

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



BE YE KIND ONE TO ANOTHER.

ALICE NORTON was busy sorting her Christmas presents. For weeks and even months beforehand she has been at work at odd times and on wet half-holidays, making gifts for mother, daddy, and other dear ones. She had been taught, too, as a tiny tot, to remember those little boys and girls to whom presents were an unknown luxury and joy. She loved making scrap-books, knitting simple woollies, and mending up her old books and playthings to pass on. Here was a book for poor crippled Dick, who was bedridden in that squalid, dingy attic—that large doll, one of Alice's old loved ones, for little blind Emily—the pile of things over there for the Mission, in which Mrs. Norton was so interested. Alice's gaze finally rested on a large scrap-book—to whom could that go?

A rap at the door and Bessie announced "Miss Quinton, miss." As they greeted each other, she said, "The maid told me mother was out, but I said I would see you. I have come to know, dear, if you could possibly spare a doll for such a pathetic little girlie I saw to-day. Hilda's dream of a dolly for Christmas will never be realized unless we can get her one."

Alice ran upstairs and fetched a little Irish colleen with dark curly hair and emerald green frock. Miss Quinton was delighted; and, when Alice asked her to take the scrap-book, too, for some other needy one, she hurried off with many grateful thanks.

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Dear friends, do *you* know one real meaning and joy of Christmas? "Unto *you* is born this day . . . a Saviour Who is Christ the Lord" (Luke ii. 11).

A. M. W.

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LETTERS FROM CHINA.

III.

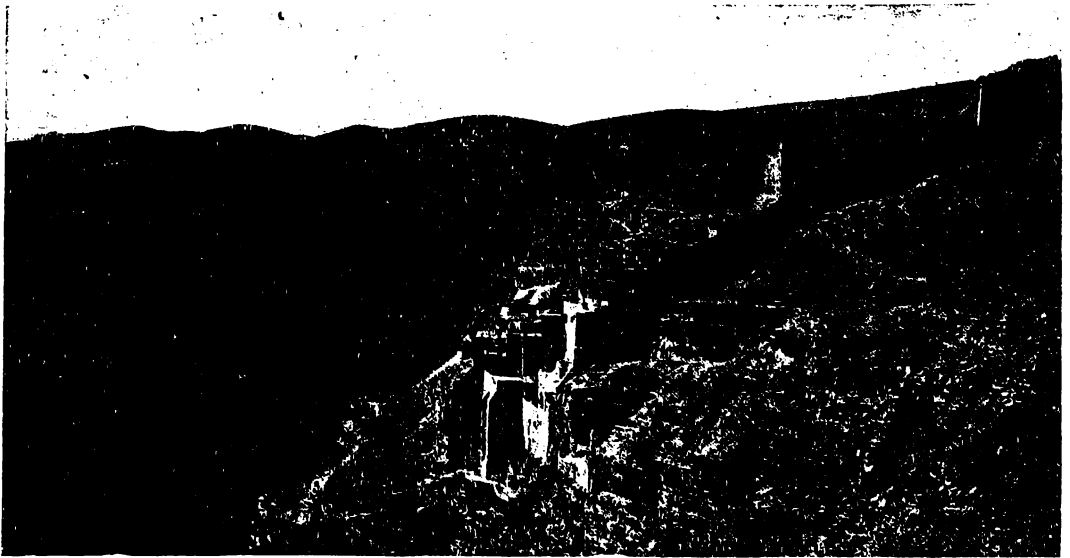
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YENGCHENG.—A little group of "foreigners" on a mud platform! Here was the end of my train journey, and friends again, to meet me—Mr. and Mrs. D——, an American couple, and their little child; Dorothy F——; and Mrs. L——. We walked to the mission house. Mr. L——, who has just returned from an out-station, is a fine Christian. He has been conducting a Bible School for Evangelists, and during supper took us through his points on Galatians. I was so much refreshed.

Sunday.—The service was a Gospel one, for, owing to the conditions here, the "home" order is reversed. There is a deep living interest here, and one's heart was gladdened by the big number of men and women who came in, and such a crowd of Christians, too! At the end, to my dismay, I understood Mr. L—— to be saying something about me, and the next thing I knew I was being

called upon to face the crowd and receive their welcome. They were just sweet; each one murmured their welcome, bowing as they did so three times—to which I responded in like manner. One came forward and asked me to remember him in my prayers as he would remember me. The women from their side came forward and did the same. I felt much embarrassed, for every Chinese word (that I knew) left me, except two. These I said in reply, which delighted them very much, for it showed I had understood them.

Miss F—— and I had tea with the D——'s who live close by. Such cramped quarters and everything very bare of comfort—chairs with seats through, bare boards on the floor—just the essentials of life around them, but so happy. His time is spent chiefly on the out-stations, where he visits and preaches. From their back entrance you look out over a vast plain. Their house is on the edge of the city wall, from whence you look down some hundreds of feet to the bed of a river. It is very low at present and



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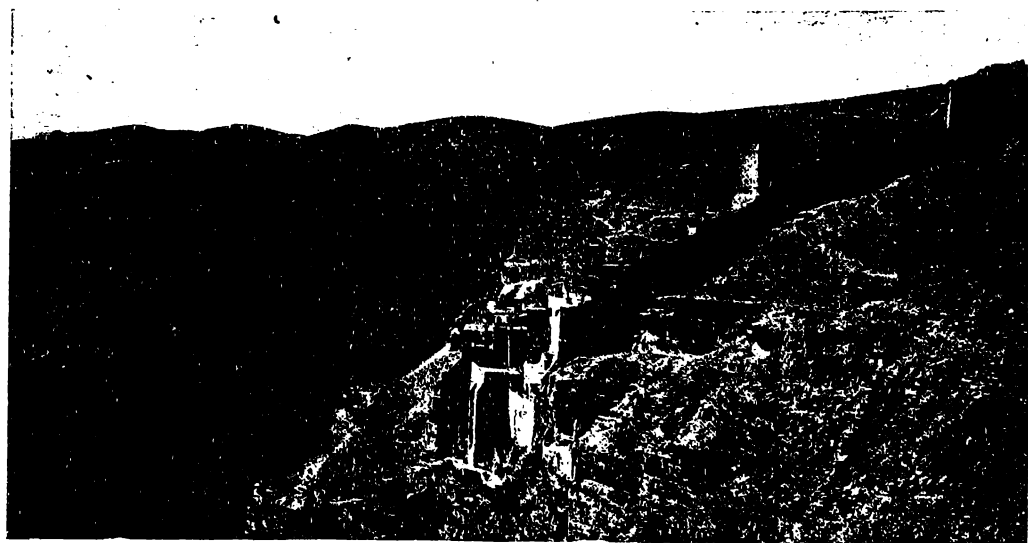
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has wide stretches of sand on either side. The other day, a Chinese theatre was being held there, for the space could accommodate many thousands. On the edge of the crowd a cordon of soldiers were cruelly tormenting a man, as a warning to the people. I was shown another spot where a man and a woman had been still more cruelly put to death. These tragedies should touch people's hearts to pray for more helpers to come out. The Gospel alone can change this darkness into light.

The evening meeting was equally a beautiful sight, composed as it was of Christian men, Evangelists and Teachers. Imagine my concern if you can, when Mr. L—— said that he was expecting me to have a message for them. The hall was rapidly filling; and I beat a hasty retreat to seek the help I needed. The Lord Who loves to prove His faithfulness in an emergency, gave me the strength I needed and the message, and, as I faced that crowd, I felt how good it was to be taking my first Chinese meeting the very first day after my arrival in the interior; and my heart was full of grateful praise and thanksgiving. Mr. L—— interpreted as I spoke. Am I taking your breath away? My own gets rather quick as I think of these moments.

Needless to say I am now living in close contact with China's millions. The bites of three different varieties were almost maddening. One just had to pray for grace to bear it all patiently and sleep in spite of it; and then I had just the loveliest and most restful night possible. It is in such small matters as these that He proves His care so often, and I am learning more and more to cast all big and little things upon Him.

Monday.—I'm expecting Mr. L—— to come this morning. I am needing his advice about the size of my table and chair—my first necessities. The Chinese are as clever in carpentering as they are

in tailoring. They can copy accurately anything from a picture. We shall start on our journey of 90 *li* to-morrow, and I expect it will mean a 4 a.m. start to get as much as possible done before the sun rises.

. . . Your prayers mean so, so much, and I owe everything to them. Pray, too, for the numbers of Chinese Christians in this land. They do not have an easy time; Satan works hard among them. Many are just radiant and have the simplest trust in Christ, which carries them through. Pray, too, that I may make quick strides in my studies, that the right help may be given. Many familiar words that I ought to know and understand are pronounced differently in this province. All the tones I learned in Yangchow, too, are different, so there is much to discourage, but *He is able*.

M. P.

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BIBLE TOOLS.

VIII.—THE PLUMB-LINE.

(Concluded.)

[N Isaiah xxviii. 17, we again read of the plumb-line. Here the word of the Lord is to the rulers of Jerusalem; evidently rulers took upon themselves some unusual rôle. They thought to escape the consequences of their evil ways; but the Lord shows them a better way. He shows them that He would have a new building, and for that building a new foundation (verse 16), "Therefore, thus saith the Lord Jehovah, Behold, I lay for foundation in Zion, a stone, a tried stone, a precious corner stone, a sure foundation: he that trusteth shall not make haste.

"And I will appoint judgment for a line, and righteousness for a plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

Peter, in his first epistle (chap. ii. 6, 7, 8), tells us Who this precious Foundation Stone is, the Lord Jesus Christ; and he says, "He that believes on Him shall not be put to shame. To you, therefore, who believe He is precious: but to the disobedient—a stone of stumbling and rock of offence (or fall-trap)."

Now, what is Christ to you? Is He the most precious thing in your life, or is He of no account? God declared Him to be the One in whom He was well pleased. Would you not like to value the One Who is of exceeding value to God? God has raised Christ to the highest throne in the universe: not of this world only, but of the whole creation of God.

Have you ever looked at the stars, and thought how many they are; have you ever imagined how great is the creation

that His hands have made, and that His will controls? For these little points of light that twinkle in the night sky are great worlds, many times greater than this earth, but so very far away that we can hardly count the millions of miles it is to some of them. The Lord Jesus Who is a Man now in heaven, Who was down here on this earth, is now enthroned above all heavens, but He is still the Saviour of all that trust in Him, and whom else could we trust but Him? There is no other to trust in, none greater, none kinder, none so loving, none so lovable. Will you not come to Him, give Him your heart in your early days, give Him His true place in your lives? Then the character He builds up for you will be like His own—true, loving, and upright, and in all things you will be absolutely "on the plumb." J. M.



The Journeys of Scripture.

SECOND SERIES.

I.

ALTHOUGH we have spent the past twelve months over our subject,

there are still many more journeys in both Old and New Testaments; so for 1928 we will continue to look at them.

By the banks of a river in Babylon,

one day more than 2300 years ago, a great crowd of men, with many women and children, had gathered. They were evidently holding a sort of open-air meeting; and whatever was the business in hand great interest was being shown. For three days this was carried on, the people dwelling in tents the while. Messengers were being despatched hither and thither, and fresh companies joined the assembled throng.

These people were not natives of Babylon. If we had been near them, we should have heard many earnest prayers in the Hebrew language being offered to God. Then we should have seen a wonderful distribution of gold and silver vessels, worth a very large sum of money, into the care of certain men.

When the three days had passed, and all arrangements were made, tents were rolled up and baggage collected, and all the crowd started on a long journey which took four months to accomplish. It was a dangerous journey, too. Caravans passing through the desert land were exposed to the wandering tribes of Arabs who lived by plunder. Such travellers usually sought the protection of a military escort.

This large company had no such protection, however, and they had baggage worth stealing, too! Why were they risking life and property in such a way?

If you turn up Ezra viii. 15-32, you will find the answer.

Ezra the priest was commandant of this expedition. He and his companions were going from Babylon, where they had been in exile many years, to Jerusalem; and were taking to the rebuilt Temple there a quantity of treasure which the Persian king, Xerxes, and his counsellors had offered to the God of Israel (see chap. vii. 12-15).

Ezra knew well the dangers of the road, but he also knew God. He had evidently spoken of Him to the heathen

dwellers in Babylon, and to the king and his princes; and therefore, having declared how good God was to those who seek Him, he was "ashamed" (verse 22) to ask for a guard of soldiers and horsemen. So he and his friends prayed to God for protection.

Brave Ezra! If you will read the story you will see how God honoured his confidence.

As we start out on the unknown road of this New Year, 1928, we cannot do better than take Ezra's words to King Xerxes for ourselves.

"The hand of our God is upon all them for good that seek Him."

It is good to have God's strong and loving hand upon us, to protect, and provide, and guide us along the pathway of life.

Will each of our young readers be amongst those who "seek Him"? And then you will surely find that Ezra's words are true.

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 January, 1928.

Subject—Praise.

1. Find a verse about praise in Ps. 34.
2. How did the psalmist use his tongue? (Ps. 35.)
3. How may we glorify God? (Ps. 50.)
4. "My mouth . . . Lord." Find this passage and write it out. (Ps. 145.)
5. What question is asked about praise in Ps. 106?
6. What "endureth for ever"? (Ps. 111.)
7. Why did they sing His praise? (Ps. 106.)
8. What does Ps. 100. tell us about entering God's courts?
9. What was declared in Jerusalem? (Ps. 102.)
10. What would the psalmist do when taught God's statutes? (Ps. 119.)

DEAR YOUNG FRIENDS,—

A very happy New Year to you all! I have chosen "Praises" as our subject this month, for we always have much to praise the Lord for. In answering your questions you will see that the mouth, the tongue, and the lips were all used to praise the Lord. Let us each use ours more for this purpose, and be more careful about what we say. Much harm is often done by a thoughtless or a heartless word.

E. Appleton's marks for September are in my book. Our text this month is: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21. 23).

My love to you all,

Your friend,
J. L.

November Searchers.

Age over 13 years.

1st Class.—O. Ashmore, J. Allen, D. Andrews, I. Bell, I. Cocks, M. Cutting, M. Curry, E. Dewdney, N. Farrell, F. Farrell, M. Gold, P. Hollier, E. Holmes, F. Kendall, E. Loye, M. McArd, F. Male, M. McIver, I. Merritt, V. Merritt,

E. Metcalf, W. Mitchell, V. Mitchell, J. Murray, E. Nightingale, R. Pinder, M. Rose, A. Rose, M. Gunn-Russell, P. Sharnock, W. Stevenson, R. Stevenson, D. Sculds, E. Summers, E. Turner, G. Veale, D. Willis, J. Williamson.

2nd Class.—G. Cleghorn, K. Nicklin.

3rd Class.—M. Carter, E. Grimes.

Age over 10 up to 13 years.

1st Class.—L. Ashwell, F. Ashmore, C. Andrews, H. Armstrong, R. Appleton, J. Batey, A. Bainbridge, O. Bell, J. Bell, E. Brett, D. Boniface, B. Cragg, A. Clementson, L. Collins, I. Couch, F. Cocks, W. Cooper, C. Curry, P. Cutting, G. Culpin, K. Deakin, O. Dell, G. Deacon, S. Donaldson, F. Elles, D. Farrell, M. Fletcher, R. Fetch, Barbara Foley, J. Gladstone, J. Gatenby, E. Gascoigne, J. Hall, M. Hind, J. Hurst, E. Jehu, W. Kendall, L. Lane, D. Lawson, M. Lefaux, V. Linton, R. McIlwain, W. McGuire, A. Maddison, T. Morris, G. Moses, W. Morter, T. Mundell, J. Mundell, Q. Murray, E. Nelson, B. Palmer, H. Parker, B. Parsons, F. Pepper, M. Potts, J. Poole, D. Rose, E. Rostrom, W. Rutherford, F. Rutherford, L. Rusbridge, L. Simmons, I. Smith, G. Smith, R. Smith, M. Smith, H. Turner, M. Ward, F. Warren, W. Willis, T. Wilson, E. Williams, Edward Williams.

2nd Class.—G. Allen, E. Bell, J. Chilton, E. Curry, R. Elliott, G. Grimes, M. Hardy, K. Littlejohn, M. Murray, T. Newton, E. Toward, D. Wood.

3rd Class.—A. Crounce, M. Fuller, A. Graham, R. Harland, A. Lowrie, V. Maxted, J. Waigh.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, E. Appleby, H. Bagley, R. Bell, D. Brett, G. Burton, A. Couper, M. Dunsie, C. Deakin, I. Dick, M. Dyson, D. Eaton, B. Farrell, M. Farrell, N. Ferrow, M. Foley, E. Hards, C. Hewinson, W. Hope, M. Jones, C. Jones, J. Lane, A. McIver, E. Morris, B. Murray, A. Neal, A. Noble, A. Oakley, V. Ratcliffe, M. Scott, R. Starnan, A. Walker, J. Weller, B. Westall, M. Willis, F. Woods, M. Wood.

2nd Class.—E. Knell, A. Lyon, H. Lyon, P. Smith.

3rd Class.—A. Hookins, A. McKinnon, J. D. Rugg.

Answers to November Questions.

Subject—The Moon.

1. Precious things. (Deut. 33. 14.)
2. Ps. 8. 3 written out.
3. He appointeth the moon for seasons. (Ps. 104. 19.)
4. Behold, to-morrow is the new moon. (1 Sam. 20. 5.)
5. It is neither new moon, nor sabbath. (2 Kings 4. 23.)
6. When will the new moon be gone, that we may sell corn? (Amos 8. 5.)
7. The continual burnt-offering. (Ezra 3. 5.)
8. Part of Col. 2. 16 written out.
9. Because of their sin. (Isa. 1. 4 and 14.)
10. The throne of David. (Ps. 89. 36, 37.)

Blessed are
they which
do hunger
and thirst after
righteousness.

Matt. V. 6.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. W., 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.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.
GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



INASMUCH.

THERE was great excitement in a certain poor district of one of our big cities, for a large Mission Hall was giving its annual tea and treat to dozens of boys and girls. The children knew a huge Christmas tree would be there, laden with all sorts of tempting gifts, and they were counting the hours till it was time to line up, so as to present their tickets when the doors opened.

In one particularly poor home, there was great trouble—Ivy Adams had never been to anything like this, and, hearing all about it, was eagerly longing for the day. Imagine her keen disappointment, poor child, when, just the day before, she was taken ill, and the doctor ordered her to be kept in bed; and the District Nurse came twice a day to attend to her. She shed many bitter tears, but it was no use; her ticket had to be passed on to her brother Johnny. It was as great a treat to him; and when at last he landed in the hall, gaily decorated for the occasion, he almost gasped in wonder. He gazed bewildered at the lovely tree, and, as he looked, he began to see the various things hanging on it. At last his eyes were riveted on a little boat—how he would love to sail that on the park pond! Would *he* stand any chance of getting that? At that moment the signal for tea was given; the youngsters were marshalled in order round the various long tables, and then grace was sung. What a meal it was, and how the tongues chattered in between!

After it was over and the trestles cleared away, there came the breathless moment when each child went up and chose a gift from the tree. Anxiously Johnny waited his turn; how long it seemed! Would his beloved boat be chosen? Only six children now before him. As he neared the tree, he suddenly saw a flaxen-haired, blue-eyed doll.

Johnny did not interest Johnny in the very least, but this one looked so pretty, and was holding out its arms so appealingly, that Johnny's thoughts turned to Ivy. How she would love it! A battle raged in Johnny's heart. He *must* have that boat, but no! it was really Ivy's ticket, she had missed the evening and was lying ill. Only two in front of him. He felt almost sick with the intense struggle. He *did* want that boat, which was still there. As his name was called, he clenched his hands and with head erect, went forward. "I'll have that doll, please Miss," pointing to the pleading dolly that dumbly asked to be taken. The Mission nurse looked surprised as she handed him the doll, though perhaps *she* vaguely guessed the reason; but a titter went round the hall and Johnny was the object of many jeering looks. With flaming cheeks he turned away, the doll tucked firmly under his arm; and, as he passed through, he heard giggles on all sides, and many teasing, chaffing remarks reached him. As soon as he could, he escaped from the hall.

Ivy's genuine, grateful pleasure and thanks more than repaid him. Though he did not say one word about the boat, she knew he might have chosen something for himself.

Johnny's love and sacrifice are but a *tiny* reflection of God's. "For God *so* loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). Can *you* say, "Christ loved *me* and gave Himself for *me*"? (Gal. 2. 20).

A. M. W.

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LETTERS FROM CHINA.

IV.—SHANGTSAI.

ISN'T this too wonderful for words? I hope you received my letter from Yengcheng to prepare you for this, or you'd have too great a surprise. God seems to have picked out for me the choicest place in China. I fear I am just spoilt, and so undeserving of it all. My cup, with goodness and mercy is overflowing, and I am satisfied. We all share the one certainty that God makes no mistakes, and this is no exception. I have not had a moment when I have not felt at home, and I don't think I shall have. I have come to fill a daughter's place in a lonely home, for their one and only boy is away at school in Chefoo. They have come through fire and water for His Name's sake and it has left its mark upon them. Could you but see the hovel they have lived in all these years—two mud rooms and a thatched roof, the very worst to be found anywhere in the C.I.M.—then you would faintly understand something of their joy and gratitude to God as they spend their first summer in this lovely new house. But furniture from two tiny dark rooms will not furnish this new house. Much of the inside of the house remains unfurnished for want of funds; the stair, halls and landing are bare boards; there are no carpets anywhere. The curtains and little things which Mrs. L. made in preparation for this new house, the brigands took; but, in spite of the lack of all these things, we are happy and contented. One thing the brigands did not destroy was a beautiful little harmonium, the only good piece of furniture we possess. So the Lord gives compensations all the way along. If He takes away, He gives something else, for He is no man's debtor.

My room is the best in the house, and

I feel overcome with His exceeding love and goodness, as I recall all my fears in anticipation. How I disliked the city noises, the temple gongs, the crackers with their ear-piercing bangs, the hordes of dogs which barked all night long at Yangchow. Here, we are outside the city wall, in the country. Not a sound comes to us from the city, nor a smell either, and because of our position between the two gates, we have no continual traffic.

I see from my window on the right, the city wall, bristling with guns. It is covered with lichen, bright yellow, and small bushes and ferns. Then comes a deep moat, and on the high bank of this moat, begins our compound. This shows how close we are to the city. In front of me lie field upon field—away to the horizon. The flatness is broken by trees. No hedges, only little ridges or a ditch divide the fields. These ridges often become the highway for pedestrians and their barrows.

To my left is a big tree hiding a brown mud farmstead. Next to it I have a lovely picture of a winding red road, and facing me a red bank on the side, on which fresh green things are growing. Beyond the top, lie more fields, a mud village, and trees in the distance. Further down on my left, I look down on lots of little mud, straw-thatched "cottages" with their courtyards round them. Quite a few are on the compound. They are the women's quarters. The bulk of the compound lies behind me, also the new chapel to hold 500. It is all very simple; benches without backs are the only adornment.

As for the outside of my room, I must supply details later when I can get some furniture made. At present there isn't even a nail to hang anything on, so I live 'in my boxes.'

(To be continued.)

BIRDS OF THE AIR. II.—THE SPARROWS.

WE are so familiar with the sparrow and its ways that we scarcely feel we need an introduction. It is known to be a bird quite sociable, quarrelsome enough too, and even ready to fight for a grain of corn or a morsel of food. By the farmer it is considered a pest, as it makes attacks upon his ripening crops in autumn, pilfering and destroying at will. Perhaps, however, it makes up for this mischief, for in spring time, when its young ones are hatched, it brings them grubs, slugs, caterpillars and other tit-bits, all of which the farmer is glad to be relieved from, as these do greater harm than the sparrows. Unlike songsters such as the lark, the linnet, and the mavis, the sparrow cannot boast of a song, but can only enliven the air with its merry twitterings, to which the name "chirp" is given. Lord Tennyson, however, calls it "The sparrow's chirrup upon the roof."

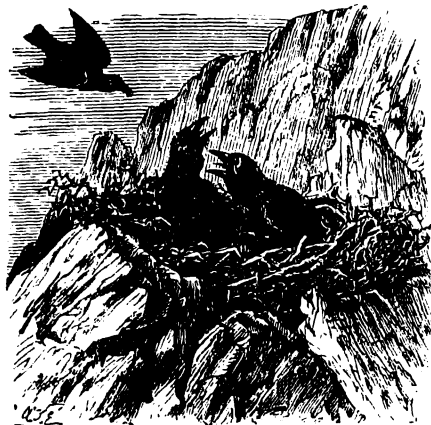
We may break up this word into two, and call it "cheer up," and so be gladdened as we seem to hear the sparrow sing:—

"I'm only a little sparrow,
A bird of low degree,
My life is of little value.
But there's One who cares for me.
He gave me a coat of feathers,
It is very plain I know,
With never a speck of crimson,
For it was not made for show."

Its habits are thus described by the poet Cowper:—

"The sparrows peep and quit the sheltering caves,
To seize the fair occasion; well they eye
The scattered grain, and, thievishly resolved
To escape the impending famine, often
scared,
As oft return, a pert, voracious kind."

We may notice here, that the Hebrew word for sparrow in our Bible is *tzippor*



—a word which is supposed to include the whole tribe of small birds held to be clean according to the law. We shall find further on that, on that account, it was used as a sacrifice in the cleansing of a leper who found that his disease had passed away.

Just as Jesus had taught lessons to His disciples from the raven, so also did He teach them by calling attention to the sparrow. Either upon one occasion or upon two separate occasions, He put two questions to His disciples. By comparing the question which Matthew records with that recorded by Luke you will notice the variation, and you will easily see the reason for the questions. "Are not two sparrows sold for a farthing?" (Matt. x.): and "Are not five sparrows sold for two farthings?" (Luke xii.). So worthless was the sparrow in the common reckoning that the sparrow-merchant is represented as throwing in an odd bird to induce purchasers to buy. Yet, for our reflection, the Lord adds, "One of them shall not fall to the ground without your Father" (Matt x.); and "Not one of them is forgotten before God" (Luke xii.). He appears to impress his disciples with the fact that this one sparrow is an object of His

Father's care. Then He remarks, "But even the very hairs of your head are all numbered: fear not, therefore; ye are of more value than many sparrows" (Matt. x. ; Luke xii.).

We must conclude that the Lord is here teaching us the value He puts on men and women and "Our Children." Of how much more value are we all than any in the lower creation. Single yourself out as Jesus singled out "one sparrow," and ask yourself why He puts such value upon you. It is because you are an immortal being, and in danger of losing your soul for ever. Your soul cannot die like your body; but through

sin you are lost, and your soul would perish for ever if Jesus had not died to redeem you, and if you do not come to the Lord and claim the salvation He died to provide for you. Hence the question He asked at another time, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark viii.), and also the message to Nicodemus and to all who listen to His voice, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John iii.).

(To be continued.)



The Journeys of Scripture.

II.

OUR journey this month shall be by sea; so you will at once guess that the traveller was Jonah.

History tells us very little about this man; yet that little is of great importance. And, in addition, it is one of

those incidents from Old Testament annals to which our Lord Jesus Christ alluded in His talks with the Scribes and Pharisees (Matt. xii. 39).

We learn from 2 Kings xiv. 25 that Jonah's home-town was Gath-hepher, in the land of Zebulun, and that his father's name was Amittai.

Nothing is told us of his occupation or trade, but evidently he was one of God's prophets to Israel, and probably he lived in the days of Elisha.

One day the familiar Voice spoke, telling him to go on a mission to Nineveh, a great and populous heathen city far to the north-east of Palestine, across the edge of the Syrian desert. Jonah did not like this commission, and, what's more, he determined to evade it. He was not in sympathy with Foreign Missions. His patriotism to his own nation narrowed his interest in the welfare of outsiders. He was jealous lest the favour of God specially shown to Israel should be extended to the nations around.

So, added to his wilful disobedience to God's call, was his peevish selfishness towards his fellow men. Thinking to get away from God and the unpleasant duty, he turned his steps in the exactly opposite direction, and came to the busy seaport of Joppa.

Here he found a ship just setting sail westward, to Tarshish, (probably in Spain). This suited his purpose well—or at least so it seemed—and he soon was fast asleep, tired with his long, hasty tramp from home.

But God was not indifferent to the matter. He was not going to allow His servant to evade his work in such fashion. If you will turn up the story of Jonah in your Bible, you will see what happened. God spoke to the winds, and they blew up such a terrific storm that the ship was in peril. Not only had Jonah done wrong himself, but he had brought difficulty and loss to others (chap. i. 5). That is always so. Our character and conduct carry with them an influence on others, whether we will or no.

As we read chapters ii. and iii., we are glad to find that, in spite of his disagreeable, selfish spirit, Jonah was

really true to God. He acknowledged his sin, and was restored to his position as prophet of the Lord. Again came the commission to go to Nineveh. This time Jonah went, preaching as he was commanded; with the result that the heathen King of Nineveh and his people listened to the warning sent to them by the true God and showed their repentance in true fashion (chap. iii. 10).

Notice the words "God prepared" repeated several times in the four short chapters, thereby showing His deep concern in His servant's conduct. E. A.

PRIZE LIST.

Age over 13 years.

1. MURIEL CURRY, age 14. 8, The Parade, Chester-le-Street, Durham.
2. FRANK FARRELL, age 14. Sunnyridge, Vincent St., Walsall.
3. MARY MCARD, age 14. 61, Stindley Gardens, Whitley Bay, Northumberland.
4. MARY ROSE, age 15. 8, Craven Terrace, Skipton, Yorks.

CERTIFICATE LIST.

Muriel Cutting, 9, Featherstone Road, Southall, Middlesex.
Nancy Farrell, Sunnyridge, Vincent Street, Walsall.
Edith Grimes, 10, Henry Street, Northampton.
Alice Rose, 8, Craven Terrace, Skipton, Yorks.

Age over 10 up to 13 years.

1. TOM WILSON, age 13. The Cot, Clapton Road, Stratford-on-Avon.
2. BESSIE PALMER, age 13. 115, Ferme Park Road, Crouch End, N.8.
3. WINNIE MORTER, age 11. "El Molino," Ingram Road, Thornton Heath, Surrey.
4. DOREEN FARRELL, age 12. Sunnyridge, Vincent St., Walsall.

CERTIFICATE LIST.

Esther Cragg, 80, Back Row, Northside, Workington, Cumberland.
Colin Curry, Norham House, Chester-le-Street.
Gladys Culpin, 17, Charles St., Swinton, Nr. Rotherham, Yorks.
Susan Donaldson, 19, Gosford Road, Cockenzie.
Joseph Gatenby, 49, Geordale Street, Thornaby-on-Tees.
George Moses, "The Rolands," No. 3838, Edgwa Extension, Mysore City, S. India.
Hilda Parker, 6, Albert Street, Skipton, Yorks.
Margaret Potts, Park Head, Netherwilton, Northumberland.
Dorothy Rose, 8, Craven Terrace, Skipton, Yorks.
Frances Ruthertord, Miles Moor, Hanton, Northumberland.
Minnie Ward, 30, Claremont Street, Gateshead.

Age 10 years and under.

1. WINIFRED HOPE, age 10. 42, York Street, Thornaby-on-Tees.
2. CONNIE HEWISON, age 8. 27, Queens Hill Crescent, Newport, Mon.
3. HENRY BAGLEY, age 8. Thames Villa, Chestnut Avenue, Oulton Broad, Lowestoft.
4. VICTORIA RATCLIFFE, age 10. Girls' Orphan House, 62, Lewisham Road, S.E.

CERTIFICATE LIST.

Daisy Brett, Orphan Home, 62, Lewisham Road, S.E.
George Burton, 20, Thorn View, Eland, Yorks.
Alice Couper, 75, Clarkston Road, Cathcart, Glasgow.
Clarence Deakin, 30, Albert Street, Skipton, Yorks.
Isabella Dick, 69, Albert Place, Galashiels, N.B.
Barbara Farrell, Sunnyridge, Vincent Street, Walsall.
Joan Weller, Orphan Home, 62, Lewisham Road, S.E.
Mabel Willis, Uphill, Urchfont, Devizes.

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, 1928.

Subject—Praise.

1. Why did the people give praise to God? (Luke 18.)
2. "Then . . . God." Find this passage and write it out. (1 Cor. 4.)
3. Find a verse about praise in Heb. 2.
4. What sacrifice should we offer to God? (Heb. 13.)
5. What did Paul and Silas do at midnight? (Acts. 16.)
6. What did a voice out of the throne say? (Rev. 19.)
7. What will be found unto praise . . . at the appearing of Jesus Christ? (1 Pet. 1.)
8. What made the disciples "rejoice and praise God"? (Luke 19.)
9. Who should be to the praises of His glory? (Eph. 1.)
10. Where do we find the answer to Question 3 in the Old Testament?

DEAR YOUNG FRIENDS,

I sometimes wish you would read the rules as carefully as you read the Prize List. Perhaps you would then win prizes more often. You will see there is one boy in each division who has won a prize. I hope the boys will win more next time.

We are taking the same subject—Praise—for this month, only from the New Testament instead of the Old.

Would any of you like to choose a subject? If so, just write the word you choose at the end of your next paper.

Our text this month is "Be thou in the fear of the Lord all the day long" (Prov. 23. 17).

My love to you all,

Your friend,

J. L.

December Searchers.

Age over 13 years.

1st Class.—J. Allen, D. Andrews, M. Cutting, M. Curry, N. Farrell, F. Farrell, E. Grimes, E. Holmes, M. Iveson, M. McArd, F. Male, M. McIver, V. Merritt, E. Melcalf, J. Murray, K. Nicklin, E. Nightingale, R. Pinder, M. Rose, A. Rose, M. Gunn-Russell, K. Stanley, W. Stevenson, R. Stevenson, E. Summers, E. Turner.

2nd Class.—O. Ashmore, G. Cleghorn, I. Cocks, E. Dewdney, C. Elliott, M. Gold, F. Kendall, E. Lyle, I. Morrill, W. Mitchell, V. Mitchell, P. Sharnock, D. Scudds, D. Willis.

3rd Class.—M. Carter.

Age over 10 up to 13 years.

1st Class.—G. Allen, L. Ashwell, R. Appleton, A. Bainbridge, B. Bainbridge, J. Bell, E. Brett, D. Boniface, D. Brownlee, E. Cragg, F. Cocks, W. Cooper, C. Curry, P. Cutting, G. Culpin, E. Curry, K. Deakin, S. Donaldson, F. Eiles, D. Farrell, M. Fletcher, R. Fetch, J. Gatenby, G. Grimes, R. Hall, J. Hurst, L. Lane, T. Morris, G. Moses, W. Morter, Q. Murray, T. Newton, B. Palmer, H. Parker, M. Potts, D. Rose, E. Rostron, P. Rutherford, I. Smith, R. Smith, M. Smith, G. Weatherburn, M. Ward, J. Waight, W. Willis, T. Wilson, D. Wood.

2nd Class.—F. Ashmore, E. Andrews, J. Batey, E. Bell, A. Clementson, L. Collins, I. Couch, O. Dell, Barbara Foley, J. Gladstone, E. Gascoigne, M. Hardy, E. Jehu, W. Kendall, E. Nelson, B. Parsons, F. Pepper, L. Rusbridge, L. Simmons, G. Smith, E. Toward, H. Turner.

3rd Class.—J. Chilton, G. Deacon, M. Fuller.

Age 10 years and under.

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

2nd Class.—M. Foley, F. Woods.

3rd Class.—B. Smith.

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*.

Answers to December Questions.

Subject—The Stars.

1. Because one star differeth from another star in glory. (1 Cor. 15. 41.)

2. The morning stars sang together. (Job 38. 7.)

3. The Lord calls the stars by their names. (Ps. 147. 4.)

4. They that turn many to righteousness. (Dan. 12. 3.)

5. The Lord Jesus. (Rev. 22. 16.)

6. The stars shall withdraw their shining. (Joel 2. 10.)

7. There shall come a Star out of Jacob. (Num. 24. 17.)

8. We have seen His star in the east. (Matt. 2. 2.)

9. To the babe—Jesus. (Matt. 2. 11.)

10. Until the day dawn, and the day star arises in your hearts. (2 Pet. 1. 19.)

Wherefore now
let the fear
of the Lord
be
upon you

II Chron. XIX. 7.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. W., 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.



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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BOOKS.

INTRODUCTORY.

WHAT a lot of books there are in the world to-day! If we obtained only one copy of *every* book that had been written, what a large collection we should have indeed; wherever should we be able to keep them? Should we have time enough to read them? No, indeed, we should not.

I am sure we should find that some of the books were very valuable and expensive, some might be very interesting and helpful; some would be quite unreal and untrue; and lastly, some would not be worth reading at all, but would be positively injurious. I fear that there is a large number of books in this latter class. I hope that all the readers of **OUR CHILDREN** are very careful as to *what* they read, *when* they read, and *how* they read.

First of all be very careful as to *everything* that you read. If your conscience tells you it is something that you should not be reading, then have the courage to close the book at once. When I was about fifteen, I was reading a book which I felt sure would not be of much use to me; and although it was very interesting, I shut it up right in the middle, and have never opened it since. Be brave and courageous, like Joshua of old. Do not forget to read the best of all books, which is the Bible. It tells us that which we all want to know; that is, the way to heaven, and that God loves everyone of us, though He hates our sin.

Secondly, be careful *when* you read. I fear that I have often been guilty of *reading* an interesting book, when I should have been helping mother. If father or mother want you to help them in some way, then put down your book *at once*. From the small act of dis-

obedience many evil things spring. Everything very bad had once a very tiny beginning; and although we call disobedience only a little thing, in God's sight it is something very terrible.

Thirdly, be careful *how* you read. Do not read as do some persons I know. They just skim through all they read and consequently do not get the good of what they read. How careful we should be when reading God's Word—to read it accurately and prayerfully, asking Him to help us to understand it and to trust in Him at all times.

Another month, God willing, we may consider together what sort of books God keeps; because He keeps books and writes down various things therein.

Will you read a little out of God's wonderful book, that has been given to us that we may know and love Him early? Will you also *all* try to do regularly, month by month, the Scripture Searching at the end of this magazine?

L. A. A.

* * *

LETTERS FROM CHINA.

IV.

(Continued.)

THE JOURNEY TO SHANGTSAI.

I WANT to tell you of my journey over here, which was accomplished last Tuesday, June 1.

Imagine my feelings when during lunch on Monday a bicycle bell rang in the yard, a signal that Mr. L. had arrived. Next morning, 6.30, we made an early start, I bumping over the uneven tracks by rickshaw, Mr. L. following on his bicycle, and some of my boxes on a barrow ahead. It was a journey of 90 *li*, necessitating a whole day's travelling over fields and unmade ways. In some places the plough had turned up the track so that the rickshaw sank into the soft earth. Then I had to get out

and walk. Sometimes both wheels would run on two high ridges. You hung on and wondered how long you would remain there without being turned out. At another time the wheels would be running along the inside of the sloping banks and slipping. At one place, because I had been so ill, Mr. L. wouldn't let me get out, and to avoid a specially impossible bit, they ran me up a steep bank, the man pulling, Mr. L. pushing.

The country all the way along was under cultivation, for every individual endeavours to have land in China, so that, almost as far as the eye could see, there was farming in process. Naturally, the appearances of a foreigner on a bicycle aroused much interest.

Often tools were put down in view of our approach, and a crowd collected to see us. All the boys we saw were naked, and their quick little brown eyes spotted us first. One would raise the cry, and all, running down the furrows helter-skelter like little brown rabbits, collect to see us pass at one corner. They then scampered over the soil to meet you somewhere else. Now and again we met travellers coming from the direction to which we were going. Mr. L. always made minute enquiries, about the safety of the road, from them. One dear old man whom we met armed with a Bible and a shining face, was going to attend Mr. L—k's Bible School; another whom we met was a rickshaw coolie, also a bright Christian.

About halfway we stopped at a village where Mr. L. had sent a man to bring our midday meal. The village was one of Mr. L—k's out-stations where he has a little mud room, where he lives and sleeps when visiting there. Here I was conducted by a Chinese Christian woman, followed by a crowd from off the street, until the room was full. What with the blazing sun outside and

the only ventilation (from the door) blocked, you may guess the rest. One woman quite roughly pulled off my hat backwards, felt the straw, and remarked on the wool flowers, fingering my hair all over with dirty hands. Next my dress was examined, my arms and the mosquito bites, everyone talking and looking on all the time. They then turned on to my attaché case which was unlocked, lifted the lid, and started on its contents. They got no further, however, than removing my soap-dish and soap from my sponge-bag and passing it round; for I locked my case. I suddenly recollected an illustrated paper I had had given me, and, producing this, we looked at the pictures. I found things we could talk about, and attention was thus diverted from myself. At lunch-time they were cleared out, and Mr. L. and myself unpacked the basket of food and ate ravenously.

We stopped for a rest at one other village, which, though they did not touch us, was worse than the last. They squatted and swarmed round me—an evil little place—whether their intelligence was less or not, I know not; anyhow they didn't seem to understand a word I said.

(To be concluded.)

BIRDS OF THE AIR.

II.—THE SPARROWS

(Concluded.)

THE next reference to the sparrow shows us Jesus as the sacrifice for sins, and suffering for them when on the cross. We refer to the cleansing of the leper. In this we have a fitting type of the death and resurrection of the Lord Jesus. We read, "Then shall the priest command to take for him that is to be

cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop" (Lev. xiv.). The two birds are required to set forth the Lord Jesus in death and resurrection. The one that was to be killed, pictures to us Christ dying for our sins, as it is written, "Christ died for our sins according to the Scriptures: He rose again the third day according to the Scriptures" (1 Cor. xv.). One bird was killed in an earthen vessel over running water. The living bird was taken along with cedar wood, scarlet, and hyssop, and dipped in the blood of the bird that was killed; and the living bird was then let loose into the open field. As it soared into the heavens, it represented Christ rising from the dead, as it is written, "Who was delivered for our offences, and was raised again for our justification" (Rom. iv.). We who believe can therefore say in the words of the hymn:—

"Christ had become our Surety,
And what we could not pay,
He paid instead and for us
On that one dreadful day.
But God released our Surety,
To show the work was done;
And Jesus' resurrection
Declared the victory won."

It should be remarked that in Leviticus xiv. the word "birds" is rendered in the margin "sparrows."

The last reference to the sparrow is in the words "The sparrow hath found an house" (Psalm lxxxiv.). God's altar adjoining the temple which is the House of God is where the sparrow, worthless and insignificant as it is, builds a nest for its young. If for a brief season this little bird may find a home in God's own house, how much more important it is that we who trust in the Saviour should "dwell in the house of the Lord for ever" (Psalm xxiii.). Let us listen to what He said to His disciples, whom He called His own, on

the night before He suffered death for them. "In My Father's house are many mansions: if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv.). Can you say that this is to be your eternal portion?

"High in the Father's house above,
My mansion is prepared:
There is the home, the rest I love.
And there my bright reward."

A. S. F.



TAKE YOUR SEATS.

A CHRISTIAN gentleman was travelling in a train, when at a station one of the officials, as usual, cried out, "Take your seats," and the signal, "Right away," was given. Just then a man came dashing along the platform, flung the carriage door open, and jumped in, only "just in time." The Christian whispered to him as he dropped into the seat next to him, "And the door was shut" (Matt. xxv. 10).

Those words kept ringing in the

man's ears long after the journey was over, and they made such an impression upon him that he turned to the Saviour, and entered in at the gate of salvation. Dear young friend, will you not come to the Saviour, too? One day those terrible words will be true—"Too late! too late! ye cannot enter now." But the day of grace is yet with us. "Mercy's gate is open wide, enter while ye may"—but do not delay. "Behold *now* is the accepted time; behold *now* is the day of salvation" (2 Cor. vi. 2).

A. M. W.



The Journeys of Scripture.

III.

IT was a summer morning in Palestine. Along the road, through the corn-fields in the rich green valley lying

between Galilee and Judea, a small company of men were walking. They had begun their journey some hours earlier, and were glad to see, not far ahead, a small town. The heat of the

midday sun made them long for rest and refreshment. A little distance outside the town was a well, sheltered from the sun's rays by an alcove and provided with stone seats.

One of the wayfarers, more exhausted than the others, flung His wearied limbs down to rest, while His friends walked into the town in search of food.

Very quiet was the spot. The hour of noon was not the chosen time for work in that country. The heat made it needful for people to rest awhile, and therefore it was the more surprising to see a woman approaching the well with her waterpot on her head.

The Traveller was hot and thirsty. He had no means of reaching the cool sparkling water many feet below the well's mouth, and He requested the woman to give Him a drink.

She heard the request with amazement. Here was a Man belonging to a nation which would have no dealings with *her* people, actually asking a favour from her! In her surprise she forgot His need, and instead of quenching His thirst she began an argument.

Greater still was her surprise when this unknown Traveller told her that *she* was the really thirsty one; and if she only knew it, she would have asked Him to give her the living water which would bring life and satisfaction to her heart.

As they talked together the wonderful nature of this Stranger dawned upon her. The eyes of her soul were opened, and she saw Him to be God's anointed Christ, the Saviour of the world.

In her great new-found joy she forgot all about her waterpot, and, leaving it standing empty by the well, she hastened back to her home in the town. Calling her friends together she not only told them *her* story, but she told it with such good effect, that they, too, hastened out to meet the Man at the well.

The record of that day's happening at

the well of Sychar, with our Lord Jesus Christ and the woman of Samaria, more than 1900 years ago is recorded for us in John iv.

It holds many lessons. We will think of three.

1. We may meet with the Lord Jesus in our ordinary everyday tasks. That Samaritan woman little thought, when she went out that day for water for her household needs, of the Friend who was waiting to bless her. The way of duty is always the surest place to meet Christ.

2. Comfort comes to us from the fact that He understands and can sympathize with us when we are tired, and work seems too hard, because that day, so long ago, *He* was tired (Heb. iv. 15).

3. Let us be quite sure that we have ourselves taken His gift of living water; and then let us hasten to tell others that our Saviour may be their Saviour too.

"I came to Jesus and I drank

Of that life-giving stream:

My thirst was quenched, my soul revived,
And now I live in Him."

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 March, 1928.

Subject—Thanks.

1. "He kneeled . . . God." Find this passage and write it out. (Dan. 6.)
2. What did Anna do when she saw the child Jesus? (Luke 2.)
3. What happened before "they did eat bread"? (John 6.)
4. What do we read about "thanks" in 1 Cor. 15.?
5. Find a verse something like Answer 4 in 2 Cor. 9.
6. For what should we give thanks? (Eph. 5.)
7. "The fruit . . . name." Find this passage and write it out. (Heb. 13.)
8. What did the Levites stand to do, and how often? (1 Chron. 23.)
9. For what did the singers make one sound? (2 Chron. 5.)
10. What is thankworthy? (1 Peter 2.)

DEAR YOUNG FRIENDS,—

I am so glad to welcome so many new searchers this month, and trust that the searching may be a great blessing to each one. Will you all pray that it may be so, and that you may know the Lord Jesus for yourselves and be saved? One searcher writes to tell me that she is saved. I am so glad. M. Bainbridge and A. Maddison sent their papers too late for the December list. Post your papers as early as you can. Our text this month is: "Whoso putteth his trust in the Lord shall be safe" (Prov. 29. 25).

My love to you all,

Your friend,

J. L.

January Searchers.

Age over 13 years.

1st Class.—J. Allen, D. Andrews, D. Butler, A. Clementson, L. Cocks, L. Collins, M. Curry, G. Curry, B. Dewdney, N. Farrell, F. Farrell, M. Ferguson, E. Green, E. Grimes, M. Gold, M. Haykin, M. Iveson, P. Kendall, K. Littlejohn, B. Loye, T. McAllister, M. McArd, G. Malcolm, I. Merritt, V. Merritt, E. Metcalf, W. Mitchell, V. Mitchell, G. Mundy, P. Moses, K. Nicklin, M. Oakley, B. Palmer, E. Pryde, R. Raven, P. Sharnock, W. Stevenson, R. Stevenson, R. Smith, D. Scudds, B. Taylor, E. Turner, D. Willis, A. Wilkinson, A. Woodburn.

2nd Class.—C. Ashmore, M. Carter, T. Clark, D. Coutts, V. Dalrymple, O. Dell, M. Elles, L. Funge, R. Hall, G. Hewnes, P. Hollier, E. Holmes, F. Male, J. Murray, E. Nightingale, R. Pinder, M. Rose, A. Rose, M. Gunn-Russell, E. Summers, J. Taylor.

3rd Class.—M. Lefebvre, W. Teesdale.

Age over 10 up to 13 years.

1st Class.—Jennie Allen, L. Ashwell, F. Ashmore, S. Anderson, B. Bainbridge, F. Birrs, E. Brett, E. Bryant, N. Butler, M. Cooke, E. Cragg, M. Chapman, I. Couch, F. Cocks, G. Culpin, K. Deakin, G. Deacon, S. Donaldson, R. Elliott, F. Giles, W. Evans, D. Farrell, B. Farrell, R. Fetch, R. Fiddes, N. Ferrow, J. Gatenby, E. Gascoigne, G. Grimes, F. Gordon, J. Hall, J. Hamilton, E. Jehu, W. Kendall, D. Lawson, R. McIlwain, B. McIntosh, C. Mason, A. Maddison, H. Mayhew, T. Morris, W. Morter, T. Mundell, J. Mundell, M. Murray, Q. Murray, A. Morgan, J. Partridge, P. Partridge, D. Partridge, R. Palmer, H. Parker, B. Parsons, C. Peelen, M. Park, M. Potts, H. Polley, A. Phillips, E. Roston, L. Rusbridge, H. Scampton, B. Sparham, R. Stenning, L. Simmons, I. Smith, M. Smith, C. Theurer, E. Toward, R. Toward, H. Turner, J. Wallace, E. Ward, F. Warren, W. Whitton, W. Willis, T. Wilson, E. Williams, E. W. Williams, D. Wood, J. Wright, H. Wormald.

2nd Class.—E. Andrews, J. Batey, D. Bage, A. Bainbridge, S. Bell, E. Bell, F. Butterwick, W. Carr, D. Clark, L. Carter, P. Cook, K. Coutts, W. Cooper, B. Fletcher, B. Foley, J. Gladstone, V. Harris, B. Hedley, M. Hind, M. Hayllar, A. Hotherington, J. Hurst, A. Jones, M. Johnston, J. Metcalf, M. Middleton, E. Morris, M. Murdoch, E. Nelson, T. Newton, M. Ogilvie, L. Reynolds, H. Raven, D. Rose, F. Reeves, M. Robson, W. Rutherford, G. Turner, L. Urwin, R. Yace, G. Weatherburn.

3rd Class.—T. Arnell, B. Appleby, M. Bainbridge, B. Clark, C. Curry, E. Evans, J. Fish, M. Fuller, W. Hope, R. MacAndrew, V. Ratcliff, J. Waigot.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, D. Brett, D. Bewick, J. Birrs, R. Butler, G. Burton, A. Couper, M. Dausy, C. Deakin, M. Dyson, M. Farrell, P. Fiddes, A. Grimes, C. Hewinson, W. Hendry, M. Hooker, L. Ireland, F. Jefferson, A. Lyon, H. Lyon, A. Melver, K. Meredith, F. Mitchell, R. Nelson, J. Newton, A. Noble, A. Oakley, L. Park, B. Smith, J. Weller, M. Willis.

2nd Class.—E. Appleby, C. Appleby, M. Bainbridge, N. Bromly, E. Butterwick, A. Carroll, I. Dick, D. Eaton, R. Fairbairn, R. Green, J. Hendry, M. Jones, J. Johnston, W. Lamplugh, B. Murray, J. Rugg, M. Scott, V. Snowdon, R. Sturman, A. Ward.

3rd Class.—B. Fleck, M. Foley, G. Jones, A. Metcalf, A. Walker.

Answers to January Questions.

Subject—Praise.

1. Ps. 34. 1 written out.
2. My tongue shall speak of Thy righteousness and of Thy praise. (Ps. 35. 28.)
3. By offering praise. (Ps. 50. 23.)
4. Part of Ps. 145. 21 written out.
5. Who can show forth all His praise? (Ps. 106. 2.)
6. His praise endureth for ever. (Ps. 111. 10.)
7. Because they believed His words. (Ps. 106. 12.)
8. Enter into His courts with praise. (Ps. 100. 4.)
9. His praise. (Ps. 102. 21.)
10. His lips would utter God's praise. (Ps. 119. 171.)

Render
unto God
the things
that are
God's

Matt. XXII, v. 21.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. D. W., 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.

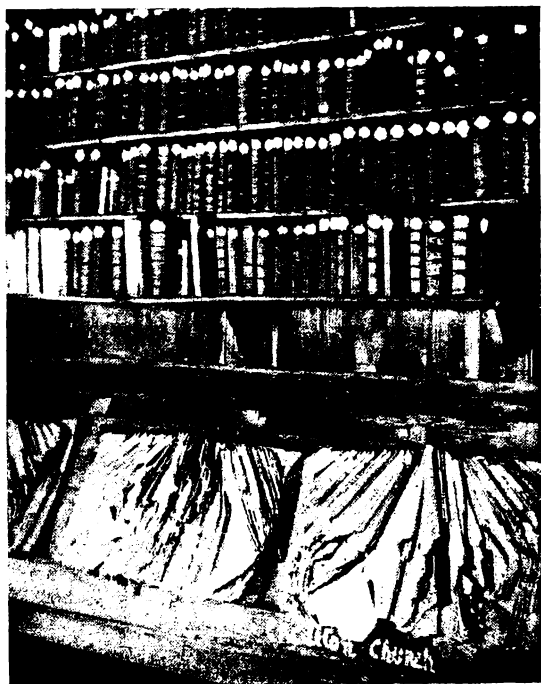
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



BOOKS.

I.—THE FIRST BOOK.

IF each of our readers were asked, What was the first book? I wonder how many different answers would be received. What would your answer be? Would you say that probably some of the ancient books written by the Chinese many years before Christ were the oldest? Then you would be wrong, although if you were to go to the British Museum I know you would find some very old books indeed. Perhaps you would reply that some of the books of the Old Testament, possibly the books of Moses or the book of Job, were the oldest books. But I hardly think even that would take us far enough back. Those books, indeed, have told us of the wonderful fact that a Saviour was coming one day; and now that He has come have *you* believed on Him? Only this morning, as I was writing this, I received a letter from one of the readers of OUR CHILDREN, telling me that she had been a Christian for four years; and even now she is only thirteen. "Nine" is not too young to come to Jesus and be saved. It makes me wish I had trusted the Lord Jesus when I was nine.

Well, about this earliest book of all. I believe you will find it mentioned in Hebrews x. 7. Jesus said, when He came into the world, "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." Long before those words were uttered it had been written down in God's book that His Son should come into this world, and He came because of sin, and there was no one who could carry out the will of God perfectly. Now just think of that, dear young friends: away back in the far-off ages, God had decreed that Jesus was one day coming to be the Saviour of all

that believe on Him and trust in His precious blood, shed for you and me on Calvary. Is not that wonderful? In 1 Peter i. 20 we find that Christ "verily was foreordained *before* the foundation of the world." That means that it was determined by God *before the world was made* that His Son should be the means of salvation to all who look to Him. Satan, we know, tried to spoil all this, but he could not alter one little bit what God had written, for whatever God says shall come to pass.

I wonder which was the first book you ever had. The very first book my eldest boy ever held in his tiny hands was a Testament. That is very nice as far as it goes; but remember that you may have the Bible in your hand, or possibly on your own little bookshelf, and yet that will not save you. You know the contents of God's holy Word; all the books in the world will never be of any use to you unless you know what is written in them, will they? You must read what God has written, and learn from its pages. But even *that* will not save your soul. I once heard of a man who could repeat chapter after chapter from the Bible, and yet he was not saved. You see he had a large portion of the Word of God in his head, but it is belief with the heart that God wants. God says, "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, THOU SHALT BE SAVED" (Rom. x. 9).

God who planned your salvation so long ago, before any man wrote a book at all, wants to save you *now* from all your sins, and then He wants you to live and shine for Him. Will you?

L. A. A.



LETTERS FROM CHINA.

IV.

(Concluded.)

THE ARRIVAL AT SHANGHAI.

THE last half of the journey was the hardest. I got desperately sick with the jolting, and had to stop for some minutes. The coolie was so considerate after that, picking out the best bits of the road, telling people as we passed along, about it. One little group of women motioned me to come into their hut, but I had had enough of that and knew what it meant.

At last, in the far distance across the plain, appeared the city wall, and as the sun was nearing the horizon and the evening drawing in, we pulled up in the midst of an eager knot of people, all out to welcome the new Chiao-Si, and among them, standing, Mrs. L——. I confess I nearly wept when I saw her. The Christians would have made me go into the Chapel room then and there, where a feast was awaiting me, but I could not. Two or three minutes' rest and a wash, and I had to brace myself for the ordeal. Following Mrs. L—— I made my way to the Chapel, and took a seat between Mr. and Mrs. L—— facing the people. The old Chinese pastor, a faithful and devoted Christian, prayed, and then, speaking for all, welcomed me so sweetly, Mr. L—— interpreting. They had prayed for a new worker for so long, and now she had come to them. Their hearts were full of praise. They promised to remember me in their prayers, that I might get the language quickly. In reply, I passed on some thoughts given me during my journey.

At the feast, the men at one table and the women at another, everyone placed sweetmeats and cakes on my plate, till it was piled high, but I could not eat a

thing. However, it was quite polite to pass on what you did not want to someone else, which I did, and soon emptied my dish. We left them then to finish. It has taken me quite three days to get unstiffened after my journey, and now I am just fine!

I have already begun my studies as far as possible, for half of my boxes have not come yet. I do not understand the long delay and hope they have not gone for good, like my camp chair—which I guarded so jealously all along. The dear man who took me to-day was a little while ago beaten by brigands. They would not believe he owned so little a piece of land, so they beat him. He vowed he spoke the truth and said they could take it, for Jesus would look after it. This so enraged them, to think he was unafraid of them, they continued to beat him. He takes endless trouble with me over all I have to unlearn—and learnt too, at such a cost—and over all the new and difficult sounds, unheard before. But he thinks I ought to pick it up quickly, as I have an accurate ear. Alas! I wish I could.

It is strange to think that even before you get this letter I shall have retraced my steps to Yeng-cheng, *en route* for Ki-Kung-shan, for July and August, as the plain is too hot.

Mr. L——goes to an out-station this week, so we shall both be alone.

Yours in His happy service,

M. P.

* * *

FALSE FRIENDS AND TRUE.

SOME time ago I noticed an inn on a main road near London bearing the sign, "A friend at hand"; and the title set me thinking about friends and friendship. The inn was a true friend if it provided food and accommodation

for tired travellers, but we usually associate inns and public-houses with strong drink, and strong drink is one of the curses of this country, and proves itself a false friend to thousands.

And so it is with many things that often appeal to us. They promise us pleasure, but sinful pleasure always leaves a sting in the conscience and a stain on the soul. And those who urge us to share in these sinful pleasures are always false friends. Some people flatter you and pretend to be very friendly, only because they want to get as much as they can out of you, and then, when they have done with you, they will throw you aside as you fling into the gutter the peel of an orange after you have sucked it dry. We remember Judas's false kiss of friendship by which he betrayed the Lord Jesus. Many of the friendships of the world are really only business agreements, and each party asks himself how much he can get out of the other—not how much good influence or real help or love, but how much money or influence in business.

But every one of us has true friends. In the first place, there are our parents, who tell us of our faults because they love us and for our own good; and to them, of course, we owe more than to anyone else in the world. Then there are our Sunday-school teachers whose special aim it is to point us to the Lord Jesus, and He is the very best Friend of all.

It is He Who has made us and preserved us; and every good thing comes first of all from Him. And it is because He loves us so much that He hates our enemies. He hates our sin and wants to kill it in us, but He knows that there cannot be even a start at slaying our sin unless it is first of all forgiven. And so Paul and millions of others have been able to say, "He loved me and gave Himself for me." That Christ should

have thought it worth His while to come down into this poor world of ours in order to be crucified for his sins was the wonder of Paul's life. There have been one or two instances of men who have died for their friends; but there is no other case on record of anyone who has died for his enemies; and Paul could never forget that the Lord Jesus had died for him when he was at enmity with Him.

It has been said, "A friend is someone who knows me and yet loves me." Christ knows you far better than anyone else does. He knows all the evil thoughts



and words and actions that have stained your past. And He so loves you that He wants to forgive it all and give you a new start. That is what forgiveness means. It is no good trying to keep a *dirty* house clean; the dirty house must first be *made clean*, and then it can be kept clean.

Christ's friendship is real. It is firm and changeless. He never flatters us. He always wants to do us good. He wants to separate us from all those things that pull the wrong way. And He is a friend "at hand." About nineteen hundred years ago, He came out

of the unseen world into this world of ours in order to make God known and die for our sins; and then He went back into the unseen world, but He is just as real as ever, and by His Spirit He is just as near as ever. Is not that grand news?

What is your response to His love? He wants us to know Him as the best Friend. We have to make the discovery for ourselves. Have *you* made this wonderful discovery? Can you say.

"I've found a Friend, O such a Friend,
He loved me ere I knew Him."

E. ADAMS.



The Journeys of Scripture.

IV.

[I know that the many readers of OUR CHILDREN will be indeed sorry to hear that Miss Armstrong, whose initials, E. A. at the end of these articles on the Journeys of Scripture, are

so well known, is at present far from well, and has had to suspend her long service for OUR CHILDREN. We all join in sending her best wishes for a complete and speedy recovery. In the meanwhile the Editor will continue the series, dealing with certain voyages of Scripture ;

and, perhaps before he has completed the account of even one voyage, Miss Armstrong will be "back among us, strong and well."]

SOME of my readers, who know a little French, will remember that the French for "journey" is "voyage"; and so I shall perhaps be pardoned for giving an account of a wonderful voyage in a series of journeys.

It was the year, 62 A.D. Spring had passed into Summer and Summer into Autumn, and the period of equinoctial gales was close at hand. These winds, which can cleave the broad Atlantic into such chasms as seem ready to engulf even a 20,000-ton liner of to-day, were being felt even in the more sheltered Mediterranean, that "Marc Clausum" of the Ancients. A ship of Alexandria bound for Italy had put into a harbour called Myra; and while it lay there, a Roman Centurion came on board, with an armed guard and several prisoners, one of whom stood out from the others by the signs of suffering that appeared in a face which, nevertheless, was marked by a serenity and a joy not of this world. Soon after their arrival, the ship set sail in the direction of Crete, and, making a very slow passage, reached a port called "The Fair Havens." Here the distinguished prisoner warned the Centurion against proceeding further; but the Captain of the ship and its owner treated the warning as the outcome of a land-lubber's superstitious fear. So once more the anchor was raised and the sails set. It seemed for a time as if the Captain had been right, for a pleasant southerly breeze carried the vessel in the required direction. Suddenly, however, there sprang up a contrary wind of hurricane force against which the vessel could make no progress. All sail had to be lowered and the ship undergirt, in order to strengthen her timbers. In this condition, with not even her storm sails set,

she drifted about at the mercy of wind and wave. In order to raise her level above the waves, part of her cargo had to be thrown overboard: and the danger of her running on quicksands increased the fear of the crew. Thus, in the wind-swept sea they were tossed to and fro, the sky above being heavily over-clouded, so that by day no sun was seen, by night no star. All hope seemed lost, when there stood forth upon deck the distinguished prisoner whose words of warning had been despised at Myra. And now he, who, safe in harbour, had uttered words of warning, here in the midst of the waves had only words of comfort: "I exhort you to be of good cheer." God, willing, we shall see, next month, whether he had reason so to speak.

(To be continued.)

Abstenez-vous de toute espèce de mal.

1 *Thess. V.*, 22.

(See Text for Colouring.)

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3. Give the chapter and verse where you find each answer.
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Questions for April, 1928.

Subject—Fear.

1. "In Thy fear . . . temple." Find this passage and write it out. (Ps. 5.)
2. How may we be quiet from fear of evil? (Prov. 1.)
3. With what should we fear God? (Heb. 12.)
4. How should a ruler rule? (2 Sam. 23.)
5. "There is no fear of God." Find this sentence in Rom. 8. and also in the Psalms.
6. What should we be in all the day long? (Prov. 23.)
7. The fear of the Lord is the beginning of two things. What are they? (Ps. 111.; Prov. 1.)
8. Where is "strong confidence"? (Prov. 14.)
9. What should we do in the fear of God? (Eph. 5.)
10. What do men do and receive by the fear of the Lord? (Prov. 16.; Prov. 22.)

DEAR YOUNG FRIENDS—

Someone asks why they did not receive a certificate last December. It was because they had a prize in December 1926.

Thank you for sending me so many subjects; some of them we had last year, but we will take the others in turns, beginning this month with "fear."

I am glad to welcome so many new searchers and hope they will continue.

Our text this month is: "Every word of God is pure" (Prov. 30. 5).

My love to you all.

Your friend,

J. L.

February Searchers.

Age over 13 years.

1st Class.—C. Ashmore, J. Allen, D. Butler, F. Clark, A. Clementson, L. Collins, M. Curry, B. Dewdney, O. Dell, B. Deeks, N. Farrell, F. Farrell, M. Ferguson, L. Funge, E. Green, E. Grimes, M. Gold, M. Haykin, J. Haddfield, E. Holmes, B. Hunt, P. Hunter, M. Iveson, E. Loyal, M. McCard, F. Male, M. McIver, V. Merritt, E. Metcalf, V. Mitchell, P. Moses, J. Murray, K. Nicklin, E. Nightingale, M. Oakley, B. Palmer, R. Pinder, F. Raven, H. Raven, M. Rose, A. Rose, M. Gunn-Russell, W. Stevenson, R.

Stevenson, R. Smith, M. Surgy, D. Scudds, E. Summers, B. Taylor, D. Todd, D. Willis, A. Wilkinson, A. Woodburn, D. Wood, D. Young.

2nd Class.—D. Andrews, L. Bell, M. Carter, D. Coutts, G. Hewines, P. Hollier, F. Kendall, M. Lefaux, T. McAllister, G. Smith.

3rd Class.—T. Arnell, R. Hall.

Age over 10 up to 13 years.

1st Class.—T. Ashmore, J. Batey, A. Bainbridge, B. Bainbridge, E. Brett, J. Bennett, F. Butterwick, N. Butler, J. Bullock, E. Cragg, W. Carr, D. Clark, M. Chapman, M. Cooke, I. Couch, F. Cocks, W. Cooper, C. Curry, G. Culpin, E. Curry, P. Cutting, K. Deakin, G. Deacon, V. Dixon, S. Donaldson, W. Dunn, R. Elliott, F. Elles, D. Farrell, B. Farrell, R. Fetch, N. Ferrow, M. Fletcher, R. Fildes, M. Fuller, J. Gatenby, E. Gascoigne, G. Grimes, V. Harris, J. Hamilton, M. Hayllar, W. Hazeldine, E. Harrison, M. Hind, E. Jehu, G. Jones, W. Kendall, D. Lawson, L. Lane, A. Maddison, H. Mayhew, R. McIlwain, A. McIver, T. Morris, E. Morris, W. Morter, T. Mundell, J. Mundell, M. Murray, G. Murray, P. Musselwhite, T. Newton, P. Partridge, D. Partridge, R. Palmer, H. Parker, B. Parsons, M. Park, C. Peden, A. Phillips, M. Potts, H. Polley, D. Purvis, V. Ratcliff, F. Reeves, D. Rose, E. Rostron, F. Rusbridge, B. Sparham, L. Simmons, I. Smith, M. Smith, I. Taylor, C. Theurer, E. Toward, M. Todd, G. Turner, F. Warren, M. Ward, G. Weatherburn, W. Whitten, W. Willis, T. Wilson, E. Williams, G. Young.

2nd Class.—E. Andrews, M. Cave, K. Coutts, J. Downie, I. Hindmarsh, M. Johnston, W. Lamplugh, C. Mason, E. Nelson, J. Noble, M. Proud, R. Sturman, H. Turner, L. Urwin, C. Ward, E. Walker, E. W. Williams.

3rd Class.—D. Auld, J. Blair, S. Bell, E. Bryant, W. Hope, E. Newton, F. Rooke, R. Vine.

Age 10 years and under.

1st Class.—N. Anderson, E. Bawcombe, D. Brett, D. Bewick, N. Bromley, R. Butler, G. Burton, E. Butterwick, A. Carroll, C. Craighill, A. Couper, M. Dancy, C. Deakin, I. Dick, H. Dick, D. Eaton, M. Farrell, R. Fairbairn, B. Fleck, P. Fildes, A. Grimes, C. Hewinson, J. Hendry, W. Hendry, M. Hooker, L. Ireland, F. Jefferson, M. Jones, W. Lawson, A. Lyon, H. Lyon, R. McAllister, K. Meredith, F. Mitchell, B. Murray, J. Newton, A. Noble, E. Norton, L. Parks, M. Rogers, J. Rugg, B. Smith, M. Scott, V. Snowdon, A. Ward, J. Weller, M. Willis, M. Woods, M. Wood.

2nd Class.—C. Appleby, R. Bell, D. Hepstinstall, R. Nelson, G. Phillips, F. Woods.

3rd Class.—J. Bell, L. Fikes, J. Johnston, R. Newton.

Answers to February Questions.

Subject—Praise.

1. Because Jesus gave sight to the blind man (Luke 18. 43).
2. Part of 1 Cor. 4. 5 written out.
3. Heb. 2. 12 written out.
4. The sacrifice of praise to God continually (Heb. 13. 15).
5. They sang praises unto God (Acts 16. 25).
6. Praise our God, all ye His servants, and ye that fear Him, both small and great (Rev. 19. 5).
7. The trial of your faith (1 Peter 1. 7).
8. Because of the mighty works of Christ which they had seen (Luke 19. 37).
9. Those who first trusted in Christ (Eph. 1. 12).
10. In Ps. 22. 22.

Abstain
from all
appearance
of evil

1 Thess. V, v. 22.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



BIBLE BIRDS.

III.—THE HEN.

"AS A HEN GATHERETH HER CHICKENS."

IN the Old Testament no distinct mention seems to be made of the birds known to us as domestic poultry. These birds, however, are doubtless included in the general term found in the following verse: "Of all clean birds ye shall eat" (Deut. xiv.). As early as the time of the patriarch Job, the eggs of these birds were used as food, for he asks, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" (Job vi.).

In the New Testament we meet with most interesting references to both the male and the female of these birds. The Lord Himself on two separate occasions called attention to the hen, giving us a beautiful description of the great affection she has for her offspring, and of the shelter, protection and care provided for them under her wings. Under His wings are to be found the same blessings in the highest and fullest sense. His words are these: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. and Luke xiii.).

The picture is perfect, is it not? How happy are those who enjoy this refuge! Trusting in Jesus they can say:—

"As the bird beneath her feathers,
Guards the objects of her care,
So the Lord His children gathers,
Spreads His wings, and hides them there.
Thus protected, all their foes they boldly dare."

It is noticeable that David gave expression to the perfect rest and satisfaction enjoyed by those who come to trust under the shadow of the Saviour's

wings. Feathers he speaks of once, and it is of these that wings are made. Of wings he speaks more frequently. We may speak of mercy, grace, loving-kindness, longsuffering, faithfulness, and even of righteousness as the feathers of His wings. On these we lean, and in them rejoice.

Let us turn to the Psalms and learn some of the blessings which are ours, who, like David, trust in the Lord. He says of the Lord, "He shall cover thee with His feathers" (Psa. xci.). "How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Psa. xxxvi.). Let us apply this to ourselves. How many of "Our Children," I wonder, have said, "I will trust in the covert of Thy wings" (Psa. lxi.). "Yea, in the shadow of Thy wings will I make my refuge" (Psa. lvii.). Everyone who has trusted Jesus for himself or herself will be able to say with David, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psa. lxiii.).

(To be concluded.)

* * *

BOOKS.

II.—THE BOOK OF RECORD.

I WAS recently looking over some old copy books which I had when at school. Some of the pages seemed to have been written fairly neatly, a few very well, but, alas, some pages seemed to have been written badly, and in places there were smudges and even a blot or two. These pages faithfully recorded my past doings. Then I looked in other books and found notes on arithmetic, history, geography and such like, and again, these records all varied; the words were more or less hastily written and even badly spelt in some instances. A few of the books I kept, but many were

too bad or indifferent to be kept and so were destroyed.

I do not know whether any of you boys and girls have ever realized what kind of things God writes down in His book, but He does write in a book and all kinds of things go down there, and they are *all faithfully* recorded. Moreover you cannot rub out anything or destroy what is written just because you may not like it.

If you will turn to Psalm lvi. and verse 8, you will find that David knew that God was aware of all his wanderings and that even his tears were all known and recorded in God's book. Perhaps one of our readers has felt very sad and sorrowful for some reason and possibly cried in secret, thinking that no one cared or knew. Know then that God keeps a record of all tears of yours: just think of that. What an interest He must take in us. I am quite certain that I should never have the patience to count the hairs on anyone's head, for there are so many thousands of them, and yet we are told that even the very hairs of our heads are all numbered—see Luke xii. 7.

Now will you look at Psalm cxxxix., verse 16, and you will see that God has written down in His book all the members of your body. Do you not think that God has taken a wonderful interest in *you*? Will you read this Psalm all through? It is such a wonderful one; and if you learn a verse of it every day by heart, you can learn the whole of it in twenty-four days, as I once did without a great deal of difficulty. Just make up your mind to do it, and you may be very thankful that you did so later on, if you are spared to grow up.

I wonder if we often or even *ever* realize that there is nothing we do, say, or think that escapes God's notice? I fancy, if we remembered this more, it would make us so *very careful*, don't you? How differently we should think, speak and

act!! I believe we should be so surprised at the number of our sins that it would make each one of us cry out earnestly to God to ask Him for Jesus Christ's sake to wash away all those sins that are recorded against us. Remember that *we* can never, never blot out any of these records ourselves, but Jesus can blot out all the handwriting of the things written against us and take it right away because of His having died on the cross (see Col. ii. 14).

Have *you* ever thanked Him? I know some of our readers have, because they have written to me quite recently and told me so, and they and I shall meet in the glory some day to praise the One who loved us so much and took such an interest in us.

L. A. A.

* * *

TO-DAY.

WHEN we woke this morning we each found a gift awaiting us. If it is your birthday, then we hope you had **MANY** gifts. The gift we each had came from **GOD**, and it is "**TO-DAY**"—another new day.

Some of us said, "I thank Thee, O **GOD**, for **TO-DAY**. Please help me to use it for **THEE**." But some boys and girls did not thank **GOD**, because they do not know **GOD**; they have not yet learned to say truly, "**My FATHER**" of **GOD**, or "**MY SAVIOUR**" of the **LORD JESUS**.

TO-DAY for you, up till now, may have been an ordinary day, just as uneventful as many others previous, but before it ends, it can be the **BEST** day of your life—a "**red-letter-day**"! It can be the "**happy day**" of which the hymn speaks.

"Oh! happy day! that fixed my choice
On **THEE** my **SAVIOUR** and my **GOD**!"

Have you heard of **ZACCHÆUS**? We read of him in the "**grand old BOOK**"

in Luke xix. 1-10. He woke one morning the same sinful Zacchæus, hard, greedy and unscrupulous; but, before the sun set that day, he was a changed man. The LORD JESUS had said, "TO-DAY I must abide at thy house": Zacchæus had "received HIM joyfully" and a wonderful conversion was the glad result. What a day for Zacchæus and his family! There may have been boys and girls in that home, and weren't *they* glad that "father was saved"? Perhaps they had heard and seen the wonderful JESUS and had told their father about HIM and HIS love and power. Do YOU tell father and mother what you read and hear about JESUS or do you keep it to yourself?

There was another poor sinner whose day ended in a very, very different way to what he expected. It was the saddest day of his life, for he was to be crucified on account of his dreadful sins. We read about him in Luke xxiii. As he waited in the morning for the soldiers to take him to the place of crucifixion, he would be thinking over his past wasted life and he would be remorseful in the extreme. What a wretched ending to a life of sin! But there was on the Cross next to him the SAVIOUR of sinners, and, in his last moments, this dying thief saw JESUS as his SAVIOUR and said, "LORD, remember me." The comforting reply that came from the suffering SAVIOUR was "TO-DAY, thou shalt be with ME in Paradise."

Many can remember the "Happy day, when JESUS washed ~~their~~ sins away." Why not make **TO-DAY** the "happy day" in ~~your life~~? No one ever regrets that **DAY**! A proverb says, "Never put off till tomorrow what you can do to-day," and a verse says,

"Time was—is past,
Thou canst not it recall;
Time is,—thou hast,
Employ the portion small;
Time future—is not,
And may never be,
Time present is the only time for thee."

There is a story about a girl who was a servant in a Christian home. Her mistress had a minister staying there, who was conducting special services at the church that they attended. The lady asked him to speak to the maid about salvation as she was unsaved and nothing anyone said seemed to influence her. The minister on the day of his departure, went to the kitchen to see Mary. He said, "Mary, I'm leaving to-day, and



I've come to thank you for all you've done for me, and to say 'Good-bye.' Do you know I'm a minister and that I've been conducting special Gospel meetings in the town?" "Oh yes, sir, I was only saying to myself just now, 'He ain't a bit like the rest of 'em, always ramming religion down your throat, and asking you to be saved.'"

"No, Mary, I haven't said much to you, have I? but—I suppose you *do* intend to be saved ONE day?"

"Oh yes, sir, of course."

"Well, Mary, how would you like to put your name to this paper? I'll write this, 'I, Mary Jones, promise to come to CHRIST when I am thirty.' How old are you now?"

"Seventeen, sir."

"That will give you thirteen years to enjoy yourself, won't it?"

"Yes, but—I may die before then!"

"Very true. Shall we make it twenty-five? That will give you a good many years to do as you like."

"No. I don't think I could sign it, sir."

"If I make it twenty, Mary, would you feel you could sign it?"

"No, I don't think I can, sir."

"No, Mary, you're right, we cannot reckon on another day. Supposing I alter it like this? 'I, Mary Jones, will come to CHRIST TO-DAY.'"

"Yes, sir, I think that is best."

And Mary signed.

B. A.



The Journeys of Scripture.

V.

AT the end of last month's account, we left Paul assuring the crew and passengers of their ultimate safety. One

is left to ask, "Why was this landsman so sure of the safety of a ship that was drifting about aimlessly and hopelessly in the Mediterranean?" Before I answer this question I should like to ask

you, dear young reader, two other questions. "Are there not people in this world who are drifting about without an aim—without God and without hope"; and is there any message for them such as Paul gave to his fellow passengers?" Now I must answer my first question. Paul was sure of safety because of a message he had received from heaven itself. The night previous, when thickest darkness hid the sky, and the ship was tossing furiously about, an angel paid it a visit and had an interview, not with the captain or with the centurion, but with the captive who was God's and who served God. It is quite clear that a message had been sent to heaven by this captive; and we can judge that he included in his message a request for the lives of all on board. And he was granted his request; so that, though they probably did not appreciate the fact, during the remainder of the voyage the others on board belonged to Paul.

For a fortnight more the ship continued to drift about; but, however the sailors may have felt, Paul was quite sure of his immediate destination—"a certain island." At the end of the fortnight the quartermaster began to heave his lead, to find out whether the ship was in deep water or in shallow. The first sounding showed twenty fathoms, the next fifteen fathoms; so that the captain knew he was rapidly being driven towards land. Now, that is one of the things that a good sailor fears—that he be driven on what he calls "a lee shore." Orders were at once given, therefore, to lower four anchors from the stern of the ship so that the 'drift' might stop. It was about midnight that the first sounding had been made, and a black midnight it was; as the hours of the morning crept on, the sailors longed for daylight. Had the ship struck in the darkness there would have been, humbly speaking, little hope for those on board.

Then a kind of panic fell upon these Alexandrian mariners, and they were tempted to do the very last thing a sailor is supposed to do. What that is, and how they were prevented, we shall see next month, God willing.

(To be continued.)

GOOD NIGHT AND GOOD MORNING.

A FAIR little girl sat under a tree,
Sewing as fast as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, good-night, good-night!"

Such a number of rooks came over her head,
Crying "Caw, caw!" on their way to bed,
She said, as she watched their curious flight,
"Little black things, good-night, good-night!"

The horses neighed and the oxen lowed,
The sheep's "Bleat, bleat!" came over the road
All seeming to say, with a quiet delight,
"Good little girl, good-night, good-night!"

She did not say to the sun, "Good-night!"
Though she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed his head;
The violets curtsied and went to bed;
And good little Lucy tied up her hair,
And said, on her knees, her favourite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day;
And all things said to the beautiful sun,
"Good-morning, good-morning! our work is begun."

SELECTED.

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, 1928.

Subject—Faith.

1. Find a sentence about "great faith" (Matt. 8).
2. Who had "little faith," and what question did Jesus ask him? (Matt. 14).
3. What three things did the Pharisees omit? (Matt. 23).
4. How is Barnabas described in a verse in Acts 11?
5. How does faith come? (Rom. 10).
6. What three things abide? (1 Cor. 13).
7. What will make me "nothing" even if I have "all faith"? (1 Cor. 13).
8. By what does faith work? (Gal. 5).
9. "Above all." What is this important piece of armour? (Eph. 6).
10. Write out your favourite verse about "faith."

DEAR YOUNG FRIENDS,

Our subject this month is "faith," and I think we must spend at least two months on it.

As you answer the questions, ask yourselves if you have faith in the Lord Jesus as your Saviour. If you have not, answer five will teach you how you may get it. This is the most precious gift.

I did not receive D. Young's answers for January, nor her sister's. I am sorry they were disappointed, but they will have seen their names in the list since.

Our text this month is: "Whatsoever God doeth, it shall be for ever" (Eccles. 3. 14).

My love to you all.

Your friend,

J. L.

March Searchers.

Age over 13 years.

1st Class.—D. Andrews, L. Bell, M. Carter, A. Clementson, L. Collins, L. Cottrell, C. Collett, M. Curry, C. Curry, M. Cutting, B. Dewdney, O. Dell, K. Deakin, N. Farrell, M. Ferguson, C. Green, E. Grimes, M. Gold, E. Holmes, E. Hunt, F. Hunter, M. Iveson, M. Lefaux, E. Loye, T. McAllister, M. McAlrd, F. Male, M. McIver, I. Merritt, V. Merritt, E. Metcalf, P. Moses, K. Nicklin, E. Nightingale, N. Oakley, B. Palmer, E. Parke, H. Parker, R. Plader, M. Rose, A. Rose, M. Gunn-Russell, R. Smith, G. Smith, D. Scudde, E. Summers, B. Taylor, E. Ward, A. Wilkinson, T. Wilson, D. Young.

2nd Class.—A. Bond, D. Butler, E. Crookston, H. Derks, F. Farrell, F. Kendall, J. Murray, P. Raven, L. Rusbridge, J. Spencer, M. Wheldrick.

3rd Class.—B. Appleby, R. Hall, V. Mitchell, Bella Taylor.

Age over 10 up to 13 years.

1st Class.—F. Ashmore, E. Andrews, M. Allan, J. Batey, B. Bainbridge, S. Bell, E. Brett, F. Birrs, N. Butler, E. Cragg, W. Carr, D. Clark, M. Chapman, D. Collett, M. Cooke, I. Couch, F. Cocks, W. Coombs, G. Culpin, E. Curry, P. Cutting, G. Deacon, S. Donaldson, W. Dunn, W. Evans, R. Elliott, F. Eiles, D. Farrell, B. Farrell, R. Felch, N. Ferrow, R. Fiddes, B. Foley, J. Gatenby, C. Green, Jenny Hamilton, I. Hindmarsh, W. Honeyman, M. Hutton, E. Jehu, G. Jones, M. Johnston, W. Kendall, D. Lawson, E. Lawson, C. Mason, A. Maddison, R. McDwain, B. McIntosh, A. McIver, M. Middleton, T. Morris, E. Morris, A. Morgan, W. Morter, T. Mundell, J. Mundell, M. Murray, Q. Murray, P. Musselwhite, E. Nelson, E. Norton, P. Partridge, D. Partridge, B. Parsons, M. Park, C. Peden, M. Potts, H. Polley, D. Purvis, D. Rose, B. Sparham, W. Spencer, L. Simmons, I. Smith, M. Smith, J. Taylor, E. Taylor, G. Turner, L. Urwin, F. Warren, G. Weatherburn, E. Williams, E. W. Williams, H. Wormald, G. Young.

2nd Class.—E. Bawcombe, J. Bennett, E. Bryant, L. Carter, J. Downie, B. Fletcher, V. Harris, W. Hazledine, A. Hendry, W. Lane, H. Mayhew, R. Palmer, A. Phillips, L. Reynolds, C. Shrimplin, A. Sose, E. Walker, W. Ward, W. Whitton, W. Willis, D. Wood.

3rd Class.—T. Atkinson, E. Appleby, E. Blair, M. Fuller, W. Hope, I. Maddison, D. Noble, V. Ratcliffe, R. Sturanean, H. Turner.

Age 10 years and under.

1st Class.—N. Anderson, D. Brett, D. Bewick, J. Birrs, N. Bromly, R. Butler, G. Burton, C. Deakin, I. Dick, M. Dyson, M. Farrell, R. Fairbairn, P. Fiddes, S. Green, C. Hewinson, J. Hendry, W. Hendry, M. Hooker, F. Jefferson, M. Jones, A. Lyon, H. Lyon, R. McAllister, K. Meredith, B. Murray, A. Neal, R. Nelson, A. Oakley, L. Park, G. Phillips, M. Ross, H. Ross, M. Rogers, J. Rugg, M. Spencer, B. Smith, M. Scott, M. Wood.

2nd Class.—C. Butterwick, C. Craghill, A. Couper, M. Daucy, H. Dick, B. Fleck, M. Foley, R. Green, D. Heptinstall, L. Ireland, J. Johnston, J. Purcifer, John Purcifer, P. Smith, D. Shrimplin, V. Snowden, J. Weller, M. Willis.

3rd Class.—C. Appleby, D. Eaton, D. Higgins, E. Knell, F. Woods.

Answers to March Questions.

Subject—Thanks.

1. Part of Dan. 6. 10 written out.
2. She gave thanks to the Lord and spake of Him (Luke 2. 88).
3. The Lord gave thanks (John 6. 23 or 11).
4. Thanks be to God which giveth us the victory through our Lord Jesus Christ (1 Cor. 15. 57).
5. Thanks be unto God for His unspeakable gift (2 Cor. 9. 15).
6. For all things (Eph. 5. 20).
7. Part of Heb. 13. 15 written out.
8. They stood to thank and praise the Lord morning and evening (1 Chron. 23. 30).
9. In praising and thanking the Lord (2 Chron. 5. 18).
10. If a man for conscience toward God endure grief, suffering wrongfully (1 Pet. 2. 19).

God that made
the world :
in Him we live
and move
and have our
being.

Acts XVII, 24, 28.

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



BOOKS.

III.—THE BURNT BOOK.

IT happened in the days of Jehoiakim, who was king of Judah some six hundred years before Christ came, and I will tell you how it all came about. Of course, in those days there was *no* New Testament and *only* the earlier portion of the Old; consequently God used to make known His mind by sending an angel, or speaking by means of one of the prophets.

It came to pass, therefore, that one day God told his servant Jeremiah to get a book and write down all that he was bidden. You see, God wanted the people to repent and confess their sin, not to a priest, but to Him, and He hoped that if they heard how He intended to punish them they would then turn from their sin, and He would forgive them. God so loves to forgive people whenever He can.

So Jeremiah called a man who was able to write well, named Baruch, who wrote down everything that Jeremiah had been told by God. Then Baruch was told to stand at the entrance of the Lord's House and read aloud to all the people as they came in, all the words which he had written down. Evidently some of the people paid little or no attention to the reading, just like people to-day, who take but little notice of what God says in the Bible and how He must punish the sinner unless he turns to God for forgiveness. But there was one man, named Michaiah, who listened that day; and away he went, straight to the king's house, where he found all the princes of the land. He thereupon told **all** the words which he heard Baruch speak, as he realized they might be important. The princes then sent their messenger, Jehudi, to fetch Baruch with his book, who was told to sit down and read

in their ears the words written, so that they might know for themselves; and this was done. When they heard what God said, they began to be afraid, and resolved to tell King Jehoiakim; but before doing so they asked Baruch where he had got this message from. He told them how he had carefully written out with ink in the book just what the prophet Jeremiah had heard from God.

It seems that the princes were rather afraid of what the king would say or do, so they commanded Baruch to hide himself whilst they put the book in a safe place. After telling the words to the king as well as they could, the king sent Jehudi for the book itself and made Jehudi start to read it.

It was a cold day and the king sat down near the fire, with the princes standing near him, listening as Jehudi read; but the words of God which the king heard did not at all please him; so, after having listened to three or four leaves, he cut the book with a penknife, threw it into the fire, and watched it till it was quite burnt up. Oh, foolish king, to think that he could alter the words that God had spoken by burning them! In vain did several of the princes beg the king not to destroy the book, he simply refused to listen to anything they had to say. Alas, neither the king nor his servants were afraid or ashamed of what had been done.

God, however, gave instructions for another book or roll to be written out, containing all that He had said previously, but with further punishments added, because of the wickedness of the king and other people, who would pay no attention to what God had said.

It is a most interesting story, and those of you who have a Bible I would advise to read all about it, in the thirty-sixth chapter of Jeremiah. I have not told you it all, as it would take me far too long, and the editor of OUR CHILDREN

would be telling me not to write to you again, and I have several more books to tell you of yet.

But, oh, dear young friends, do take a warning from the actions of this foolish king. If God says -and He does—that He must punish us because of our sins, do let us everyone *take heed* to what He says. He warns us only in order that

we may turn from our wicked way and that He may bless us. Although God must be righteous, He has provided a Saviour who died for your sin and mine that we might be saved from hell. Will you not trust Him *now*? His promise is that those who seek Him early *shall* find Him. Isn't that lovely? God bless you all.

L. A. A.



The Journeys of Scripture.

V.

(Concluded.)

THE sailors were deserting their ship. Pretending that they were attempting to check her drift by putting out anchors at the bows as at the stern, they were lowering a boat, in which they hoped to escape, leaving those on board to perish. But their ruse was detected by Paul, and soon the boat which had

been lowered was drifting shorewards—empty; so that from that moment, on the fate of the ship itself depended the lives of the two hundred and seventy-six souls on board. Again the Apostle stood forth in the presence of them all, to assure them of their temporal salvation, and to show them, by his quiet and confident behaviour, how safe those are who trust in the Lord.

Paul might well have used the words

of the Psalmist: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. 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."

Breakfast on board that morning was a breakfast none of them was likely to forget. The Apostle led the way, and his good example was followed by the others. They ate their full, and then threw all the surplus wheat into the sea. As day broke, land came in sight, and soon they were making for a creek which appeared in the coast line. The ship was run upon the beach, and broke her back; but the forward part held fast, and soon many of those on board were swimming through the shallow water towards the shore, while the non-swimmers made rafts of pieces of the ship and so drifted to land. At length all found themselves in safety on *terra firma*, and were overjoyed at the kindness shown them by the inhabitants of the land on which they found themselves. So ended one of the stormiest voyages on record in Mediterranean waters; but its interest for us to-day is not merely a geographical or a naval one; it brings home to us the grand fact that God Who made the sea is the Controller of the sea, and that no matter how stormy our circumstances may be, they are known to Him, and He is superior to them all.

In closing let me add the narrative of

another incident connected with the sea: A certain skipper had taken upon a voyage with him, his somewhat timorous wife. A storm arose, which dismayed her not a little. When it was at its worst, the wife enquired of her sailor husband if he had no fear of the storm. He moved over to the other side of the cabin, and extracted from a drawer a pocket pistol. Pointing it towards her, he asked her if she had no fear, in her turn, of any injury he might do her. Smiling she replied in the negative. "And why not?" he said. "Because I know whose hand holds the weapon," was her answer. "And that is why I do not fear the storm," was her husband's rejoinder: "God's hand holds the storm, and I know Him."

* * *

LETTERS FROM CHINA.

V.

SHANGTSAI, Ho,
CHINA.

DEAR HOME FRIENDS,

It is impossible to do any study to-day, for the heat is too intense, and there is not a breath of wind to relieve us. But black clouds have been gathering, and only a few moments ago they broke over us with terrific force. The poor thirsty soil is opening her mouth and just drinking in every welcome drop. This down-pour does not take long to saturate everything, and the fields are already discharging their surplus water into the roads and anywhere they can. All hands have been to work with spades in the garden, to make channels. How you would smile to see our head evangelist, pants tucked up above his knees, and an enormous umbrella to protect his clean-shaven head and keep the rain off his shoulders. His other hand holds a hoe, so you may imagine he is not much

use, and presently disappears. The goat-herd is helping, too, but he is handicapped by an enormous hat, just balancing on his head. Can't you hear the dust-laden trees sighing as the strain of waiting for the rain is over? There is a freedom and a sense of relief in the atmosphere; and instinctively one shares this with them. I am standing the heat wonderfully well, considering how limp I usually was at home. . . . Food is rather a difficulty here, for things are so long in coming from Shanghai. Sometimes we can get chickens: the cook bought three the other day. They drag themselves about the garden (until he wants them), all tied together by the legs. One, a cockerel, and the heftiest, goes where he wills, dragging the other two poor little wretches after him. I do not look at them. One day, however, I noticed they were alone, and then I knew that cook had invited the cockerel indoors. To-day I see only one little hen—alas!

What do you think? My teacher turned up for our usual class, together with a huge black mark on his forehead

and a smaller one at the side. There were several on his body, too, I heard later. It appears he had had a temperature, and so, to draw it out, he had spat on some flour, rolled it in some mud on the ground, made it into a flat cake and put it on his forehead, etc. A lighted paper is put on the top, inside an inverted basin, which dries up the moisture, cooks the paste, and draws out the inflammation. The cup or basin has later to be removed by passing a knife down between it and the dough, and an ugly red mark is left where the treatment has taken place.

There is a strike on in the city to-day. No shop-keeper will sell and so no one can buy. Our cook returned empty-handed. It seems that the wealthy people are holding up all the copper. The Government has filled the country with paper notes, which in a short time become unusable as their value is always changing. So when the poor people pay for their goods, the shop-keepers refuse the paper notes, because they are torn. There has never been a strike here



before—truly a sign of the times. Things seem rapidly maturing in the world, while in our hearts, the star of hope rises higher and higher as we expect His return.

(To be continued.)

★ ★ ★

BIBLE BIRDS.

III.—THE HEN.

(Concluded.)

“AS A HEN GATHERETH HER CHICKENS.”

THE picture which the Lord draws, when fully examined, proves to be a very sad one indeed. The first occasion on which Jesus spoke these words was when He was journeying through Herod's country, on His way to Jerusalem, and the second occasion was when He left the Temple two days before His crucifixion.

Let us understand the situation. Jesus, the Son of God, Israel's Messiah, is not received. “He came to His own; and His own received Him not” (John i.). Herod was an Edomite. The kingdom, crown and sceptre belonged by right to the Son of David. John the Baptist, herald of the Kingdom and forerunner of the King, had been executed by Herod. The Pharisees, who had been plotting the death of the Lord Jesus, came to warn Him to depart lest Herod should kill Him. We may easily understand that their object was not friendly, but the reverse. His answer was, “Go ye, and tell that fox. Behold, I cast out demons, and do cures to-day and to-morrow and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem” (John xiii.). He was going to die, and was on the way to the place of execution. His own people Israel were to be guilty of His blood, as they had been guilty of the blood of the prophets.

Herod had enough to answer for in the death of the Baptist. But Jesus goes forward calmly accomplishing His Father's will, until His hour would come.

The deep love and compassion of His heart came out as He realized that Israel to whom in love He came, not only refused to own Him, but were to be guilty of His death. Not for Himself, but for them did He make this lamentation: Alas, for thee, Jerusalem! How cold thy heart to Me! How often in these arms of love would I have gathered thee! My sheltering wing had been your shield. My love your happy lot. I would it had been thus with thee! I would, but ye would not.

To Calvary Jesus was led. There He was crucified, and there He offered Himself, a willing sacrifice for our sins. He was buried and rose again from the dead. He is now in the glory and seated at God's right hand. His work of redemption is finished, and His servants still go forth with the invitation to sinners to come to Him for rest, peace and salvation. Those who turn away from Him are their own enemies; and if they do not heed His invitation to come and find shelter from the storm of judgment that will ere long burst upon His enemies, of them He will speak in terms of sorrow and compassion, as He did of Israel of old.

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 June, 1928.

Subject—Faith.

1. How may we become "children of God"? (Gal. 3).
2. "That . . . faith." Find this passage and write it out (Eph. 3).
3. Who was "heir of righteousness" by faith? (Heb. 11).
4. What do "we understand" through faith? (Heb. 11).
5. "Stand fast in the faith." Write out the verse where this is found (1 Cor. 16).
6. How should we resist the devil? (1 Pet. 5).
7. In what was Timothy to be an example to the believers? (1 Tim. 4).
8. What are the Holy Scriptures able to do? (2 Tim. 3).
9. Why did not the word profit those who heard it? (Heb. 4).
10. Write out the *shortest* verse you know about "faith."

DEAR YOUNG FRIENDS,

Our subject this month is again "faith," there is so much to learn about it. Faith is God's gift and it is so precious. Make sure that you have received it from Him and then pray daily that short prayer spoken by the disciples of old—"Lord, increase our faith."

I have Mr. McIver's marks for March, her name must have been omitted by mistake. Some of you who are over 10 years old are still doing only 6 questions. Have you read the rules?

Our text this month is—"The patient in spirit is better than the proud in spirit" (Eccles. 7. 8).

My love to you all.

Your friend,

J. L.

April Searchers.

Age over 13 years.

1st Class.—D. Andrews, L. Ashwell, P. Barber, D. Butler, I. Collins, L. Cottrell, M. Curry, E. Dewdney, O. Dell, K. Deakin, N. Farrell, F. Farrell, M. Ferguson, E. Green, E. Grimes, M. Gold, I. Guntip, E. Hunt, F. Hunter, M. Iveson, F. Kendall, E. Lyle, M. McArd, F. Male, M. McIver, I. Merritt, V. Merritt, E. Meical, P. Moses, K. Nicklin, R. Nightingale, M. Oakley, R. Palmer, R. Pinder,

P. Raven, M. Rose, A. Rose, M. Gunn-Russell, D. Scudds, E. Summers, B. Taylor, J. Taylor, A. Wilkinson, T. Wilson, D. Young.

2nd Class.—L. Bristow, M. Carter, A. Clementson, C. Collett, E. Hill, B. Holmes, V. Mitchell, R. Smith.

3rd Class.—F. Clark, R. Hall, M. Lefaux, P. Mills, D. Wood.

Age over 10 up to 13 years.

1st Class.—F. Ashmore, E. Andrews, J. Batey, B. Bainbridge, E. Bawcombe, F. Birrs, E. Bosley, E. Cragg, D. Clark, M. Chapman, M. Cooke, I. Couch, F. Cocks, W. Coombs, C. Curry, G. Culpin, P. Cutting, S. Donaldson, R. Dowdleswell, J. Doorne, D. Farrell, R. Fetch, N. Ferrow, B. Foley, J. Gatenby, C. Green, W. Hazeldene, Jenny Hamilton, I. Hindmarsh, E. Jchu, G. Jones, M. Johnston, W. Kendall, D. Lawson, E. Mahoney, A. Maddison, R. McIlwain, I. Melver, J. McArthur, A. Merritt, T. Morris, W. Morter, T. Mundell, J. Mundell, M. Murray, Q. Murray, P. Musselwhite, E. Nelson, E. Norton, J. Partridge, P. Partridge, D. Partridge, R. Palmer, B. Parsons, M. Park, C. Pedon, A. Phillips, M. Potts, D. Purvis, L. Reynolds, D. Rose, B. Sparham, L. Simmons, M. Smith, J. Thorington, H. Thorington, E. Walker, G. Weatherburn, W. Willis, G. Young.

2nd Class.—E. Brett, N. Butler, E. Bryant, D. Collett, R. Elliott, R. Farrell, E. Gascoigne, E. Garbutt, V. Harris, O. Hetherington, M. Hutton, W. Lamplugh, W. Lovelock, B. McIntosh, E. Morris, H. Polley, F. Reeves, H. Turner, P. Warren, J. Wight, J. Williams.

3rd Class.—P. Butterwick, D. Carr, H. Crosbie, G. Deacon, W. Evans, M. Fuller, W. Hope, E. Newton, R. Newton, D. Noble, V. Ratcliffe, R. Ritzema, W. Spencer, I. Smith, M. Stockdale, G. Turner, L. Urwin, N. Woodhatch, K. Woods.

Age 10 years and under.

1st Class.—N. Anderson, M. Ashwell, N. Auld, D. Brett, D. Bewick, R. Bell, R. Butler, G. Burton, C. Craghill, A. Couper, M. Dancy, I. Dick, H. Dick, M. Dyson, M. Farrell, R. Fairbairn, B. Fleck, P. Fiddes, F. Halliday, D. Heptinstall, J. Hendry, W. Hendry, L. Ireland, F. Jefferson, M. Jones, J. Johnston, A. Lyon, H. Lyon, K. Meredith, C. Merritt, B. Murray, R. Nelson, A. Oakley, L. Park, J. Partou, G. Phillips, M. Rose, H. Rose, M. Rogers, M. Spencer, M. Scott, J. Weller, F. Woods.

2nd Class.—J. Birrs, E. Butterwick, C. Deakin, M. Foley, M. Hooker, E. Knell, B. Smith, V. Snowdon, M. Willis, M. Wood.

3rd Class.—D. Eaton, R. Green, D. Rugg, P. Smith.

Answers to April Questions.

Subject—Fear.

1. Part of Ps. 5. 7. written out.
2. By hearkening to the Lord (Prov. 1. 33).
3. With reverence and godly fear (Heb. 12. 28).
4. In the fear of God (2 Sam. 23. 3).
5. Rom. 3. 18. Ps. 36. 1.
6. In the fear of the Lord (Prov. 23. 17).
7. Wisdom (Ps. 111. 10). Knowledge (Prov. 1. 7).
8. In the fear of the Lord (Prov. 14. 26).
9. Submit one to another (Eph. 5. 21).
10. Men depart from evil (Prov. 16. 6). Men receive riches, and honour, and life (Prov. 22. 4).

A
Merry Heart
doeth good
like a
medicine.

Prov. XVII. 22.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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THE TOWER OF LONDON.



WORTH OVER THREE MILLIONS!

HERE is the testimony of one who learnt to put first things first:

"When I was a lad, I had a longing to see the Tower of London. An uncle who lived in London invited me to spend a week with him there, so I made up my mind I must see the Tower. On a fine afternoon we made our way to the famous old building, and spent several hours looking at the strange things in it; but what I thought most of, and lingered longest beside, was the Regalia of England. The golden crowns, the sparkling jewels, dazzled my eyes: I had never seen anything so grand before. The attendant whispered, 'Worth over three millions!' I was astonished. What a sum, and so little bulk! As we left the place, my uncle laid his hand on my shoulder, and quietly said, 'I know something that is worth far more than that, Charlie.' I looked up eagerly, thinking we were about to see something grander still than the Regalia, and said, 'What is that, uncle?' 'Your precious soul, Charlie, for which the Son of God gave His heart's blood.' I was struck dumb. I had never thought in the same way before of the value of my soul. The price paid for its redemption was far more than the value of the Regalia of England. And then I thought of the words, 'What shall it profit a man if he gain the whole world, and lose his own soul?'"

That lad became more and more anxious until he found rest by committing himself to the Lord Jesus Who had loved him and given Himself for him. Have you thought as he did about the value of your soul?

E. ADAMS.

IMPORTANT!!

THOUSANDS of parents must have been glad to read in *The Times* recently that those in authority, especially in London, are very concerned at the increasing number of serious accidents to children going to and returning from school.

Just lately I had occasion to pass through quite a number of thoroughfares in the south of London, and time after time I was greatly touched to see policemen stopping the traffic, and with fatherly pleasure in their faces, conducting a number of dear children across the road, evidently on their way home from school.

Notwithstanding this, some boys and girls would thoughtlessly dart across, thereby running a great risk of being knocked down by all kinds of vehicles.

This has brought to my memory a rather striking incident which happened when I was in Chicago many years ago. Chicago has immense railways with many level crossings, and one day I had to walk over a very wide crossing with many lines of rails. To my amazement I saw, right in the centre, three or four young children sitting on a large basket they had been carrying to have a rest. I exclaimed, "Don't you see the great danger you are in? Look this way and that, don't you see in the distance several trains are coming?" They were startled and immediately took up their basket, and I helped them out of the place of danger into a place of safety.

My dear young friends, do not be like these American children. If you are not converted you are in a far more dangerous place. How glad I am that I can tell you of the Lord Jesus Who died for you that He might bring you into a place of safety. Oh, that you would at once trust yourselves to Him! Then, every day, *think more and look*

more where you are going; *trust more* for guidance to your elders if you would save yourselves from needless harm and accident.

Let me advise you to practise *three* things daily. I am sure, in later life you will be thankful if you do.

First. *Every morning*, kneel down and ask the Lord Jesus to guide you and keep you from harm.

Second. *Every day*, listen to father's advice and value mother's teaching, Prov. i. 7-9.

Third. *Every night*, thank God for all His loving care; above all, thank Him for His unspeakable gift—the Lord Jesus Christ; and remember to pray for your dear parents, and for your kind friends.

J. R.

* * *

LETTERS FROM CHINA.

VI.

KI-KUNG-SHAN, HONAN.

WHEN I last wrote we were grilling down on the Honan plain. Now we are being drowned on the Honan heights. On Friday morning, long before the stars and the moon had thought of going to bed, we were astir. Out in the compound the men and some of the boys had gathered to say good-bye. Our boxes had gone on by barrow, so that only our bedding and hand-cases accompanied us on the cart. This was a queer little two-wheeled affair high up off the ground, springless, and with a straw covering to keep off the sun. It was drawn by two mules, ill-fed beasts, one with an ugly sore right down its shoulder. My teacher, Mr. Wang, sat in front of us, and accompanied us all the way for protection. Mrs. L. stood the journey badly, I pretty well. Armed with smelling salts, a fan, and those indispensable little bottles of scent—all gifts from home—I managed to ease the

headaches, etc. Though we were told before starting that the road was not peaceful, we found no difficulties, for the Lord was with us. The stretch of country which had been under the plough five weeks before, now bore the fruits of their labours, and everywhere life of every description was showing. We passed through many villages, some closely walled, others not. We made a halt at one village where I had stopped before.

What a difference to have someone with me; no crowds followed us in, we had our lunch in peace, and two hours to spare for a rest, because the carter refused to hurry over his rice. We lay down on a Chinese bed in a little inner room, thatch above us, dust beneath us, and a tiny little window with wooden bars across and paper pasted over them, holes in various places having been poked through by inquisitive fingers. Into the cart again, and jolt, jolt, jolt to Yeng-cheng. Here the road was so rough that we simply alighted and walked through the crowds to the Mission House. Other missionaries had gathered here too, from different parts; and we spent a talkative evening, some relating their escapes on the road. We retired early to rest, fully dressed, for we expected to start from the station any time. Good Mr. D. spent the night on the station, waiting to hear when the train left the station before ours. At 2 a.m. we were awakened, and, with lanterns to guide us, made our way silently through the sleeping city. Forms lay around in all the shadows, fast asleep. Twice were we challenged by a guard of soldiers, and were not sorry to find ourselves at last on the station. We arranged our luggage along a wall and sat on it, the pale moon flitting in and out of the clouds, keeping an eye on us. Around and all over lay sleeping Chinese in every attitude imaginable. We waited and waited for close



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on two hours, keeping our tired eyes wide awake for crafty thieves, waited until heads nodded, and vigilance over small bags containing tickets and money relaxed. When the train came, two of us had to go third class—no room elsewhere—it was packed with crowds of sleeping men—all over the wooden seats, and when I pushed my hat and attaché case on to the rack, a grunt told me I was poking another traveller up there. A seven hours' journey finally brought us to Sintien, where we alighted in pouring rain. Our portmanteaux were pitched out as though they were matchboxes, and there I suppose we waited one and a half hours at least, while a suitable price for conveying us and our luggage up the hill was being discussed. Oh! the

weariness of Chinese ways and the patience needed in dealing with them. Finally it was settled, and we took our places in the chairs; up on to the shoulders of four men I was hoisted, and my first chair ride began—up, and up, and up. In spite of the deluges and the wind, as we wound up and up, I shall never forget the grandeur of that one-and-a-half hour's climb. Range upon range, peak upon peak, beautiful green foliage, bright-coloured flowers—perfectly beautiful! At last we found ourselves here on the summit. Everything has been enveloped in clouds for two days, tantalizing me beyond endurance almost! The rain poured and poured; basins and pails were used to catch the water from our ceilings, our rooms were wet, our

clothes damp and everything clammy. And then the mists rolled away revealing an exquisite view of mountain tops and valleys from deepest to lightest blue. I felt like the men in the "omnipresent" picture, and worshipped God.

So here I am in the happiest and freest of Christian atmospheres amid some of God's choicest and most used servants.

A birthday cake from I - awaited me, and to-day, the 7th of July, I am celebrating my birthday. But for this, the 29th would still have been a secret. This morning a party of ten gathered out on the verandah and sang that hymn,

"He leadeth me." I thought it so sweet, and then their remembrances flooded in - little bunches of flowers with lovely texts attached, and little gifts from people I scarcely knew. I had to choose my hymn for prayers, and this afternoon I am to have my cake and a drawing-room tea. Old and young have entered into the event to make my first birthday in China a never-to-be-forgotten one.

We are having wonderfully helpful Bible readings for all the missionaries on the hill, and quite a few young people have been converted.

Yours happily and lovingly,

M. P.



The Journeys of Scripture.

VI.

A SCOUT'S JOURNEY.

A GREAT army was on the march. A brave and capable general was in command, and his Commander-in-Chief

had assured him of success in battles which would yet have to be fought before the country they were attacking was subdued. The conditions of this success were prompt and perfect obedience to marching orders.

"Not very hard conditions," are you saying? I wonder! Do *you* always find "prompt and perfect obedience" quite easy?

Before this army had finished their campaign they failed sadly many times; but, just at the time we are watching them, they were advancing courageously and joyously, for already several victories had been theirs.

In front of them, at some distance, lay a walled and fortified city. They could see its formidable towers from afar.

The wise general called a halt to rest his troops; and also to give time for two scouts to go and find out something about the city and the best way to attack it.

It is this exciting little journey and what happened in it that concerns us at present.

One late afternoon two wayfaring men, tired and dusty with a long hot walk, passed through the city gates. They needed food and lodging, and enquired where such could be had. Entering the house to which they had been directed, they were soon in conversation with its mistress. But, instead of placing a welcome meal before them, she took them up to the roof of her house, where they lay down; and she promptly covered them from sight with the large quantities of flax which were spread there to dry in the sunshine.

What did this mean? It seemed a strange way to treat men already overheated from their journey.

The king of the city had his scouts as well, and the woman knew that they would soon be coming to search her house. Two strangers, speaking an unfamiliar language, would not pass through the city streets unnoticed. The natives were uneasy because of rumours that had reached their ears of the victorious army coming into the land, so the soldiers were keeping a sharp look out. Sure enough, before long they came to the house and demanded that the two

visitors should be delivered up. Answer was given them that they had already left the city; "but hasten," said the woman, "and you may overtake them." This was untrue; but she was a heathen, and had not learnt its sinfulness; and by the laws of Eastern hospitality she was bound to protect her guests.

The soldiers having gone, she went up to the housetop where the scouts still lay hidden. "I know," said she, "that Jehovah, your God, is the one true God, and that He has given you the land. When you take our city will you save me and my family alive?" The promise was given on condition that she left a scarlet line hanging from the window of her house, which was on the city wall. Then, escaping through the window, they made their way to the mountains where for three days they hid themselves "until the pursuers were returned" and they were able to return in safety to their general.

If you want to know the rest of the story read Joshua vi. And remember that the "scarlet line" is one of the many Old Testament allusions to our Lord Jesus Christ. It speaks of His precious blood, by which we have a far more wonderful salvation than had Rahab from the destruction of Jericho.

E. A.

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Questions for July, 1928.

Subject—Riches.

1. "That which thou hast not asked." What were these things? (1 Kings 3.).
2. What are in wisdom's left hand? (Prov. 3.).
3. By what may we obtain riches, and honour, and life? (Prov. 22.).
4. What does the deceitfulness of riches do? (Matt. 13.).
5. By what will God show the riches of His grace? (Eph. 2.).
6. What did Paul "preach among the Gentiles"? (Eph. 3.).
7. What should a rich man glory in? (Jer. 9.).
8. Who will leave his riches in the midst of his days? (Jer. 17.).
9. What did Moses esteem "greater riches"? (Heb. 11.).
10. What riches do you wish for?

DEAR YOUNG FRIENDS—

Our subject this month is "riches." I suppose most young people hope to be rich some day. Perhaps our searching will help you to see what riches are really worth seeking. Prov. 13. 7 tells us "There is that maketh himself poor, yet hath great riches." Let us remember, too, that the Lord Jesus "for our sakes became poor." How rich He has made those who have trusted in Him!

I hope you will all try and get some new searchers for this half-year.

Our text this month is "It shall be well with them that fear God" (Eccles. 8. 12).

My love to you all.

Your friend,

J. L.

May Searchers.

Age over 13 years.

1st Class.—D. Andrews, D. Butler, A. Clementson, L. Collins, L. Coltrill, M. Curry, E. Dewdney, B. Derks, K. Deakin, N. Farrell, P. Farrell, E. Grimes, M. Gield, I. Guntrip, E. Holmes, M. Iverson, F. Kendall, E. Lyle, M. McArt, F. Male, M. McIver, I. Merritt, E. Metcalf, V. Mitchell, K. Nicklen, M. Oakley, B. Palmer, R. Pinder, M. Rose, A. Rose, L. Rusbridge, P. Sharnock, R. Stevenson, R. Smith, D. Seadds, E. Summers, B. Taylor, A. Wilkinson.

2nd Class.—O. Dell, E. Hunt, P. Hunter, M. Lefaux, E. Nightingale, M. Gunn-Russell, W. Stevenson.

3rd Class.—M. Carter, F. Clark, R. Hall, E. Hill, F. Mills.

Age over 10 up to 13 years.

1st Class.—F. Ashmore, E. Andrews, B. Bainbridge, E. Brett, D. Boniface, N. Butler, E. Cragg, M. Cooke, F. Cocks, W. Cooper, C. Curry, P. Cutting, G. Deacon, S. Donaldson, W. Evans, R. Elliott, D. Farrell, B. Farrell, R. Fitch, N. Farrow, B. Foley, M. Fuller, J. Gatenby, E. Gascoigne, V. Harris, Jenny Hamilton, M. Hutton, E. Jehu, G. Jones, M. Johnston, W. Kendall, A. Maddison, A. McIver, M. Middleton, T. Morris, E. Morris, W. Morter, M. Murray, E. Nelson, T. Newton, P. Partridge, D. Partridge, R. Palmer, B. Parsons, M. Park, C. Peden, A. Phillips, M. Potts, H. Polley, V. Ratcliff, E. Rampling, F. Reeves, D. Rose, B. Sparham, S. Stephenson, L. Simmons, M. Smith, J. Taylor, H. Turner, J. Urwin, P. Warren, E. Walker, E. Williams, J. Williams, N. Woodhatch, H. Wormald.

2nd Class.—J. Batey, E. Bawcombe, D. Clark, M. Chapman, W. Coombs, E. Garbutt, W. Honeymann, B. McIntosh, T. Mundell, W. Spencer, A. Twomey, D. Wood.

3rd Class.—E. Bosley, E. Bryant, R. Dowdewell, W. Hope, J. McArthur, J. Mundell, G. Turner.

Age 10 years and under.

1st Class.—D. Bewick, R. Butler, G. Burton, A. Couper, M. Dancy, C. Deakin, I. Dick, D. Eaton, M. Farrell, R. Fairbairn, B. Fleck, P. Fiddes, M. Foley, P. Halliday, J. Hendry, W. Hendry, M. Hooker, L. Ireland, P. Jefferson, M. Jones, E. Knell, A. Lyon, K. Meredith, B. Murray, R. Nelson, A. Oakley, G. Phillips, M. Ross, H. Ross, M. Spencer, P. Smith, B. Smith, M. Woods.

2nd Class.—N. Anderson, D. Brett, H. Lyon, J. Newton, J. Parton, D. Rugg, P. Woods.

3rd Class.—E. Butterwick, J. Butterwick, C. Craghill, M. Craghill, V. Snowden, M. Snowden, J. Weller.

Answers to May Questions.

Subject—Faith.

1. I have not found so great faith, no, not in Israel (Matt. 8. 10).
2. Peter. O thou of little faith, wherefore didst thou doubt? (Matt. 14. 31).
3. Judgment, mercy, and faith (Matt. 23. 28).
4. As a good man, full of the Holy Ghost and of faith (Acts 11. 24).
5. Faith comes by hearing, and hearing by the word of God (Rom. 10. 17).
6. Faith, hope, and charity (love) (1 Cor. 13. 13).
7. If I have not charity (love) (1 Cor. 13. 2).
8. Faith works by love (Gal. 5. 6).
9. The shield of faith (Eph. 6. 16).

Who shall
separate
us from
the love
of Christ?

Rom. VIII. 35

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



I WONDER WHY.

MY young friends—boys and girls—I doubt whether many of you THINK. You ask me what I mean? This—just to stop talking, laughing, playing, for a wee while and consider or meditate. Then say to yourself: “I wonder why Jesus came long ago into this world, and why, as I heard someone say lately, Jesus is coming again: what is He coming again for?”

Please allow me to try and tell you, first of all why Jesus came once, and then why He is coming again, perhaps very soon. His *first coming* was to tell us that, although we were sinners, God loved us and had sent His own beloved Son to put away our sins by dying on the cross, and by shedding His precious blood for us, to make us whiter than snow. God is holy. Remember how He loved His own Son, and then think how much He must have loved us to do this. Think, too, it was not for good people (He says, “There is none good”) but for sinners. Perhaps you do not understand that you are sinners; but you have often done your own will; indeed, you love to do your own will; and this, in God’s sight, is sin that can only be put away by the precious blood of Christ.

Can you say?

“Shed for rebels, shed for sinners,
Shed for me.”

THINK and ponder over these words. Get your Bible and see if these things are true, and then close your eyes and simply look up to Jesus, with all your heart, and say to Him,

“Jesus I do trust Thee,
Trust Thee with my soul.”

He will take you at your word. He will say to you, “Thy sins are forgiven thee. He will fill your heart with joy and enable you to shine for Him, in this dark world, until He comes again.

Now I will try to tell you why He is coming again. You will remember He said to His sorrowing disciples when He was about to leave them, “Let not your heart be troubled . . . I go to prepare a place for you . . . I will come again and receive you unto Myself” (John xiv. 1, 2, 3). He will not send an angel; but He will come Himself for us. How wonderful to know that whether we fall asleep in Jesus, or are alive when He comes, we shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord.

Think once more—Jesus came first to die on the cross to put away our sins; He will come the second time to receive us unto Himself and to take us to His Father’s house, where our happy home will be—for ever with Him.

Read 1 Thess. iv. 13-18, and oh! be sure that you have trusted Jesus, so that you will be among those who are Christ’s at His coming. J. R.

* * *

TRUE VALUES.

PASSENGERS on one of the luxurious express trains abroad had a terrifying experience when a hot axle caught fire on one of the sleeping carriages, and the train sped on its way with the blazing coach. The communication cord had been damaged, and all efforts to stop the train were unavailing. Finally the guard courageously clambered over the roofs of the carriages, reached the engine, and gave warning to the driver to stop.

The passengers, mostly in night attire, were hustled out of the burning coaches, for, by this time, others had caught fire. Amongst the travellers was a millionaire who, when he made a dash for his clothes, was warned, “Leave everything; there is not a second to lose.”

Worldly possessions avail nothing, even in certain crises of *this* life, and the old

Book says, "We brought nothing into this world and it is certain we can carry nothing out" (1 Tim. vi. 7); but this does not refer to spiritual matters. We each one of us brought a soul into this world with us, and we are responsible for that soul—whether we live a short or long life we shall one day have to render account, for "the spirit shall return unto God who gave it" (Eccles. xii. 7).

We take our *character* with us, the building we have erected day by day, by our life, words, actions. Have we got the foundation right? The Apostle Paul could say, "other foundation can no man lay than that is laid, which is

Christ Jesus" (1 Cor. iii. 11). And what are we building? A life dedicated to Him? If Jesus is our Saviour we must live for Him, like the Psalmist who said, "My soul, wait thou *only* upon God" (Ps. lxxii.). "Wait on the Lord and keep His way." (Ps. xxxvii. 34), and (using that beautiful translation of Ps. cxliii): "Teach me the thing that pleaseth Thee."

Better than any earthly treasure! The Lord pleads, "Rather seek ye the Kingdom of God . . . and provide . . . a treasure in the heavens that faileth not" (Luke xii. 31, 33). May we be wise to choose such heavenly treasure and blessing!

A. M. W.



RAILWAY LINE AFTER ACCIDENT.

BOOKS.

V.—THE BEST BOOK.

I WILL tell you why I think it is the best book, shall I? Well, this is the reason: it is the Book that Jesus read from, when He was here on this earth. Just turn to Luke 4th chapter, verses 17-21.

We can picture Him standing in that synagogue at Nazareth on the Sabbath day. He is handed part of the Old Testament and finds that wonderful passage which we know as the 61st chapter of Isaiah. He just reads the first verse and part of the second, closes the Book, hands it back again, and sits down. He never even explained the passage, but just said these words—"This day is this scripture fulfilled in your ears." What beautiful words were read that day in the ears of the people, such words of blessing too! They came from the best Book of all, the one that has outlived all other books and is still now the Book with the largest circulation. Notice the six things which Jesus mentioned:—

1. *To Preach the Gospel to the Poor.* There is nothing like the glad tidings, for that is what the Gospel means, for poor people. They have trouble and sorrow; but God wants them to hear the good news of the Gospel. It is for the poor as well as for the rich.

2. *To Heal the Broken-hearted.*—Amongst all kinds of people there are many broken-hearted. The Lord Jesus came to sympathize in all our deepest sorrows and trials.

3. *To Preach Deliverance to the Captives.*—We could not go to the prisons and tell all the prisoners they could go free; but Jesus can tell us how we may be delivered from Satan; and remember that, if we are not on the side of the Lord Jesus Christ, we are on

Satan's side and kept a prisoner by him.

4. *Recovering of Sight to the Blind.*—Only those who have had their natural sight and lost it, realise what this means. How blind Bartimæus must have appreciated the restoration of his sight by Jesus! He often did that for people. Alas, dear young friends, there is something worse than this, for Satan goes about trying—and he often succeeds—to blind people's minds, so that they do what is wrong; and he tries to make them believe God does not love them, although the Bible, which is the very best Book there is, so clearly tells us how much He does love us.

5. *To Set at Liberty them that are bruised.*—Satan is such a hard master to serve, and he does not in the least mind our getting stained and bruised as the result of sinning. Every time we commit sin or do anything wrong, it is like our having a tumble and getting bruised, and it leaves a nasty mark, but Jesus wants to set us free. Will you let Him?

6. *To Preach the Acceptable Year of the Lord.*—Now is the time to trust the Saviour, not to-morrow, for that may be too late. God's word says now. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).

You may rest assured that the Bible is the best Book. It not only tells us of sin; but it tells us how we may get rid of it, which is what is so very important; for no sin can enter heaven, and it is only the blood of Jesus Christ that can take it away.

There is just one other thing we must notice about this Book which is so different from all others. When you read an ordinary book it is sometimes possible to improve on it; altering it a little here and there by adding something to it after it is finished or by taking something away from it. Now this must on no account be done with the

Bible for it would be entirely spoiled if anyone altered it. We must never think of tampering with God's holy word, for God will surely punish everyone who adds to it or takes from it (see Rev. 22nd chapter, 18th and 19th verses). We must just believe what it says without arguing or reasoning about it; and the Holy Spirit of God will use that Book for our eternal blessing, and we shall, indeed, find it to be the best of books. Indeed, we shall love it above all others.

I do hope you will. If you do not yet think so, just kneel down and ask God to help you to see why it is so precious and valuable.

L. A. A.

[Mr. Anderson is expecting to hear from the boys and girls who promised to write to him. His address is:

KNOWLE LODGE,
BROOK STREET HILL,
BRENTWOOD,
ESSEX.]



The Journeys of Scripture.

VII.

THERE are quite a number of men, and some women, named in the New Testament who were travellers on behalf of the Gospel of the Lord Jesus Christ.

In the very early days of the Christian Church, after the Lord had gone back to Heaven, when the disciples were con-

tinuing the work, which He "began" (see Mark vi. 34, and Acts i. 1), and long before the Bible was written for people to read for themselves, messages and letters were sent by some of the apostles to the small gatherings of Christians in heathen cities.

The messengers who carried them had to face difficulties and dangers on their

journeys by land and sea. Theirs were no "joy-rides" in luxurious motor cars, on ocean liners, such as we know to-day. Much of their travel was on foot through unknown countries "in perils of robbers" (2 Cor. xi. 26). Yet they had a "joy" much more real than mere pleasure-travel can ever bring. And think of the joy of the scattered Christians, many of them very poor, when the news went round, "Peter has sent us a special messenger with more Good News", or "a letter has come from Paul!"

In these days it costs so little to be a Christian, that we are apt to value too lightly the priceless gift of God; and we are, too, apt to forget the suffering and martyrdom borne by the early followers of Christ. They realised His Love in such a way as to count it joy to be allowed to suffer for His sake (see Acts v. 41; Phil. i. 29). Through all hardships and bitter trials they bravely held on to the glorious Hope of passing into the Presence of their Lord and Saviour.

If you look at the close of Paul's Epistle to his friends in Rome you will find that he wrote it in Corinth. A little company of Christians had formed a Church in Cenchrea, which was a busy harbour ten miles to the east of the great city.

In that Corinthian Church there was a deaconess named Phœbe. We are told very little about her (Rom. xvi. 1, 2), but from that little we may gather that her heart was wholly given to the Lord and His work; and that she was a messenger whom Paul could safely trust to carry his letter to Rome.

We may imagine this brave woman waiting on her long journey across the sea to the far-off city which was in those days the greatest city in the world. It was a waiting for a woman to undertake: but we know that she accom-

plished it, for we can read to-day the letter which she carried.

If you look at Romans xvi. 2, you will see how kindly Paul speaks of her, asking his friends to welcome her "as becometh saints" and to give her help in whatever way she needed it. We should like to know more of Phœbe, should we not? Shall we remember that it was said of her, "she hath been a *helper of many*," and shall we each in our own small circle, try to be "helpers" too?

E. A.

PRIZE LIST.

Age over 13 years.

1. ALICE WILKINSON, age 14. 47, Felton Street, Byker, Newcastle-on-Tyne.
2. ELSIE DEWDNEY, age 15. Orphan Home, Hanworth Road, Hampton, Middlesex.
3. MURIEL GOLD, age 15. Orphan Home, Hanworth Road, Hampton, Middlesex.
4. MARJORIE OAKLEY, age 15. 101, Sutton Crescent, Walsall.

Certificate List.

Lillie Collins, 51, Somerleyton Street, Norwich.
 Edith Grimes, 10, Henry Street, Northampton.
 Mary Iveson, 14, James Street, Thornaby-on-Tees.
 Ethel Loye, Orphanage, 64, Lewisham Road, S.E.13.
 Mary McIver, 16, Lushkar Mohalla, Mysore City, S. India.
 Edith Metcalf, 16, Henrietta Street, Thornaby-on-Tees.
 Kenneth Nicklin, Lavender Cottage, Birmingham Rd., Walsall.
 Daisy Scudds, Orphan Home, Hampton.
 Betty Taylor, 120, Westfield Road, Caversham.

Age over 10 up to 13 years.

1. ALFRED MADDISON, age 13. 59, Worcester St., Gateshead-on-Tyne.
2. SUSAN DONALDSON, age 13. 10, Gosford Road, Port Seton.
3. BESSIE PARSONS, age 13. Home, Hampton.
4. MARGARET POTTS, age 12. Park Head, Netherwitton, Northumberland.

Certificate List.

Freda Ashmore, Home, Hampton.
 Barbara Bainbridge, 10, Springwell Terrace, Springwell.
 Ethel Brett, Home, Lewisham.
 Mabel Cooke, Cartron, Culleens, via Ballina, Co. Sligo.
 Colin Curry, 3, The Parade, Chester-le-Street.
 John Gatenby, 49, Teesdale Street, Thornaby-on-Tees.
 Eileen Jehu, Home, Hampton.
 Thomas Morris, Hedley House, Holmside Avenue, Dunston-on-Tyne.
 Mary Murray, Lorbottle Steads, Shropton, Morpeth, Northumberland.
 Peggy Partridge, 8, Shakespeare Road, Hanwell, W.7.
 Daisy Partridge, 8, Shakespeare Road, Hanwell W.7.
 Catherine Peden, 20, Gosford Road, Cockenzie.
 Lilian Simmons, Home, 64, Lewisham Road.
 Margaret Smith, West View, Draughton, Near Shipton, Yorks.

Age 10 years and under.

1. PEGGY FIDDES, age 10. 25, Prospect Terrace, Aberdeen.
2. CLARENCE DEAKIN, age 9. 30, Albert Street, Skipton, Yorks.
3. KATHLEEN MEREDITH, age 9. Home, Lewisham Road.
4. ROSE BUTLER, age 8. 71, Howards Rd., Plaistow, E.13.

Certificate List.

George Burton, 20, Thorn View, Elland, Yorks.
 WILLIAM HENDRY, 29, New 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 August, 1928.

Subject—Glory.

1. "Who is this King of Glory?" Give two answers to this question. (Ps. 24.)
2. What shall "they speak of?" (Ps. 145.)
3. Who are the glory of children? (Prov. 17.)
4. How will the Son of Man come? (Matt. 16.)
5. "The Lord of Glory." Find this title in 1 Cor. 2. and James 2.
6. To what is the glory of man likened? (1 Pet. 1.)
7. To what has God called Christians? (1 Thess. 2.)
8. God wanted His people to be unto Him four things. What were they? (Jer. 13.)
9. "This man . . . Moses." Write out this passage and say who "this man" was? (Heb. 3.)
10. "Thine is the kingdom," etc. (Matt. 6.) Find this passage and a similar one in the Old Testament.

DEAR YOUNG FRIENDS—

The prizes are very keenly contested as usual, and I hope those who are disappointed will not be discouraged, but will try again. Two searchers won full marks. This is excellent. Does it mean that the questions were too easy?

I am asked to put names in the List when the papers reach me late. I cannot add any names after I have sent the List to the printer, so send in your answers in good time.

Our text this month is, "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9. 10). I hope we shall all carry it out.

My love to you all,
Your friend, J. L.

June Searchers.

Age over 13 years.

- 1st Class.**—D. Andrews, A. Bond, D. Butler, M. Carter, L. Collins, L. Cottrell, C. Collett, M. Curry, E. Dewdney, O. Dell, B. Derks, K. Deakin, N. Farrell, P. Farrell, E. Green, E. Grimes, M. G. Id, J. Guntrip, E. Holmes, E. Hunter, E. Hunt, P. Hunter, M. Iveson, M. Lefaux, E. Loye, M. McArd, M. McIver, I. Merritt, V. Merritt, E. Metcalf, V. Mitchell, P. Musselwhite, K. Nicklin, M. Oakley, P. Palmer, B. Plevin, M. Ro e, A. Rose, L. Rusbridge, P. Sharrock, R. Stevenson, P. Singer, D. Scudds, E. Summers, B. Taylor, M. Wheldrich, A. Wilkinson.
- 2nd Class.**—A. Clementson, M. Ferguson, M. Gunn-Russell, W. Stevenson, N. Woodhatch.
- 3rd Class.**—R. Hall, B. Hill.

Age over 10 up to 13 years.

- 1st Class.**—F. A. Innes, C. Andrews, J. Butley, R. Bainbridge, E. Hawcombe, E. Brett, F. Birrs, N. Butler, D. Collett, M. Cooke, I. Couch, W. Cooper, C. Curry, P. Cutting, S. Donaldson, D. Farrell, B. Farrell, N. Ferrow, J. Gatenby, J. Hamilton, E. John, M. Johnston, J. Leeson, W. Lovelock, A. Macdonald, A. McIver, I. Maddison, A. Merritt, T. Morris, E. Morris, W. Morrie, M. Murray, E. Nelson, P. Partridge, D. Partridge, B. Palmer, B. Parsons, C. Peden, M. Potts, H. Polley, V. Ratcliff, D. Rose, W. Spencer, L. Simmons, I. Smith, M. Smith, J. Taylor, J. Thorington, H. Turner, E. Warren, E. Walker, J. Williams.
- 2nd Class.**—B. Clark, E. Crugg, F. Cocks, G. Deacon, R. Fetch, R. Foley, V. Harris, R. McIlwain, T. Mundell, J. Mundell, T. Newton, E. Newton, F. Reeves.
- 3rd Class.**—M. Allan, J. Gladstone, W. Hope, W. Honeyman, G. Jones, E. Mahoney, A. Phillips, G. Turner.

Age 10 years and under.

- 1st Class.**—N. Anderson, J. Birrs, R. Butler, G. Burton, C. Deakin, I. Dick, E. Dockerty, P. Fiddes, D. Heptinstall, J. Hendry, W. Hendry, M. Hooker, J. Johnston, K. Meredith, B. Murray, A. Neal, B. Nelson, A. Oakley, M. Ross, H. Ross, M. Rogers, D. Rugg, B. Smith, J. Weller, M. Wood.
- 2nd Class.**—O. Craghill, M. Craghill, A. Couper, M. Dancy, H. Dick, D. Eaton, M. Farrell, M. Foley, L. Ireland, F. Jefferson, M. Jones, V. Jones, E. Knell, D. Leeson, J. Newton, M. Spencer.
- 3rd Class.**—E. Butterwick, M. Dyson, G. Oaten, L. Park, W. Parker, P. Smith.

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*.

Answers to June Questions.

Subject—Faith.

1. By faith in Christ Jesus. (Gal. 3. 26.)
2. Parts of Ephes. 3. 17, written out.
3. Noah. (Heb. 11. 7.)
4. That the worlds were framed by the word of God. (Heb. 11. 3.)
5. Watch ye, stand fast in the faith, quit you like men, be strong. (1 Cor. 16. 13.)
6. By being steadfast in the faith. (1 Pet. 5. 9.)
7. In word, in conversation, in charity, in spirit, in faith, in purity. (1 Tim. 4. 12.)
8. To make us wise unto salvation through faith which is in Christ Jesus. (2 Tim. 3. 15.)
9. Because it was not mixed with faith. (Heb. 4. 2.)

I will
sing aloud
of Thy mercy
in the
morning.

Psalm LIX. 16.

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

GENERAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO GATE, 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



THE GAIN OF IDOL-BREAKING.

IT is related that Mahmoud, the conqueror of India, came to a place where there was a celebrated idol. The priests who had charge of the idol begged him to spare it. He hesitated a moment; and then, saying that he would rather be known as a destroyer than a seller of idols, he struck the image with his mace. His example was followed by some of his soldiers, when suddenly the image, which was hollow, burst open and out flowed a stream of precious stones, far exceeding in value the sum of money that had been offered to him. The cunning priests had hidden inside the image the valuables which the ignorant people had brought as offerings to the idol; hence their anxiety that it should be spared by the conqueror.

To take something which engrosses the heart, so that it keeps God out, and break it, will cause us pain, but what a compensation will be ours! By insisting that the Lord shall have the first place we shall spare ourselves sorrows; we shall enjoy God's approval, and we shall increase our usefulness. And God may give us back what we used to long after, when He sees that we are no longer in any danger of abusing it. The Scripture that tells us of "the living God Who giveth us all things richly to enjoy," also declares, "All things are lawful for me, but I will not be brought under the power of any."

E. ADAMS.

"THE LORD HAD CALLED THE CHILD."

There is such a beautiful story about the words that you read above; and when you are told that they are

found in the Bible, you will begin to wonder just where they are. But before you turn to the Scriptures, let me tell you the story briefly.

Many years ago lived an aged priest, named Eli; and there was with him a young boy. It happened one night as usual, that Eli had gone to his place to rest, and the little boy had also gone to lie down to sleep. As the boy lay there, all was very, very quiet. But presently the silence was broken, for he heard a name called—it was his own name that he heard. So he got up, and ran to Eli, thinking that it must have been Eli who had called him. But Eli said that he had not called, and told the lad to lie down again. He did so, but again he heard his name, and again he ran to Eli. But no, Eli had not spoken. A third time this happened, and it was then that Eli knew that "The Lord had called the child."

Already many of my young readers will know the name of the child who lived with Eli. It was Samuel. But will they know the chapter where the words are found? Well, here it is, 1 Samuel iii. And now I want to ask you to get your Bible and turn to this chapter and to read it through.

What do you read about Samuel? Why, though he was but a *child* he heard the voice of God; and not only heard, but answered, and obeyed (verse 10). And now just look again at verses 19 and 20. They tell us the result. Samuel grew and the Lord was with him, and all the people knew that he was indeed a prophet of God. Why was this? Why? because when he was only a child, he listened to the Word of God, and obeyed.

And you, dear reader, have you been like little Samuel? Have you listened and obeyed?—There is such a blessing and happiness in these two things. Think of Samuel; obey and grow up, knowing the Lord Jesus Christ as your

own Saviour. Put all your trust in Him, while you are even so young, and you may be quite sure that He will always love you, and be with you; and then you will be with Him for ever. If you listen and obey the Word of God and come to Jesus, then will your mother and father, and teacher, and all who know you, be like Eli, who "perceived that the Lord had called the child." They will know that the Lord has called you.

*Listen to the voice of Jesus,
O so sweet.*

C. A. M.

* * *

GREETINGS.

WRITTEN of a boy who, coming under the influence of the love of Christ, chose to be like Archippus, a fellow-soldier of Paul, and, like Timothy, to "endure hardness like a good soldier of Jesus Christ."

"I greet you, dear laddie, with joy in your eyes,
Your feet on life's pathway, your face to the skies,
And your heart keen and eager to join in the strife,
For good against evil—the thing we call life!
I hope you will carry in step with God's
braves
His banner of mercy to hosts of sin's
slaves,
To call them to rally to Jesus Who came
From heaven to save us from sin and its shame.
Be ready, be honest, be faithful and true,
And joyfully wear His bright ribbon of blue,
To keep you in mind of His heavenly ways,



And help you remember the words that
He says,
As morning by morning you read in
His Word
How hourly to honour the name of the
Lord.
And wearing his armour 'gainst evil
and harm,
His white badge of pureness on heart
and on arm,
To follow His footsteps, be glad in His
love,
And daily be waiting His call from
above,
When heavenly music—the Master's
own word—
Will call us to enter the joy of our
Lord."

J. M.

A HASTY DECISION.

THERE was a stir in the household, as Mrs. Fairley had been summoned to her husband, an air-pilot, who was preparing for a long trial trip, and would be starting in a few days. As Mrs. Fairley fondly kissed her three girls, she said: "Good-bye and God bless you, darlings; be good chicks while I am away," and the children stood waving till the taxi turned the corner.

The house seemed very empty now that mother was gone; but Noreen, the eldest, a little mother, soon had the others under her wing, and there was Nanny who had nursed them as babies, and still stayed on for sewing, mending, and other necessary items.

Two days later a letter came from Miss Herbert, a friend of their mother, who lived in a country town some distance away. She invited them to spend the next day with her, as she had asked their mother's consent.

Noreen and Eileen were very excited, but Ida looked cross and said, "I don't want to go; it will be deadly dull. Miss Herbert is so old-fashioned, she won't give us a bit of a nice time. I would much rather stay at home. I won't go," and she stamped her foot, her anger growing.

Nanny and the girls were accustomed to Ida's tantrums, and they knew a storm was brewing. When it broke, Nanny was firm and knew how to handle her. "Very well, Miss Ida, I am sure Miss Herbert will not want an unwilling guest, so you shall not go to-morrow"; for Nanny knew very well once the girls had gone—even before they returned with accounts of the day—Ida would regret her decision and it would bring its own punishment. "I will write a little note to Miss Herbert."

Ida accompanied Nanny to the station

the next morning to see the girls off, rather jubilant at getting her own way; but when the train came and Noreen and Eileen eagerly scrambled in, a vague regret seemed to come; as they excitedly waved her "good-bye", she felt rather blank.

Miss Herbert met the girls and exclaimed at once, "Why, where is Ida? Hasn't she come with you?"

"No," replied Noreen, handing Miss Herbert Nanny's note.

"Oh, what a pity! I *am* disappointed, I have *such* a treat for you this afternoon, and I am sure Ida will be terribly grieved when she hears about it. Your mother and daddy are motoring over this afternoon; they can just manage to get here in the time—but not home—and I thought it would be so nice for us all to meet."

What a meeting it was, and so much to say, as daddy was going far afield and would be absent, even if all went well, for many weeks. How they missed Ida!

Poor Ida, it was a lesson she never forgot; she shed many bitter tears when she heard of the wonderful day the girls had spent.

Dear young friends, are we not tempted to look upon God in some such way? We think of Him as perhaps rather stern, austere and forbidding, as one Who will take away what we like and deprive us of pleasure. We shall have to give up so many things if we come to Him. How Satan blinds our eyes!

"God *so* loved . . . that He *gave* . . ." Christ says. "Come unto Me . . . and I will *give* you *rest*" (Matt. xi. 28). "Continue ye in My love . . . that your *joy* might be full" (John xv. 9, 11). "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9).

A. M. W.



The Journeys of Scripture.

VIII.

IF you look at the end of Paul's letter to his friends at Colosse, you will see that it tells us that it was "Written to the Colossians by Tychicus and Onesimus."

Paul, you remember, was a prisoner in Rome. He could no longer visit the Christian assemblies in the many places where he had preached during the missionary journeys of his earlier years. But he had friends who were able and willing to carry his letters.

Last month we thought of Phœbe, who was one of these. This time we shall try to find out something about the two who went to Colosse for him.

Tychicus was a native of the city of Ephesus, and had travelled with Paul

from that city to Jerusalem some years earlier (see Acts xx. 4).

His name means "Fortunate"—whether he was fortunate or not in his earthly matters we have no means of knowing, but he was indeed rich and happy in having the Apostle Paul for a friend. Always make friends of those who truly love and serve the Lord Jesus Christ.

See what Paul says of him: "A beloved brother and faithful minister." What a fine character! Faithful! See to it, girls and boys, that you earn the same title! Cleverness may count for much, but faithfulness counts for far more.

Onesimus was a native of Colosse, a small town not far from Perga in Pamphylia (see Acts xiv. 24), where Paul

had preached some fifteen years before, and whence the Gospel had probably been carried by some of his converts.

Onesimus means "Serviceable"—another nice name! Useful, helpful, ready to lend a hand. What about *you*?

But Onesimus had not always been such. If we read Paul's letter to Philemon, we find that he was at one time a slave who, after robbing his master, had fled to Rome, hoping to be lost in the crowds of that great city.

But God loved Onesimus and did not mean him to be lost. In some wonderful way He brought him into touch with His servant Paul, from whom he learnt how the Lord Jesus could cover with His precious blood that sinful past, and that, being forgiven by God, he must go back to Philemon, his master, and confess his sin.

Such were the two friends who cheered St. Paul during part of his lonely prison life. After writing this letter at his dictation, Paul had to find somebody who could be trusted to carry it safely to its destination.

He had to be a very trustworthy person to whom such a task could be entrusted in those far-away days.


Who better than the two friends who had written it?

How glad they must have been, and how important they must have felt, as they started out with the precious parchments hidden in the folds of their long cloaks.

They were not only carrying a letter from a much loved human friend; they had a message of wonderful love and help and grace from their Friend in heaven, the Lord Jesus Christ, that would bring cheer and joy to the Christians in the heathen city of Colosse. And they were, too, hoping to bring back loving greetings to the imprisoned Apostle.

When you read your New Testament, try to remember that it did not somehow "get printed," and that was all. But behind the Book as we now have it, there was a wealth of loving, unselfish, service, rendered by many people who were not known to the great ones of the earth, but whose names God has remembered, and set down for us to read.

E. A.

 JESUS, Friend unfailing,
How dear art Thou to me!

Are cares or fears assailing?

I find my strength in Thee!

Why should my feet grow weary

Of this my pilgrim way?

Rough though the path and dreary

It ends in perfect day!

For every tribulation,

For every sore distress,

In Christ I've full salvation,

Sure help, and quiet rest.

No fear of foes prevailing!

I triumph, Lord, in Thee!

O Jesus, Friend unfailing,

How dear art Thou to me!

RULES FOR SCRIPTURE SEARCHERS.

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

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

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

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

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, 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 September, 1928.

Subject—Glory.

1. What do the heavens declare ? (Ps. 19.)
2. "Behold . . . there." Find this passage and write it out. (Ezek. 3.)
3. What filled the tabernacle ? (Exod. 40.)
4. With what will the earth be filled ? (Num. 14.)
5. What have all come short of ? (Rom. 3.)
6. Why were the shepherds afraid ? (Luke 2.)
7. "If thou . . . of God." Write out this passage. (John 11.)
8. What request did Moses make about God's glory ? (Exod. 33.)
9. What will every tongue confess ? (Phil. 2.)
10. Write out your favourite verse about glory ?

DEAR YOUNG FRIENDS—

My warm welcome to all new Searchers, I wish there were more of them.

We are taking the same subject again this month, as there is so much to learn about it. We should each ask ourselves—Are we living for God's glory and pleasing Him ?

I am so glad to hear of one searcher who has trusted in the Lord Jesus.

O. and A. Merritt's marks are in my book. I expect their papers came too late to have their names in the List. M. Dyson, V. Ratcliffe, and W. Hope must do 8 questions now they are over 10.

Our text this month is—"Remember now thy Creator in the days of thy youth" (Eccles. 12. 1).

My love to you all.

Your friend,

J. L.

July Searchers.

Age over 13 years.

1st Class.—F. Ashmore, D. Andrews, G. Andrew, L. Bristow, D. Butler, D. Carr, M. Cooke, L. Collins, L. Cottrell, M. Curry, O. Dell, B. Derks, K. Deakin, I. Gunttrip, B. Hunt, P. Hunter, W. Kendall, D. Lawson, M. McArd, F. Male, M. McIver, I. Merritt, E. Metcalf, V. Mitchell, T. Morris,

K. Nicklin, E. Nightingale, B. Palmer, B. Parsons, R. Pinder, M. Rose, A. Rose, L. Rusbridge, P. Sharnock, L. Simmons, D. Scudds, E. Summers, B. Taylor, J. Tuck, A. Wilkinson, T. Wilson.

2nd Class.—M. Carter, A. Clementson, B. Crookston, P. Farrell, E. Grimes, E. Hill, B. Holmes, M. Iveson, M. Lefaux, M. Oakley, F. Singer, D. Willis.

3rd Class.—A. Bond.

Age over 10 up to 13 years.

1st Class.—B. Andrews, T. Andrews, N. Anderson, J. Batey, D. Brett, E. Brett, B. Beadle, F. Birrs, E. Boseley, D. Boniface, N. Butler, I. Couch, F. Cocks, O. Curry, P. Cutting, L. Danby, S. Donaldson, D. Farrell, N. Ferrow, P. Fiddes, J. Gatenby, B. Gascoigne, J. Hamilton, E. Jehu, M. Johnston, A. McIver, F. Mills, E. Morris, M. Murray, E. Nelson, A. Oakley, D. Partridge, E. Parnell, C. Peden, D. Rose, W. Spencer, I. Smith, J. Taylor, H. Turner, F. Warren.

2nd Class.—E. Bawcombe, E. Bryant, E. Cragg, D. Clarke, E. Curry, G. Deacon, R. Elliott, B. Farrell, B. Foley, M. Fuller, C. Green, V. Harris, E. Hunter, J. Leeson, A. Maddison, R. McIlwain, A. Merritt, P. Partridge, R. Palmer, A. Phillips, M. Potts, H. Polley, B. Savage, M. Smith, E. Walker, W. Willis, M. Willis, B. Williams.

3rd Class.—M. Dyson, M. Foley, W. Hope, G. Jones, V. Ratcliffe, J. Williams.

Age 10 years and under.

1st Class.—J. Birrs, G. Burton, A. Couper, C. Deakin, I. Dick, E. Dockerty, M. Hooker, L. Ireland, B. Knell, D. Leeson, H. Lyon, K. Meredith, B. Murray, A. Neal, M. Ross, H. Ross, D. Rugg, M. Spencer.

2nd Class.—R. Butler, M. Dancy, H. Dick, D. Eaton, J. Hendry, W. Hendy, F. Jefferson, A. Lyon, C. Merritt, R. Nelson, P. Smith, B. Smith, J. Weller, F. Woods.

3rd Class.—M. Farrell, R. Green, G. Hay.

Answers to July Questions.

Subject—Riches.

1. Riches and honour. (1 Kings 3. 13.)
2. Riches and honour. (Prov. 3. 16.)
3. By humility and the fear of the Lord. (Prov. 22. 4.)
4. It chokes the word and he becometh unfruitful. (Matt. 13. 22.)
5. By His kindness to us through Christ Jesus. (Ephes. 2. 7.)
6. The unsearchable riches of Christ. (Ephes. 3. 8.)
7. That he understandeth and knoweth God. (Jer. 9. 24.)
8. He that getteth riches and not by right. (Jer. 17. 11.)
9. The reproach of Christ. (Heb. 11. 26.)

Believe on
the Lord
Jesus Christ,
and thou
shalt be
saved.

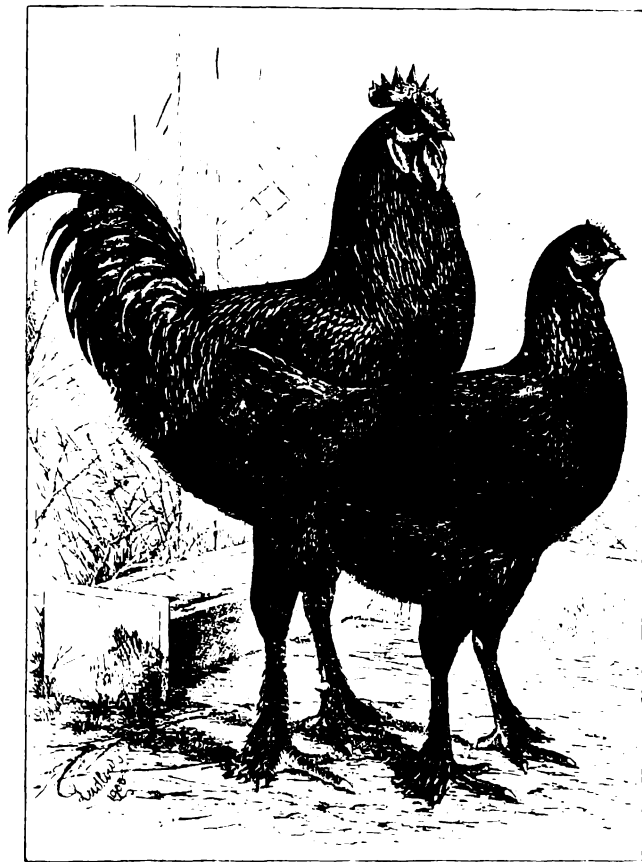
Acts XVI. 31.

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

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WESTON & TRACT DEPOT, 12, WATERLOO GATE, WESTON-SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
THE NORTH-SHIELDS DISTRICT BIBLE & TRACT DEPOT, 12, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



LANGSHANS

BIRDS OF THE AIR.

IV.—THE COCK.

WE cannot consider our talk about the hen complete without referring to its companion, the cock. Mention is made of this male bird only in connection with the salutation which he gives to the morning, called by one poet :

“The cock’s shrill clarion,”

and by another referred to as follows :

“While the cock, with lively din,
Scatters the rear of darkness thin,
And to the stack or the barn-door
Stoutly struts his dames before.”

With such great regularity is this clarion sounded that the “cock-crowing” has been used to determine one of the watches of the night, which was divided into four periods known both by their numbers and by their names. These were the first, second, third, and fourth watches : the first watch, from sunset to nine o’clock, being named “the even” ; the second, from nine to twelve, “midnight” ; the third, from twelve to three, “cock-crowing” ; and the fourth, from three to sunrise, “morning.”

The two references to the cock-crowing in the Scriptures are made by the Lord Himself, one of them being the well-known warning to Peter and his fellow disciples in view of His departing out of this world to the Father. “Our Children” will no doubt remember that He warned His disciples as to the hour of temptation, which was near at hand. He was about to meet all the evil powers of Jew and Gentile, led on by Satan. But He was the perfect example. He did not sleep and seek to forget His duty. Peter and his two companions slept, but He prayed three times, but it is the prayer of perfect dependence and

obedience unto death. Satan was defeated, and redemption accomplished by Jesus through His death on the cross. “Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same ; that through death He might destroy him that had the power of death, that is the devil” (Heb. ii.). The victory is secured. Satan is vanquished, “And the God of peace shall bruise Satan under your feet shortly” (Rom. xvi.).

“He Satan’s power laid low ;
Made sin, sin’s reign o’erthrew :
Bowed to the grave, destroyed it so,
And death by dying slew.”

Warned as Peter was by Jesus, he nevertheless was overcome. Jesus had warned him that he would deny Him thrice, but He also said, “Simon, Simon, Satan has desired to have you that he may sift you as wheat ; but I have prayed for thee, that thy faith fail not” (Luke xxii.). And the Lord, who was close by, heard Peter deny Him thrice with cursing and swearing. “And the Lord turned and looked on Peter. And Peter remembered the Word of the Lord . . . and went out and wept bitterly” (Luke xxii.).

“On him who had disowned Thee
Thine eye could look in love,
’Midst threats and taunts around Thee,
To tears of grace to move.”

The Lord Jesus also referred to the cock-crowing when He comforted His disciples as He was about to leave them in this world, out of which He was departing to be with the Father. He gave them instructions how they should bear witness for Him in His absence, looking on the period of absence as the night, which is, as we have said, made up of four watches. They were to be on their guard, and, as He said, “Watch ye, therefore : for ye know not when the Master of the house cometh, at even, or

at midnight, or at the cock-crowing, or in the morning" (Mark xiii.). Four times in this chapter we are told to take heed: (1) "Lest any man deceive you" (verse); (2) "Take heed to yourselves"; (3) "Take heed: behold, I have told you before"; and (4) "Take heed: watch and pray."

The second coming of Christ is at hand. This is the night: then it will be the day. When He comes, those who are ready will enter with Him to the marriage

feast. Those who are not ready will be outside, and the door will be shut. All who have come to the Saviour and are washed from their sins in His blood—they, and they only, are ready. He invites you.

"He calls, and calls again—
'Come unto Me! Come unto Me!'

Oh, shall He call in vain?
He wants to have you with Him:

Do you not want Him too?

You cannot do without Him,
And He wants—even you."

A. S. F.

[Our dear brother, Mr. Fullarton, the writer of the above article, has recently lost his beloved wife. I am sure all our readers join with me in offering loving sympathy to one who has been so faithful to us in the pages of OUR CHILDREN.—EDITOR.]

* * *

THE ETHIOPIAN EUNUCH.

GREAT was the pomp of the Eastern
Court,

With its regal splendour and pride;
But to the Eunuch 'twas all as naught,
For his soul was without a guide.

Though he was blest with honour and
might,

Though rich with the wealth of earth,
Yet in his soul reigned the darkest night,
'Mid all the feasting and mirth.

At night he lay in his princely tower,

Awake all the long, dark night,
Sick at the sight of his wealth and power,
In anguish he prayed for light.

Tired of the worship of stocks and stones,

Yet empty his heart was still;
But the God of Israel heard his groans,
Was willing that heart to fill.

Full of high hope to the holy place

The Eunuch went on his way,

Hoping to see God's holy face—

Perhaps to His image pray.



Down to Zion he hungrily went
 And empty he turned away :
 Back o'er the desert, his head low bent,
 With the sin which on him lay.
 While he journeyed he read from a scroll
 The words of Isaiah of old,
 But to his heart 'twas a mystic roll
 Without some man to unfold.

But God had heard the sad Eunuch's cry,
 And had sent a man to him ;
 Philip ran up as his train passed by,
 And showed him the things therein—
 Out of that mystic book he preached
 Jesus the Saviour of all,
 Till at length the Eunuch's heart was
 reached,
 And he answered Jesus' call.
 Joyfully back to his home he went
 To preach the wonderful news :
 " Jesus the Saviour by God was sent,
 Let no one His blood refuse."

S. P.

* * *

BOOKS.

VI.—THE BOOK OF JUDGMENT.

I **HARDLY** know what to say about this book, and I somehow think that this article will be a very short one, so I want you to give special attention this month. It is so much nicer to write about God's love than it is about His judgment. It is such a sad subject, the book of Judgment ; and yet we read about such a book in Revelation, chap. v. We must not therefore overlook it, if God mentions it. Nevertheless judgment is God's strange work. He does not desire to act in judgment, but He desires to act in mercy. But God is holy and righteous. He is a "just God and a Saviour" (Isa. lxv. 21). Can He

pass over sin ? No, never ; sin had to be punished at Calvary's cross, when Jesus was made sin that we might go free. Yet He can pass over the sinner that trusts in Him just as the destroying angel was able to pass over those homes of the Israelites whose houses were sprinkled with the blood, as God had instructed.

So, my dear friend, if God has so wonderfully made a way of escape for everyone, you included, from the judgment which is coming, is He not just in passing judgment on all those who refuse His offers of mercy and forgiveness ? Remember again, God must be just. He will not bring you under His judgment if you have accepted Christ as your Saviour ; but, if you refuse to do so, He will be perfectly just in bringing His judgment on you, a thing He does not want to do. Oh, how solemn for all who refuse !

If you read verse 4 of our chapter you will find that John wept, because there seemed to be no one who could open this book of which we are thinking. But there was One who could ; and that was the Lord Jesus Christ, spoken of here as the Lamb (verse 6). This book when opened revealed the awful judgments of God ; and so I have called it the book of Judgment.

How terrible to think that the same One who has died for your sins, who *wants* to be your Saviour, and who has, perhaps, been knocking at your heart's door for several years, will *one day* be your Judge if you continue to refuse Him. One day He is the Saviour ; and the next time you see Him as the Judge. How awful ! I do hope that some of my young readers will not put off trusting the Saviour any longer. It is far too serious a matter to trifle with. Only a short time ago I was knocked down unconscious in the roadway ; and if it had not been for someone kindly pulling

me to the path, I might have been run over and killed. God in His goodness restored me to health and strength again; but, if I had died, I should have been ready. Would you? This may be the last appeal to come to Jesus

that you will ever have—who knows?

May you never, never come under the judgment of God; but rather may your name be found written in another book, of which we shall hope to have something to say next month.

L. A. A.



The Journeys of Scripture.

IX.

LONG ago in a heathen city in Asia Minor, a little boy lived with his mother and granny. They loved each other dearly, and it was a happy home, because although they were surrounded by idolators, they knew and loved the true God. Eunice, the mother, was a Jewess, and knowing God's Law as we have it in the Old Testament, she had taught it to her little son from his earliest years.

One day a travelling preacher came to their city. He was telling the same "old, old story" which we know so well, of Jesus and His love. It was a new story to the listeners, and to the little boy it came as "really true"; and he opened his heart to let the Saviour in.

Years passed by, and again the same preacher visited the place. By this time our young friend had grown to manhood, and he had also grown in the knowledge of the Lord Jesus Christ. The years which had elapsed had been full of hard-

ship and toil for the faithful minister, and he saw in the young man one who was well fitted to be his companion and helper. Thus began the friendship of Paul and Timothy. Throughout Paul's many missionary journeys Timothy was his trusted and constant companion. We find them together on the long trail through Macedonia (Acts xvii. 14), and when Paul was obliged to depart owing to the hostility of the people, Timothy stayed behind with Silas to carry on the work for a time before joining his master at Athens.

We find him later on at Corinth; and then at Thessalonica with letters and messages from Paul, whose loving heart was full of sympathy and care for his friends whose Christian faith was bringing much persecution upon them. Timothy seems to have had special gifts for comforting and teaching; and Paul well knew how the scattered Christians in the midst of heathen people sorely needed all the help and comfort he could give them.

By-and-by came the time when Paul was taken prisoner by the Roman soldiers, under the cruel Emperor Nero, and his travelling days were over. But his young helper never failed in his incessant missionary activity. To and fro between the different countries he journeyed. For some time he stayed with the Church at Ephesus, bearing the burden of responsibility there (1 Tim. i. 3). Then on to Rome, in answer to an urgent summons from his imprisoned master (2 Tim. iv. 21). Paul was anxious for his young friend's steadfastness, and he greatly longed to see him. We like to think of this young disciple cheering the aged soldier of the cross.

In the cold, cheerless dungeon was a lonely place. Nearly all his friends were forsaken. One who had been with him. Demas had forsaken him at last; and 2 Tim. iv. 13 shows a pathetic desire

for the presence of his "son Timothy." He also asks for his "cloak" left behind at Troas. Rome can be bitterly cold in winter, and this extra garment would give him comfort. The "parchments" may have been portions of Scripture written out, and perhaps letters from distant friends.

We do not read if these requests were carried out: we like to think that they were. And we may be quite sure that Timothy would brave all dangers and hardships which his long journeys would involve, to do the bidding of the beloved friend who had led him to know his Lord and Saviour.

We are not told in God's Word what happened later to Paul and Timothy; but tradition, which in this case is probably true, tells us that they both suffered martyrdom for their loyalty to Christ.

What wonderful joy would be theirs when they met in the bright Home above, in the presence of Him whom they had served on earth.

E. A.

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Questions for October, 1928.

Subject—Honour.

1. Whom should one honour? (Exod. 20.)
2. What promise is linked with this command in Ephes. 6.?
3. What are found in God's presence? (1 Chron. 16.)
4. With what has God crowned the Son of Man? (Psa. 8.)
5. Find a passage in Hebrews like the answer to No. 4.
6. What comes before honour? (Prov. 15.)
7. How should we treat an old man? (Lev. 19.)
8. How should we use our substance? (Prov. 3.)
9. What ought all men to do? (John 5.)
10. What do we read about honour in 1 Pet.?

DEAR YOUNG FRIENDS—

Our subject this month is "Honour." I hope you will all find it interesting. I am glad to hear from a searcher that they enjoy answering the questions.

I am sorry K. Nicklin's Certificate was torn in the post, but it will keep quite well if a thin piece of paper is pasted on the back.

Answer your questions carefully, and think over the answers. I think part of M. Oakley's paper was mislaid, as I only received five answers.

Our text this month is "Fear God, and keep His commandments" (Eccles. 12. 13).

My love to you all.

Your friend,

J. L.

August Searchers.

Age over 13 years.

1st Class.—F. Ashmore, D. Andrews, G. Andrew, D. Butler, M. Cooke, L. Collins, L. Cottrell, O. Dell, F. Farrell, E. Grimes, I. Guntrip, B. Holmes, E. Hunt, M. Lefaux, M. McARD, P. Male, M. McIver, V. Merritt, E. Metcalf,

V. Mitchell, P. Moses, T. Morris, H. Moses, K. Nicklin, E. Nightingale, B. Palmer, M. Rose, A. Rose, L. Simmons, D. Willis, A. Wilkinson, T. Wilson.

2nd Class.—A. Clementson, I. Couch, B. Derks, K. Deakin, F. Hunter, M. Iveson, P. Musselwhite, R. Pinder, F. Singer, B. Taylor, J. Tuck, M. Weldrick.

3rd Class.—M. Carter, E. Hill, W. Lovelock, M. Oakley, H. Polley.

Age over 10 up to 13 years.

1st Class.—N. Anderson, M. Armes, J. Batey, B. Bainbridge, E. Brett, N. Butler, D. Carr, P. Cutting, G. Deacon, S. Donaldson, M. Dyson, R. Elliott, D. Farrell, P. Fiddes, M. Fuller, J. Gatenby, E. Hunter, M. Johnstone, A. McIver, A. Merritt, E. Morris, W. Morter, E. Nelson, A. Oakley, P. Partridge, D. Partridge, R. Palmer, C. Peden, M. Potts, D. Rose, M. Smith, J. Taylor, F. Warren, W. Willis, J. Williams.

2nd Class.—D. Brett, F. Cocks, B. Farrell, O. Hetherington, R. McIlwain, E. Newton, A. Phillips, V. Ratcliffe, W. Spencer, I. Smith, M. Willis, E. Williams, D. Wood.

3rd Class.—B. Foley, M. Foley, V. Harris, J. Leeson, R. Newton, M. Phillips.

Age 10 years and under.

1st Class.—R. Butler, G. Burton, A. Couper, C. Deakin, I. Dick, R. Fairbairn, E. Glide, G. Hay, E. Haris, D. Heptinstall, J. Hendry, W. Hendry, M. Hooker, L. Ireland, E. Knell, A. Lyon, H. Lyon, K. Meredith, C. Merritt, D. Meredith, B. Murray, A. Neal, R. Nelson, M. Ross, H. Ross, M. Rogers, L. Scarborough, B. Smith, J. Weller, F. Woods.

2nd Class.—M. Dancy, E. Dockerty, D. Eaton, L. Park, D. Rugg.

3rd Class.—M. Farrell, M. Spencer, P. Smith.

Answers to August Questions.

Subject—Glory.

1. The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, He is the King of glory (Psa. 24. 8, 10).
2. The glory of Thy kingdom (Psa. 145. 11).
3. Their fathers (Prov. 17. 6).
4. In the glory of His Father (Matt. 16. 27).
5. 1 Cor. 2. 8; James 2. 1.
6. To the flower of grass (1 Pet. 1. 24).
7. To His kingdom and glory (1 Thess. 2. 12).
8. A people, a name, a praise, and a glory (Jer. 13. 11).
9. Part of Heb. 3. 3 written out. "This Man" is Christ Jesus.
10. Matt. 6. 13 and 1 Chron. 29. 11.

He that
glorieth
let him glory
in the
Lord.

1 Cor. 1. 31.

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

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19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



By permission of B. & F. B. Scott.

THE SOWER.

MOST of my readers have seen a sower at work in the fields. In the Springtime we may see him busy, with his seed bag before him, throwing the seed by handfuls, first on one side and then on the other.

One day when the Lord Jesus Christ was on this earth, great crowds pressed around Him, so that He had to get into a ship and speak to the people from out of the ship. As He spoke, He may have seen beyond the people a sower scattering his seed; in any case He was led to say, "Behold a sower went forth to sow."

We may be thankful that the Lord Jesus Christ spoke in such homely, everyday language and used illustrations such as any child may understand.

In this beautiful picture which He draws we are told that the seed was the Word of God; but, as yonder sower scatters his seed upon different kinds of ground, so the word of God, as it is preached, falls upon different classes of people.

No doubt you have often walked through a corn field and scrambled along the tiny path. The corn never grows upon this path because the people have trodden down the ground until it is quite hard. This is a good place for the birds to get a few grains. See how they follow the sower! As the seeds fall upon this little wayside, down the birds come and get what they can upon the hard ground.

This hard ground is likened to **HARD-HEARTED** people. These are the people who go to hear the Gospel preached, very regularly perhaps, but they have become so used to the message that the words never get beyond their ears. Boys and girls, too, alas, go to Sunday school, but the message they hear does not get into their hearts. They will not receive the precious seed. This is the first kind of soil of which the Lord Jesus Christ speaks.

Then there is the stony ground, with little covering of earth; very quickly the plant appears, but when the sun comes up, the corn withers, because there is not sufficient earth to retain enough moisture to keep the roots alive.

This is like people who hear the Gospel and enjoy the message but get no more good—they just wither away—they are what we might call **HOLLOW-HEARTED**.

Some seed fell among thorns. This is round the sides of the field where the weeds grow, and the thorns have been allowed to accumulate. The seed springing up gets choked, and does not bear fruit.

This is a world of pleasure and amusement, and the great tendency with boys and girls, as well as older people, is to think more of pleasure than of the things which concern their soul's welfare.

We get **HALF-HEARTED** people who try to hold on to the ways of the world as well as a profession of Christ, but the result is, that the seed is choked, and there is no fruit to perfection.

Then there are a great many other things, quite all right in themselves, but they take up so much of our time that eternal things are shut out of our lives.

The Lord speaks lastly of the good ground. This ground has been well prepared, the soil is fertile. The rain comes, the sun shines, and the seed very soon springs up. How we love to see the beautiful golden corn waving in the sunshine! Such is likened to those who are **HONEST-HEARTED**.

Thus we get four classes of people in this parable—

**HARD-
HOLLOW-
HALF-
HONEST-**

HEARTED

Let each of our readers ask himself or herself, "In which class am I?"

The seed is still being scattered in the world to-day and is still doing its gracious work. You read and you hear at times of God's way of salvation. Be true, be honest, open your heart wide, and let

the word find an entrance. The Psalmist says, "The entrance of Thy words giveth light: it giveth understanding unto the simple" (Psa. cxix. 130). The result of opening your heart to the Lord Jesus Christ will be fruit to His praise.

C. S. R.



AN UNFORGETTABLE EXPERIENCE.

A BROTHER and sister were spending their holiday in a little fishing village in Scotland, thoroughly enjoying all the delights of the seaside. One day they hired a boat to row out to a small island which they wished to explore. On the return journey they noticed a dark shadow in the sea, and wondered whatever it could be. It was overtaking them rapidly. In alarm Derek cried,

"Pull, Phyllis, pull for your life. It's a great shoal of jelly-fish."

Frantically they rowed with the shadow ever drawing nearer. In terror they realized if that great sticky mass—just like a lake of blue—surrounded them, they would be powerless. Breathlessly and thoroughly exhausted, they gained the shore only a moment or so ahead.

How much that mass of jelly-fish resembles sin. Satan is ever seeking to surround and impede us. Our only hope is to find a place of safety. "God

is our refuge and strength, a very present help in trouble" (Psa. xlii. 1).

The Lord knew the temptations we should have to meet and face, and "in His love and in His pity He redeemed" us. Do you know Christ as *your* Redeemer?

A. M. W.

* * *

BOOKS.

VII.—THE BOOK OF LIFE.

LAST month we spoke of the Book of Judgment, and we saw that the references to that Book in the Bible were but few, but when we trace through the references to the Book of Life, we find that this book is referred to on many occasions, although mostly in the latter part of the New Testament.

The very first mention of the Book of Life that we get is, I believe, in Exodus xxxii. 32. In that chapter we find that the children of Israel had made a golden calf and sinned against God very grievously. Moses was so anxious that they should be forgiven and that God should again bless His people that he asked God that his own name should be blotted out of the Book of Life, rather than that the children of Israel should go unforgiven. How wonderfully kind and gracious of Moses, was it not?

Did God do as Moses requested? No, He could *not* grant that request. For we read in Psalm xlix. 7, "None of them can *by any means* redeem his brother, nor give to God a ransom for him." Moses had to learn that even he, good man though he was, could not be blotted out of the Book of Life in order that his brethren might be saved. It needed someone without sin and greater than Moses. Oh, do not think that your mother or father can save you even if they were. There is only *one* Saviour. It was necessary for the Lord Jesus

Christ, who was absolutely sinless, to go to the cross and give up His life if we were ever to have our names in that book of life. No wonder that some of us love Him. Do *you*?

I think it must be the same book that is referred to in Daniel xii. 1, where Daniel is told that in a day yet to come the Jews will be delivered, "every one that shall be found written in the book." How important that *our* names should be written there.

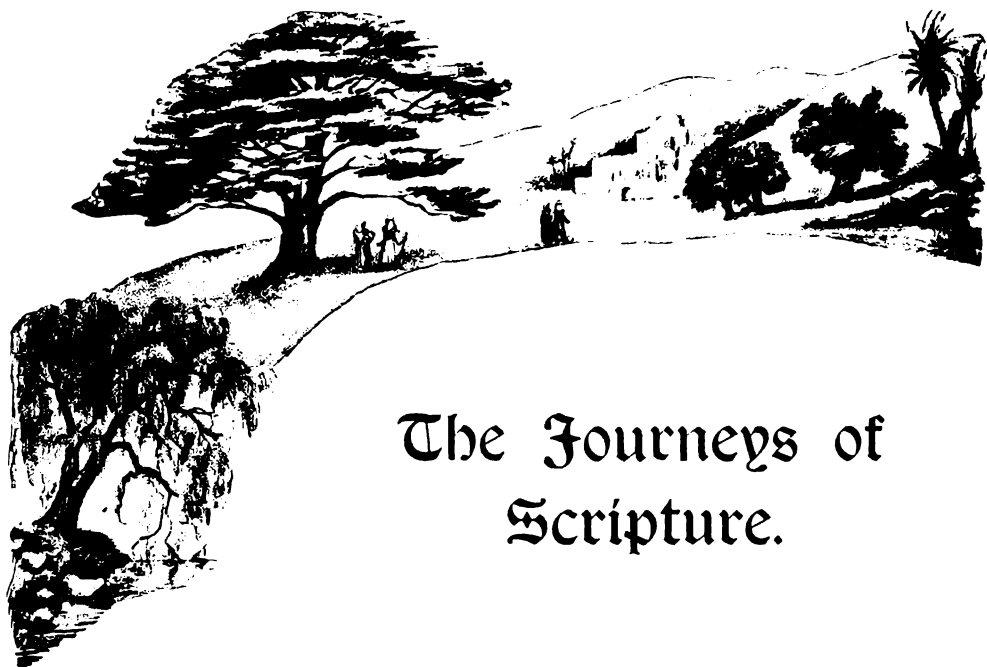
Paul mentions the Book of Life in Philippians iv. 3, and says those that laboured with him in the Gospel had their names in the Book of Life. Notice their names were not there because they had grown rich or because they had lived good lives. No! God had put them there and they loved to help in His work. I do hope that the readers of OUR CHILDREN, if they are spared to grow up, will delight to tell others of the Lord Jesus Christ who saved them.

There is something very serious about those whose names are *not* written in the Book of Life. If you refer to Revelation xiii. 8 you will find that a day is coming when, if you are alive and *your* name is *not* written in that book, you will be compelled to worship the very enemy of God. You can *choose* now as to whether you will serve God or Satan, but then you will *not* be able to choose, for we read, "*all . . . shall worship*" the one to whom Satan gives power.

If your name is in the Book of Life, no one can erase it, for God keeps the Book, and one day that Book will be opened (see Revelation xx. 12). And in that city spoken of in Revelation xxi., which needs neither sun nor moon to lighten it, for there will then be no night, "there shall in *no wise* enter into it *anything that defileth*, neither whatsoever worketh abomination or maketh a lie: *but they which are written in the Lamb's book of life*" (verse 27). No sin can enter

there; oh, make no mistake about it, dear young readers, when God's word is so plain—"in no wise enter"—how solemn! Come *now* to the Saviour,

whose precious blood can take away every sin and stain, and then you will be fit to enter that city. L. A. A.



The Journeys of Scripture.

X.

THERE was trouble in Israel. The long, prosperous reign of King Solomon had come to an end, and his son Rehoboam was on the throne (1 Kings xi. 43). He was a foolish man. Instead of seeking wisdom from God, as his father had done (chapter iii. 9), he consulted his young men friends (chapter xii. 8). This folly resulted in a revolt among the tribes, two of which adhered to him, while the other ten chose Jeroboam, the son of one of Solomon's servants (chapter xi. 26), to be their king.

The secret of all this trouble was that

Israel had forsaken God and was disobeying His commands. Because of this God allowed the kingdom to pass from the direct line of David, in order that the erring people might see that He was not to be trifled with (chapter xi. 31-38).

Jeroboam was not a good man. His name comes down to us as the man "who made Israel to sin" (chapter xiv. 16). In order to gain the favour of the people, he made two golden calves, one of which he set up in Bethel and the other in Dan, at the north and south of his dominions (chapter xii. 28, 30). These were for the tribes to worship, to save the people the long journeys to the Temple at Jerusalem,

which had been ordered by God (Deut. xvi. 16).

On the day that Jeroboam was dedicating the altar at Bethel, an unlooked-for interruption came. Away in Judah a man of God, whose name is not told us, heard God's voice bidding him carry a message to Jeroboam. It was not a joyous errand, but he at once set out on his journey, and faithfully delivered the warning to the king: and having done so, started back home by a different road, without waiting to eat or drink. By and by, weary and hungry, he sat down under an oak tree, by the wayside, to rest. Before long a man riding upon an ass came to him, and, saluting him, told him he too was a prophet of the Lord Who had sent him to bring back the man of God to Bethel that he might have rest and food there. In spite of the very strict orders God had given him (1 Kings xiii. 9) he listened to this false friend, and retraced his steps, although he had previously refused the king's invitation to go to the palace.

Too soon, however, he had cause to repent of his folly. While sitting at table, terrible words reached his ears from the Voice he well knew. It was too late now to undo his sin; and with a heavy heart, he mounted the ass which his false friend saddled for him, and again started on his way home.

Never again would he see that home. When riding past a wood, a lion came out and killed him. The rest of the story you can find in 1 Kings xiii. 25-29.

This journey ended disastrously because of **DISOBEDIENCE**. Turn up John xiv. 15, 21, 28. Boys and girls, how are you treating God's commands?

E. A.



A CRADLE HYMN.

HUSH! my dear, lie still and slumber,
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe; thy food and raiment,
House and home, thy friends provide,
All without thy care or payment:
All thy wants are well supplied.

How much better thou'rt attended
Than the Son of God could be,
When from Heaven He descended
And became a child like thee!

Soft and easy is thy cradle:
Coarse and hard thy Saviour lay,
When His birthplace was a stable
And His softest bed was hay—

'Twas to save thee, child, from dying,
Save my dear from burning flame,
Bitter groans and endless crying,
That thy blest Redeemer came.

May'st thou live to know and fear Him,
Trust and love Him all thy days;
Then go dwell for ever near Him,
See His face, and sing His praise!

I. W.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age over 10 up to 18, do 8 questions. Over 18, answer all the questions.

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

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

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

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on ½d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, 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 November, 1928.

Subject—Faithful

1. Write out a passage about the "faithful God." (Deut. 7.)
2. Whom does the Lord preserve? (Ps. 31.)
3. Who will be made ruler over many things? (Matt. 25.)
4. Find a text about God's faithfulness. (1 Cor. 1.)
5. Who is spoken of as faithful in the Lord? (1 Cor. 4.)
6. Write out "a faithful saying." (1 Tim. 1.)
7. Why are we to hold fast the profession of our faith? (Heb. 10.)
8. "He is faithful." What to do? (1 John 1.)
9. To whom is a crown of life promised? (Rev. 2.)
10. Write out "A faithful saying" from Titus.

DEAR YOUNG FRIENDS,

Our subject this month is—Faithful. It will teach us many valuable lessons, and I hope we shall all seek to be faithful in the little things of life. "Faithfulness in a little thing is a very great thing." E. Hunter asks about her name in July Searchers. I expect E. Hunt was intended for her.

We are getting very near the end of the year, so do your questions very carefully and *neatly*.

Our text this month is—"The tongue is a little member, and boasteth great things" (James 3. 6).

My love to you all,

Your friend,—J. L.

September Searchers.

Age over 13 years.

1st Class.—F. Ashmore, D. Andrews, D. Butler, M. Carter, A. Clementson, I. Couch, L. Collins, L. Cottrell, M. Curry, O. Dell, K. Deakin, E. Grimes, M. Gold, I. Guntrip, E. Hill, E. Holmes, D. Holstead, E. Hunt, F. Hunter, M. Iveson, W. Kendall, M. Lefebvre, M. McArd, F. Male, M. McIver,

E. Metcalf, V. Mitchell, T. Morris, P. Musselwhite, E. Nightingale, M. Oakley, B. Palmer, B. Parsons, B. Pinder, M. Rose, A. Rose, L. Rushbridge, I. Smith, J. Simmons, D. Sudds, E. Summers, B. Taylor, H. Webb, T. Wilson, M. Wiseman.

2nd Class.—L. Ellis, K. Nicklin, P. Sharnock, R. Stevenson, H. Turner, A. Wilkinson.

3rd Class.—W. Stevenson.

Age over 10 up to 13 years.

1st Class.—B. Andrews, N. Anderson, M. Armes, J. Batey, E. Bawcombe, D. Brett, E. Brett, D. Boniface, N. Butler, D. Clark, F. Cocks, O. Curry, M. Dancy, G. Deacon, S. Donaldson, M. Dyson, R. Elliott, B. Farrell, R. Fetch, N. Ferrow, P. Fiddes, B. Foley, M. Fuller, J. Gatenby, E. Gascolgne, O. Hetherington, R. Hindson, E. Hunter, L. Ireland, E. Jehu, G. Jones, M. Johnston, W. Lovelock, R. McIlwain, A. Melver, E. Morris, W. Morter, Q. Murray, E. Nelson, A. Oakley, P. Partridge, D. Partridge, J. Patterson, C. Peden, A. Phillips, M. Potts, H. Polley, V. Ratcliffe, D. Rose, W. Spencer, M. Smith, J. Taylor, F. Warren, E. Walker.

2nd Class.—P. Cutting, L. Danby, D. Farrell, M. Foley, A. Merritt.

3rd Class.—T. Andrews, R. Palmer.

Age 10 years and under.

1st Class.—R. Butler, G. Burton, A. Couper, O. Deakin, I. Dick, E. Dockerty, D. Eaton, D. Heptinstall, J. Hendry, W. Hendry, M. Hooker, J. Hogg, M. Jones, V. Jones, E. Knell, D. Leeson, J. Leeson, A. Lyon, H. Lyon, M. Marriot, K. Meredith, R. Nelson, A. Neal, M. Ross, H. Ross, M. Rogers, M. Spencer, B. Smith, J. Weller, F. Woods.

2nd Class.—O. Oraghill, D. Rugg, P. Smith.

3rd Class.—E. Butterwick, C. Merritt.

Answers to September Questions.

Subject—Glory.

1. The glory of God. (Ps. 19. 1.)
2. Part of Ezek. 3. 23 written out.
3. The glory of the Lord. (Exod. 40. 34.)
4. The earth shall be filled with the glory of the Lord. (Num. 14. 21.)
5. All have come short of the glory of God. (Rom. 3. 23.)
6. Because the glory of the Lord shone round about them. (Luke 2. 9.)
7. Part of John 11. 40 written out.
8. I beseech Thee, show me Thy glory. (Exod. 33. 18.)
9. That Jesus Christ is Lord, to the glory of God the Father. (Phil. 2. 11.)

One Mediator
between God
and men,
the Man
Christ Jesus

I Tim. II. 5.

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

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

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WESTMINSTER & TRACT DEPOT, 12, WATERLOO GATE, LONDON, W.C.2.
WESTON-SUPER-MARE.
THE NORTH-SOUTH COUNTRIES 1191/2 & TRACT DEPOT, 12, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.
GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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IS YOUR GIFT READY?

THE nursery was a hive of industry with an air of excitement pervading it all. Such a babel of happy voices! Nanny and the elder girls were busy putting in last stitches, and the younger members were finishing raffia work, threading beads, and preparing little presents. Aunt Lucy sat at a small table surrounded by boxes of all sizes which the children had covered in various pretty wallpaper designs. One and another would cross over to her with a finished gift which she wrapped up in tissue paper and fitted in a box. Often she got up to give a little help to small fingers which could not overcome some of the difficulties. Every now and then there were gurgles of delight, "Isn't it pretty?" "Won't he be pleased?" "She'll love that!" To-morrow was Christmas Eve and the parcels must be delivered or put by for the family on Christmas Day. Bedtime for the younger ones was approaching all too soon. They were tired but happy little mortals. The pile of presents had grown up and up, and now the last ones were being packed. They were eagerly waiting for mother, who had promised to spend the precious half-hour as usual with them before Nanny packed them off to bed. The door opened. "Well, darlings, had a happy, busy day?" kissing each one as they flocked round her—then showing her with delight the crowded table.

"I've got a surprise for you. Cousin Ernest has arrived, and he is coming up to spend the quiet time with us to-night." "Oh, good! good!" "How lovely!" a chorus of voices cried, and at the sound of his footsteps they excitedly welcomed him in. Little Jean was soon curled up on the knee, with the others forming a circle round the cheerful fire. Having read, in his own inimitable way, one of

"Uncle Arthur's Goodnight Stories," he went on to the Bible portion. The words seemed to live and become so real; and, as he spoke of preparations for Christmas, and all that it meant, he said, "I wonder if you have prepared a gift for the Lord Jesus Whose birthday it really is? The love that is kindled in our hearts at this season is but a reflection of His own; the gifts of love we give one another are given in remembrance of Him and for His birthday's sake. What would you think if on *your* birthdays everyone else was given a present except yourself?"

Eyes opened wide in astonishment, and several of his listeners were taken aback and plainly surprised. They had never seen it quite in that light.

"But what can I give Jesus?" demanded Roger, whose practical mind was thinking of a tangible gift. "He wouldn't like any present I could give Him."

"The Lord wants only one thing," said Cousin Ernest, "and it is a thing each one of us can give Him. Do you remember His words, 'My son (daughter) give Me thine heart' (Prov. xxiii. 26); if we have already given Him that, we can proffer to Him still greater love and devotion, 'let thine eyes observe My ways.' The verse goes on to say—"

"Like we sing at Harvest Time," said Lillian softly,—

"And what Thou most desirest,
Our humble thankful hearts."

"Yes," replied Cousin Ernest, "if our hearts truly belong to God the life will be right—words, actions, thoughts, consecrated to Him, and we shall be able to say gladly, humbly, 'I am His and He is mine.'"

"Thou gavest Thyself for me,
I give myself to Thee."

WHITHER BOUND?

A NUMBER of us had spent our Summer Holiday together, and what a happy time we had enjoyed! All too quickly the time arrived for departure, and we separated in various directions. Just as I was leaving, a friend asked me, "In which direction are you travelling?"

Boys and girls! I should like to pass this question on to each one of you. Have you ever thought of the fact that life is really a journey—it may be long or short—and each day we move a stage toward its end. There can be no standing still on *this* journey. To some destination we are ever moving onward.

I wonder in which direction **YOU** are

travelling? What destination are **YOU** bound for?

Perhaps you would like to start on the journey to that "Eternal Home" to which the Lord Jesus longs to welcome you. He has died for our sins. His precious Blood has been shed, and all the judgment we deserved has been borne by Him. Then just come to Him, confessing your great need of Himself as your Saviour.

"There's no other Saviour but Jesus—
There's no other way but His way."

Then come to Him, and **COME NOW**. He has said, "Him that cometh to Me, I will in no wise cast out." To-day He is waiting to receive you, but to-morrow may be too late. **He is COMING AGAIN**

very soon, and that event will end the journey for all of His own. How will the Lord's Coming affect **YOU**? Can it be that you would be left behind to continue your journey to a destination bereft of all hope for eternity?

You will lose nothing and gain everything by simply trusting Him as Saviour and Lord. On the journey "Home" you will have an ever present, ever loving Companion, guiding and helping you all the way. He will never leave you, and you will have your heart and life illuminated by the sunshine of His love. And then, "when travelling days are done," we shall spend Eternity with Him Who has loved us so dearly.

Boys and girls! We are fellow travellers to Eternity, and again I would ask: "**IN WHICH DIRECTION ARE YOU TRAVELLING?**"



BOOKS.

VIII.—THE BOOK OF
REMEMBRANCE.

WHAT a lot of things we forget in our lifetime, and things we ought to remember, too. As we grow older a particular talk that we had with someone may gradually fade out of our memory and, perhaps, never come back to us again, unless some special circumstance serves to recall it. On the other hand, alas, we can remember things which we would rather forget, and something we may have said or heard is vividly fixed in our memory. Sins we have committed are not always so easily forgotten as we could wish, are they?

There are, no doubt, amongst our readers many who love the Lord Jesus Christ, and who can say He is *their* Saviour, and that He has taken all their sins away in His precious blood. Perhaps, too, you want to be His servant, and seek to do those things that please Him every day, but you find it so hard. Well, never mind, ask Jesus to help you, and He will know and notice everything which is done for Him. Things that appear small to you or to others may count as *great* in God's sight if done for Him, and things which appear to be large may be reckoned by God as *very small* indeed. Do you remember that poor widow who cast only two mites into the treasury box when the others put in large sums of money? You read those four verses, 41 to 44, in the twelfth chapter of Mark, and see what Jesus thought of it. He was watching all the time.

I want you to keep this in mind: that God notices the *little* things as well as the *large*. Now just turn to the *last* book in the *Old Testament*, Malachi, the third chapter and the sixteenth verse. It is so easy to find that I hope before you

listen to anything more that I have to say, you will all have read the verse carefully and slowly.

You will now know that God keeps a Book of Remembrance, and this is not used to write down our sins, oh, no! This book is kept specially for those who love and fear God. Would you not like to think that some of your deeds were recorded there? Well, now see what things are written in it, because God has told us.

In the days of the prophet Malachi, when many of God's ancient people, the Jews, had departed from following Him, there were, nevertheless, some that feared and were true to God, and they "spake often one to another." They little thought that God was taking such careful note every time that they spoke together about Him. But here was the wonderful God Who made all things, listening to these people; and not only that, but He heard *all* they said. Just see how God notices not only what you do but what you say as well. But more than that: we are told that "a book of remembrance was *written before Him*." No one could put down anything incorrectly in that book, for it was written under God's own eye. But not only were the *words* of those who feared Him put down in that book, : a record was also made of those "that *thought upon His name*."

Do you ever think of His name? If so, be assured God knows it, and it will be carefully recorded in His Book of Remembrance, and perhaps when we have forgotten all about it we shall be reminded of it in a day to come. Someone who has done many good deeds just to be seen of others, and gets praise from them, will have *no* record in that book, whilst someone else, who may be quite unable to *do* anything great, and is possibly lying on a sick-bed, will be found recorded in that book of God's, *because* they just thought upon *His* name.

If you love *Him*, don't forget to think of all *He* has done for you, and all that His name means; you can *all* do this.

Our talks on some of the books mentioned in the Bible are coming to an end, but I do hope that as a result of these talks, you will read your Bibles more carefully, and notice everything that you

read, asking God that His Holy Spirit may make His word clear to you. Never forget to pray that you may live to please God and put *Him first*; then everything else in your life will fall into its right place.

God bless you all is the sincere and earnest wish of
L. A. A.



The Journeys of Scripture.

XI

WE have come to the last of our talks together on the Journeys of the Bible. There are many more named. Try to find them out for yourselves.

This month we shall think of the most wonderful Journey of all. It began in Heaven and ended in Heaven; and the way between lay along the dusty roads of this world.

You can guess, can you not, Who that Traveller was? Up there, among the shining hosts that surround the Throne

of God, the Lord Jesus had His rightful place in the midst (Rev. v. 6).

"Out from the realm of the Glory-light
Into the far-away land of night."

He came as a little Babe to the stable at Bethlehem where shepherds and wise men wondered and worshipped, while the crowds who filled the inn had neither room nor thought for the Babe outside.

They little knew what *His* coming meant. Years passed by, and the Child grew. His feet trod life's pathway as ours have done.

One picture of Him in the home at Nazareth is given us in Luke ii. 51, telling us of His obedience to home discipline, and showing us that if we truly love Him, we too shall be obedient at home. We may imagine Him helping His mother in the daily tasks, and going to the well with her for water. And, no doubt, many a time in the evening hour before going to bed, He said to her, as you do, "Tell Me a story," and she would relate to Him the Old Testament stories that you know so well.

School days came, when He went with other boys to the village school, to be taught by the Rabbi. Then followed years of work in the carpenter's shop, and we may be very sure that no "scamped" work came from the hands of Jesus as he made the yokes and ploughs.

"The nails well driven and the work well done."

With His thirtieth year came another turning in the pathway of this wonderful Life.

From the seclusion of the village He came into public notice. For three years He was the centre of attraction up and down the land. Crowds gathered to hear His words, and sick and sorrowful people found a Friend and Helper in Him. Little children clung to His robe, and were gathered into His arms.

Then at last came a sad day—the saddest and darkest that the world has ever known. Up the hill called Calvary, a cruel, jeering crowd hurried the tired feet of the Man of Sorrows; and at the top the Roman soldiers nailed Him to a cross. And there He suffered the most cruel pain of all, for He was bearing our sins, and God could not look upon sin, He hid His face from His Sent One (Ezekiel 18).

It was for us—for you and me—and for our salvation, that the Lord Jesus

trod the lonely, suffering pathway of earthly life. Have you thanked Him?

In His glorious resurrection and ascension we have the assurance of life in the glory awaiting all who love and trust Him.

And so the journey ended in Heaven. One day He is coming back to gather to Himself those who are looking for Him. Are you amongst them? E. A.

* * *

ETERNAL LIFE.

TO praise Him in the dance! O glorious day!

The pilgrim journey done—
No more press forward on the weary way,
For all is reached and won.

His hand at last, the hand once pierced for me,

For ever holdeth mine—
O Lord, no songs, no harps of heaven will be
Sweet as one word of Thine.

Lord, altogether lovely! then at last
High shall the guerdon be;
Thy kiss outweighs the weary ages past
Of hearts that break for Thee.

—EXTRACTED.

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.

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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 4d. 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 December, 1928.

Subject—The Promise and Coming of Christ.

1. Find and write a passage about "the shepherd and stone" (Gen. 49.).
2. What does Balaam say about a Star and a Sceptre? (Num. 24.)
3. Show by a verse who is the Shepherd? (John 10.)
4. Find a sentence in Eph. 2. which tells us Who is the stone.
5. What verse in Rev. 22. tells us about the Star?
6. "Unto you . . . the Lord." Find this verse and write it out (Luke 2.).
7. On the next day, what did John see, and what did he say? (John i.)
8. For what has Christ "appeared"? (Heb. 9.)
9. Find a verse which tells us that Christ will come again (Heb. 10.).
10. Find a passage like Answer 6 in the Old Testament.

DEAR YOUNG FRIENDS,

We come now to the last month of another year. What has the Scripture Searching done for each of you? I do trust it has taught you more of the Lord Jesus, and made you want Him in your lives. He is the only Friend Who never changes and loves us all the time. Make sure that He is your Saviour now. "It is time to seek the Lord" (Hos. 10. 12).

Answer your questions very carefully this month, as December marks decide the Prize-winners.

My welcome to the new Searchers and love to you all.

Your friend,—J. L.

October Searchers.

Age over 13 years.

1st Class.—F. Ashmore, D. Andrews, L. Bell, D. Butler, A. Clementson, I. Couch, L. Collins, L. Cottrell, M. Curry, O. Dell, B. Derks, K. Deakin, F. Farrell, E. Grimes,

J. Guntrip, E. Holmes, E. Hunt, F. Hunter, M. Iveson, M. McARD, F. Male, M. McIvor, A. Maddison, E. Metcalf, V. Mitchell, T. Morris, P. Musselwhite, K. Nicklin, E. Nightingale, M. Oakley, B. Palmer, R. Pinder, M. Rose, A. Rose, L. Stacey, R. Stevenson, J. Smith, G. Smith, R. Taylor, A. Wilkinson, T. Wilson.

2nd Class.—M. Carter, M. Lefaux, L. Simmons, R. Wade.

3rd Class.—L. Hill, W. Stevenson, E. Walton.

Age over 10 up to 13 years.

1st Class.—N. Anderson, M. Armes, J. Batey, E. Brett, N. Butler, C. Curry, E. Curry, P. Cutting, G. Deacon, S. Donaldson, M. Dyson, R. Elliott, D. Farrell, B. Farrell, P. Fiddes, M. Fuller, J. Gailon, B. Hindson, L. Hooper, W. Hope, E. Hunter, M. Johnston, J. Leeson, W. Lovelock, E. Lyth, R. McIlwain, A. McIvor, A. Merritt, E. Morris, W. Morter, E. Nelson, B. Owen, P. Partridge, D. Partridge, R. Palmer, C. Peden, A. Phillips, M. Phillips, M. Potts, H. Pooley, A. Ratchiff, R. Radbourne, G. Redhead, D. Rose, W. Spencer, M. Smith, J. Taylor, F. Warren, E. Walker, W. Willis, M. Willis.

2nd Class.—D. Brett, N. Farrow, O. Hetherington, L. Ireland, A. Oakley, W. Rutherford, J. Storey, J. Williams.

3rd Class.—D. Billingsback, M. Dancy, B. Foley, M. Foley, J. Gladstone, I. Maddison, J. Speight, I. Smith, T. Whitby.

Age 10 years and under.

1st Class.—G. Burton, A. Couper, C. Deakin, I. Dick, D. Eaton, G. Gray, D. Hepburn, W. Hendry, M. Hooker, E. Knell, D. Leeson, A. Lyon, H. Lyon, M. Marriott, K. Meredith, C. Merritt, D. Meredith, E. Murray, B. Nelson, M. Ross, H. Ross, M. Ross, D. Rugg, M. Spencer, P. Smith, R. Smith, A. Ward.

2nd Class.—E. Appleby, R. Butler, C. Craghill, M. Craghill, E. Duckerty, M. Farrell, E. Glide, N. Lyth, A. Neal, J. Weller, F. Woods.

3rd Class.—V. Snowden, M. Snowden, C. Whitby.

Answers to October Questions.

Subject—Honour.

1. Honour thy father and thy mother (Exod. 20. 12).
2. That it may be well with thee, and thou mayest live long on the earth (Eph. 6. 2, 3).
3. Glory and honour (1 Chron. 16. 27).
4. With glory and honour (Ps. 8. 5).
5. Heb. 2. 7.
6. Humility (Prov. 15. 33).
7. We should honour him (Lev. 19. 32).
8. To honour God (Prov. 3. 9).
9. All men should honour the Son, even as they honour the Father (John 5. 23).
10. Honour all men. Honour the king (1 Pet. 2. 17).

Jesus, . . .
delivered us
from
the wrath
to come.

1 Thess. I, 10.

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

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