field.

And all this was the result of *sin* ! God had promised His people a richly productive land if they would obey His laws (Deut. xxviii. 1-12) ; but if they forgot Him and despised His kindness, their wrong-doing would bring its own penalty (Jer. ii. 19). And we must never forget that God's Word is as true to-day as it was when He first spoke the words we read in our Bible.

King Ahab was out with some of his courtiers, seeking up and down the land for forage for his horses and mules. His heart was hard and bitter against God, and against Elijah, whom he considered the cause of all the trouble.

The voice that before said to Elijah, "Go, hide thyself," now said, "Go, show thyself" (1 Kings xviii. 1), and the obedient prophet at once began the weary journey down south from the land of Sidon to Samaria.

On his way he met Obadiah, the governor of the king's house, and told him to return to his master with the news that Elijah was in his country, and was coming to the court. In spite of Obadiah's entreaties that he would not expose himself to the wrath of the angry king, Elijah kept on his errand. He was filled with a passion for the honour of his God. He cared not what became of himself so long as God's Holy Name was glorified and His Word obeyed.

Turn up 1 Kings xviii. and read the whole thrilling story of the contest between the priests of Baal, four hundred of them, and Elijah, the one solitary man standing for the true God. He came off victor, for never forget that, "He always wins who sides with God." Elijah's earnest prayer, "Let it be known

that Thou art God in Israel" (verse 36) was abundantly answered.

Ahab started off in his royal chariot to reach his palace before the threatening clouds burst in a deluge of rain upon the thirsty land ; and verse 46 gives us the picture of the strong, brave man of God with his flowing mantle twisted round his waist, running like a courier before the chariot the eighteen miles to Jezreel.

E. A.

* * *

PRAISE.

SING we now the Saviour's praise,
Wondrous in His works and ways ;
Bid Him welcome to the throne,
He is worthy, He alone.

Soon the crown upon His brow,
Every knee to Him shall bow ;
While the full Creation sings,
Lord of Lords, and King of kings.

* * *

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 *1d.* stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

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.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for October, 1927.

Subject—The Sun.

1. What does the sun bring forth ? (Deut. 33.)
2. "So the sun . . . day." Find this passage and write it out. (Joshua 10.)
3. "So the sun . . . down." Find this passage and write it out. (Is. 38.)
4. Who shall be as the sun in his might ? (Judges 5.)
5. Who is likened to the sun ? (Psa. 84.)
6. Find another passage about the sun standing still. (Hab. 3.)
7. What are we told about the kingdom of their Father ? (Matt. 13.)
8. Where will there be no need of the sun, and why ? (Rev. 21.)
9. What two things is the sun likened to in Psa. 19 ?
10. Find a verse in Job 9. which explains Questions 2 and 3.

DEAR YOUNG FRIENDS,—

I am sorry you did not think more about answers 7 and 10 for August. Read the answers given carefully. Notice in question 8 for this month that you have a double answer.

Several ask about certificates. If you have two gained in the same division, send them up to the office and you will get a prize.

A paper has come from Cornwall without a name. Please remember to write your name and age on first line of your paper always, and not at the end.

If your paper is charged for and returned, ask about it at your local Post Office. We have done all we can this end.

Our text this month is, "The name of the Lord is a strong tower" (Prov. 18. 10).

My love to you all.

Your friend,
J. L.

August Searchers.

Age over 13 years.

1st Class.—E. Banks, L. Bell, D. Countts, M. Cutting, M. Curry, N. Farrell, F. Farrell, E. Grimes, P. Hollier, H. Holmwood, E. Holmes, M. McIver, J. Murray, K. Nicklin, M. Rose, A. Rose, A. Sewell, E. Turner, D. Willis.

2nd Class.—J. Allen, H. Inchley, T. McAllister, M. McArd, P. Mabo, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, V. Mitchell, E. Nightingale, R. Pinder, M. Gunn-Russell, W. Rye, F. Steptevy, I. Smith, J. Williamson.

3rd Class.—O. Ferguson, E. Loye, G. Nicholls, W. Nicholls.

Age over 10 up to 13 years.

1st Class.—J. Batey, A. Base, C. Binnie, E. Cragg, L. Collins, K. Coutts, F. Cocks, C. Curry, P. Cutting, G. Culpin, O. Dell, S. Donaldson, D. Ellis, D. Farrell, B. Foley, J. Gatenby, G. Grimes, M. Iverson, A. Jones, G. Mosey, W. Morter, M. Murray, E. Nelson, B. Palmer, H. Parker, G. Paul, M. Potts, D. Rose, P. Rutherford, C. Rye, R. Smith, M. Ward, W. Ward, T. Wilson, D. Wood.

2nd Class.—G. Allen, L. Ashwell, R. Appleton, E. Brett, A. Clementson, I. Couch, E. Cottingham, K. Deakin, G. Deacon, R. Elliott, W. Ellis, M. Fletcher, R. Fiddes, Barbara Foley, M. Fuller, J. Hall, R. Hall, T. Ions, M. Lefaux, K. Littlejohn, T. Morris, T. Mundell, J. Mundell, T. Newton, E. Rostron, L. Simmons, E. Stirk, R. Taylor, F. Warren, W. Willis.

3rd Class.—W. Craghill, E. Toward, J. Waight.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, H. Bagley, E. Blair, A. Barnbrook, D. Brett, J. Brown, G. Burton, C. Deakin, I. Dick, M. Dyson, D. Eaton, B. Farrell, M. Farrell, N. Ferrow, M. Foley, C. Hewinson, E. Henderson, J. Hendry, W. Hope, A. Lyon, H. Lyon, A. McIver, R. McAllister, R. McIlwain, B. Murray, A. Neal, A. Oakley, V. Ratcliffe, E. Routledge, P. Smith, M. Scott, J. Weller, B. Westall, M. Willis, M. Wood.

2nd Class.—D. Ayres, E. Curry, M. Dansie, F. Mitchell, E. Morris, J. Rugg, F. Woods.

3rd Class.—None.

Answers to August Questions.

Subject—Summer.

1. God made summer (Psa. 74. 17).
2. The ants prepare their meat in summer (Prov. 30. 25).
3. A wise son gathereth in summer (Prov. 10. 5).
4. Jer. 8. 20, written out.
5. When the branch of the fig tree is tender and putteth forth leaves (Matt. 24. 32).
6. A basket of summer fruit (Amos 8. 2).
7. In Luke 21. 29 all the trees are spoken of ; in Matthew only the fig tree.
8. Ziba brought bread and summer fruit for the young men to eat (2 Sam. 16. 2).
9. Because of the Lord's promise to Noah (Gen. 8. 22).
10. Diligence and foresight (Prov. 6. 6-11).

Let all
your things
be done
with charity
(i.e. love).

1 Cor. xvi. 14.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



Entered as second-class matter at the Post Office at New York, N.Y., under the Act of March 3, 1879.
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"SILENT SERMONS."

FLOWERS have been given quite a number of beautiful names, and one is the title you see at the top of the page. They have also been called "Smiles of God's goodness." They should remind us of God's love and should help us to put away any wrong thoughts we have about Him, and to be willing to receive His love-gift to us, the Lord Jesus Christ. All the good things we have each day come from Him first of all, though they may reach us in different ways, such as through our father and mother, our teachers and friends. And He not only wants us to be happy, but wants us to love Him; but we cannot love Him except as we know Him.

"Glowing praises" is another beautiful title given to flowers. Those praise God best who know Him as their Father, and thank Him for giving Jesus to die for their sins. Can you say, as a girl one Sunday afternoon said, as she knelt down beside her teacher, "Lord Jesus. I thank You for taking my punishment"?

There is a parable about a great queen who had a lovely garden full of flowers and who was especially fond of roses. One day she fell ill and was told that she must soon die, unless a remedy could be found. The most beautiful rose in the world, that spoke of the highest and purest love, must be found; if that came before her eyes, she would live.

Many roses were brought to the poor queen, but none was the right one. Presently a happy mother came and said, "I know where the rose blooms that will save the queen's life—in the cheeks of my child when it opens its eyes and smiles at me." "There is a fairer rose than that," was the reply. "I have seen it," said one of the ladies who attended upon the queen; "I have seen it on the cheeks of the queen—a pale rose

—when she nursed her sick child." "Wonderful is the white rose of sadness," was the answer. "but it is not the right one."

And then one of the queen's little daughters entered the room carrying a book and said, "Mother, hear what I have been reading." And she sat on the bed and read of Him Who had died and Whose love was the greatest of all. The queen's eyes grew bright. "I see it," she said. "They never die who look on this rose—the fairest in the world."

Have you seen the love of the Lord Jesus? Have you seen Him dying for you?

If so, you are a flower in His garden, and He is the Gardener. Just as the flowers like to turn towards the sun, so the Lord Jesus wants you to be constantly turning to Him, and thinking of Him and yielding your will to Him. You will then be a bright flower for His praise in the home, at school, wherever you may be and every day in the week, for flowers do not put on their best clothes only on one day in the week; they are the same each day.

The poet says:

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But no human flower in Christ's garden is lost sight of. He notices, and cares for, and watches over each one, however small, and wants to be everything to each one at every moment. Happy is the boy or girl who is a flower in the garden of the Lord!

E. ADAMS.



GIDEON'S ARMY.

FIRST of all, God chose and prepared Gideon to lead; and then his army was chosen in the most remarkable way.

When Gideon was called (Judges vi.

11-40), he hesitated, for he felt neither clever nor strong—a lesson we are often slow to learn, although the Lord Jesus says, “Without Me ye can do *nothing!*” But God said to Gideon, “Surely *I* will be with thee”; which made all the difference.

So then he gathered his men to (as he thought) fight against the Midianites.

The Israelite army numbered 32,000. But God said, These are too many; they will be proud of themselves and think they have done it all.

Tell them that every man who is afraid can go home! And 22,000 did go back! They wouldn't have been much use, would they? Being afraid themselves, they would have made others fearful too. But God said, Even the 10,000 left are still too many. Now see how *God* chose the right men to go with Gideon.

He said, When I say, These shall go, they *shall* go; and when I say, Those others shall not, they shall *not* go! Then they were all taken down to the water to drink, and those who took their time and went down comfortably on their knees, were set aside. And the men who were quick, making cups of their hands, and only stooped and lapped up the water as a dog would do, these were chosen to be Gideon's band—only 300 in all! to go against an army so large that they could not be counted (Judges vii. 12). And the rest of the chapter tells us the wonderful way that God gave Israel the victory.

But our lesson just here is—that our only safety and happiness, all through life, is to ask God to choose *for* us; because He sees and knows all things and people as we cannot do: and if we follow His directions (given to us now in the Bible) we shall be saved from much trouble and many failures.

You know at school, there are sometimes boys and girls who help us, and others who hinder us from doing right.

Sometimes we may be afraid of saying No! to what is wrong, and yet in our heart a voice says, “Thou shalt *not* do it!”; or perhaps someone tries to persuade us to go to a wrong place, and that silent voice says, “Thou shalt *not* go!” Then we must remember that God knows best, and we must obey *Him*, and keep His word.

And as we grow older, we must pray Him to guide us to the right business or profession in life, and with the right people. We might earn more money with people who do not obey God, but we must seek His Kingdom first: for our Lord Jesus says, it is no use gaining the world, if we lose our own soul (Mark viii. 36). So whenever and wherever we have to choose or decide anything, let us seek, and follow, God's guidance, and then He will give us “good success” (Josh. i. 8), even in this life, and “fulness of joy” in His presence for ever in the life that is to come.

M. E. W.

* * *

BIRDS OF THE AIR.

I. THE RAVENS.

THE raven is the first bird mentioned by name in the Bible. It was the bird which Noah sent forth from the ark, after the cleansed earth had begun to appear above the waters of the deluge. We read, “And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made; and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth” (Gen. viii.).

The raven is classed among the unclean animals of Lev. xi., and Deut. xiv., and it is not difficult to understand the reason, for it is a foul-feeding bird, living upon the flesh of dead animals,

even when that is putrid. When this bird was sent out by Noah, it did not return to be taken back into the ark, but apparently fed upon the dead bodies floating in the waters. No doubt it found a roosting-place outside the ark, until it rejoined its mate when the animals came forth to the new earth.

The raven has the reputation of being exceedingly cruel, and the shepherds especially live in dread of it in the lambing season. For then it will seize upon a lamb or its mother, pluck out the eyes of its victim; and, when it cries with pain, drive its strong beak into its tongue, and tear it out piece by piece. This habit of commencing its horrid repast with the eyes of its victim is an illustration of what is said by Agur: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (Prov. xxx.).

Perhaps the feeling of aversion created by the cruelty of the raven to its victim, adds force to the statements made in the Bible about the tender care of God over His creatures. For example, the Lord demands of Job: "Who provideth for the raven his food? when his young ones cry unto God, and wander for lack of meat?" (Job xxxviii.). The answer is provided in Psalm cxlvii.: "He giveth to the beast his food, and to the young ravens which cry."

We have a beautiful instance of God's care over His people in the story of Elijah the Tishbite. He shows us how He can cause such a bird as the raven to restrain its voracious appetite, in order to provide for the needs of His servant. Elijah prophesied in the reign of the most wicked king that had ruled over Israel. His prophecy is found in this verse: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be

dew nor rain these years, but according to my word" (1 Kings xvii.).

It was only when, from want of rain, the land was parched and dry, the grass withered, the corn-crops failed, and grim famine marched through the land, that it was realized that Elijah's prophecy was fulfilled. But where was Elijah? Ahab wished to find him, and sought for him far and wide, that he might deal with him as the enemy of himself and his people. But find him he could not. It was in vain that search was made for him everywhere. Still the question was, "Where is Elijah the Tishbite?" He was under the protection of his God; for, ere he had left the palace of the king when he had delivered his prophecy, the word of the Lord came to him, saying, "Get thee hence; and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings xvii.). When he reached the brook, he found it to be a rill of water just sufficient for his need. He also found that ravens came to him morning and evening bringing with them flesh suitable for his food. Thus did God provide for His servant in a way that showed His wonderful love and care. "Our children" would do well to read the full story of Elijah in the Bible, and learn of the goodness and faithfulness of God with regard to those who put their trust in Him.

It was the Lord Jesus Who spoke these words: "Consider the ravens; for they neither sow nor reap: which neither have storehouses nor barns; and God feedeth them: how much more are ye better than the fowls?" (Luke xii.).

In Matt. x. , it is recorded that He uttered the same words, except that He used the sentence, "Behold the fowls of the air," instead of, "Consider the

ravens." It must have been a joy to Him to tell of the love and care of God the Father towards those who are His own children. For Jesus came from the glory on high to die for us sinners, to fit us for a home with Him in the Father's House. And all who have come to Him and are saved for glory are the objects of

His care in a very special way. They can sing this beautiful verse :—

‘Why should I ever careful be
Since such a God is mine?
He watches o’er me night and day,
And tells me ‘Thou art mine.’”

A. S. F.



The Journeys of Scripture.

XI.

OUR “travels” so far have been in the Old Testament. Let us turn now to the New Testament, and there we shall find one of the most remarkable journeys in all history.

Certainly the ending of it was greatly different from what was intended when it was begun; and the results have been felt all over the world ever since (Acts ix.).

At the same time that our Lord Jesus Christ was living as a boy in the car-

penter's home in Nazareth, another Jewish lad, destined by God to become a great and noble follower of our Lord, was growing up in the famous capital of a Roman province not far from Palestine (Acts xxii. 3).

His name was Saul. His father and grandfather were of the tribe of Benjamin, and belonged to the strictest sect of the Pharisees. Although his home was in a heathen city, he was taught the faith of the true God.

At five years of age he would begin to study the Scriptures with his parents at

home ; and at six he went to a Rabbi's school.

As years passed, he grew in the knowledge of the Jews' religion, which, unfortunately, had a great deal of the tradition of men mixed with the Law of God (Mark vii. 9, 13).

One of the wise rules of the Jews was that every boy, whether his father was rich or poor, must learn a trade.

So along with schooling, there were hours of weaving goat's hair into rough cloth for tent coverings (Acts xviii. 3).

"Not much time for play," are you saying? It is pretty certain that in busy Tarsus, with its fascinating markets, and its crowds of foreign travellers and merchants, young Saul would often be found, like boys of to-day, looking at all there was to be seen, and gathering all sorts of knowledge.

Evidently his father was well-to-do, for we learn that after some years, he was sent to Jerusalem to one of the most famous teachers of his day.

There is no trace given us that he ever saw our Lord during His earthly life.

He heard much about Him, however, and about His followers who were going everywhere preaching His wonderful message (Acts viii. 4). A strange and terrible enmity came into Saul's heart against these people ; and he "persecuted them unto strange cities." Imprisonment and death were the lot of many ; and, not content with persecuting those around Jerusalem, he sought and obtained authority from the High Priest to go up to Syria, to Damascus, to bring to justice at Jerusalem any followers of the despised Nazarene on whom he could lay hands (Acts xxii. 5).

Outward he started on the 150 miles journey, along rough, bad roads, and up and down steep hills. He was accompanied by a retinue of men, and travelled with all the dignity due to a

Pharisee and a Rabbi on the High Priest's business.

Six or seven days of hard travelling were nearly over. The snow-capped Lebanon mountains were in sight, and not far in front gleamed the glittering roofs of Damascus amongst the palm and walnut trees.

What Saul's thoughts were just then we do not know ; but suddenly, brighter than the intense brilliance of the Syrian noonday sun, a great light shone round him.

It seemed as though the whole atmosphere had caught fire. Saul and his men were stricken to the ground in terror. They were conscious of some awful happening.

But Saul alone knew what it meant. In that instant God had spoken to *him* : he had seen the face of Jesus ; he had heard the Voice that from that moment was to be the joy and the power of his life, and the whole purpose of his life was changed. Blinded for a time in his physical sight, he saw with the eye of faith the Lord Jesus as his Saviour and Master, and his cry was, "Lord, what wilt Thou have me to do?"

Have you who read this story of Paul so seen the Lord Jesus and yielded your life to Him? Think about it, and *do* it.

E. A.

RULES FOR SCRIPTURE SEARCHERS.

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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, but by *letter post*.

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A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates will win a prize.

Questions for November, 1927.

Subject—The Moon.

1. What does the moon put forth? (Deut. 33.).
2. "When . . . ordained." Find this verse and write it out (Psa. 8.).
3. For what does God appoint the moon? (Psa. 104.).
4. What did David say to Jonathan about the new moon? (1 Sam. 20.).
5. Find a sentence about the new moon in 2 Kings 4.
6. What question was asked about the new moon in Amos 8.?
7. What was offered at the new moons? (Ezra 3.).
8. Write out a portion of a verse about the new moon from Col. 2.
9. Why did God hate the new moons and feasts of the people? (Isa. 1.).
10. What will be established for ever as the moon? (Psa. 89.).

DEAR YOUNG FRIENDS—

I am so glad to receive papers from the Home at Hampton again, and several from new searchers too.

I have R. Appleton's marks for July in my book, I do not know why her name was not in the list.

We are very near the end of the year, so take special care with your answers and try to write them out neatly without blots. A blot loses a mark.

I am so glad M. McIver passes on her magazines and has persuaded another searcher to join us. I hope many of you will do the same.

Our text this month is "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19. 17).

My love to you all.

Your Friend,

J. L.

September Searchers.

Age over 13 years.

1st Class.—C. Ashmore, J. Allen, D. Andrews, L. Bell, D. Coutts, M. Cutting, M. Curry, E. Dewdney, N. Farrell, P. Farrell, D. Foley, B. Grimes, M. Gold, P. Hollier, E. Holmes, H. Inchley, P. Kendall, E. Lyle, T. McAllister,

M. McARD, F. Male, M. McIver, I. Morrill, V. Morrill, E. Metcalf, W. Mitchell, A. Mitchell, J. Murry, G. Nicholls, W. Nicholls, E. Nightingale, R. Pinder, M. Rose, A. Rose, M. Gunn-Russell, W. Rye, P. Sharnock, P. Stepney, R. Stephenson, F. Summers, E. Turner, D. Willis, J. Williamson.

2nd Class.—J. Cocks, M. Eason, K. Nicklin, W. Stephenson, D. Seudds.

3rd Class.—None.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, F. Ashmore, B. Andrews, H. Armstrong, J. Batey, E. Brett, D. Boniface, C. Cragg, M. Carter, A. Clementson, L. Collins, J. Couch, K. Coutts, J. Cocks, W. Cooper, C. Curry, G. Culpin, E. Curry, K. Deakin, O. Dell, G. Deacon, S. Donnellyson, R. Elliott, D. Ellis, D. Farrell, M. Fletcher, R. Fletcher, R. Fiddes, E. Foley, Barbara Foley, G. Gatenby, G. Grimes, M. Hardy, J. Hall, T. Ions, P. Jehu, W. Kendall, M. Lefebvre, R. McIlwain, V. Linton, T. Morris, C. Moses, W. Morter, J. Mundell, M. Murray, O. Murray, E. Nelson, B. Palmer, H. Parker, F. Pepper, M. Potts, D. Rose, E. Rostron, F. Rutherford, L. Rusbridge, C. Rye, G. Smith, R. Smith, E. Warren, W. Willis, T. Wilson, E. Williams, D. Wood.

2nd Class.—C. Binnie, P. Cutting, E. Gascoigne, K. Littlejohn, V. Maxted, T. Mundell, B. Parsons, L. Simmons, H. Turner.

3rd Class.—R. Fetch, M. Fuller, M. Hind, T. Newton, A. Pope, E. Soward, J. Waigh.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, H. Bagley, R. Bell, D. Brett, G. Burton, A. Couper, M. Dausie, C. Deabien, I. Dick, B. Farrell, M. Farrell, N. Ferrow, M. Foley, C. Hewinson, W. Hope, A. Lyon, A. McIver, E. Morris, H. Maghew, V. Ratcliffe, D. Rugg, M. Scott, P. Smith, A. Ward, J. Weller, M. Willis.

2nd Class.—D. Eaton, H. Lyon, A. Neal, B. Westall, F. Woods, M. Wood.

3rd Class.—None.

Answers to September Questions.

Subject—Harvest.

1. Parts of Gen. 8. 22 written out.
2. To the families in Egypt (Gen. 45. 6).
3. He called upon the Lord to send thunder and rain (1 Sam. 12. 17).
4. He that sleeps in harvest (Prov. 10. 5).
5. The harvest truly is plenteous, but the labourers are few (Matt. 9. 37).
6. Part of John 4. 35 written out.
7. The tares and the wheat (Matt. 13. 30).
8. Like the cold of snow in the time of harvest (Prov. 25. 13).
9. The harvest of people's souls.
10. David longed for a drink of water from the well of Bethlehem (2 Sam. 23. 13-15).

What think
ye of
Christ?
Whose Son
is He?

Matt. xxii. 42.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



MANNA.

SOMETIMES on a wintry morning, when our bedroom blinds are drawn up, a beautiful sight greets us. Trees, gardens, streets, housetops, are covered with a white mantle. Snow has fallen during the night; and when we see it, glistening in the morning sunshine, we are delighted, though not surprised. We know what to expect in winter, and have so often seen the ground carpeted with snow that none of us needs to ask, "What is it?"

But if in our home there are little visitors from a warmer country, how astonished they will be at the first sight of snow. You can fancy them clapping their hands, and eagerly asking, "What is it?"

That was just the question which the Israelites asked when, encamped in the wilderness, they looked out one morning from their tents and saw the whole sandy plain covered with a white substance, small and glistening like hoarfrost. In amazement they said one to another, "Manna, manna!" a word which means, "What is it?" Moses answered, "This is the bread which the Lord hath given you to eat."

In this wonderful way, food was provided for a hungry nation, journeying in a desert where neither bread nor water could be found. And from that first morning, on and on for forty years, the manna was given.

Such a miracle was worth remembering, and was remembered. Some time ago the ruins of the synagogue in Capernaum, where Jesus talked with the Jews of His day, were found, and a large block of stone was seen with a "pot of manna" engraved on its face—probably the very stone to which Christ had pointed when they asked Him for a sign.

His answer must have startled them. It was like this: "You ask for a sign;

look at that stone over the door of your synagogue. Do you know its real meaning? It is a sign of Me. You *have* bodies, but you *are* souls. The manna satisfied the bodily needs of your forefathers, but I am the Bread of Life, the only food that will save and satisfy your souls."

The manna came from heaven. It did not grow; it was given. Blackberries and currants grow on bushes. Apples and plums grow on trees. Grass and corn grow out of the ground. And because these good things come from visible sources, we are likely to forget the Great Giver.

In a school, one day, the following conversation took place between a visitor and the children:

"Who gave you the bread you get at breakfast?"

Almost every voice answered, "My mother."

"But who gave it to your mother?"

"The baker."

"And who gave it to the baker?"

"The miller."

"And who gave it to the miller?"

"The farmer."

"And who gave it to the farmer?"

"The ground."

Only when they were asked, "Who gave it to the ground?" did the children think of answering, "It was God."

The manna was not made by the miller, the baker, the chemist; it was the gift of God, and in this it is like Jesus. Of Himself He says, "My Father giveth you the true Bread out of heaven."

Will you not taste and see? The boys and girls had only to step outside the tent-door in the desert, and there was the manna. But they were not content to know that it was there, and that father and mother were using it. The children had to eat it too, or they would have perished.!

So now, you cannot begin too early

to seek Christ and feed on Him. "Eat, and your soul shall live." He has said, "I love them that love Me; and those that seek Me early shall find Me."

E. ADAMS.



BIBLE TOOLS.

VIII.—THE PLUMB-LINE

THE prophet Ezekiel says (chapter xvi. 44), "Everyone that useth proverbs shall speak," etc. How many of the inspired writers of Scripture come under this description, and how much spiritual wisdom and teaching comes to us in the form of proverb or parable—acute saying, hidden thing—similitude!

When the word of the Lord came to the prophet Amos, He showed the prophet a vision (Amos vii. 7-9): "Behold, the Lord stood upon a wall (made) by a plumb-line, with a plumb-line in His hand, and Jehovah said unto me, Amos, what seest thou? And I said, a plumb-line. And the Lord said, Behold, I will set a plumb-line in the midst of My people Israel, I will not again pass them by any more."

Now, what is this parable of the plumb-line? We ourselves use the tool: it is a mason's or bricklayer's tool; you may see it anywhere that a wall is being built. The workman has a long piece of wood, with a bit of string tied to one end. At the end of the string is a weight; the workman places the plumb-line against the wall he is building. If the wall is quite upright, the little round or pear-shaped weight falls directly over a notch in the middle of the lower end of the piece of wood; if it is not, the weight falls to one side or the other. We constantly use this parable, when we say a thing is "on the plumb" or "off the plumb."

Now what did the vision convey to

Amos? And what are we to learn from it? In short, what is this plumb-line, what is the meaning of this parable? The house of Israel had built up a certain character for itself. Would this character prove true and straight when the plumb-line in the Lord's hand was applied to it? You ask, what is the Lord's plumb-line? I should say the revealed Word of God. To Israel it was surely the Law, first, and also all that the prophets had written and said: all too that the Psalmist and that great writer of Proverbs, Solomon, had written. Many of the pithy sayings had no doubt become familiar to the minds of the people of Israel, but had lost their effect, because they were no longer held in their true relation to the God of Israel whom they had forsaken. But the Lord did not forsake His people, and does not now, though He visited upon them His judgments because of their doings.

Well, what is all this to us? The measure of light that has shined on our minds is much greater than it was in those days. No longer in a dark saying does the Lord speak to us. In these last days God has spoken by His Son (Heb. i.), and in the life of Jesus on earth has God shown the one straight character that He loves in a man.

So we can measure our lives by His. How do we stand—"on the plumb" or "off the plumb"? What, do you say, "O, I am not like the Lord Jesus, I do bad things: I do not love God first, or my neighbour as much as myself"? Now what is to be done about it, for only what is really straight will stand, when the Lord tries it by His plumb-line; when Christ sits on the Judgment Seat and we come before Him Who sees and knows all things?

(To be concluded.)



TAKE MY HAND.

LORD SHAFTESBURY, the keen Christian worker and lover of children, used to say that the proudest moment of his life was when a small child in a crowded London thoroughfare thronged with people, made straight for him, and, looking up confidently into his face, placed a tiny hand in his, as he stooped down, and asked to be taken across the roadway with all its bewildering traffic.

How our heavenly Father longs for us to trust Him like that. Life is full of difficulties and dangers, and instead of struggling and stumbling on in our own strength, often bewildered and afraid, if we would only slip our hand trustfully into His, how different everything would be. Let Him be our guide, for He has promised, "The Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. xli. 13).

"Hold Thou my hand, so weak am I and helpless,

I dare not take one step without Thine aid;
Hold Thou my hand, for then, O loving Saviour,
No dread of ill shall make my soul afraid."

And even more fully in verse 10, we read, "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Is this wonderful Saviour *yours*?

A. M. W.



LETTERS FROM CHINA.

III.

I WISH you had been with us on this momentous journey: we left Hankow at 8 p.m. last night. We haven't had a care or a single moment's worry about travelling since we left England. Often we never even see our

tickets, so complete and perfect is the C.I.M. management of things.

I spent a few hours and a night at a college for two hundred students: I had met the Principal and his wife in Shanghai. The road, five miles long, is indescribable; I do not know how the car stood the bumps. Chinese hovels line the road all the way and the utmost caution has to be exercised in driving through them. I wondered at the number of women who deliberately crossed the road in front of the car; but learnt that it was considered lucky, as the car was supposed to intercept the demon who was following them, who follows the car instead. So that accounted for the peculiar look of pleasure I saw on their faces. Unfortunately, since last year's troubles in Shanghai, only sixty students have returned; others who wanted to return are terrorized by former students.



I did not like very much the spirit of the outside people, and though I know so little of the inner workings of these troubles, yet you could feel their attitude as you motored through them. Great things have been prepared throughout China, for May 30, in commemoration of last year's trouble. Much prayer from all the missionaries in this land has gone up, that this work of sowing the Gospel may go on unhindered.

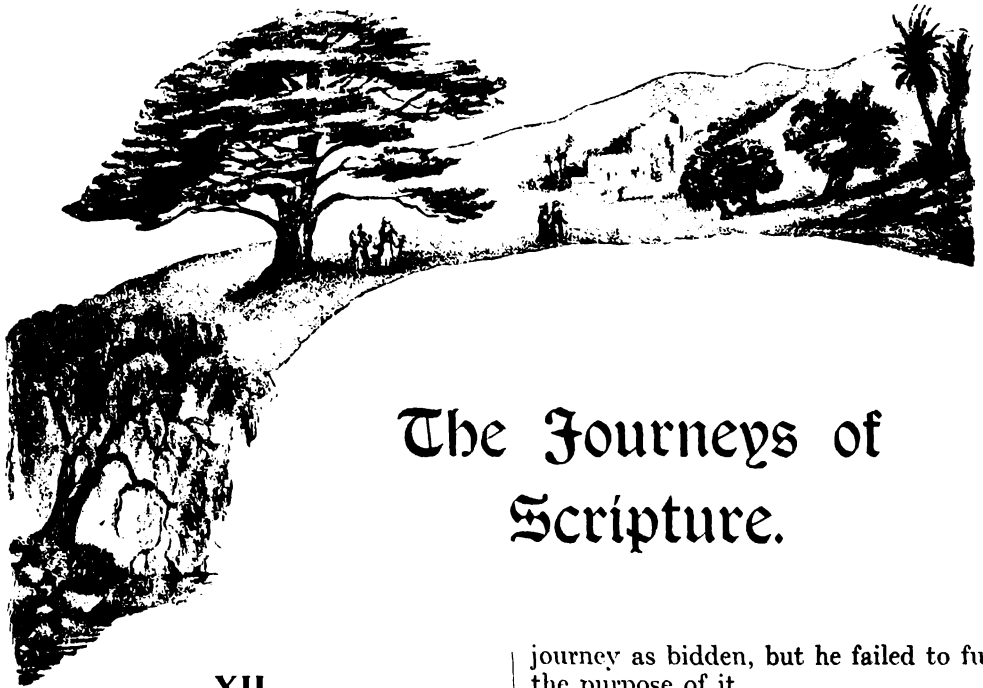
On Friday night we packed up again, said Good-bye, and made our way to the station in groups, lest as a crowd we should attract too much attention. The Peking express came in about 10 p.m. Our sleeping compartments having been already booked, we were not long in settling down for the night. The journey

was uneventful and far better than we expected: we passed the scene of the accident mentioned in my last letter. We saw a train loaded high with goods, upon which were lying or sitting, many crowds.

The "up" country was very interesting, for everyone was out in the fields reaping the harvests. It is a great time for thieves, so special watch is kept over the crops. The men work during the day and the women watch at night; no one trusts his neighbour. Those who have no crops of their own, are at liberty to gather what the reapers leave. This is understood by the reapers, so that handfuls, on purpose, are let fall by them.

M. P.

(To be continued.)



The Journeys of Scripture.

XII.

"The Lord sent thee on a Journey."

AND the man who was sent disappointed God! True, he went the

journey as bidden, but he failed to fulfil the purpose of it.

King Saul had been reigning over Israel for several years. There had been much warfare against the many troublesome tribes inhabiting the countries

bordering on Palestine. One of these was the powerful tribe of Amalek, who four hundred years earlier had opposed the children of Israel in their march from Egypt to Canaan, and ever since had shown bitter hatred against them (Exod. xvii. 8-14; Ps. lxxxiii. 4-7; Deut. xxv. 18).

We must never forget that while our God is wonderful in His mercy and love, at the same time He is equally just and holy. All manner of sin is abhorrent to Him, and if persisted in, has to be punished.

For four hundred years He had patiently borne with the evil doings of the Amalekites and their cruelty towards His chosen people. They had time to repent and change their ways. But at last the threatened punishment (Exod. xvii, 14) had to come, and Saul was appointed by God for its execution. Samuel was sent to the king with the express command: "Go and smite Amalek, and utterly destroy all that they have" (1 Sam. xv. 3).

Saul gathered his troops together, 210,000 strong, and the battle went in his favour. Agag the Amalekite king was taken prisoner and his followers were all slain.

So far, good. But Saul made the great mistake of thinking that he knew better than God. It would add to his glory to be able to display so distinguished a captive as the king of the long-hostile tribe: and as for the cattle, it seemed a pity to destroy so many fine oxen and sheep. He would spare the best of them to offer in sacrifice.

Again the prophet Samuel appeared, this time with a stern message of rebuke, for not only had Saul disobeyed God's definite command, but he had excused himself and laid the blame on the people.

He had proved himself unworthy to be king, for no one is fit to command who has not learned to obey: and God's

heart was grieved so deeply that He had to remove Saul from his throne (verses 23, 26).

And so a journey that should have resulted in the well-being of the nation and the honour of its king, ended in tragic disaster, all through the pride and disobedience of that king.

The lesson comes down to us from those far-off days. Let us take heed lest we, too, forget that God's Word is not to be trifled with: and let us ask Him to help us to learn and to remember that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

E. A.

* * *

MATTHEW v. 3-10.

HEUREUX les pauvres en esprit; car le royaume des cieux est à eux.

Heureux ceux qui sont dans l'affliction; car ils seront consolés.

Heureux les débonnaires; car ils hériteront de la terre.

Heureux ceux qui ont faim et soif de la justice; car ils seront rassasiés.

Heureux les miséricordieux; car ils obtiendront miséricorde.

Heureux ceux qui ont le cœur pur; car ils verront Dieu.

Heureux ceux qui procurent la paix; car ils seront appelés enfants de Dieu.

Heureux ceux qui sont persécutés pour la justice; car le royaume des cieux est à eux.

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Questions for December, 1927.

Subject—The Stars.

1. How do we know that the stars are different? (1 Cor. 15.).
2. What does Job 38. tell us about the stars?
3. Who gives names to the stars? (Ps. 147.).
4. Who will shine as the stars? (Dan. 12.).
5. Who is the bright and morning star? (Rev. 22.).
6. What do we read about the stars in Joel 2.?
7. What did Balaam say about a star? (Num. 24.).
8. Find a verse in Matt. 2. which seems to refer to Answer 7.
9. To whom did the star guide them? (Matt. 2.).
10. Find a verse about the day star (Peter).

DEAR YOUNG FRIENDS,—

I hope you will do your answers very carefully this month. Do read the answers in the magazine to make sure that you answer them in the right way. Some of you still give answers without any chapter and verse and lose half your marks.

Another year has almost gone. How have you used it? Have you sought the Lord and learned to know Him as your precious Saviour? If not, there is no time to lose. "Who can say, I have made my heart clean, I am pure from my sin?" "Wait on the Lord, and He shall save thee" (Prov. 20. 9 and 22).

My love to you all.

Your friend,
J. L.

October Searchers.

Age over 13 years.

1st Class.—O. Ashmore, D. Andrews, G. Cleghorn, I. Cocks, M. Cutting, M. Curry, E. Dowlney, M. Eiles, N. Farrell, F. Farrell, M. Gold, H. Tuckley, F. Kendall, E. Loyes, M. McArd, F. Male, M. McIver, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, V. Mitchell, K. Nicklin, G. Nicholls, W. Nicholls, M. Onkley, R. Pinder, F. Raven, M. Rose, A. Rose, M. Gunn-Russell, P. Sharnock, F. Stepney, D. Scudds, E. Summers, E. Turner, D. Willis, J. Williamson.

2nd Class.—J. Allen, L. Bell, I. Bell, D. Coutts, B. Grimes, P. Hollier, M. Iy-on, J. Murray, E. Nightingale, W. Rye, M. Walker.

3rd Class.—E. Bentley, E. Wilson.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, F. Ashmore, E. Andrews, R. Appleton, J. Batey, E. Bell, O. Bell, E. Brett, G. Cleghorn, F. Clark, E. Cragg, D. Clark, A. Clementson, J. Chilton, I. Couch, P. Cocks, G. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, G. Deacon, J. Dixon, S. Donaldson, F. Eiles, D. Ellis, D. Farrell, M. Fletcher, R. Fitch, Barbara Foley, M. Fuller, J. Gatenby, G. Grimes, J. Hall, M. Hind, E. Jehu, W. Kendall, L. Lane, E. Lattin, M. Lefebvre, V. Linton, K. Littlejohn, W. Morter, T. Mundell, J. Mundell, M. Murray, Q. Murray, B. Nelson, B. Palmer, H. Parker, B. Parsons, F. Pepper, M. Potts, H. Raven, D. Rose, F. Rutherford, L. Rusbridge, C. Rye, R. Smith, H. Turner, M. Ward, F. Warren, W. Willis, T. Wilson.

2nd Class.—A. Bainbridge, K. Coutts, R. Elliott, E. Gascoigne, R. Hall, J. Hurst, D. Lawson, M. Middleton, W. Parker, I. Smith, G. Smith, E. Toward, E. Williams, D. Wood.

3rd Class.—A. Crondace, A. Graham, S. Smith, J. Waight, G. White.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, H. Bagley, R. Bell, D. Brett, G. Burton, A. Couper, E. Curry, M. Dansie, C. Deakin, I. Dick, M. Dyson, D. Eaton, N. Eiles, B. Farrell, M. Farrell, N. Ferrow, M. Foley, C. Hewinson, W. Hope, M. Jones, G. Jones, E. Knell, A. Lyon, H. Lyon, A. McIver, B. Murray, A. Oakley, V. Ratcliffe, D. Robertson, J. Rugg, P. Smith, M. Scott, A. Walker, J. Weller, B. Westall, M. Willis, F. Woods, M. Wood.

2nd Class.—E. Blair, A. Neal.

3rd Class.—F. Kendall.

Answers to October Questions.

Subject—The Sun.

1. It brings forth precious things (Deut. 33. 14).
2. Part of Josh. 10. 13 written out.
3. Part of Isa. 38. 8 written out.
4. Those who love the Lord (Judges 5. 31).
5. The Lord God (Ps. 84. 11).
6. The sun and moon stood still in their habitation (Hab. 3. 11).
7. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. 13. 43).
8. In the heavenly city, because the glory of God will lighten it, and the Lamb will be the light of it (Rev. 21. 23).
9. To a bridegroom coming out of his chamber, and to a strong man running a race (Rev. 19. 5).
10. Which (God) commandeth the sun, and it riseth not (Job 9. 7).

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

Matt. v. 8.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. WESTWOOD, 69, PROMENADE, JOPPA, EDINBURGH.

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