

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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NEW THINGS.

A HAPPY New Year, dear boys and girls! May each new day as it dawns, be blessed to you by your Heavenly Father, and throughout its hours may you never forget to "keep His commandments and do those things which are pleasing in His sight" (1 John iii. 22).

Just now you have many *new things*! New toys, books, and other pleasant and useful gifts from those who love you; and how we all enjoy our new possessions!

Every well-trained boy or girl takes great care of the new treasures—at first! Sometimes the care lessens as the "new" grows familiar by use.

And many things, when once soiled or injured, can never be made new again. Cleaned, repaired perhaps, but not new as at first.

And here is the difference between what God does, and the utmost that man can ever do, however clever or learned he may be.

Men *make* things from material they have—wood, stone, metal, or other substance.

But *God* comes where there is nothing—or something so bad that it is of no use, and He *creates* a new and perfect thing. Sometimes, as you play with those new toys, you have an impatient feeling because you cannot do what you want with them—or, some one else wants them just when you do, and selfishness comes up in your heart, and says "*I*" in a very ugly way, or someone has a special toy that you would have liked, and you are discontented or jealous.

Then, although it is a New Year, and you have new things, you have the same *sinful heart*.

But God in His great goodness says, "A *new heart* also will I give you" (Ezek. xxxvi. 26), and we have the prayer in Psa. li. 10, "Create in me a

clean heart, O God, and renew a right spirit within me."

That is the very best "new" gift the New Year can bring.

We *cannot*, however we try, alter our sinful angry tempers, selfishness, jealousy, or any other evils in our hearts. We may sometimes hide these from others, so that they do not know how we feel, but the sin is in our heart all the time, and only the Lord Jesus can take it away, forgiving and cleansing us by His blood, and putting His own love within.

So let us come to our Lord in humble prayer, these New Year days, and beg Him to wash us in His precious blood, and as His own New Year gift, put His Holy Spirit in us, to teach and lead us in His way all the days. M. E. W.



SOME LESSONS FROM STAMPS.

SOME Greek stamps bear the picture of a temple, reminding us of the Apostle Paul's second missionary journey, when he visited Athens, the university city of the ancient world. There he saw multitudes of temples and statues, and on an altar he noticed the inscription, "To the unknown god." Being invited to address a public meeting, he referred to these words, and told the people God did not dwell in temples made with hands, but that we all live and move and have our being in Him to Whom we owe all things. He also told them that a day is coming when everybody will be judged by the Lord Jesus Christ, Who was raised from the dead after finishing the great work He undertook for us sinners. But many of the people he addressed thought themselves too clever to believe what Paul told them. They preferred their own opinions and guesses to God's facts, and so they

missed the greatest of all blessings. And there are plenty of people to-day who are very clever in some ways, but most foolish in the most important things.

On some Brazilian stamps we find a picture of Mercury flying round the world. That reminds us of Paul's first missionary journey, when he came to a place in Asia Minor called Lystra. There a lame man was miraculously healed by the power of Christ through the apostle, and the rough, simple country people thought two of their gods, Mercury and Jupiter, had come to the earth in the form of men; and so they called Barnabas, who was with Paul, Jupiter, and Paul, Mercury. Mercury was the god of eloquence, of literature, of commerce, and—of thieves! Man's thoughts cannot rise higher than himself, so that the gods and goddesses of the ancients were simply big men and women with men and women's sins and vices. How different is the news that the Bible brings us of the true God, Who says, "My thoughts are not your thoughts, neither are your ways my ways." How thankful we should be for the Book that tells about the true and living God with Whom we must have to do. And if we are really thankful, of course we shall read and study God's Word.

The wings on a figure of Mercury speak of swiftness, and this leads us to think of a Morocco stamp, showing an aeroplane. How surprised would the people of Paul's day have been to see an aeroplane or airship! We to-day are accustomed to swift methods of travel, such as the motor car, the train, the aeroplane. And then there is the communication of words and sounds by means of the telegraph and telephone. But there have always been far swifter things than these, such as light, and swiftest of all, thought. Your life may not seem to you to travel very fast, but each day is bringing you nearer the time when

you will pass into the unseen world, where you will be just as real as you are now; and as people get older, life seems to travel faster and faster. So that there is no time to lose.

"Go now in life's fair morning,
Go in the bloom of youth,
And buy for thine adorning
The precious pearl of truth."

On some Swiss stamps may be noticed the words, in French, "Société des Nations," or, in English, "League of Nations." The League of Nations, as you no doubt know, aims at preserving peace amongst the nations, but, although those responsible for it mean well, it is not firmly based on the Word of God, and we may very well doubt whether it will have sufficient influence to prevent war.

In the centre of these Swiss stamps there is a cross. The Cross of the Lord Jesus Christ is the centre of all centres, for there took place the greatest transaction which this poor world has ever seen, when the Saviour made Himself responsible for our sins and made atonement for our guilt. His power was equal to His love, so that He was able to say, triumphantly, "It is finished." And all those, of whatever race or nation, who rest their souls on that finished work not only have their sins forgiven, but become united to each other and are brothers in Christ. They form the one great Church, the one "new man" of which we read in St. Paul's Epistles. Do you belong to this Church? Only those who have themselves trusted the Saviour do. Neither baptism, nor confirmation, nor saying prayers, nor attending Church or Sunday School, nor singing in a choir, nor even "trying to do the best we can," can make us belong to the true Church; we must trust *Christ*; we must *trust* Christ.

Some Portuguese stamps show a woman with a sickle in one hand and a



To the Secretary of the
Bible in the (magad)
Try Sydney

bundle of wheat in her other arm. This clearly sets forth the harvest. Paul may plant and Apollos may water, but God alone can give the increase. We sing sometimes, "All good gifts around us are sent from heaven above," and we do well to thank God for harvest and all the blessings of life that come first of all from Him, in whatever way they may reach us.

But there is a harvest in which we should be especially interested, for it is one in which we are going to reap *in ourselves*. We are all sowing each day we live, and the harvest is absolutely sure. And it is *as* we sow that *thus* we shall reap. The fruit will be of the same kind as the seed.

"Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

This is a very serious fact. Dwell upon it, and make sure that your eternal destiny will be a happy one.

Some Swedish stamps show a crown over a trumpet. This speaks of heralding a king. The King of kings is coming back. He has been in the unseen world for 1900 years, but He is just as real as when He was here on earth, and at any moment the signal for His return may sound. Will you be ready?

A doctor's page boy, after listening to a Bible reading about the second coming of the Lord Jesus Christ, was told by his master that, when the Lord came, he could have all his money and furniture, his house and his carriage and horses. The boy was amazed and delighted. He went to bed, but he could not sleep. He kept on thinking of all the things that would be his when the Lord came. But as he continued thinking, he became less and less pleased. In fact he soon became thoroughly miserable, so that he rose from bed, and knocked at his master's door. "What do you want?" said the kind doctor. "Please sir, said the poor boy, "I don't want all those things you mentioned, when the Lord comes." "Well, my boy, what *do* you want?" "Please, sir, I want to be *ready* when the Lord comes." And that dear boy got ready that very night by trusting Christ as his Saviour. Are *you* ready?

E. ADAMS.

* * *

A HEROIC RESCUE.

TWO little boys were playing together in the street, when the mother of one called him to do something for her. Bertie, left alone, found it dull and walked to the railway bridge to see if he could catch a glimpse of trains passing. He was a little chap, and could not see over the high wall. No one was about,

and he set to work to climb up. It was not so easy and, as he tried to get a foothold, he slipped and had to begin all over again. Eventually, after many struggles, he succeeded in reaching the top, where he sat and leaned for a bit; then, venturesomely, started to walk. A distant whistle sounded. Good! a train was coming. How splendid to see it pass under the bridge. Excitedly walking a few steps, his foot slipped, and the little lad fell the long distance to the metals below, where he lay badly injured. A fireman of a stationary engine some distance away saw the boy's perilous plight, with the passenger train approaching. He raced to the spot, clutched the boy in his arms, and stepped clear of the rails just as the train passed. What an escape!

May none of us ever be so near an earthly peril. But, if we have not accepted Christ as our personal Saviour, we are in daily peril. Christ died for us, but "how shall we escape, if we neglect so great salvation?" (Heb. ii. 3).

A. M. W.

* * *

A PRISONER'S DREAM.

I.

THREE hundred years ago boys and girls were playing on a village green near the town of Bedford.

They were ordinary youngsters, all children of poor people; but, unlikely as it seemed then, one of the boys was to become one of the greatest men of all time.

He was not at all a good boy: in fact he was the plague of his schoolmaster. Careless and idle and untruthful, it looked as if he would grow up a thoroughly bad man. He was one of those boys who was kept from doing wrong only by the fear of punishment

to follow. As he grew older, he became more hardened in sin: and the remarkable way in which he was several times saved from sudden death did not soften him.

He married a young woman who was very poor, but in whose life God had some place. She possessed only two books, for in those days books were scarce and only rich people could buy them. These were called *The Plain Man's Pathway to Heaven* and *The Practice of Piety*. Often, when the day's work was done, she would read them aloud to her husband, and tell what a holy life her father led.

An earnest desire for reformation came upon the young man. But he had not yet realized his need to cry to God as David did, "Create in me a clean heart O God" (Psa. li. 10); and his efforts to make himself good ended in failure.

One Sunday he heard a sermon on the sin of Sabbath-breaking, which sadly troubled him. Whether he went to Church on Sunday morning or not, he always spent the afternoons in games with his godless companions. This day the thought of God's wrath and coming judgment crowded into his mind, and a Voice said in his heart, "Wilt thou leave thy sins and go to heaven, or keep thy sins and go to hell?"

He began to despair of being forgiven; but God had a great purpose for this man's life. He intended him to be one of His most honoured messengers, and brought him into touch with a Christian man who persuaded him to read the Bible for himself.

Before very long he was led to the Lord Jesus Christ as his own Saviour.

Such is the first part of the life story of John Bunyan.

It was not easy to be a Christian in those times, and when he openly confessed his love to Christ, and preached in the streets of Bedford, the magistrates



put him into prison for nearly twelve years.

His wife, and his little blind daughter whom he dearly loved were allowed to visit him, and in his long lonely hours he studied the Bible.

In 1676 he was again put into prison. During this later period God sent him a most wonderful dream, and He helped John Bunyan to remember it and write it down.

After some years it was printed; and it is still printed, though it was written so long ago. It has been translated into more than 120 foreign languages, and is read by Africans, Chinese, Greenlanders, and many other strange peoples. This book is known as *The Pilgrim's Progress*. We hope in the coming months to read together some parts of this wonderful dream.

E. A.



PRAYER FOR THE CHILDREN.

By H. BONAR.

FATHER, our children keep !
 We know not what is coming on
 the earth ;
 Beneath the shadow of Thy heavenly
 wing,
 Oh keep them, keep them, Thou who
 gav'st them birth.

Father, draw nearer us !
 Draw firmer round us Thy protecting
 arm ;
 Oh clasp our children closer to Thy side,
 Uninjured in the day of Earth's alarm.

Them in Thy chambers hide !
 Oh hide them and preserve them calm
 and safe,
 When sin abounds, and error flows
 abroad,
 And Satan tempts, and human passions
 chafe.

Oh keep them undefiled !
 Unspotted from a tempting world of sin ;
 That, clothed in white, through the
 bright city-gates
 They may with us in triumph enter in.

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, 1929.

Subject—Matthew 1-4.

1. Give the meaning of the names—Jesus, Emmanuel.
2. What question did the wise men ask?
3. What did they do when they found Jesus?
4. What were the first two words spoken by John the Baptist, in Matthew?
5. Name four disciples whom Jesus called.
6. What did Jesus say to Simon and Andrew?
7. What were the first words spoken by the Lord Jesus, in Matthew?
8. What did the voice from heaven say?
9. Give two short prophecies quoted in our chapters referring to Christ?
10. Write out your favourite verse from these chapters.

DEAR YOUNG FRIENDS,

A very happy New Year to you all. And I hope many more will join our searching this year, so that the "all" may grow bigger and bigger.

We are going to begin to search the Gospel of Matthew this month, and I hope you will like the new questions. It will make quite a change for you to find all your answers in some set chapters. As we go through the story of the life of the Lord Jesus, I trust we may all learn more of Him and that all may want to know Him as their Saviour and Friend.

Our text this month is "We have found HIM" (John 1. 45).

My love to you all,

Your friend,

J. L.

November Searchers.

Age over 13 years.

1st Class.—D. Butler, M. Carter, A. Clementson, L. Collins, M. Curry, O. Doll, B. Derks, E. Grimes, E. Hill, E. Holmes, E. Hunt, M. McARD, F. Male, M. McIVER, E. Metcalf, V. Mitchell, K. Nicklin, E. Nightingale, M. Oakley, B. Palmer, M. Rose, I. Smith, L. Simmons, B. Taylor, E. Ward, H. Webb, D. Willis, A. Wilkinson, T. Wilson.

2nd Class.—I. Couch, L. Cottrell, F. Farrell, I. Guntrip, M. Iverson, M. Lefaux, P. Musselwhite, R. Pinder, A. Rose, M. Wiseman.

3rd Class.—L. Bell, K. Denkin, T. Morris, N. Reeves, W. Stevenson, R. Stevenson, G. Smith.

Age over 10 up to 13 years.

1st Class.—M. Armes, J. Batey, E. Brett, N. Butler, C. Curry, G. Deacon, S. Donaldson, R. Elliott, D. Farrell, B. Farrell, N. Ferrow, B. Foley, J. Gatenby, C. Green, E. Harde, R. Hindson, L. Hooper, M. Johnston, R. McIlwain, A. McIVER, L. Moore, E. Morris, W. Morter, A. Oakley, B. Owen, R. Palmer, C. Peden, A. Phillips, M. Phillips, M. Potts, V. Ratcliffe, J. Roulston, I. Smith, M. Smith, J. Storey, J. Taylor, P. Townsend, F. Warren, H. Walker, D. Wood.

2nd Class.—D. Brett, D. Clark, M. Dyson, P. Flatman, P. Fiddes, M. Foley, W. Hope, J. Leeson, W. Lovelock, A. Merrett, E. Nelson, P. Partridge, D. Rose, W. Spencer, S. Wiseman.

3rd Class.—N. Anderson, P. Cutting, W. Hazeldene, L. Ireland, D. Partridge, R. Radbourne, G. Redhead, J. Speight.

Age 10 years and under.

1st Class.—G. Burton, A. Couper, M. Dancy, I. Dick, D. Heptinstall, J. Hendry, W. Hendry, D. Leeson, A. Lyon, H. Lyon, B. Murray, R. Nelson, H. Ross, M. Rogers, R. Smith.

2nd Class.—Q. Brett, R. Butler, C. Craghill, M. Craghill, C. Deakin, M. Farrell, G. Gray, E. Glide, M. Hooker, E. Knell, K. Meredith, C. Merritt, M. Rose, M. Spencer, M. Thompson, J. Weller, F. Woods.

3rd Class.—M. Jones, L. Park, D. Rugg, A. Ward.

Answers to November Questions.

Subject—Faithful.

1. Part of Deut. 7. 9 written out.
2. The Lord preserveth the faithful (Psa. 31. 23).
3. The one who has been faithful over a few things (Matt. 25. 21).
4. God is faithful (1 Cor. 1. 9).
5. Timothy (1 Cor. 4. 17).
6. Christ Jesus came into the world to save sinners (1 Tim. 1. 15).
7. Because He is faithful that promised (Heb. 10. 23).
8. He is faithful and just to forgive us our sins (1 John 1. 9).
9. To the one who is faithful unto death (Rev. 2. 10).
10. That they which have believed in God might be careful to maintain good works (Titus 3. 8).

My days
are swifter
than a
weaver's
shuttle.

Job VII. 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. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 12, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



A PLUCKY ACT.

ONE day recently a little girl was riding on a big black horse, when the restive animal took fright and went off at a hard gallop. Two gentlemen who were also riding on the bridle-path saw, and started in pursuit. One got ahead and drew close to the runaway. He seized the child from the saddle, but his mount swerved, throwing both himself and the girl to the ground. In an heroic effort he covered the child with his own body, the hoofs of both horses striking him, injuring him very severely. How grateful the little girl must have been to her brave rescuer!

Christ did much more, more even than this, for us. God saw that, as sinners, we were heading for disaster, and far worse—a *spiritual* death; and He “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16). A. M. W.

* * *

WHAT THE CHILDREN SAID.

SOME time ago I was speaking to about sixty children, and during my address I asked them, “What is a Christian?”

After a little pause, up went a tiny hand, and a little girl said, “A sinless man.” I said, “No, my dear, that won’t do, for all men and children are sinners, and no one ever will be sinless till with and like the Lord Jesus in heaven. We must ever remember that Christ alone was **sinless**, and therefore He **alone** could be the sin-bearer.”

Another child now said, “One who keeps the ten commandments.” “No,” I had to reply again. “No one has ever done that save the Lord Jesus, and even

His keeping the commandments could not make us righteous.”

Next a little boy answered, “One who has faith.” “Well,” I replied, “we are getting nearer: but that is not quite the right answer, because everyone has faith. Some have faith in themselves, some in their prayers and good deeds, some in images and penances; faith in all these put together could never make one Christian.”

Another little girl said, “One who believes that Jesus came down from heaven to die for us.” “That is the best answer so far,” I said, “but it is not quite right, for thousands believe *that*, but they are not Christians.”

A very little boy thought he would have a try, and said, holding up his hand, “One who is forgiven.” “That is very good, my little chap,” I said; “that is the best answer so far.”

And then a girl about ten said, “One who preaches about God and does what He tells us.” I said, “Many Christians love to preach about God, and seek to please Him in what they do, but it is possible to preach about God without being a Christian.”

I had to admit to these boys and girls there was some truth in most of their replies, but that true and real Christians, and not Christians in name only, were those who had learned that they personally were sinful and helpless, and had come to Jesus and believed on Him as their own Saviour who had died for them, His precious blood cleansing from all sin and making them whiter than snow; such were children of God, and God gave them His Holy Spirit.

It is interesting to read in Acts xi. (just get your Bible *now*, and read verse 26), “the disciples were called Christians first in Antioch.” If you read carefully you will see how they became Christians. We want *you* to be a real Christian, and not simply to possess a Christian name.

They listened to the preaching of the Lord Jesus, the Lord blessed the preaching, and a great number believed and turned to God. They were exhorted by a good man to cleave unto the Lord, and they did so with all their hearts. They assembled together and were taught, and thus they became disciples of the Lord and were called "Christians."

Now, have you *heard* the preaching of the Lord Jesus? Have you believed and turned to the Lord? If so, cleave to Him, for you have no strength in yourself, and seek the company of other Christians so that you may be taught and led on to a fuller knowledge of the Lord Jesus.

If not, why not believe and turn to Him NOW?

J. R.



WHAT SHALL I DO?

INTRODUCTORY.

I WONDER how often this question has been asked. How many times have you and I uttered it? I suppose it is one of the most, if not *the* most, frequent of questions that have ever been asked.

I can remember, when a boy, often saying that question over to myself—What shall I do? Sometimes I might not know my school lessons; at other times be undecided in my pleasures; and yet on other occasions be afraid of the consequences of my wrong-doings.

Then it is a very important question, too. It shows that I am not at all sure as to what to do or which course to adopt. Suppose I were to be walking along a road, that I came to a place where two roads met, and I did not know which one to take. I should stop and consider; and, if there was no one whom I could ask, I should probably make up my mind as to what I should do. If I took the wrong turning, the consequences might be very annoying to me; in fact, they might be very serious indeed.



I recollect, when about twelve years of age, doing something wrong; and, foolish-like, I tried to hide my fault, thinking I should not be found out. Alas for me! my father did find me out; and, as he felt my sin deserved rather serious punishment, he took steps accordingly; but, before doing so, he waited to see if confession of my sin would be made. My mother urged me to go and tell my father what I had done; but after considering what to do, I resolved to risk it, and rather than confess, go on as though nothing had happened. Unfortunately the way I took cost me the loss of a month's holiday, which it had been arranged I should spend with the chief coastguard officer who was then at Lydden Spont, half-way between Dover and Folkestone. He was a Christian man,

and is still alive, though long since retired ; but I missed that holiday for ever. I was very sorry when it was too late.

Now, young friends, you have, no doubt, often asked yourself the question at the head of this paper. You are, perhaps, saying* it in a way unconsciously. You know that there is the broad road and the narrow road—the road leading to God, heaven and happiness, and the road leading to Satan, hell and despair. Which road are you taking ? Are you standing just at the “ parting of the way ” (Ezek. xxi. 21) and saying—What shall I do ? I believe many of the readers of OUR CHILDREN are just there. If so, come to a right decision, for eternity and not time is at stake. Come to the Saviour whilst you are young, confess your sin and be not afraid of Him, for He waits and longs to bless you and make you one of His own servants who can share and witness for Him *just where you are*.

In future issues we shall (D.V.) consider some of those who, according to the Scriptures, asked the question—What shall I do ?

L. A. A.

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THE GREAT SUPPER.

THE Lord Jesus Christ in one of His parables spoke of a certain man who made a great supper and bade many. When everything was ready he sent his servant to say to the invited guests, “ Come, for all things are now ready.”

The message, however, met with no response ; and they who heard began to make excuse. We get three excuses specially mentioned by the Lord Jesus Christ, no doubt representing three different classes of people.

First Excuse. I have bought a piece of ground and must needs go and see it.

Second Excuse. I have bought five yoke of oxen and I go to prove them.

Third Excuse. I have married a wife and therefore I cannot come.

In these excuses we get suggested—

1. The love of the world.
2. The love of riches.
3. The love of self.

These are positive hindrances—powerful lusts which blight souls, and keep people away from Christ.

We read that the master of the house was angry when the servant returned from his mission, and told what had been said. Then the servant was bidden to go out quickly into the streets and lanes of the city and bring in the poor, and the maimed, and the halt, and the blind.

The great and grand thing about the Gospel is that not only has the provision been made, but the invitation goes out to needy people to accept the provision.

Note the different classes of people.

First—POOR. Many of us are thankful that the Gospel is preached to the poor and that it is not limited to the rich. What a blessing to a poor man, who has no money or worldly goods and is even destitute of the necessities of life, to be asked by a rich man to supper ! What an act of grace on the part of the rich man to receive the poor man ! So the Gospel comes to the poor. Salvation is not to be bought by money and is not merited by worldly attainment. It is all of grace. Not one of us deserves salvation, but God is rich in mercy and He wants to bestow blessing upon those who are willing to obey His gracious call.

Second—MAIMED. We get grace again reaching out a hand to help those who are disabled and cannot help themselves. You remember the story of the man who had had an infirmity for 38 years and was lying at the pool of Bethesda waiting for the moving of the waters. He was unable to get into the waters when they were troubled by the angel, owing to his helpless condition. He, however, gladly heard the voice of Jesus, and at His call immediately obeyed and took up his bed and walked.

Third—**HALT.** These people are too lame to walk. They are very much like those in the second class, but at the call of grace they accept the message and are brought into all the blessing.

Fourth—**BLIND.** This fourth class speaks, too, of the condition of each one of us spiritually before we accept the Lord Jesus Christ as our Saviour. The eyes of our souls are blinded. In the fourth chapter of Luke we read that the Lord Jesus Christ was anointed by the Spirit of God to give recovery of sight to the blind. Grace is again at work leading the blind to the supper—into all the blessing of the Gospel.

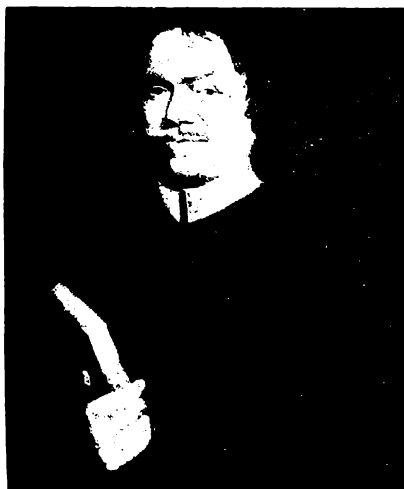
Can you put yourself into one of these four classes? If not, listen!

The servant returned and said, "Lord,

it is done as thou hast commanded, and yet there is room." The Lord said unto the servant, "Go out into the highways and hedges and compel them to come in, that my house may be filled." Are you in one of these out-of-the-way places? Then the call comes even to you.

All the provision has been made—it is now only a question of your accepting the invitation. This invitation demands an answer. May it be yours to give the Lord Jesus the one glad answer of acceptance, to be His now and evermore.

God's house is going to be filled. When it is filled, the door will be shut. It will then be too late for those outside to get inside. There are only two sides to the door—the inside and the outside—on which side are you? C. S. Ross.



II.

"It shows you how he runs and runs,
Till he unto the Gate of glory comes."

THIS is what John Bunyan says of his Dream. But who is the man who is running?

His name is Christian, and he lived in the City of Destruction. He had lived

A Prisoner's Dream.

there for many years before he thought what the name of his city meant.

One day he got hold of a Book which told him that it was not a safe city to live in. Knowing that all the Book said was the truth, he began to be very much afraid, and to wonder what he must do for safety.

Besides this, he had a heavy burden upon his back which he could not shake off. It had been there all along, but he had not felt it until he began to read the Book. Now, however, it became so heavy that, what with the load on his mind and the load on his back, his distress was so great that he could no longer endure it. His friends at home could

not understand him. At first they thought he was ill; but at last they lost patience with him and treated him unkindly.

One day, as he was walking in the fields, reading his Book and bewailing his unhappy condition, a man named Evangelist met him, and kindly asked his trouble.

Christian told him. "Then said Evangelist, 'Why standest thou still?' He answered, 'Because I know not whither to go.' Then Evangelist pointed with his finger over a very wide field and asked, 'Do you see yonder wicket-gate?' Christian said, 'No.' Then said the other, 'Do you see yonder shining light?' He said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.' So I saw in my dream that the man began to run."

The neighbours, seeing him running, called after him to stop and to come back. Two of them, named Obstinate and Pliable, followed after him, and tried every persuasion to get him to return, but when they found he was determined to take his own course, they went back to their homes.

Christian steadily went on his way. He was so sure that what his Book told him was really true that his heart was set upon the good things it promised.

After awhile he "espied one coming over the field to meet him. The gentleman's name that met him was Mr. Worldly Wiseman." He pretended to be a friend, and told Christian he could show him a much quicker way to attain to happiness. Christian foolishly listened to his false advice, and instead of keeping straight on, he turned aside to go to Mr. Legality's house for help. On his way thither great flashes of fire came out of the hill and the rocks looked ready to

fall upon him. "He did quake for fear and began to be sorry he had taken Mr. Worldly Wiseman's advice."

To his great joy Evangelist appeared again; and, though looking stern, and speaking severely, yet he forgave his folly and told him to go right on towards the gate.

"So in process of time Christian got up to the gate. Over it was written, 'Knock and it shall be opened unto you.' He knocked, therefore, more than once or twice, saying:—

"May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high."

A grave person named Goodwill opened the gate, and Christian went in.

E. A.

PRIZE LIST, December, 1928.

Age over 13 years.

1. MARY McIVER, age 15, 16, Lushkar Mohalla, Mysore City, S. India.
2. OLIVE DELL, age 15, Brook Street, Cannington, Bridgwater.
3. LESLIE COLLINS, age 14, 51, Somerleyton Street, Norwich.
4. DORIS BUTLER, age 16, 71, Howards Road, Plaiston, E.15.

CERTIFICATE LIST.

- EVELYN HUNT, 72, North Road, Highgate, N.6.
FLORENCE MALE, Home for Deaf and Dumb, 10, Walcott Parade, Bath.
EVELYN NIGHTINGALE,
VERA MITCHELL, Girls' Home, 64, Lewisham Road, S.E.13.

Age over 10 up to 13 years.

1. ALEC McIVER, age 11, 16, Lushkar Mohalla, Mysore City, S. India.
2. JAN TAYLOR, 120, Westfield Road, Caversham, Reading.
3. ELLA MORRIS, Hedley House, Holmside Avenue, Dunstan-on-Tyne.
4. MARGARET SMITH, age 13, West View, Draughton, Near Skipton, Yorks.

CERTIFICATE LIST.

- ETHEL BRETT, Girls' Home, 64, Lewisham Road, S.E.13.
FLORENCE WARREN,
MINNIE JOHNSTON, 2, North Lorimer Place, Cockenzie.

Age 10 years and under.

1. ALICE COOPER, age 9, 75, Clarkston Road, Cathcart, Glasgow.
2. HAZEL ROSS, 169, Osborne Road, Newcastle-on-Tyne.
3. BARBARA MURRAY, age 9, Lorbottle Steads, Thropton, Morpeth, Northumberland.
4. GEORGE BURTON, 20, Thorn View, Elland, Yorks.

CERTIFICATE LIST.

- HAROLD LYON, 94, Dudley Avenue, Leith.

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, 1929.

Subject—Matthew 5-7.

1. "Be . . . perfect." Find this verse and write it out.
2. Ye are "two different things." What are they?
3. What should we seek first?
4. What can no man do?
5. Ask, Seek, Knock. Find a verse with all these words in it and write it out.
6. Find a question about "Life" and "raiment."
7. Who will enter the kingdom of heaven?
8. Where should we lay up treasure and why?
9. Why should we let our light shine?
10. Write out your favourite text from this portion.

DEAR YOUNG FRIENDS,

I hope you will all like your prizes, and those who are disappointed must try again. Several have missed a prize by one mark, so if these work just a little better until June, they will be sure of a prize. Try to write as neatly as you can, and if possible, with Ink instead of pencil.

Some of you still write the questions; this is unnecessary; give the number only.

Our text this month is—"Whatsoever He saith unto you, do it" (John 2. 5).

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

December Searchers.

Age over 13 years.

1st Class.—D. Butler, A. Clementson, L. Collins, L. Cottrell, M. Curry, O. Dell, I. Guntrip, P. Hodson, E. Hunt, M. Lefaux, F. Male, M. McIver, V. Mitchell, T. Morris, P. Musselwhite, E. Nightingale, B. Palmer, M. Rose, I. Smith, L. Simmons, B. Taylor, R. Wade, H. Webb, D. Willis, A. Wilkinson, T. Wilson.

2nd Class.—K. Deacon, M. McArd, E. Metcalf, K. Nicklin, H. Parker, R. Pinder, A. Rose.

3rd Class.—M. Carter, M. Iveson, W. Stevenson, R. Stevenson.

Age over 10 up to 13 years.

1st Class.—N. Anderson, D. Brett, E. Brett, D. Clark, P. Cutting, M. Dancy, G. Deacon, M. Dyson, R. Elliott, P. Fiddes, B. Foley, J. Gatenby, R. Hindson, L. Hooper, E. Hunter, L. Ireland, M. Johnson, A. McIver, A. Merritt, E. Morris, Q. Murray, P. Partridge, D. Partridge, A. Phillips, M. Phillips, R. Radbourne, D. Rose, M. Smith, J. Taylor, F. Warren.

2nd Class.—J. Batey, N. Butler, C. Curry, D. Farrell, B. Farrell, M. Foley, W. Hazeldine, W. Hope, G. Jones, J. Leeson, R. McIlwain, W. Morter, E. Nelson, A. Oakley, B. Owen, R. Pepper, M. Potts, G. Redhead, W. Spencer, F. Townsend, E. Walker, W. Ward.

3rd Class.—M. Armes, J. Gladstone, V. Ratcliffe, J. Speight.

Age 10 years and under.

1st Class.—R. Butler, G. Burton, A. Couper, E. Dockerty, D. Eaton, G. Gray, W. Hendry, M. Jones, E. Knell, D. Leeson, A. Lyon, H. Lyon, K. Meredith, C. Merritt, B. Murray, A. Neal, L. Park, M. Ross, H. Ross, M. Rogers, B. Smith, V. Storey, J. Weller, F. Woods.

2nd Class.—C. Craghill, M. Craghill, C. Deakin, M. Farrell, D. Heptinstall, M. Hooker, R. Nelson, D. Rugg, M. Spencer, V. Snowdon.

3rd Class.—I. Dick, J. Hendry, D. Meredith.

Answers to December Questions.

Subject—

The Promise and Coming of Christ.

1. From thence is the shepherd, the stone of Israel (Gen. 49. 24).
2. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel (Num. 24. 17).
3. I am the good Shepherd (John 10. 11).
4. Jesus Christ Himself being the chief cornerstone (Eph. 2. 20).
5. I am . . . the bright and morning star (Rev. 22. 16).
6. Luke 2. 11 written out.
7. John saw Jesus, and he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29).
8. To put away sin by the sacrifice of Himself (Heb. 9. 26).
9. Yet a while, and He that shall come will come, and will not tarry (Heb. 10. 37).
10. Unto us a child is born, unto us a son is given (Isa. 9. 6).

The LORD
hath
made known
His
salvation.

Psalm XCVIII. 2.

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.



**“BOYS AND
GIRLS
WANTED”**

"BOYS AND GIRLS WANTED."

OUTSIDE a factory at Newhaven in Sussex the following attractive notice can be seen :

BOYS AND GIRLS WANTED.

CONSTANT EMPLOYMENT.

GOOD WAGES.

Apply Within.

It has probably led a good many young people who have left school to enter the employment of the advertising firm.

JESUS WANTS YOU. Think of the wonder of that! He is so great that He made all things; He piled up the mighty mountains; He dug the foundations of the ocean; He set the stars in the sky like silent sentinels; He controls the rotation of the earth on its axis and the revolution of the earth round the sun. And He is so holy that He cannot look upon iniquity and that no one can have a place in His home above except those whose sins have been cleansed away. And yet, although He is so great and so holy, He wants boys and girls. Why? Because He is so loving, and He has proved His love to us by leaving His home to die on the Cross for our sins. Each of us is a kind of kingdom in himself; but a kingdom in anarchy, a kingdom that has rebelled against its rightful ruler; and before anyone can be with Him in heaven, he must render allegiance to King Christ and enthrone Him in the heart. Yes, if it is true that Jesus wants us, it is equally true that we need Him.

And those who thus submit to the Lord Jesus Christ are sure of **CONSTANT EMPLOYMENT**. The Good Shepherd **HIMSELF** says that not one of His own **sheep** will ever perish. Every boy or girl who can truly say, "I belong to the King," belongs to Him for ever. What a **grand privilege** to belong to the great

King and serve Him throughout one's life. In answer to the question, "Who will be His helpers, other lives to bring?" every saved boy or girl can and should say, "Here am I, send me, Lord; use me, even me."

GOOD WAGES. We know that the wages of sin is death, and that hell lies at the end of the unsaved sinner's life. We also know that salvation is a free gift that becomes ours as soon as we take Christ as our personal Redeemer. We cannot possibly earn the forgiveness of sins: it is "Nothing in my hand I bring: simply to Thy cross I cling." But when we are forgiven, we want to work to please Him Who has saved us from the penalty and guilt of our sins, and even in this life there is a very great satisfaction and joy in serving our gracious Master. Here is the testimony of a great preacher of the Gospel: "I have known the Lord and served Him now since I was fifteen years of age, through His love and mercy, and if He was a bad Master I would tell you. I would not lie even for Him. But I must bear Him witness that it is a pleasure to do His bidding. To have given my heart to Him and to have sought His glory has conferred upon my life its highest joy and its deepest satisfaction." And what joy it will be to hear Him say, when we see Him in the better country, "Well done, good and faithful servant," and receive the reward He promises to those who are true to Him down here.

APPLY WITHIN. Each boy or girl who wanted to enter the service of that Newhaven firm had to apply personally. Looking at the notice board outside and hoping to be taken on would be quite useless. The person desiring employment must go himself to the one who would take him on. And so the question is put to you, Have you been to Jesus yourself? He alone can take you into

His service. You must apply to *Him*, and you must apply *in person*.

E. ADAMS.

* * *

TIME FLIES.

HOW quickly time flies! Here we are well into a New Year. We have left behind us the old year with all its joys and sorrows—successes and failures—all the days well spent, all the days wasted—days which we shall never be able to recall. The solemn thing about time is that when once it is passed it never returns. The days, the hours, have gone for ever.

When a New Year opens, many people make resolutions which, alas, are very often broken before the year is many days old. We look ahead; and one of the greatest things which appeals to the writer is OPPORTUNITY.

The young people to-day are looking for opportunities. There are opportunities in the world in every sphere—the social world—the business world—the world of pleasure. It is not, however, of these we would write.

Ancient Greece once possessed a statue representing "OPPORTUNITY." It was in the form of a figure standing on its toes to show that it stayed only a moment; it had wings on its feet showing how quickly it passed by; its head had a long forelock to enable men to seize it when they met it but it was bald behind, so that, when once it had passed, it could not be caught.

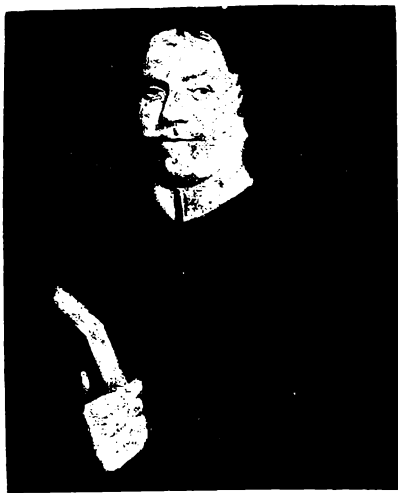
Every day brings its opportunities. The Christian has opportunities of confessing Christ—of shining for Him—of telling others about Him. If you take advantage of these opportunities, you will be happier and your life will be brighter.

The unsaved person, too, has his opportunities, and now, as you read this magazine, God, in His grace, gives you one. A splendid chance of making the

most important decision of your life—of accepting the Lord Jesus Christ as your own personal Saviour. This opportunity which you have now will never return. Then seize it whilst it passes. Put your trust just now in the Saviour—the One Who died for you and Who waits to cleanse you from your sins. You will never regret the step. No one has ever regretted having come to the Saviour, although they may have to regret that they were so long in coming. Salvation's work is fully completed—the Lord Jesus Christ has perfectly done everything essential to your eternal salvation; and all Jesus wants you to do is to trust in what He has done for you.

C. S. R.





III.

WHEN Christian had passed through the wicket gate the kind man who let him through, and whose name was Goodwill, asked him whence he came. Christian told him, and after some further talk he "began to gird up his loins and address himself to his journey." The burden on his back troubled him much, but Goodwill could not take it off for him. He could only say, "Be content to bear it until thou comest to the place of deliverance, for there it will fall from thy back of itself."

He then showed him the pathway along which he was to go, and pointed out a house in the distance at the door of which he should knock, where a man named Interpreter lived who would show him excellent things.

To this house he came, and in answer to his knock, the door was opened, and a friendly voice bade him enter. Many wonderful pictures were shown him at this house, every one of which strengthened his purpose to press forward on his way to the Celestial City. With kind words of encouragement the Interpreter

A Prisoner's Dream.

bade him farewell, saying, "The Comforter be always with thee, and guide thee in the way that leads to the City."

The highway up which Christian was to go was fenced on either side with a wall called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty because of the load on his back."

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and, a little below, a sepulchre. So I saw in my dream that just as Christian came up with the Cross, his burden loosed from his back and began to tumble till it came to the mouth of the sepulchre where it fell in, and I saw it no more." "Then was Christian glad and lightsome and said with a merry heart. He hath given me rest by His sorrow and life by His death."

"Then he stood awhile to look and wonder, for it was very surprising to him that the sight of the Cross should thus ease him of his burden. He looked even till the tears rolled down his cheeks."

"As he stood looking and weeping, three Shining Ones came and saluted him with, 'Peace be unto thee.' The first said to him, 'Thy sins be forgiven thee;' the second stripped him of his rags and clothed him with change of raiment.

"The third also set a mark upon his forehead and gave him a roll with a seal upon it, bidding him look on it as he ran, and that he should give it in at the Celestial gate. So they went their way."

"Christian gave three leaps for joy, and went on his way singing.

"Thus far I did come laden with my sin;
Nor aught could ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! Blest sepulchre! blest rather be
The Man that there was put to shame for me!"

E. A.

* * *

WHAT SHALL I DO?

I.—TO INHERIT ETERNAL LIFE? (Luke 10. 25.)

IN this passage we read of *a certain lawyer* asking the question not from an honest motive but with an intent to entangle the Lord in his reply.

Moreover this man, like many others, appeared to have thought that the way to gain eternal life was by *doing*. This is a great mistake. All the work was done by Jesus on the cross at Calvary, and we cannot add anything to make it of more value. "It is finished" (John 19. 30.) were the Lord's own words just before He died to put away our sins.

As this lawyer thought eternal life was to be gained by works, the Lord asked him what the law had to say; and the lawyer replied by saying that God was to be loved with all our heart, soul, strength and mind, and our neighbour as ourself. Now he could pretend to all those who saw him, that he was very religious and that he loved God perfectly, even if he knew in his heart that he came short; but he could not by any means make persons think that he loved his neighbour as himself.

So in order to justify himself, he made out that he could not love his neighbour as he should do, for he did not know who his neighbour was.

The Lord then told that lawyer the wonderful story of the man going from Jerusalem to Jericho, who fell among thieves and was left half dead by the wayside. Neither the priest nor the Levite could help the poor man; but the kind Samaritan came where he was and did *everything* for him. This good Samaritan was a type of the Lord Jesus Christ, Who acted the true neighbour's part, Who loved us so much that He gave Himself up for us in order that we might be saved.

Our good works will never gain eternal life for us. We cannot obtain it in that way. God says "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55. 8.). People may think their way is as good as anybody else's is; and so it may be for the matter of that, but we *all* have to put *our* ideas right on one side, when we come to God's things. Let us hear what His word says to us—shall we? Now if you turn to Romans 6, 23, you will read these words—and they are words we can all understand, even the youngest of our readers—"For the wages of sin is death: but the *gift of God is eternal life* through Jesus Christ our Lord." That is how to have eternal life; just take it as Gods' gift to us, and thank Him for it.

Don't make the mistake of the lawyer; and if you know Jesus as your own Saviour, you will, I hope, be able to help someone else, when they come to you with the question—What shall I do?

Next time we shall hope to have a talk about another person who asked this same question, just two chapters further on. See if you can find him between now and next issue of this magazine.

L. A. A.

EAGER TO HEAR—READY TO ANSWER.

SOME of my readers who live in the neighbourhood of Leith Hill may be interested to learn that there is such a place as Leith (without the Hill): conversely, those who live in the latter place, may be interested to know that, while Edinburgh has a Leith Fort and Port, Surrey, in the South of England, has a Leith Hill.

It is now half a century since a young doctor, who had just been capped at Edinburgh University, was called upon to take the place of a medical friend in Leith Hospital. The young doctor knew the Lord Jesus Christ as his Saviour; and, as he moved in and out among the patients, he sought not only to cure their diseases, but to point them to the Great Physician, Who could say "Thy sins be forgiven thee."

In the hospital lay a young Irish lad, a Roman Catholic by 'religion.' One day he said to this young Christian doctor: "Dochter, kin ye tell me how I kin know that I've paice with God?" What an opportunity for Dr. V——. Very tenderly he explained the terms of the gospel; and had the joy of seeing the lad pass from Death unto Life. The lad's happiness was so great that soon the whole ward knew. Shortly afterwards two things happened: the Irish boy entered the paradise of God—there to

.. Drink of life's perennial river,
Feed on life's perennial food,
Christ, the fruit of life, and Giver—
Safe through His redeeming blood";

and he who had led him to Christ received a letter from the Hospital Board to the effect that he must remember that he had been appointed to attend to the bodies of the patients. Having obtained an interview with the Board assembled,

the young doctor turned to one of the members, a Doctor also and a Christian, and asked him the following question: "Sir, if a lad lay dying, and he asked you the question I was asked, would you refuse to answer him?" The older Doctor's face fell before that bright enquiring glance.

What would your answer have been, dear reader?

The young doctor prospered in his profession. One of his later posts was at Swansea, in South Wales, a place not unlike Leith in certain respects. On one occasion he went to hear the devoted preacher, Capt. K. At the end of the meeting, the speaker said to a friend, "Who was that young man at the foot of the hall? I have never had a more earnest listener."

Dear reader, is your attention to GOD'S THINGS as earnest?

* * *

RULES FOR SCRIPTURE SEARCHERS.

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

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

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

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

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

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, 1929.

Subject—Matthew 8-10.

1. What did the leper say? What did the Lord answer?
2. What Old Testament scripture was fulfilled by Christ healing the sick?
3. "I will have . . . repentance." Find this passage, and write it out.
4. What did the Lord say about praying?
5. Who will not lose his reward?
6. What were they to preach?
7. Why was Jesus moved with compassion?
8. "I will have mercy, and not sacrifice." To whom was this said?
9. How many persons were healed in these three chapters?
10. Find two verses that show our Father's care for us.

DEAR YOUNG FRIENDS,

I am glad to have some new Searchers and some also who have started again: my warm welcome to you all, and to the searchers at the Hanworth Road Home. I do hope you will all continue to the end of the year. Perhaps you will find the questions a little more difficult this month, but they will make you think more.

Our text this month is—"He that believeth on the Son hath everlasting life" (John 3. 26). Have you done this?

My love to you all,

Your Friend, J. L.

January Searchers.

Age over 13 years.

1st Class.—P. Ashmore, A. Anderson, E. Atkinson, C. Binnie, D. Boniface, D. Butler, A. Clementson, L. Couch, K. Coutts, L. Collins, O. Dell, K. Deakin, D. Farrell, F. Farrell, M. Ferguson, E. Green, E. Grimes, L. Guntrip, G. Howines, E. Holmes, C. Holstead, E. Hunter, E. Hunt, F. Hunter, W. Kendall, H. Kanaar, K. Littlejohn, J. Mann, L. Malcolm, M. Melver, V. Mitchell, P. Musselwhite, E. Nelson, K. Nicklin, M. Oakley, B. Palmer, H. Parker, B. Parsons, B. Plevin, R. Plunder, M. Rose, A. Rose, L. Rusbridge, M. Strouger, G. Sloane, D. Scudds, B. Summers, B. Taylor, F. Warren, R. Wade, I. Waddington, D. Willis, A. Wilkinson, T. Wilson, M. Wight, D. Young.

2nd Class.—D. Andrews, A. Bainbridge, L. Ellis, M. Gold, A. Hetherington, J. Jinks, M. Lefaux, A. Morgan, T. Newton, B. Swain, G. Smith, L. Simmons, M. Wiseman, H. Wornald.

3rd Class.—M. Carter, C. Belen, G. Robinson, L. Warneford.

Age over 10 up to 13 years.

1st Class.—E. Andrews, T. Andrews, N. Anderson, J. Batey, D. Brett, E. Brett, N. Butler, W. Butler, G. Burton, J. Butters, D. Clark, P. Cutting, L. Danby, G. Deacon, M. Dyson, R. Elliott, B. Farrell, R. Felch, N. Ferrow, J. Ferguson, J. Gatenby, J. Gray, B. Hindson, L. Hooper, W. Hope, L. Ireland, E. John, V. Joyce, M. Johnstone, R. Jolly, M. Lodge, A. Lyon, K. McArd, R. Mellwain, A. Melver, W. McCausland, W. Morter, B. Owen, A. Phillips, M. Phillips, V. Phillips, M. Potts, V. Ratcliffe, R. Radbourne, G. Redhead, D. Rose, D. Robertson, H. Ross, M. Ross, H. Scampton, R. Scampton, R. Stenning, I. Smith, M. Smith, I. Strouger, M. Scott, J. Taylor, F. Townsend, H. Waddington, W. Ward, W. Willis.

2nd Class.—M. Arnes, C. Craghill, G. Cooper, F. Eiles, L. Eiles, B. Foley, M. Foley, E. Gascoigne, G. Holmwood, G. Hunt, J. Leeson, A. Merritt, A. Oakley, L. Park, J. Roulston, W. Spencer, E. Walker.

3rd Class.—F. Butterwick, M. Dancy, H. Dick, M. Fuller, D. Halstead, G. Jones, B. McIntosh, F. Mitchell, A. Neal, E. Swain, M. Todd, J. Weller, V. Waddington.

Age 10 years and under.

1st Class.—R. Bell, J. Birrs, B. Butler, A. Carroll, D. Carswell, A. Couper, C. Deakin, I. Dick, D. Eaton, J. Ferguson, R. Green, E. Grimes, D. Heptinstall, D. Hellewell, M. Hooker, J. Johnston, M. Marriot, K. Meredith, P. Murray, R. Nelson, F. Rennie, D. Rennie, D. Rugg, K. Swain, C. Stenning, P. Smith, B. Smith, A. Ward.

2nd Class.—Q. Brett, M. Craghill, E. Carswell, M. Dodds, M. Farrell, A. Grimes, J. Hendry, W. Hendry, E. Knell, T. Killingback, H. Lyon, D. Meredith, A. Peck, M. Rogers, H. Rogers, M. Spencer, V. Storey, F. Woods.

3rd Class.—S. Bagshaw, E. Butterwick, J. Butterwick, D. Leeson, C. Merritt, P. Usher.

Answers to January Questions.

Subject—Matthew 1-4.

1. Jesus means Saviour (Matt. 1. 21). Emmanuel—God with us (Matt. 1. 23).
 2. Where is He that is born King of the Jews? (Matt. 2. 2).
 3. They fell down and worshipped Him (Matt. 2. 11).
 4. Repent ye (Matt. 3. 2).
 5. Simon, Andrew, James, and John (Matt. 4. 18-21).
 6. Follow me and I will make you fishers of men (Matt. 4. 19).
 7. Suffer it to be so now; for thus it becometh us to fulfil all righteousness (Matt. 8. 15).
 8. This is My beloved Son, in Whom I am well pleased (Matt. 3. 17).
 9. Out of Egypt have I called My Son (Matt. 2. 15).
- He shall be called a Nazarene (Matt. 2. 23).

Render to
God
the things
that are
God's.

Mark XII. 17.

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE TYNE BRIDGE.

THE people of Newcastle-upon-Tyne and Gateshead are justly proud of the new Tyne Bridge which was graciously opened by His Majesty King George the Fifth last year. It consists of an enormous steel arch stretching from bank to bank with no intermediate support. At present there is not another bridge of its size of the same design in the country, and it is the largest arch in England from which hangs a roadway.

The construction of the bridge was daily watched by crowds of people. Foundations were first sunk for the piers at both sides of the river and, after these piers were built, the steel girder work was started. A group of workmen commenced from the Newcastle side and a group from Gateshead. Those who regularly passed could see an appreciable advance each day. The hugh arch soon began to take form from both sides until at last the girder work met in the middle and the structure was securely bolted together, forming one complete arch.

The bridge was finished—the work had been well done. The deep cleft of the Tyne had again been spanned by the skill of our great engineers.

As one watched this work in progress, thoughts ran to that tremendous chasm which stood between God and man. The greatest engineering skill could not fling a structure across that chasm. A great many people, however, in their puny strength, are labouring at bridge-building to-day—trying to span this mighty gulf. Building from their side, they think that God will build from His side and, somehow, when the structure meets in the middle, it will be fastened together, and all will be well. This is not God's way of working. All that man does to-day in order to bridge that terrible gulf is of no avail.

It is now over eighteen hundred years

since the great Roman Emperor Hadrian built the first bridge over the Tyne. Since that time bridges have been swept away by floods and destroyed by fire. The very best that man can do is liable to failure, and we must learn that in God's things we cannot do anything in the way of meriting salvation.

Job in his day felt the awfulness of this gulf. He felt the great distance between God and man. "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9. 33).

We may thank God, however, that what man could not do, God has done. The gulf has been bridged. We read in 1 Timothy 2. 5-6: "There is one God, and one Mediator between God and men, the Man, Christ Jesus: Who gave Himself a ransom for all." The Lord Jesus Christ is the only One by Whom we can obtain salvation. He has done *all* the work Himself, and all that we endeavour to do, even with the best intentions and greatest sincerity, is of no avail to add to that work. Salvation does not depend upon what we are or what we have done. Neither does it depend partly upon Christ's work and partly upon ours. It depends wholly upon Christ's work, for that work is perfect. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12).

Now that the Tyne Bridge is finished, the traffic freely passes to and fro. All who come have the right to cross. They are not asked to add to or seek to improve the bridge. That would be rather a slur upon the great engineers who designed and built it. Further, as they cross the bridge, their faith—their confidence, is placed in the structure.

So the work of salvation is complete—perfect. It has been done as God required it to be done, and as the Lord Jesus Christ alone could do it. Upon

faith in the Lord Jesus Christ turns the whole question between God and man. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). No matter what you have been if you believe on the Lord Jesus Christ and claim Him as your own Saviour, you are saved for ever.

Now the question is--Who believes on the Lord Jesus Christ? We ask you to put your trust in Him now if you never did before.

If you reject Him, remember that the rich man in Luke 16 found himself lost with a great gulf fixed between himself and the saved. He could not pass over this gulf—it was too late. May this not be your portion; but, in simple faith, dear boys and girls, accept Christ as your Saviour to-day. C. S. ROSS.

* * *

WORK WHILE YOU CAN.

"GOOD-BYE, Annie, be a good girl while I am out, and look after baby for me."

"Good-bye, mother," said Annie, and Mrs. Willow went out of the house to earn a few shillings for the home.

"Poor mother," thought Annie, "she does work hard now father is dead. She will be tired when she comes in, and then there is this room to clean. I think I will try to tidy it for her."

Having settled baby, little Annie set to work with a will and swept and tidied the room for mother. At last it was finished, and, with a little skip of joy at her morning's work, Annie began to set the table for dinner. This being done, baby next claimed Annie's attention, and without a sigh the little girl sat down to amuse him.

Rat-tat! "Oh, that is mother, I suppose," and Annie ran to the door.

"Come in, mother," she said. "Dinner is laid, and you will be able to rest this afternoon," and with a proud smile

Annie showed her mother into the tidied room.

"My dear little girlie," said Mrs. Willow, "how kind of you to do this for mother. I shall not forget what a good little girlie you have been to me."

Very happily they sat down to their mid-day meal, and thanked God for His goodness to them.

I wonder why Annie was so willing to help mother? Little girls do not usually care for doing work instead of play. Why! Annie was a happy little Christian girl, and tried to help others as her Saviour had done.

I wonder how many Annies there are among my girl readers, and how many boys who try to do the same as Annie. Every boy and girl who wishes to get to heaven must be like this Annie. Yes, they must all come to the Saviour and learn to love and trust Him for His salvation. Time is very short, and the Lord Jesus tells us that, "Now is the day of salvation." Soon He will come in all His glory to take away those who love Him. Are you ready, reader, to meet the Lord Jesus when He comes? If not, do, while He calls you in love, come to Him, and say, "Lord Jesus, Thou hast died to save me. Make me Thy child. Amen." Jesus is ever ready to save, young or old.

Then, when we are His own, and not until then, we can begin to work for Him. All boys and girls who love Jesus should be always shining for Him. Little Annie thought what a lot her mother did for her, and tried to do something for mother in return. Think of how much the Lord Jesus bore for us on the cruel cross of Calvary. Surely, we should be willing to tell others of His great, great love. We can never realize how much we owe Him.

"He died that we might be forgiven,

He died to make us good,

That we might go at last to Heaven,
Saved by His precious blood."

Since our Lord Jesus has so loved us, we should try to show His love to others. Young though we may be, there is something for each to do. Try to be good, obedient, helpful children at home, and kind and lovable at school. I am sure little Annie did a lot for the Lord Jesus. Perhaps she brought her little baby brother to love Jesus, and if we ask Him to help us we may do so, too.

May each little boy and girl who reads this learn to love our Lord Jesus, and take Him to be the Guide and Friend of his or her youth. He will make you happy, and one day when He comes He will take you home with Him to glory.

Young reader, "Prepare to meet thy God," before He comes in Judgment on those who love Him not. J. C.

* * *

WHAT SHALL I DO?

II.—THE RICH MAN (LUKE 12. 17).

IN this chapter we read of the Lord speaking about a *certain rich man* who asked this question. Probably he was a man of great influence in the neighbourhood where he lived, but this question—What shall I do? seems to come to all of us alike, whether rich or poor, old or young.

This man whom God had blessed so remarkably with all kinds of fruits and goods discovered that his barns would no longer contain them all, and he thought over what was best to be done. His action in resolving to improve his places for storage would appear to be quite commendable. But in doing so he did what, alas, only too many are doing to-day, that is, making all their plans, but leaving God out of them.

He then pictured what he would say to himself as he could view all his buildings and barns filled up to the brim. With all those good things to hand, of

course he could say, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry" (verse 19). He made all his plans as to what he was going to do with a long life in front of him. Did he *know* he was going to have a long life? Do *you* know that you are going to have a long life?

We all like to think of what we are going to do in the future, but, oh, do not make the mistake that this man did of ignoring God in our plans. Our very breath is in His hand. Daniel had to say to that king Belshazzar, "and the God in whose hand thy breath is and whose are all *thy ways*, hast thou not glorified" (Dan. 5. 23). Yes, Belshazzar was another man who left God out of his reckonings, and in that selfsame night was he slain by the enemy.



Did the rich man have a long life after making all his plans? No, he could not be absolutely sure of one moment, and no more can we. Only last evening as I was about to go to bed there was a collision between two vehicles outside my house, and a young man had his legs broken, and a young woman was apparently killed instantly. The driver of the motor car was asked how it all happened, and he replied—"It all happened in a second"—very sudden indeed, wasn't it?

Let us see to it that we are ready if death should suddenly come to us. Be in time, and do not leave the matter of the salvation of your soul till your death bed, you may *never* have one. Give to God the best of your life—the early years. You will never regret doing so.

The rich man was forced suddenly to

realize the foolishness of all his schemes without God, for God had to say to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be?" (verse 20). But what I want you to notice very particularly is the verse that follows, for it says, "*So is he that layeth up treasure for himself and is not rich toward God.*" How very solemn! How it should speak to you and me. God has not dealt so drastically with us, but He has given us this incident in His word that we might profit by it.

What an awful mistake this man made when he pondered over the question at the head of this paper. Next month we will hope to talk about another person who uttered the same question just four chapters farther on in the gospel of Luke. Try to find it.

L. A. A.



IV.

WITH glad heart Pilgrim Christian pursued his way. His burden was gone!

Difficulties, however, were by no means over.

A Prisoner's Dream.

Some of these difficulties came through the people he met, who tried to persuade him that he was too particular. *They* were bound for the Celestial City, too: and yet *they* had not come by the way of the Cross.

When he felt puzzled by their talk, he read in the roll which one of the Shining Ones gave him and was refreshed. The

pathway now led up a hill, so steep that it was called Difficulty. At the foot there was a spring of clear water, at which he took a drink, and began to ascend the hill, saying—

"The hill, though high, I covet to ascend :
The difficulty will not me offend :
For I perceive the way to life lies here :
Come, pluck up, heart, let's neither faint
nor fear.
Better, though difficult, the *right* way to go
Than wrong though *easy*, where the end is
woe."

Before long Christian had to slacken his pace ; and soon the way became so steep that only by clambering upon hands and knees could he get on at all.

"About midway to the top of the hill was a pleasant arbour, made by the Lord of the hill for the refreshing of weary travellers. There Christian sat down to rest.

"Then he pulled his roll out of his bosom, and read therein to his comfort ; he also began afresh to take a review of the new garment that was given him as he stood by the Cross. Thus pleasing himself awhile, he fell into a fast sleep, which detained him in that place until it was nearly night."

In his sleep his roll fell out of his hand.

A voice awoke him, saying, "Go to the ant, thou sluggard ; consider her ways and be wise." With that Christian suddenly started up, and sped swiftly on his way.

Presently two men came towards him, running with all their might. Their names were **Mistrust** and **Timorous**. Christian asked, "Sirs, what's the matter ? You run the wrong way."

They told him that in the pathway ahead there were two lions ready to tear them in pieces, at which they were so fearful they decided to turn back.

"Then," said Christian, "you make me afraid : but whither shall I fly to be safe ?

If I go back to my own city I shall certainly perish. If I can reach the Celestial City I am sure to be in safety there. I will yet go forward."

Then thinking of the dangers, he felt in his bosom for his roll, but found it not.

This put him in great distress, and he knew not what to do. But remembering how he had slept in the arbour, he fell on his knees, asking God's forgiveness for his negligence, and then retraced his steps if haply he might recover his treasure.

Soon he espied it under the settle, and joyfully putting it safely in his bosom, he hurried along.

When he reached the top of the hill, he saw a large mansion before him. This was the Palace Beautiful.

At its door he knocked, and the "Porter whose name was Watchful welcomed him in."

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 April, 1929.

Subject—Matthew 11-12.

1. What question did John's disciples ask?
2. "Blessed . . . me." Find this passage and write it out.
3. "Behold, I send my messenger." Find this and say to whom it refers.
4. What invitation did Jesus give beginning with "Come"?
5. By what shall we be justified or condemned?
6. What was the sign that Jesus gave to the Pharisees?
7. What did this sign point to?
8. When Jesus healed the blind and dumb man, what question did the people ask?
9. "Greater than." This comes three times referring to the Lord. Find them.
10. Find two quotations from the Old Testament in these chapters.

DEAR YOUNG FRIENDS—

A searcher writes to tell me she has her magazine sent by a friend, and when she has done her answers, she sends it on to some one else who also does the Scripture searching. I wonder what you do with your magazines; could you pass them on like this, and get more searchers? Two papers have come to me from "Walker Estate" without names, and another without name or address.

Our text this month is—"This is indeed the Christ, the Saviour of the world" (John 4: 42).

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

February Searchers.

Age over 13 years.

1st Class.—F. Ashmore, D. Boniface, D. Butler, A. Clementson, J. Couch, K. Counts, L. Collins, O. Dell, K. Deakin, D. Farrell, F. Farrell, M. Ferguson, E. Green, E. Grimer, M. Gold, C. Hewinson, E. Hunter, F. Hunter, E. Hunt, W. Kenhall, K. Littlejohn, J. Mann, M. McIver, A. Morgan, E. Nelson, T. Newton, K. Nicklin, M. Oakley, B. Palmer, B. Parsons, R. Pinder, W. Rose, A. Rose, L. Rusbridge,

B. Swain, L. Shimmans, D. Scudds, E. Summers, J. Taylor, R. Wade, I. Waddington, A. Wilkinson, T. Wilson, M. Wiseman, M. Wight, H. Wormald.

2nd Class.—M. Carter, V. Mitchell, P. Musselwhite, H. Parker, L. Warneford, W. Willis, D. Willis.

3rd Class.—O. Heberington, J. Speight, I. Smith, M. Strowger, G. Sloane, N. Van Gorp.

Age over 10 up to 13 years.

1st Class.—E. Andrews, N. Anderson, M. Armes, T. Arnell, R. Batey, M. Bayliss, D. Brett, E. Brett, J. Butters, G. Burton, N. Butler, D. Clark, E. Curry, P. Cutting, M. Dancy, M. Dadds, R. Elliott, F. Eyles, B. Farrell, R. Fetch, N. Ferrow, M. Fuller, E. Gascoigne, D. Heptinstall, B. Hindson, L. Hooper, W. Hope, L. Ireland, E. Jehu, V. Joyce, M. Johnston, J. Leeson, A. Lyon, K. McArd, R. McIlwain, A. McIver, W. McCausland, J. Malcolm, R. Millward, W. Morter, Q. Murray, A. Oakley, C. Orford, R. Owen, L. Park, C. Peden, A. Phillips, M. Potts, R. Radbourne, L. Reid, D. Rose, J. Roulston, H. Ross, M. Ross, E. Swain, H. Scampton, R. Stenning, W. Spencer, M. Scott, F. Townsend, H. Waddington, E. Walker, W. Ward, S. Wiseman.

2nd Class.—T. Andrews, C. Craghill, L. Danby, G. Deacon, L. Eyles, G. Holmwood, R. Jolly, W. Pattison, M. Phillips, V. Phillips, V. Ratcliffe, P. Rogerson, R. Scampton, D. Savill, M. Smith, E. Scott, J. Ward, M. Willis.

3rd Class.—S. Bagshawe, E. Bright, H. Dick, J. Gatony, G. Hunt, G. Jones, B. McIntosh, R. Pepper, A. Pepper, D. Robertson, I. Strowger, V. Waddington.

Age 10 years and under.

1st Class.—K. Bagg, Q. Brett, R. Bell, R. Butler, M. Craghill, D. Carswell, E. Carswell, A. Couper, C. Deakin, I. Dick, E. Glide, A. Grimes, F. Grimes, J. Hendry, W. Hendry, C. Hewinson, F. Hillewell, M. Hooker, J. Johnston, E. Knoll, T. Killingback, H. Lyon, K. Meredith, D. Meredith, A. Mundell, B. Murray, A. Murray, R. Nelson, A. Neal, F. Rennie, D. Rennie, M. Rogers, G. Rogerson, E. Swain, C. Stenning, M. Spencer, B. Smith, J. Smith, F. Woods.

2nd Class.—J. Ferguson, V. Flynn, B. Jinks, G. Jones, H. Rogers.

3rd Class.—D. Bell, G. Bright, N. Bundy, E. Kemp, D. Ruge.

Answers to February Questions.

Subject—Matthew 5-7.

1. Matt. 5: 48 written out.
2. Ye are the salt of the earth (Matt. 5: 13).
3. Ye are the light of the world (Matt. 5: 14).
4. The kingdom of God, and His righteousness (Matt. 6: 33).
5. No man can serve two masters (Matt. 6: 24).
6. Matt. 7: 7 written out.
7. Is not the life more than meat, and the body than raiment? (Matt. 6: 25).
8. Those who do the Father's will (Matt. 7: 21).
9. In heaven, because where our treasure is, our heart will be also (Matt. 6: 20, 21).
10. That men may see our good works, and glorify our Father in heaven (Matt. 5: 16).

The Sword
of the Spirit
which is
The Word
of God.

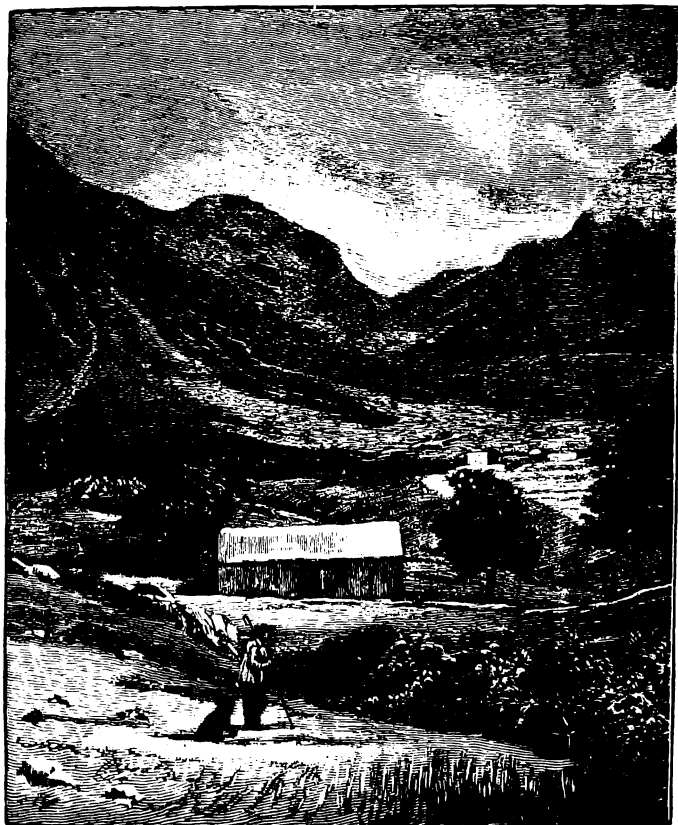
Eph. VI. 17.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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THE FOUR-LEAVED CLOVER.

THE flickering firelight cast fitful shadows on pewter plates and wooden ware; the home-made tallow candle, set in a brass candlestick on the supper table, revealed sad drawn faces down which occasionally stole a tear. The scene was the living room of a farmhouse in a lonely glen of the Lowther Hills, where the utmost industry and frugality of the inmates succeeded in wresting only the most meagre livelihood from the barren, hungry soil. As the sons of the household had grown to manhood, they had had to seek elsewhere for a living; and now Andrew had decided to emigrate. This was his last night at home; on the morrow he would set sail for the New World. In the fifties of last century emigrants had many difficulties to overcome. A decade had to elapse ere the railway brought easement to travel. The local carrier took the heavy luggage to the Broomielaw but the emigrant had generally to walk to Glasgow. In this instance fortune favoured the youth. A lad from the village was employed in driving the cotton carts from the wharf to the New Lanark Cotton Mills. Andrew was invited to join this lad at six in the morning at New Lanark, and then get a "hurl" to Glasgow. He had thus only some fourteen miles to walk, which was at that time considered but a "step."

The supper ended, the father read, in the Acts, Paul's parting words to the Ephesian Christians—words that have brought comfort at parting to God's people in all generations. Tears fell unbidden, as they knelt in prayer and the father commended his son to God's keeping. Then the packages were lifted; and father, mother and son set out.

Each one had much to say, but no one was able to speak. The familiar scenes of childhood were passed. The sound of the burn as it took its long leap over the lin seemed charged with a mournful dirge, and they realized that the gloomy shades of night were suited to their feelings. There were no "Big Brother Schemes" in that day; no friendly Government offered partially cleared farms at small figures. No swift steamship conveyed the settlers oversea. Only sailing ships were available, the passage usually lasting a month; and in these small ships each passenger had to provide and cook his own food.

At last the mother found her voice. "Now Andrew," she said, "when you're on the ship, you'll not eat more than half a pease bannock for your dinner; here are fifteen bannocks with butter and cheese: that should serve you thirty days. There is a stone of oatmeal in this linen poke that will give you porridge night and morning for more than a month, if the ship is delayed." Then at the thought of the dangers of the deep, the mother-heart became overwhelmed, and these three walked on in darkness and in silence. They entered on the unfenced moorland road, their presence disturbing stray sheep and moorfowl. Presently the moon rose, and its soft radiance lit up peak after peak of the Lowthers. As they gained the crest of the moor, the landscape became bathed in the moonlight, and they sat down to rest on a mossy bank. Andrew began to gather his various bags and packages into his own hands; and, as a bright beam lit up the grassy bank his quick eyes descried a four-leaved clover. He picked it up and handed it to his mother. At the same time he jumped up with all his luggage and ran off. At this the father and mother rose and ran too, but fast though they ran, the youth ran faster, and soon outdistanced them.

The mother cried, "Oh, Andrew, wait and let me take one last good-bye." M. M.
(*To be continued, D.F.*)

* * *

AN ABUNDANT ENTRANCE.

IT was the annual Christmas party I held early in the New Year, and the boys, eager-faced and restless with excitement, began to line up very early, firmly clutching the precious cards which were to gain them admittance.

As the doors were opened and the guests filed in, one or two disasters were revealed. "Please, Mister, the dog ate my card." Fortunately the boy was remembered, and allowed to pass in. A curly-headed youngster looked up with anxious eyes, "Please, Mister, the baby tore mine up." He too was known, and with a deep sigh of relief bounded in. One laddie brought a pathetic note: "Sir, I am sorry, but I burnt Billy's card by mistake. Please let him in. His Mother."

That was only an earthly party, though it would have been a tragedy to any of the boys to have been refused admission.

What about our entrance to the heavenly Kingdom—the home which the Lord Jesus has gone to prepare for us? Fortunately our admission does not depend upon a card which may be lost or destroyed, but God says, "There shall in no wise enter into it anything that defileth . . . but they that are written in the Lamb's book of life" (Rev. 21. 27).

Is your name written there? How can we know? If we are redeemed by the precious blood of Christ, and clothed in the robe of His righteousness, "not having mine own righteousness . . . but that which is through the faith of Christ" (Phil. 3. 9), "so an entrance

shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1. 11).

How joyfully we shall say, "I will greatly rejoice in the Lord, my soul shall be joyful in God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61. 10). A. M. W.

* * *

"IF WE."

"IT were not hard, we think, to serve Him

If we could only see.

If He would stand, with that gaze intense

Burning into our bodily sense;

If we might look on that Face most tender,

The brows where the scars are turned to splendour,

Might catch the light of His smile so sweet

And view the marks on His hands and feet,

How loyal we should be.

It were not hard, we think, to serve Him

If we could only see!

"It were not hard, He says, to see Him, If we would only serve.

He that doeth the will of heaven

To him shall knowledge and sight be given.

While for His presence we sit repining, Never we see His countenance shining.

They who toil where His reapers be

The glow of His smile may always see,

And their faith can never swerve.

It were not hard, He says, to see Him

If we would only serve!"

(*Extracted*).

WHAT SHALL I DO ?

III.—THE UNJUST STEWARD (LUKE 16. 3).

I WONDER whether any of our readers have, before reading this article, succeeded in finding the verse in Luke 16.; some have—I hope. The first man we looked at in Luke 10. was *unreal*. The next man in Luke 12. was *worldly*. The steward whom we are this month going to consider we might call the *thoughtful* man.

We are told that there was a certain rich man who had a steward, that is, someone to look after his goods. How long this man had held the situation I cannot say, but I am sorry to tell you that one day he was accused of neglecting his duties and wasting his master's goods. I hope that will never be said of you when you have a situation and are earning your living. Always try to do your very best for your employer; and, above all, remember that God sees you. Just four little words that perhaps you learned in Sunday School some years ago, "Thou, God, seest me" (Gen. 16. 13); but they are very true and very important.

Well, to continue our story, the employer called that steward into his room one day and said, "How is it that I hear this of thee?" (verse 2). Moreover he told him that he must give an account of his doings, and that he would have to leave his employment. What the steward replied I cannot tell you, but there was one thought that continually ran through his mind, and that was as to what he was going to do when he lost his job. What shall I do?—said the steward to himself. He did not utter the question out loud any more than you or I do always. Two things he could not do: the one was to dig, and the other was to beg. Perhaps he was not a very strong man, and so was unable to dig;

evidently he was too independent to beg. I fancy I can see this steward knitting his eyebrows, or sitting with his hands folded or against his face, thinking out what he could do. At last a thought struck him, and he resolved what to do, namely, call on his master's debtors or customers and arrange for them to settle up their bills for rather less than they actually owed. For instance, he found one man owed 100 measures of oil: the steward allowed him to settle it for 50. Another owed 100 measures of wheat, and this was settled for 80. The steward saw in this way that, when he lost his situation, his master's customers would be kindly disposed towards him, and so he would then have some friends. His master commended the unjust steward because of his far-seeing wisdom. He looked ahead and was thoughtful.



Now, dear young readers, we want you to *look ahead* and *think*, not perhaps just like this unjust steward, but we want you to think of eternity; not to be miserable; no, of course not; but to be quite sure that your future is safe through your being sheltered under the blood of Christ: then indeed you will be truly happy. Only a few weeks ago I was coming out of one of the London stations when a voice from someone behind whispered in my ear, "Let thine eyes look right on" (Prov. 4. 25). It is so easy for us just to look at things as we see them in the present, without having regard to the future and looking *right on*.

Then one other thing you must do, and that is: remember to do small things thoroughly and you will be trusted to do greater things. The Lord

Jesus after telling the disciples this story of the unjust steward said, "He that is faithful in that which is *least* is faithful also in *much*: and he that is unjust in the *least* is unjust also in *much*" (verse 10). I find that young people, especially nowadays, are very liable to be careless, and consequently they cannot be trusted with anything important. When you ask yourself the question, "What shall I do?"—be thoughtful before giving the answer. Having come to a right decision, do it well, and ask God to help you to carry out all your duties for *His* glory.

I want you to try to find someone else who asked this question, two chapters further on in the Gospel of Luke.

L. A. A.



V.

THE first thing Christian did on entering the Palace Beautiful, was to ask the Porter (whose name, you will remember, was Watchful) whose house

A Prisoner's Dream.

was this? and might he lodge there that night?

Watchful answered, "This house was built by the Lord of the Hill for the relief and security of pilgrims;" but, before offering a night's lodging, he enquired the name of the stranger, and where he was going, and why he came so late.

Christian told his name, and that he was travelling from the City of Destruction to Mount Zion.

With shame he confessed his carelessness in losing his roll, and thereby delaying his journey.

On hearing this, Watchful rang a bell, and a grave and beautiful damsel, named Discretion, appeared. After a little talk with Christian, she called her sisters, Prudence, Piety, and Charity, and together they took him into the house, where he met many more members of the family. After giving him a refreshing drink, they sat talking until supper was ready.

Christian told them of the great distress and fear which came into his heart in his own town, and how he started on his travels determined to reach the Celestial City. He told, too, of the many difficulties and dangers he had found on the way, and how heavy was the burden upon his back, until he reached the place where he saw the Cross, and on it One hanging, dying for him. At this sight the burden of his sins rolled away and Three Shining Ones met him who gave him a broidered coat, in place of his old ragged garments: a roll of instructions for his journey; and set a mark on his forehead.

Prudence asked why he was so anxious to go to Mount Zion.

"Why," said Christian, "there I hope to see Him alive Who died on the Cross for me, for I love Him."

"Thus they sat talking until supper was ready. The table was furnished with good things; and their talk was about the Lord of the Hill: what He had done and why He did it; and how He had stripped Himself of His glory that He might bring priceless blessings to men."

"So they discoursed together till late at night: and after they had committed themselves to the Lord for protection,

they betook themselves to rest. The Pilgrim they laid in a large upper chamber whose window opened toward the sun rising. The name of the chamber was Peace, where he slept till break of day, when he awoke and sang:

"Where am I now? Is this the love and care
Of Jesus, for the men that pilgrims are?
Thus to provide! that I should be forgiven
And dwell already the next door to Heaven."

E. A.

SI DONC QUELQU'UN
EST
EN CHRIST,
IL EST UNE
NOUVELLE CRÉATURE.

2 Cor. v. 17.

(See Text for Colouring.)

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 May, 1929.

Subject—Matthew 13-14.

1. How many parables are there in Matt. 13?
2. Find a short verse about eyes and ears.
3. What will the "righteous" do?
4. Which parable is told in one verse?
5. What happened in the fourth watch of the night?
6. "Lord, save me." Who said this?
7. "A prophet . . . house." Find this passage and write it out.
8. "They worshipped Him" saying what?
9. What happened to those who touched Him?
10. Make a list of the parables in Matt. 13.

DEAR YOUNG FRIENDS,

Some of you made a very careful list of all those who were healed by the Lord Jesus in chapters 8-10. I am so glad when you take such interest in your work. The Bible is such a wonderful book that we ought to give it our best attention. It will guide us on life's way and help us in every time of need. Hide its words in your hearts as a treasure.

Our text this month is—"My Father worketh hitherto, and I work" (John 5. 17).

My love to you all,

Your friend,—J. L.

March Searchers.

Age over 13 years.

1st Class.—D. Boniface, D. Butler, I. Couch, K. Coultis, L. Collins, O. Doll, L. Ellis, E. Grimes, M. Gold, J. Guntrip, E. Hunter, P. Hunter, B. Hunt, W. Kendall, M. McIver, V. Mitchell, E. Nelson, K. Nicklin, B. Palmer, B. Parsons, A. Rose, L. Simmons, D. Scudds, F. Warren, W. Willis, T. Wilson, M. Wiseman, M. Wight.

2nd Class.—A. Anderson, F. Ashmore, F. Birrs, A. Clementson, K. Derks, K. Deakin, K. Drew, M. Ferguson, G. Howines, K. Littlejohn, J. Mann, M. Oakley, H. Parker, M. Rose, G. Sloane, E. Summers, I. Waddington, A. Wilkinson.

3rd Class.—D. Farrell, O. Hetherington, M. Lefaux, B. Swain, J. Speight, J. Taylor, N. Van Gorp.

Age over 10 up to 13 years.

1st Class.—E. Andrews, N. Anderson, M. Armes, D. Brett, G. Burton, N. Butler, E. Curry, P. Cutting, J. Dauby, G. Deacon, R. Fetch, J. Gatenby, W. Hope, E. Jehu, G. Jones, M. Johnston, K. McARD, R. McIlwain, A. McIver, W. Morter, A. Muckle, Q. Murray, A. Oakley, L. Park, R. Papworth, A. Phillips, M. Phillips, L. Reid, D. Rose, J. Roultson, D. Robertson, H. Ross, M. Ross, H. Scampton, R. Scampton, R. Stenning, W. Spencer, E. Scott, F. Townsend, H. Waddington, E. Walker, W. Ward.

2nd Class.—F. Barclay, E. Brett, E. Bright, J. Butters, D. Clark, M. Dancy, M. Dodds, M. Dyson, R. Elliott, B. Farrell, J. Ferguson, M. Fuller, E. Gascoigne, E. Glide, D. Heptinstall, L. Ireland, A. Lyon, E. Morris, V. Phillips, M. Potts, V. Ratcliffe, E. Swain, M. Smith, J. Weller, B. Westall, M. Willis.

3rd Class.—D. Butler, E. Evans, N. Farrow, W. Hendry, B. Hindson, L. Hooper, V. Joyce, R. Jolly, J. Leeson, A. Neal, B. Owen, D. Savill, V. Waddington.

Age 10 years and under.

1st Class.—G. Birrs, J. Birrs, M. Butler, R. Butler, A. Cooper, C. Deakin, I. Dick, D. Eaton, J. Ferguson, A. Grimes, E. Grimes, J. Hendry, M. Hooker, L. Hutchins, J. Johnston, V. Jones, E. Johnson, H. Lyon, K. Meredith, A. Mundell, B. Murray, R. Nelson, P. Rennie, D. Rennie, D. Rugg, K. Swain, C. Stenning, M. Spencer, E. Scott, F. Woods.

2nd Class.—R. Bell, D. Carswell, E. Carswell, E. Kneil, A. Murray, M. Rogers, B. Smith, J. Smith.

3rd Class.—S. Bagshaw, G. Bright, N. Bundy, M. Farrell, D. Leeson.

Answers to March Questions.

Subject—Matthew 8-10.

1. Lord, if Thou wilt, Thou canst make me clean. I will, be thou clean (Matt. 8. 2, 3).
2. "Himself took our infirmities, and bare our sicknesses" (Matt. 8. 17).
3. Part of Matt. 9. 13 written out.
4. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest" (Matt. 9. 38.)
5. He that gives a cup of cold water in the name of a disciple (Matt. 10. 42).
6. The kingdom of heaven is at hand (Matt. 10. 7).
7. Because the people fainted and were scattered abroad, as sheep having no shepherd (Matt. 9. 36).
8. To the Pharisees (Matt. 9. 13).
9. Eleven.
10. The very hairs of your head are all numbered. Ye are of more value than many sparrows (Matt. 10. 30, 31).

If any man
be
in Christ,
he is a
new creature.

II Cor. V. 17.

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.



DON'T PAY TOO MUCH FOR THE WHISTLE.

SOME years ago a little boy lived happily in his country home. He had some big brothers and, during a holiday, these kind brothers gave little Benjamin twelve bright pennies with which to buy any toy he wished. Delighted, Benjamin ran off to spend his money, thinking, on the way, of all the toys he could buy with these twelve pennies. When he reached the main road, he saw another boy blowing a wooden whistle. The sound of this whistle pleased Benjamin so much that he went up to the boy and offered him all his pennies for the whistle. The boy, very much surprised, gladly exchanged the whistle for the twelve pennies; and the two parted, one with a penny wooden toy and the other with twelve times its value.

When Benjamin reached home he proudly showed his whistle to his brothers and told them its history. The brothers could not refrain from laughing and telling Benjamin that he could have got twelve bright new whistles for his shilling. On hearing this, Benjamin began to cry, and wished to have his money again. This was impossible, and Benjamin was told to be more careful in the future.

This lesson had a lasting effect on Benjamin. When he grew older his parents would tell him of his buying the whistle and, though it caused him some amusement to be reminded of it, Benjamin would constantly say, when tempted to waste his money, "I will not pay too much for the whistle."

What a lot we can learn from this simple yet true tale. I think that many people in life are paying far too much for the whistle. I do not mean an ordinary wooden instrument, but the

trivial things of life. Some people are giving their whole lives to money-making, others to pleasure, many to self-education, and they forget that one day these things will pass away, for they are but temporal. One day this earth with all its wonders will pass away, and then people will see how useless their efforts have been.

Boys and girls, are you giving too much for the whistles of sin? Are you living day by day to please yourselves and forgetting how short time is in regard to eternity? If so, it is high time to right about turn and, like Benjamin, decide not to give too much for the whistle. Benjamin could have done many useful things with his twelve pennies, although the sum was rather small. It is just the same with us, boys and girls. We may be young and not be very clever, but there is much that we can do. The Lord Jesus Christ, our Saviour, died on the Cross to save us from sin; and if we come to Him while we may, He will wash away our sins and make us useful for Him. All of us, however small, need cleansing from sin, and He alone can save us and teach us to use our lives for Him.

Don't give too much for the whistle, readers. It is only a toy, and soon loses its interest for us. The things the world, the devil and self have to offer us are but passing fancies; but our dear Redeemer offers us life eternal. Life eternal for all who will come and take His offer of mercy! It must be the devil or the Lord Jesus. Which is your master? You must serve one.

May each one of us now close with God's free pardon and come to Him to be bright, living witnesses for Him, until He shall come and reign as supreme Lord and eternal King.

J. C.

THE FOUR-LEAVED CLOVER.

(Concluded.)

IT was just to escape this last lingering farewell that Andrew had bolted off, and he continued to run. The moorland dipped into the valley and he was lost to view, so the parents waited on until they saw their son ascending the Pass of Tinto on the opposite side of the glen. As he neared the bend of the Pass, they saw him wave his arms in a last farewell.

Andrew carried with him through the Pass of Tinto not merely necessities for his voyage: he took a well-knit frame, a clear head and an active pair of hands. Most important of all he took a heart into which the love of God and of His Word had been early instilled. Excellent qualities all, which in the early settlers helped to lay the foundation of the great Dominion of Canada.

As a small child I listened breathlessly to stories told by my grandmother of my uncle Andrew, of the nine weeks and five days that passed from the time he left home until a letter from him reached them. He received a grant of land on the shores of Lake Ontario, and while he lifted up his axe by day to fell logs from the primeval forest with which to build his cabin, he bivouacked at night in the trunk of a hollow tree. There were many denizens of the forest to be fought—wild hogs, snakes, and once a grizzly bear which, when overcome, provided a winter's dinners.

One day my grandmother said to me, as she lifted me on her knee, "I will show you a very precious thing." She opened her Bible and displayed the identical four-leaved clover which Andrew had given her on parting. Sentiment had not then awakened in my youthful heart. I said, "That's nothing precious; it's

only a wee bit withered grass." The clover was placed carefully between the leaves of the Bible and I heard no more stories for that day of Andrew's deeds of



derring-do. Years later, when as a shock of corn in its season, this mother's life closed, the relatives who performed for her the last sad acts of love, placed in her still hand this four-leaved clover with its poignant memories of parting and its hope of a blessed re-union in a life beyond the grave.

M. M.

* * *

WHAT SHALL I DO?

IV.—TO INHERIT ETERNAL LIFE?

(Luke 18. 18)

IN this incident we find a *certain ruler* asking the self-same question as the lawyer in Chapter x. but with this difference, that the lawyer asked the question with the idea of tempting the Lord Jesus, whereas the ruler seems to have asked it genuinely and honestly. It seems to me that he is like the religious person of to-day who wants to do something to gain God's favour. Such persons think that by living a very good life and doing kind deeds, they will for that reason be received by God. But that is not so; for "all have sinned and come short of the glory of God" (Rom. iii. 23), and as the Bible plainly declares that we cannot get into God's presence with our sins, we must get rid of them somehow. How is it to be done? Not by good works, but by taking what God has to offer us, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). Our sins can be blotted out only by the precious blood of Christ—"without shedding of blood is no remission" (Heb. ix. 22).

Well, this ruler wanted to know what he could do to inherit eternal life. It is a good thing to be anxious about getting eternal life; and I hope all those who read this are desirous of it, for they can have it if they wish: it is "the gift of

God" (Rom. vi. 23). The ruler knew the commandments and could say that he had kept these from his youth up, but even that did not give him eternal life. Jesus listened to the reply and told the ruler that he yet lacked one thing. You see Jesus knew exactly what was the hindrance in this man's life; it was his riches, so He told the ruler to sell his goods and distribute to the poor and come and *follow Him*. The ruler knew what that would mean, no doubt. Did not the Lord Himself say that "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head"? (Luke ix. 58). What did this man do? Listen, for we are told what passed through his mind as he heard Jesus calling him on the one hand and his riches dragging him back on the other. "And when he heard this, he was *very sorrowful*; for he was very rich" (verse 23). I fear that he turned back and decided to go away. Cannot you picture him looking so dreadfully sad? He wanted eternal life surely, but he wanted to take his riches with him too. He had to make a choice between Jesus and his treasures and he chose the latter.

Dear boys and girls, some of you may be like this ruler—very correct, very good and all that kind of thing; and yet, perhaps, there is one thing that keeps you back from accepting God's gift and believing on Him. It may not be riches in your case, I do not suppose that it is, but very small things can keep us *away* from God and you know what it is in your life. Like the ruler you are anxious to get eternal life, you are very near having it: take care that you do not miss it. Just one thing may keep you away from the Saviour for evermore.

Next month (D.V.) we will look at another incident where this question was asked; and again you will find it two chapters further on in Luke. L. A.



A Prisoner's Dream.

VI.

THE next morning, when Christian wished to betake himself again to his journey, he was persuaded to stay in the Palace Beautiful another day, in order to see some of its rare treasures.

First he was taken into the study where the records of the house were kept: histories of famous things, and brave deeds done by many servants of the Lord of the hill. "He was also shown some of the engines by which other of His servants" had won great victories. He saw Moses' rod; the pitchers, trumpets, and lamps with which Gideon put to flight the armies of Midian. They showed him, too, the sling and the stone by which David slew Goliath of Gath; and many other excellent things.

After this, they went to their rest again.

On the morrow, Christian was taken into the Armoury, where was all manner of armour provided for all pilgrims to protect them from enemies who would be lying in wait to do battle with them.

When well equipped with helmet and breastplate and shield, and with a well-tried sword in his hand, Christian said good-bye to his kind friends.

He had not gone very far before he had cause to be glad of his armour. "He espied a foul fiend, whose name is Apollyon, coming over the field to meet him." His first impulse was to run back to safety, but he remembered that he had no armour for his back (see Ephesians vi. 11-17), so he resolved to venture forward and stand his ground.

A sore fight followed. Poor Christian was almost spent. His foe was strong and artful, and determined to put an end to him. But the good two-edged sword (Heb. iv. 12) which never yet failed any pilgrim who used it bravely, gave the enemy a mortal thrust, and Christian was able to go on his way rejoicing.

His troubles were by no means over, however. A very dark bit of road lay in front of him, and he needed all his courage to pass through it. But dark days and dark ways come to an end; and before long our pilgrim overtook a friend

who was going the same road as himself. This friend's name was Faithful. As they walked along, talking of their experiences on the way they had each come, they drew near to a town named Vanity. At this town a fair is held all the year long. It beareth the name of Vanity Fair, because all that is sold is vanity.

When the people of the town saw the strangers they immediately surrounded them, and tried to make them buy their wares. But when Christian and Faithful persistently refused to have anything to do with them, and tried to walk straight on as quickly as they could, the townsfolk turned on them and cruelly accused them of wrong-doing and had them before the magistrates.

"The way to the Celestial City lies just through this Fair, and he that will go to the City cannot avoid it. Some pass through more easily than others; many have had to lay down their lives because they would not conform to the customs of the place, nor pay respect to the chief ruler."

Such happened to Faithful; and Christian, escaping from the prison, went on his way.

E. A.

* * *

LITTLE CHILDREN.

SPORTING through the forest wide;
 Playing by the waterside;
 Wandering o'er the heathy fells
 Down within the woodland dells;
 All among the mountains wild
 Dwelleth many a little child!
 In the baron's hall of pride,
 By the poor man's dull fireside;
 'Mid the mighty, 'mid the mean,
 Little children may be seen,
 Like the flowers that spring up fair,
 Bright and countless, everywhere.

Wheresoe'er a foot hath gone,
 Wheresoe'er the sun hath shone
 In a league of peopled ground,
 Little children may be found!
 Blessings on them! they in me
 Move a kindly sympathy,
 With their wishes, hopes and fears;
 With their laughter and their tears;
 With their wonder so intense,
 And their small experience.

Little children, not alone
 On the wide earth are ye known,
 'Mid its labours and its cares,
 'Mid its sufferings and its snares;
 Free from sorrow, free from strife,
 In the world of love and life,
 Where no sinful thing hath trod,
 In the presence of your God,
 Spotless, blameless, glorified,
 Little children, ye abide!

M. H.

* * *

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Questions for June, 1929.

Subject—Matthew 15-16.

1. "Every plant . . . up." Find this passage and write it out.
2. What did the people do when they saw so many healed?
3. What did Jesus say about the "multitude"?
4. What question did Jesus ask the disciples at Caesarea Philippi?
5. What was Peter's answer?
6. "God commanded" what?
7. Why was their worship vain?
8. "Those things . . . the man." Find this passage and write it out.
9. What was the Lord's last answer to the woman of Canaan?
10. Write out your favourite verse from these chapters.

DEAR YOUNG FRIENDS—

Some papers are done rather carelessly this month. One from Old Renshaw and one from the Hampton Home have no name on them. One searcher has sent me a blank sheet of paper. S. Bagshaw has put no reference. J. Weller, A. Neal, B. Westall, and V. Waddington, should do eight questions. I have F. Birrs' marks in my book and do not know why her name was not printed. I hope all will do better this month, as these marks will decide the prizes.

Our text is, "He that honoureth not the Son honoureth not the Father which hath sent Him" (John 5. 23).

My love to you all,

Your friend,
J. L.

April Searchers.

Age over 13 years.

1st Class.—F. Birrs, D. Butler, A. Clementson, I. Couch, O. Dell, K. Deakin, K. Drew, D. Farrell, M. Ferguson, E. Grimes, I. Guntrip, E. Hunter, F. Hunter, M. McIver, F. Male, J. Musselwhite, B. Palmer, R. Pinder, M. Rose, N. Van Gorp, I. Waddington, W. Willis, A. Wilkinson, T. Wilson.

2nd Class.—F. Ashmore, D. Boniface, K. Conitts, L. Collins, F. Farrell, M. Gold, G. Hewines, W. Kendall, E. Nelson, E. Nightingale, M. Oakley, B. Parsons, M. Park, A. Rose, J. Rusbridge, B. Swain, L. Simmons, D. Scudds, B. Summers, J. Taylor, F. Warren, J. Ward, M. Wiseman, M. Wight.

3rd Class.—M. Carter, O. Hetherington, E. Hunt, M. Lefaux, K. Littlejohn, J. Speight.

Age over 10 up to 13 years.

1st Class.—E. Andrews, N. Anderson, M. Armes, R. Batey, M. Bayliss, D. Brett, B. Brett, J. Butters, N. Butler, D. Clark, P. Cutting, G. Deacon, M. Dodds, M. Dyson, R. Elliott, B. Farrell, R. Fetch, J. Ferguson, M. Fuller, J. Gatenby, D. Heptinstall, B. Hindson, L. Hooper, W. Hope, V. Joyce, G. Jones, M. Johnston, M. Lodge, A. Lyon, K. McArd, R. McIlwain, A. McIver, B. Morris, W. Morter, K. Munro, Q. Murray, A. Oakley, B. Owen, L. Park, A. Phillips, M. Phillips, M. Potts, V. Ratcliffe, R. Radbourne, L. Reid, D. Rose, J. Roulston, E. Swain, H. Scampton, R. Scampton, R. Stenning, W. Spencer, M. Smith, P. Townsend, F. Turner, H. Waddington, E. Walker, M. Willis.

2nd Class.—G. Burton, E. Gascoigne, L. Ireland, V. Phillips, H. Ross, M. Ross, D. Savill, E. Scott, M. South, D. White.

3rd Class.—T. Andrews, E. Bright, E. Curry, E. Evans, J. Leeson, A. Neal, C. Orford, D. Robertson, F. Rogerson, V. Waddington, J. Weller, B. Westall.

Age 10 years and under.

1st Class.—J. Birrs, R. Butler, N. Bundy, D. Carswell, E. Carswell, A. Couper, C. Deakin, I. Dick, D. Eaton, M. Farrell, J. Ferguson, V. Flynn, E. Glide, A. Grimes, F. Grimes, J. Hendry, W. Hendry, C. Hewinson, F. Hellewell, M. Hooker, M. Jones, E. Knell, H. Lyon, K. Meredith, D. Meredith, A. Munro, B. Murray, A. Murray, F. Rennie, D. Rennie, M. Rogers, D. Rugg, K. Swain, C. Stenning, B. Smith, J. Smith, A. Ward, F. Woods.

2nd Class.—R. Bell, V. Jones, A. Mundell, G. Rogerson, M. Spencer.

3rd Class.—S. Bagshaw, G. Bright, D. Kemp, D. Leeson, A. Tyreman, A. Wesson.

Answers to April Questions.

Subject—Matthew 11-12.]

1. "Art thou He that should come, or do we look for another?" (Matt. 11. 3).
2. Matt. 11. 6 written out.
3. Matt. 11. 10. It refers to John the Baptist.
4. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28).
5. By our words (Matt. 12. 37).
6. The sign of the prophet Jonas (Matt. 12. 39).
7. The death of the Lord Jesus (Matt. 12. 40).
8. "Is not this the Son of David?" (Matt. 12. 23).
9. "Greater than the temple" (Matt. 12. 6); "Greater than Jonas" (Matt. 12. 41); "Greater than Solomon" (Matt. 12. 42).
10. Any two quotations from the Old Testament.

The Lip
of Truth
shall be
established
for ever.

Prov. XII. v. 19.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



PLEASE TAKE MY PHOTO.

"OH! Daddy, do please take my photo," said little Doris. Mr. Redfern smiled as he looked down at his little daughter's grimy, mud-stained overall.

"Ah!" he thought, "this is an excellent opportunity to show my little Doris her true photo. The poor little mite has been flattered too much by her foolish aunts."

"Yes, dear," he said, turning to Doris; "now stand quite still for a while." Click! the snap was taken, and Doris in high glee ran off to tell mother.

A few days after the snapshot was presented to the child, but it did not cause her as much joy as she had anticipated. Doris regarded it for a few minutes and then said, "Oh, Daddy, this cannot be *me*, my overall is dirty and so is my face."

"Nevertheless," said Mr. Redfern dryly, "that is Doris, just as she asked me to take her. It is a true snapshot. Ask mother."

But this Doris did not do. She could hardly hide her mortification, and Mr. Redfern kindly took her on his lap and pointed out in a loving way the much-needed lesson.

The little girl wanted no second telling. She took the lesson to heart and wisely shut her ears in a courteous manner to all unwholesome and needless flattery.

Doris's disgust at her photo reminds me in some way of our spiritual photo and its reception among men.

The only true camera, boys and girls, is the Bible, the Word of God. There God tells us plainly our condition and shows us our photograph, and yet many take offence at it and do not like it. Why? Simply because it does not flatter us. It does not tell us we are not so bad, and are in fact quite good. No,

it tells us rather that we are all lost, guilty and hell-deserving sinners and that our righteousness is as filthy rags.

Can you boys and girls doubt the Word of God? It sounds terrible, thus put, does it not? And yet many are inclined that way. They believe the devil instead of God, because the devil tells them that they are good and fit for heaven, and God tells them that they are wicked and not fit for heaven. Surely God, the King of heaven, knows who can enter therein?

What is to be done? No one likes to know that he is wrong; but, boys and girls, truth must shine out, and God's Word is truth. It tells us we are lost; but it does not leave us there. Oh, no! it points us to a Saviour. "For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

Here it is, love shining out upon us, just as in the case of Doris. God loved us, and pitied our sinful state, and sent His Beloved and Only Son, the Lord Jesus, to die for us.

Dear readers! do not shut your eyes to the sin question; but quickly come to Him to be cleansed from your sin. Then whom does God see? Not us, but the Lord Jesus crucified for us, while we are freely pardoned. Then, as we look into the mirror of His Word, we see, "A new heart also will I give you," and "Thy sin will I remember no more." What bounteous grace is this; it is never-ending and open to all!

Dear boys and girls, don't think that because you are young you are excluded. No, all have sinned and all need forgiveness.

Then since we know our state, let us, while 'tis day, call upon Him, for "Now is the day of salvation." J. C.



WHO IS HE? John 9. 36 WHAT DID HE? „ 9. 26 HERE IS „ 9. 12

WHO IS HE? We get the answer to this question in the first chapter of Matthew, verses 20 to 23. "The angel of the Lord appeared unto him in a dream, saying, Joseph, . . . thou shalt call His name *Jesus*: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, . . . they shall call His name *Emmanuel*, which being interpreted is, *God with us*." This is a prophecy given hundreds of years before the event took place, and spoken of the Lord Jesus Christ—the blessed One of Whom we read in the ninth chapter of John's Gospel. In His journey through this

world He had met this poor blind man and had opened his eyes. You can read the story of how the hatred of the Pharisees was aroused and they cast the man out of the synagogue. Jesus met him and said, "Dost thou believe on the Son of God?" (John ix. 35). The man said, "Who is He, Lord, that I might believe on Him?" "Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." Here He is talking to a poor beggar—what wondrous grace—the Son of God, the Heir of all things, the One by Whom the worlds were made!

WHAT DID HE? He opened the eyes of this blind man. This is one of the many wonderful things we read of Him doing. When here on earth He went about doing good. He healed the sick, gave hearing to the deaf, gave



speech to the dumb, made the lame to walk, raised the dead. Ah, yes, all these gracious acts of mercy He displayed, but there was something more wonderful than all these. He came from the glory to be the sinner's Saviour. No angel could save a lost sinner. No created being could make atonement for sin. The perfect, spotless, sinless Son of God Who was holy, harmless, undefiled, separate from sinners, alone could meet God in regard to the sin question. Some people like to think of the holy life of Jesus and imagine that somehow this will save them. No, we can be saved only in one way. Justice demands death. We are all sinners and condemned to die. The Lord Jesus Christ, however, has died—the penalty has been paid. He was made sin for us, He went into our place of condemnation under the wrath of God.

WHERE IS HE? This is an important question, for upon the answer hangs the issue of our soul's salvation. Is He still upon the cross? No! Is He still in the grave? No, no! He is risen! God was satisfied with the work of Christ and in mighty power raised Him from the grave. He is in the glory to-day upon the throne of God. This is the proof that God has accepted the work of Christ as a full discharge of the great debt we owed.

Now in heav'n the Saviour sits in glory bright,
 Proof that all the work is done.
 God is satisfied—oh! blessed, wondrous sight—
 And we know the victory's won.

That great work upon the cross was done for *you*—that *you* might be free from all your sins.

In the answer to these three questions we have the whole gospel, "how that Christ died for our sins according to the Scriptures; and that He was buried, and

that He rose again the third day according to the Scriptures" (1 Cor. xv. 3 and 4).

We appeal to you to put your trust to-day in the Lord Jesus Christ Who wants to save you. Do not delay but accept Him as your Saviour now!

C. S. R.

* * *

WHAT SHALL I DO?

V.—GOD'S PROPOSAL (Luke 20. 13).

IN this chapter the Lord Jesus tells the people a remarkable parable. This parable I firmly believe was intended to show them to what lengths God had gone in order to show His great love. The story in brief was as follows:—

A certain man planted a vineyard and got some husbandmen to look after it in his absence. When the time came for the lord of the vineyard to receive the fruit, he sent a servant for it. Instead of handing the fruit over, these wicked husbandmen beat the poor servant and sent him away empty. Similar treatment, only slightly worse, was shown to another servant that was sent. Then a third servant was wounded and cast out by the husbandmen. What was to be done now? It was no good continuing to send servants to be treated in this disgraceful manner. "Then said the lord of the vineyard, *What shall I do?*" Something must be done to end this state of things. Oh, said he, I know what to do, "I will send my beloved son: it may be they will reverence him when they see him." But what do you think happened? No sooner did the husbandmen see him than they tried to kill him so that they could have the vineyard for themselves, and this they actually did, as you can see, if you read the story.

Now I really think that this is a wonderful parable to show us what God has done. In years gone by (as Hebrews

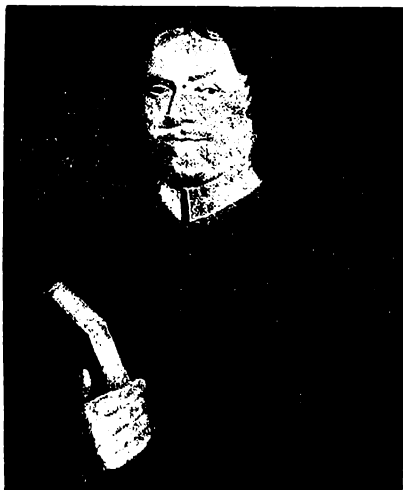
chapter i. verses 1 and 2 tells us) God spoke at different times and in various ways so that people should know His will. As we know, His messengers were often ill-treated and stoned and killed, but at last it was seen that it was of no avail to send any more messengers or servants. God, we would say reverently, had to say "What shall I do?" What could He do more? He had sent messengers with warnings and entreaties; but their messages were utterly disregarded. So at length God says, I will send them My only begotten Son. How gracious of God to be so kind and tender towards us, and how good of the Lord Jesus to come!

Now let me ask you, How have *you* treated the message of God to you as shown us in the Bible? Can you truly answer that you have believed on Jesus

or are you rejecting Him? If you are rejecting Him still, then you are really glad the Lord Jesus has been turned out of the world; and, although you may not like my saying it, you are *just as bad* as those who slew the son of the lord of the vineyard. I am sure that you do not wish to be like them, but it is the case, if you have not bowed the knee to Jesus and confessed Him.

God has done His very utmost in order to bring you back to Himself, for He has given His Son. If you search in Matthew xxvii. you will find what the governor of the land did when the Son of God came to this earth to tell us of God's love, and we will hope to look at that next month. We shall then see how the governor acted when he too asked that question, "What shall I do?"

L. A. A.



VII.

CHRISTIAN was not left to pursue his way alone. In the crowd who stood watching Faithful being taken up to heaven in a chariot and horses, with the sound of trumpet, was a young

A Prisoner's Dream.

man named Hopeful. He had been attracted by the appearance of these two men, whose words and behaviour were so unlike those of the dwellers in the town of Vanity, that he came and joined himself to Christian and entering into a brotherly covenant promised to be his companion.

And a good companion he proved himself right to the very end of the journey.

With all possible speed they left Vanity Fair and its foolish multitude,

and set their faces towards the country where they would be.

Several men from the Fair desired to accompany them. These were Mr. Byends, Mr. Hold-the-World, Mr. Money-love, Demas, and Mr. Save-all.

They did not get very far, however, before their conversation proved them to be hinderers rather than helpers along the good road.

So Christian and Hopeful wisely bade them good-bye, and went on their way to a pleasant river, which King David called the river of God.

By it they walked with great delight. On its banks were trees with all manner of fruit, and meadows beautiful with lilies.

Here they lay down to sleep, and awoke strengthened for a new day.

Before long they wandered into a meadow belonging to Giant Despair, of Doubting Castle. Here too they slept; but alas! a rude awakening came, for the Giant himself laid hands on them for trespassing, and shut them up in the dungeon of his castle.

Now they were in sorry plight. For four days they remained without food, and their courage was almost gone, when suddenly Christian exclaimed, "What a foolish man am I to lie in this dark dungeon when I have a key in my pocket that will unlock every door in Doubting Castle."

This key was called Promise, and, sure enough, it opened all the heavy iron doors which kept them prisoners, and Christian and Hopeful walked out, free men once more.

On they went until they came to the Delectable Mountains, where were gardens and orchards and fountains of water. On these mountains were four shepherds, feeding their flocks.

The pilgrims asked, "Whose mountains are these, and whose are these sheep?"

The answer came, "These mountains are Emmanuel's Land, and they are within sight of His City: the sheep also are His, for He laid down His life for them."

When the shepherds, whose names were Knowledge, Experience, Watchful, and Sincere, perceived that the strangers were wayfaring men on their way to the Celestial City, they looked very lovingly upon them; and, leading them into their tents, gave them food and lodging for the night.

E. A.

IL FAUT OBÉIR
À DIEU
PLUTÔT
QU'AUX HOMMES.

Les Actes V. 29.

(See Text for Colouring.)

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 July, 1929.

Subject—Matthew 17-18.

1. What did the voice from the cloud say?
2. "When they . . . only." Find this passage and write it out.
3. Why could not the disciples cure the child?
4. Where was the tribute money found, and by whom?
5. For what did the Son of Man come?
6. If my brother sins against me, how often should I forgive him?
7. What will make nothing impossible?
8. What is the Father's will about the little ones?
9. Find a question about compassion in our chapters.
10. Over whom did the man in the parable rejoice? Find a similar verse in Luke.

DEAR YOUNG FRIENDS—

Your answers were done much better this time. Now you must be very careful this month, as the prizes are usually won by one or two marks. Sometimes a searcher does well for five months and then in the sixth leaves out a reference or makes a blot on the paper and so spoils the work. But if you are disappointed, remember the greatest prize of all is to have the Word of God hidden in our hearts.

Our text this month is, "Search the Scriptures: . . . they are they which testify of Me" (John 5. 39).

My love to you all,

Your friend,
J. L.

May Searchers.

Age over 13 years.

1st Class.—F. Birra, D. Butler, M. Carter, A. Clementson, B. Darks, O. Dell, K. Deakin, D. Farrell, F. Farrell, M. Ferguson, E. Grimes, I. Guntrip, G. Howines, B. Hunter, F. Hunter, E. Hunt, J. Mann, F. Male, G. Moore, P. Musselwhite, K. Nicklin, E. Nightingale, B. Palmer,

M. Rose, L. Simmons, D. Scudde, E. Summers, J. Taylor, N. Van Gorp, F. Warren, R. Wade, I. Waddington, W. Willis, A. Wilkinson, T. Wilson, M. Wight.

2nd Class.—F. Ashmore, D. Boniface, I. Couch, L. Collins, W. Kendall, M. Melver, G. Moses, B. Nelson, B. Parsons, M. Park, N. Rixon, A. Rose, B. Swain.

3rd Class.—C. Holstead, K. Littlejohn.

Age over 10 up to 13 years.

1st Class.—E. Andrews, T. Andrews, N. Anderson, M. Armes, R. Batey, D. Brett, G. Burton, N. Butler, D. Clark, E. Curry, P. Cutting, L. Danby, G. Deacon, M. Dadds, M. Dyson, R. Elliott, B. Farrell, R. Fetch, M. Fuller, J. Gatenby, E. Gascoigne, M. Goodbrand, D. Heptinstall, W. Hope, L. Hutchins, E. John, G. Jones, A. Lyon, R. McIlwain, W. Morter, K. Munro, Q. Murray, A. Neal, A. Oakley, A. Phillips, M. Phillips, M. Potts, V. Ratcliffe, R. Radbourne, D. Robertson, H. Ross, M. Ross, F. Rogers, E. Swain, H. Scampton, R. Scampton, W. Spencer, M. Smith, H. Waddington, E. Walker, J. Ward, J. Weller, M. Willis, D. White.

2nd Class.—E. Brett, L. Ireland, M. Johnston, J. Leeson, A. Melver, V. Moore, A. Muckle, C. Orford, L. Park, V. Phillips, D. Rose, M. South.

3rd Class.—D. Butler, D. Savill, V. Waddington.

Age 10 years and under.

1st Class.—R. Bell, M. Butler, R. Butler, C. Deakin, I. Dick, D. Eaton, C. Hewinson, M. Hooker, E. Kuell, H. Lyon, K. Meredith, D. Meredith, A. Munro, B. Murray, A. Murray, R. Nelson, P. Rennie, F. Scampton, C. Stenning, M. Spencer, B. Smith, J. Smith.

2nd Class.—E. Carswell, A. Couper, M. Farrell, A. Grimes, F. Grimes, A. Mundell, K. Swain.

3rd Class.—S. Bagshaw, T. Bagshaw, D. Carswell, V. Flynn, E. Johnson, D. Leeson, B. Robinson, D. Rugg, F. Woods.

Answers to May Questions.

Subject—Matthew 13-14.

1. Seven.
2. Blessed are your eyes, for they see: and your ears, for they hear (Matt. 13. 16).
3. The righteous will shine forth as the sun in the kingdom of their Father (Matt. 13. 43).
4. The parable of the treasure hid in the field (Matt. 13. 44).
5. Jesus came to the disciples, walking on the sea (Matt. 14. 25).
6. Peter (Matt. 14. 30).
7. Part of Matt. 13. 57 written out.
8. Of a truth Thou art the Son of God (Matt. 14. 33).
9. As many as touched were made perfectly whole (Matt. 14. 36).
10. The Sower, the tares, the mustard seed, the leaven, the hidden treasure, the pearl, and the net.

We ought
to obey
God
rather than
men.

Acts V. v. 29.

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



THE STORY OF CLIFFORD HOLSTEAD.

(ONE OF OUR "SCRIPTURE SEARCHERS.")

MONDAY, the 20th of May, was an ideal day for a Sunday School treat, and it was a very happy party of children who set off for a day in the country. What a jolly time we had, skipping and playing cricket and other games, and what a hungry crowd gathered at the farm house where tea was being prepared. Not one unhappy incident occurred to spoil our pleasure, and we returned home with hearts full of thanks to the dear Lord Who had answered our prayers and given us a really happy time.

But with what different feelings did almost the same party assemble, exactly one week later; not this time to enjoy an afternoon's pleasure, but to commit to the grave the mangled remains of one of our scholars, who had been with us the previous week. Playing in the street near his home, the boy had kicked his ball on to the top of a building, and climbing up to fetch it, he slipped and fell through a window in the roof. In his fall he dislodged some heavy bales of paper which fell over on top of him, crushing his poor body. He lay for two days unconscious, and then his spirit passed away to be, we believe, with the Lord.

Some few weeks before, a dear Christian lady had asked to address the scholars, and our young friend had seemed to be particularly impressed with the message, so that the lady felt constrained to have a few words of personal talk with him and also prayed with him. We believe the Lord opened His heart to receive the Saviour, and later, hearing the story of how one had stood for Christ amid the scoffs of playmates, he had said,

"I would like to do something like that for Jesus."

It was a sad task to conduct the simple funeral service and to commit his body to the grave, but we could do so in anticipation of that day when they that are in the graves shall hear the voice of the Son of God and come forth, they that have done good unto the resurrection of life.

Now let us beseech every young reader to pay heed to this warning. Not knowing what a day may bring forth, how wise it is to acquaint oneself now with the Saviour and so be at peace with God! We hope that it will not be your portion so suddenly to have to leave this life and to stand before God, but sooner or later you will have to do this. May you trust the Saviour now, and so have the happy privilege of yielding your lives to Him to be spent in His blessed service. In this way you will get the very best out of this life, and then, when you do leave this world, it will be to enter upon a heavenly inheritance surpassing in beauty and grandeur anything that may be gained from this world. Many make a great name in this world, but pass into eternity lonely and empty-handed, whereas the weakest believer in Jesus will go in, to share with Him all the joys of the Father's house.

Repent, therefore, and believe in Jesus, for "through His name, Whosoever believeth in Him, shall receive remission of sins."

J. H. J.

* * *

THE GOOD SAMARITAN.

(LUKE 10. 30-35).

THERE are many wonderful pictures in the world's Art Galleries. Great scenes have been depicted by famous artists and recorded upon canvas. Thrilling deeds of valour and noble achieve-

ments have been written by men in books, and placed upon the shelves of our libraries. Here, however, we have a picture far surpassing all the work of men. The Lord Jesus Christ, the great Master Preacher, gives us a story. Not a story of fiction! A story of fact! A story which concerns each one who reads these lines; for part, if not all, is the history of each one of us.

"A certain man"—this speaks of you, of me, of everyone in the world. We start our course in this world, everyone of us, with our backs upon God and our faces toward "the city of destruction." "A certain man went *down* from Jerusalem to Jericho." The road each one of us takes is a downhill road no matter if we are but young in years. It is good to discover this fact. Jerusalem was the city where God had been pleased to place His name—it was a city of blessing—a city of peace. Jericho was a city which God had cursed—it was a city of destruction. The man had his back upon the city of blessing and his face towards the city of destruction. That is the exact position of every sinner to-day.

This man may have felt very happy as he walked along. He may have been a prosperous business man feeling quite at ease and satisfied with his success. Suddenly, however, from under cover the thieves spring upon him. They strip him of his raiment, wound him, and leave him by the roadside half dead. Awful condition!

A priest and a Levite see the man, but they pass by on the other side. They are helpless to move a finger towards the man's recovery. The law cannot save a man—church ritual cannot save a man—the sacrament cannot save a man. A sinner may go to church most regularly—he may be baptized—he may take the sacrament—he may be looked upon by his fellows as a very good and honest

man—but he may still be upon the downward road.

Now we have the beautiful touch. "A certain Samaritan, as He journeyed, came where he was." Oh, the glory of this! Who other could this be but the Lord Jesus Christ Himself? He, too, is on a journey. A journey from the Glory's heights to the deepest depths. A downward journey, too. Mark, it was *our* sins which placed *our* feet upon that downward road. It was *our* sins, not His, for He had none, which brought the Saviour down. "He came to seek and to save that which was lost."

The man by the roadside could not help himself—he needed a Saviour—that Saviour was Jesus! "He came where he was." Could He come any nearer? No. We were lying in death and hopeless gloom; but He went into death Himself, to recover us. "He had compassion . . . and bound up his wounds." Such wondrous compassion! So great, it took Him into death in order to meet our need.

Now, my Saviour is not a half-and-half Saviour. He does not say to the man, "I have done my bit, now get up and walk to the inn." No! In grace He carries him upon His own beast. That is, after we have got our wounds attended to—the question of our sins settled—He does not leave us to our own resources. He gives us power to go along here in this world. The man is carried to the inn and left in charge of the host. Further, full provision is made for the man until the Samaritan returns. He has nothing now to be anxious about—his wounds are cured—he has someone to look after him and his future is settled. Oh! what a wonderful picture of one who has been in contact with the Saviour. All the sins have gone—the Holy Ghost is given as a Protector until the great day when the Lord Jesus Christ Himself comes back again.

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HIM

This story starts with a coming and ends with a coming. The Lord Jesus Christ came first for *all*, but *all* will not have Him. He is coming back for those who trust Him that they may be for ever with Himself. Will you be amongst this number?

C. S. ROSS.

* * *

WHAT SHALL I DO?

VI.—THE WORLD'S REFUSAL (MATT. xxvii. 22).

EAST month we considered what God had done for us in sending His only Son. This month we shall see what people did with Him when He came to this earth.

We must just remember that on the evening previous to that of our chapter Peter had denied the Lord; and he left, weeping bitterly over his failure. Oh! that boys and girls would weep as sorrowfully over their sins as Peter did over his. Jesus is waiting to forgive when there is a real sign of repentance and grief. Our chapter opens with the following morning, and what do we see?—all the chief priests and elders of the people are gathered together, as had been prophesied years and years before by the psalmist (Psa. 2. 2), and they were discussing how they could put Jesus to death. They decided to bind Him and hand Him over to Pontius Pilate the governor. Just at this point we find that Judas, who had betrayed the Lord, repents, and hands back the thirty pieces of silver which had been given him for his wicked deed of betrayal. Alas, Judas repented *too late*,

as some have done, and a good many more will do later on. Judas had deliberately given up the Lord, after having seen the wonderful things that He had done and after having known all about Him. The money availed him nothing then, and he went and hanged himself. Oh, do be warned in time, dear young people; you may have *read* of Jesus and know ever so much *about* Him, and yet you may *land in eternity with the devil*. No, it is not enough to know *about* Jesus, you must know *Him* as your own personal Saviour. What a difference between Peter and Judas. But we must now see what happened.

Pilate the governor was seated on his chair with all his servants and representatives around him; and Jesus, the holy Son of God, stood as a prisoner at the bar. What a scene! When Pilate asked Him if He was the King of the Jews, He acknowledged that He was. Then He was accused by the chief priests and elders; but He answered nothing, so that Pilate marvelled greatly. This was no ordinary prisoner, or He would have been only too ready to reply to his accusers. Jesus was there for you and for me, and, if He had allowed Himself to go free, we should have had to suffer for our sins.

It was a custom at the feast that the Governor should always allow one of the prisoners to go free, just whom they would. It so happened that on that occasion they had a notable prisoner called Barabbas. Pilate the governor therefore called the people together and asked them whom he should release unto them—Barabbas or Jesus. At this moment Pilate's wife sent to him, as he was seated on the judgment seat, an urgent message, saying, "Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him" (verse 19). God even now occasionally speaks to us by means

of a dream, though perhaps not so often as in olden days, before the Lord Jesus Christ came. Thus God spoke to Pilate in order to keep him from doing what was wrong. But the chief priests and elders wanted to make quite sure that their wicked desire to kill Jesus would be carried out, so they persuaded the multitude of the ordinary people that they should ask for Barabbas to be released when the time came. Pilate then asked which of the two he should release; and the answer came back immediately — *Barabbas*. Pilate then asked that question which stands at the head of this paper, "WHAT SHALL I DO *then* with Jesus, Which is called Christ?"

Pilate had come to that moment in his life when he had to decide what he should do with Jesus. That *same moment* has *now* come into your life, dear young reader. You are old enough to know the awfulness of sin in God's sight and to know that you can never enter heaven with even one sin. Jesus offers free pardon and forgiveness for all your sins, past, present and future, through His dying on the cross at Calvary, in *your* stead. Will you accept it and thank Him now? Just go away at once somewhere where you can be quiet; kneel down, and say, "Thank you, Lord Jesus, for dying for *me*, *help* me to love you more, and show others the way to trust in You." Do not think to-morrow will do as well; God never promises us to-morrow, His time is *now*. I wish I could be near to you and persuade you to come *just this moment*, but I cannot, for I am miles and miles away from many of

you, but *Jesus is very near to you*. His word says, "*Whosoever shall call upon the name of the Lord shall be saved*" (Rom. x. 13).

There is, however, another person seeking to gain entrance to your heart, and endeavouring to get your attention; and that is Satan. He says to-morrow will do just as well as to-day; and then when to-morrow arrives, he still says that some time in the future will do. He is a deceiver, and will do all he can to keep you from Jesus. He will give you pleasures, but they are "the pleasures of sin" and they only last "for a season" (Heb. xi. 25). David says that God has "pleasures for evermore" (Psa. xvi. 11), that is, lasting pleasures. God can make you happier than anyone else can, and even in times of trouble His peace can fill your heart.

How are you going to answer this question, "What shall I do then with Jesus," as He knocks once again at your heart? Pilate the governor listened to the people's cry; and, although he could find no fault in Him, he delivered Jesus over to them to be crucified (verse 26). What a fearful mistake Pilate made. And that was his last opportunity. We learn from John, chapter xix, verse 12, that if Pilate had let Jesus go he would no longer have been Caesar's friend; and, sad to say, he preferred the friendship of Caesar to the friendship of Jesus.

You, too, must make your choice, but, oh, see that it is the right one. "What will *you* do, then, with Jesus?"

L. A. A.



A PRISONER'S DREAM.

VIII.

IN the morning the Shepherds called Christian and Hopeful to walk with them upon the mountains. From the top of the hill called Clear they could catch a glimpse of the golden gates of the Celestial City.

On parting from the Shepherds, they made their way down the mountain side, into a crooked lane in the country of Conceit. Here they met a lad named Ignorance, who told them he lived in those parts, but that he hoped he was on his way to the City they were seeking.

They soon found, however, that he had not been to the Cross, where alone he could obtain the certificate that would gain him admission. In vain they tried to convince him of his mistake, so at last they left him, and walked on. Many strange people crossed their path, and adventures of various kinds.

Steadily they held on their way, until at length they were within sight of the City they sought.

"The reflection of the sun upon it (for the City was pure gold) was so glorious that they could not as yet gaze upon it. As they went on, there met them two men in raiment that shone like gold, and their faces shone as the light."

These men asked the Pilgrims whence they came, and what had happened to them by the way. Presently they arrived at the banks of a river, broad and deep.

On the far side of it was the City, but there was neither bridge nor boat by which they could get across.

The two Shining Ones told them that the only way across the river was *through* it. At this Christian and Hopeful were troubled and afraid; but after some hesitation they entered the water, and found that after all it was not so deep as they feared, and they landed safely on the other side. Here the two Shining Ones

awaited them, to lead them up the hill on which the City was built.

As they drew near, they heard the joyful ringing of bells, and a company of the heavenly host came out to give them a welcome, and to take them to the King. When they reached the gate, they saw over it in letters of gold—"BLESSED ARE THEY WHO DO HIS COMMANDMENTS. THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY" (Rev. 22.14).

Here Christian and Hopeful each handed in the certificate which he had received at the Cross, and, when the King had read them. He commanded the gate to be opened, and the Pilgrims let in.

As they entered, they received raiment that shone like gold, and all the bells in the City rang again for joy. E. A.

PRIZE LIST, JUNE 1929

Age over 13 years.

1. ELIZABETH HUNTER, age 14. 65, Park Place, Darlington.
2. TOM WILSON, age 15. The Cot, Clifton Road, Stratford-on-Avon.
3. DAISSY SCUDS, age 15. Girls' Home, Hanworth Road, Hampton, Middlesex.
4. KATHLEEN DEARIN, age 15. 39, Albert Street, Skipton, Yorks.

Certificate List.

Frieda Hunter, 45, Woodland Rise, Muswell Hill, N.10.

Age over 10 up to 13 years.

1. ROY STENNING, age 12. 1, Nelson Villas, Spitalfields, Chichester.
2. WINIFRED MORTER, age 12. The Fold, Oulton, Nr. Stone, Stafford.
3. PETER CUTTING, age 13. 9, Featherstone Road, Southall, Middlesex.
4. WINIFRED HOPE, age 12. 42, York Street, Thornaby-on-Tees.

Certificate List.

Enid Andrews, Orphan Home, Hanworth Road, Hampton, Middlesex.
Norman Anderson, Knowle Lodge, Brentwood, Essex.
Daisy Brett, Orphan Home, 64, Lewisham Road, S.E.
Nellie Butler, 71, Howards Road, Plaistow, E.13.
Roland McIlwain, 78, Stalybridge Road, Ashton-under-Lyne.
Annie Phillips, 36, Otley Street, Skipton, Yorks.

Age 10 years and under.

1. FREDIA RENNIE, age 9. 12, Balmoral Place, Aberdeen.
2. CYRIL STENNING, age 9. 1, Nelson Villas, Spitalfields, Chichester.
3. DOUGLAS RENNIE, age 9. 12, Balmoral Place, Aberdeen.
4. MINNIE HOOKER, age 10. Orphan Home, Lewisham, S.E.

Certificate List.

Rose Butler, 71, Howards Road, Plaistow, E.13.
Isabella Dick, 69, Albert Place, Galsashiels, N.11.
Raymond Nelson, West View, Old Penrhaw, Philadelphia, Durham.

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, 1929.

Subject—Matthew 19-20.

1. What answer did the Lord Jesus give to the question—"Who then can be saved?"
2. Why did the young man go away sorrowful?
3. "Suffer . . . heaven." Find this passage and write it out.
4. Find a verse about first and last.
5. Who was to be servant amongst them?
6. What did the blind men cry out?
7. "The Son of Man . . . many." Write out this passage.
8. Why were the labourers discontented?
9. Why were the ten disciples angry with James and John?
10. Write out your favourite verse from these chapters.

DEAR YOUNG FRIENDS—

I hope you will all read this letter as carefully as you will read the Prize List, because I want you to know that R. Stenning has gained full marks for the half year; E. Hunter has only lost one mark, and F. Rennie has only lost three. I am sure you will all agree with me that this is very good work. Several others have almost gained a prize and I hope they will succeed in December. Do you think your questions have been too easy?

No one need give up doing the questions when they are sixteen, but we do not give prizes to those who are over that age.

Our text this month is, "This is the work of God, that ye believe on Him Whom He hath sent" (John 6. 29).

My love to you all,

Your friend, J. L.

June Searchers.

Age over 13 years.

1st Class.—P. Biers, D. Boniface, D. Butler, A. Clementson, I. Couch, O. Dell, K. Deakin, K. Drew, D. Farrell, F. Farrell, M. Ferguson, E. Grimes, G. Howmes, E. Hunter, F. Hunter, E. Hunt, J. Mann, M. McIver, F. Male, G. Moses, G. Moore, P. Musselwhite, E. Nightingale, M. Oakley,

B. Parsons, R. Pinder, N. Rixon, M. Rose, A. Rose, L. Rusbridge, B. Swain, L. Simmons, D. Scudds, J. Taylor, R. Wade, I. Waddington, W. Willis, A. Wilkinson, T. Willson, M. Wight.

2nd Class.—M. Le-feaux, F. Warren, M. Wiseman.

3rd Class.—F. Ashmore, D. Carter, O. Hetherington, C. Holstead, N. Van Gorp.

Age over 10 up to 13 years.

1st Class.—E. Andrews, T. Andrews, N. Anderson, M. Armes, D. Brett, E. Brett, E. Bright, G. Burton, N. Butler, M. Butler, D. Clark, P. Cutting, L. Danby, G. Deacon, M. Dadds, M. Dyson, R. Elliott, B. Farrell, N. Ferrow, J. Ferguson, M. Fuller, J. Gatenby, E. Gascogne, D. Heptinstall, W. Hope, L. Ireland, E. Jehu, M. Johnston, K. McARD, R. McIwain, A. McIver, V. Moore, W. Morter, K. Munro, A. Oakley, C. Orford, L. Park, A. Phillips, V. Phillips, M. Potts, V. Ratcliffe, R. Radbourne, G. Redhead, L. Reid, D. Rose, H. Ross, M. Ross, E. Swann, R. Stenning, W. Spencer, M. Smith, M. South, R. Sturman, F. Turner, V. Waddington, J. Weller, B. Westall, D. White.

2nd Class.—G. Jones, J. Leeson, E. Morris, A. Muckle, H. Scampton, H. Waddington, M. Willis.

3rd Class.—R. Fetch, A. Lyon, A. Neal, M. Phillips, F. Rogerson, D. Savill.

Age 10 years and under.

1st Class.—R. Bell, G. Bright, R. Butler, C. Deakin, I. Dick, D. Eaton, J. Ferguson, A. Grimes, F. Grimes, C. Hewinson, P. Hellewell, M. Hooker, E. Knell, K. Meredith, D. Meredith, A. Munro, A. Mundell, B. Murray, A. Murray, B. Nelson, F. Rennie, D. Rennie, M. Rogers, K. Swain, C. Stenning, M. Spencer, C. Shiach, B. Smith, J. Smith, E. Scott, M. Studd, F. Woods.

2nd Class.—N. Bundy, E. Carswell, M. Farrell, V. Flynn, E. Johnson, H. Lyon, G. Shiach.

3rd Class.—W. Butler, D. Carswell, L. Hutchin, D. Leeson, S. Howan.

Answers to June Questions.

Subject—Matthew 15-16.

1. Part of Matt 15. 13 written out.
2. They glorified the God of Israel (Matt. 15. 31).
3. "I have compassion on the multitude" (Matt. 15. 32).
4. Whom do men say that I the Son of Man am? (Matt. 16. 13).
5. Thou art the Christ, the Son of the living God (Matt. 16. 16).
6. Honour thy father and thy mother (Matt. 15. 4).
7. Because it was outward and not from the heart (Matt. 15. 8).
8. Part of Matt. 15. 18 written out.
9. O woman, great is thy faith: be it unto thee even as thou wilt (Matt. 15. 28).

Whosoever
committeth
sin
is the servant
of sin.

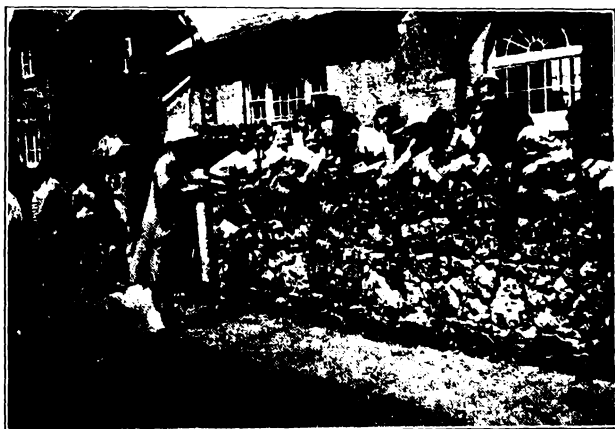
John VIII. 34.

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



GODSHILL AND GOD'S HOME.

THE frontispiece depicts a scene just outside the school at a pretty village in the Isle of Wight, named Godshill. The papers that are being given out to the boys and girls are Gospel leaflets, telling of the way to an even more beautiful place.

In the village there are a number of picturesque cottages with thatched roofs, but the chief object of interest is the Parish Church, which is built on the top of a short but rather steep hill. There is an old legend that the foundations were laid at the bottom of the hill, but that one night they were transported to the top by Unseen Hands. And so the village came to be named Godshill.

The name reminds one of David's words in Psalm xv.: "Lord, who shall dwell in Thy holy hill?" Then David goes on to say what is the sort of person that will live there.

How impossible it is to be what we ought to be, in this world that is stained by sin. And so Jesus came to show us how God wanted us to live, and then to die as our Saviour so that we might get our sins forgiven and so begin to live the life that pleases God, and then, when it is time for us to leave this world, to live quite near to God and please Him perfectly in His own home. What a good thing it is that sin cannot enter heaven.

You may have read that story called *Christie's Old Organ*. You may remember that the old man with his barrel-organ, named Treffy, was dying—the doctor said he had only a month to live—and he was not prepared; and he sent little Christie to find out about the next world. So Christie went to a mission-room and heard the minister say that no one could take sin into heaven, and they sang:

"There is a city bright,
Closed are its gates to sin,
Nought that defileth
Can ever enter in."

Christie did not hear the rest of the address about God's remedy for sin, so that his message to the dying Treffy was of no comfort to the old man. But next Sunday he did hear about God's remedy and he brought the good news back to his old friend. A little while later the minister called on Treffy and explained to him about God's gift of eternal life and the old man accepted the gift, so that when he died he went to God's home.

The boys and girls in the picture look happy. One boy told the girls to "smile," and they seem pleased at having their photo taken. We hope they read the leaflets and will accept God's gift.

"Happy is the boy that believes on Him;
Happy is the girl that is cleansed from sin.
Never to a child did the Lord say no;
Let us one and all to the Saviour go."

E. ADAMS.

* * *

FORGIVEN.

A STEADY youth started in a small business house some twenty years ago. He worked conscientiously and neatly and by degrees got promotion, gaining the respect of those for whom he worked. About five years ago he was put in charge of one of the departments of the concern. Alas! he got into the company of one who led him into making a bet occasionally; and, having once started, he found it very difficult to leave off. He discovered to his sorrow that betting was by no means always a winning game, in spite of all the alluring posters to be seen in any of our large towns, and he began to borrow money from the cash-box. He started in a small way; but, by degrees, more and more money was borrowed, but always

with the intention of paying it back, of course.

One morning quite recently a request was suddenly made for the production of the cash, when it was immediately discovered that it was considerably short. Cover the shortage up he could not. How could he excuse himself? He would think of as valid a reason as possible to explain the matter, without making a full confession, for that he was not prepared to do. He must have forgotten that verse in Prov. xxviii. — "He that covereth his sins shall not prosper." He resolved to say that it was due to illness of his family.

It so happened that a clerk in an adjoining office who heard of the affair went to him and warned him that, if he told the *truth* about the business, he would stand a much better chance of being dealt with leniently than if he tried to hide it, as in the latter event he felt absolutely certain that it would go very hard with him.

What was the guilty person to do? Should he try to hide the truth in an endeavour to keep his character as clean as he could, or should he take the course which was more honourable but required more courage, and inform his superior exactly how his shortage had arisen? Fortunately he decided upon the latter course, and I am glad to tell you that, although he has lost his good character, he has been allowed to retain his position and he has been helped to pay his debts.

Now, dear boys and girls, just come to the Saviour as this man went to his employer and admitted his guilt. You have not done what he did, but you have committed many a sin against a holy God. Confess all to Him, and you will find He will readily forgive you, for He is a God "*ready to pardon*" (Neh. ix. 17). Jesus said, "Him that cometh unto Me I will *in no wise* cast out" (John vi. 37). It will indeed be a happy day for you when you can say that you know your sins are all forgiven, and that you have



been redeemed with the precious blood of Christ. It is much easier for you to come to the Lord Jesus *now* than to come later on in life, even if you are spared. Do not delay—come to-day, and thank

Jesus for dying on Calvary in order to put away your sins. He is longing for you to come.

L. A. A.



IX.

WHEN Christian set out on his journey to the Celestial City, he left behind him his wife and his four little boys.

This was not because he did not love them, or want their company. He wanted them so much that he did all he could to persuade them to come with him. But his tears and entreaties were all in vain. His wife was not at all kind about it, and so he had to start alone.

After a long time, when they found he did not return and everybody was talking about him and the happy place to which he had gone, Christiana (for that was his wife's name) began to wish she had listened to him. Now she became very unhappy, fearing that she and her little sons would never reach the same happy place.

One morning a knock came to her door

A Prisoner's Dream.

and there stood a messenger with a letter for her. He said, "Christiana, my name is Secret, and the Merciful One hath sent me to thee to tell thee that He is a God ready to forgive, and He has sent you this letter to invite you to come into His presence." The letter smelt of the sweetest perfume, and was written in letters of gold.

At this the good woman was overcome with joy, and she cried, "Sir, will you take me and my children with you, that we may go and worship your King?"

Secret told her he could not do that, but if she went to the wicket gate, as her husband had done, she would be told how to travel. Whereupon she called her boys round her, and, showing them the letter, said that they should all start without delay.

While she was preparing to depart, two neighbours called in. One was Mrs. Timorous and the other a girl named Mercy.

On hearing the news, Mrs. Timorous did all she could to persuade her neighbour not to leave her good home and start on a perilous journey. Finding her words only added to Christiana's determination to be gone, she reviled her; but Mercy decided to accompany her friend. At first she doubted if after all the Keeper of the Wicket Gate would allow her to pass through, because the letter of invitation had come to Christiana and not to her.

But she determined to try, so on the pilgrims went and soon arrived. They knocked and knocked again at the Gate; but instead of any that answered they heard the barking of a great dog, and this made them afraid.

But their fears were needless. The Keeper opened the Gate and welcomed the travellers with sound of trumpet for joy that they were come.

Soon they were fed and rested, and the way being pointed to them by which they were to go, "they walked on their way and had the weather very comfortable to them."

E. A.

WHAT SHALL WE DO?

(JOHN vi. 28).

THIS month we are not going to think of any one person who asked this question, but rather of a large number of people who came to Jesus with it on their lips.

The Lord Jesus had recently performed that wonderful miracle of feeding the five thousand, and He went up into a mountain alone, seeing that the people wanted to make Him a king. Afterwards he found the disciples were caught in a storm, and so he came to them in their distress, and they arrived safely at their destination. It was the day following this event that the people came seeking Jesus, because He was able to provide food when they wanted it, so He reminded them that the food that they ate to build up their bodies would last them only a short time, whereas they needed food for their souls just as much as they needed food for their bodies. It was then that they asked Him this question, "*What shall we do, that we might work the works of God?*"



No doubt they thought it would be very nice to be able to do wonderful works such as Jesus had done. They would be praised by others and be thought much of. But that is not what God wants us to do; He would much rather we took the low place; but that is not always easy, is it?—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xiv. 11).

Jesus then answered that question, and said, "*This is the work of God, that ye believe on Him Whom He hath sent*" (verse 29). Here is the answer to the lawyer's and the ruler's question, and indeed to all who ask it: we must believe on the One that God has sent. If everyone understood this, they would not be always trying to do something to gain heaven and the favour of God. The first thing God wants is that we should believe; then, having done this, we can do all kinds of good works for Him, but just remember we must first of all believe.

My own father once told me how very hard he worked, as he thought, in order to be saved. He was brought up to go to church and tried to behave himself in a proper and correct manner so that people always had a good word to say of him. But he knew his heart was wicked, and that he had evil thoughts sometimes, so he kept on trying to improve and get better. In fact, many persons could hardly find fault with him in anything that he did, and they even said to him that they were quite sure he was fit to go to heaven. He had not at that time believed on the One Whom God had sent; and so all his trying was useless.

So cease trying and trust in the Saviour Who loves you and is always thinking of you; then, when you have done this, you will find there are plenty of things you can do for Jesus.

L. A. A.

JE TE
CÉLÉBRERAI
DE TOUT
MON CŒUR.

Ps. 138. 1.

(See Text for Colouring.)

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, 1929.

Subject—Matthew 21-22.

1. "Tell ye . . . an ass." Find this verse and write it out.
2. Find a passage like this in the Old Testament.
3. What answer did they give to the question—Who is this?
4. Why was the king wroth?
5. What question did they ask about tribute?
6. For many . . . chosen. Write out this verse.
7. What was God's house to be called?
8. "They will reverence *my son*." Who was this?
9. Find a passage about "The Stone."
10. Who was cast out from the wedding feast?

DEAR YOUNG FRIENDS,

So many of you made a mistake in the answer about Peter finding the money in the fish's mouth. Read the story again carefully. We have some more about tribute this month. Let us all remember that there is something we ought to render to God. What is it?

I have R. Stenning's marks in my book. I am sorry there are so few new Searchers this month. B. Palmer's paper came too late. I am sorry and hope she will not miss again.

Our text this month is: "He that believeth on Me hath everlasting life" (John 6. 47).

My love to you all,

Your friend, J. L.

July Searchers.

Age over 13 years.

1st Class.—E. Andrews, F. Birrs, D. Boniface, D. Butler, A. Clementson, O. Dell, K. Denkin, F. Farrell, M. Ferguson, E. Green, B. Grimes, G. Hewines, E. Hunter, B. Hunt, M. Lefebvre, J. Mann, M. McIver, L. Murray, E. Nelson,

K. Nicklin, B. Palmer, B. Parsons, R. Pinder, M. Potts, N. Tison, M. Rose, L. Rusbridge, B. Swain, L. Simmons, D. Scudds, J. Taylor, A. Wilkinson, T. Wilson, M. Wight.

2nd Class.—L. Cottrell, R. Elliott, D. Farrell, J. Guntrip, A. Madlison, J. Musselwhite, A. Phillips, A. Rose, W. Spencer, F. Warren, I. Waddington.

3rd Class.—F. Ashmore, M. Carter, D. Carter, F. Hunter.

Age over 10 up to 13 years.

1st Class.—N. Andrews, M. Armes, G. Andrews, J. Batey, D. Brett, E. Brett, G. Burton, N. Butler, P. Cutting, M. Dyson, W. Evans, R. Fetch, J. Ferguson, J. Gatenby, E. Gascoigne, W. Hope, L. Hutchins, E. Jchu, J. Leeson, A. Lyon, K. McArd, R. Mellwain, A. McIver, W. Morter, K. Munro, A. Oakley, C. Orford, M. Phillips, V. Ratcliffe, R. Radbourne, D. Rose, H. Ross, M. Ross, H. Scampton, R. Scampton, M. Smith, V. Smith, B. Smith, H. Waddington, V. Waddington, E. Walker.

2nd Class.—M. Bayliss, L. Danby, B. Farrell, M. Goodbrand, D. Hoptinstall, V. Moore, A. Neal, F. Rogerson, E. Swain, D. Savill, M. South, F. Turner, J. Ward, D. White.

3rd Class.—E. Butterwick, D. Clark, E. Curry, G. Deacon, M. Dodds, L. Ireland, G. Jones, D. Leeson, L. Park, V. Phillips, R. Stenning, V. Snowden, B. Westall, P. White.

Age 10 years and under.

1st Class.—R. Bell, G. Birrs, G. Bright, D. Carswell, E. Carswell, A. Couper, C. Deakin, I. Dick, D. Eaton, J. Ferguson, A. Grimes, F. Grimes, E. Knell, H. Lyon, K. Meredith, A. Munro, B. Murray, A. Murray, R. Nelson, D. Rennie, M. Rogers, D. Rugg, C. Stenning, G. Shlach, C. Shlach, J. Smith, E. Scott, M. Studd.

2nd Class.—M. Farrell, V. Flynn, C. Hewinson, D. Meredith, K. Swain, M. Spencer, F. Woods.

3rd Class.—G. Allison, S. Bageshaw, T. Bageshaw, M. Hooker, A. Tyreman.

Answers to July Questions.

Subject—Matthew 17-18.

1. "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. 17. 5).
2. Part of Matt. 17. 8 written out.
3. Because of their unbelief (Matt. 17. 20).
4. In the mouth of a fish by Peter (Matt. 17. 27).
5. To save that which was lost (Matt. 18. 11).
6. Seventy times seven, that is, 490 times (Matt. 18. 22).
7. If we have faith as a grain of mustard seed (Matt. 17. 20).
8. It is not His will that one should perish (Matt. 18. 14).
9. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? (Matt. 18. 33).
10. Over the lost sheep that was found (Matt. 18. 13) (Luke 15. 6, or 7).

I will
praise Thee
with
my whole
heart.

Psalm 138. 1.

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



LIVING WATER.

THE drinking trough, with the inscription on it, is by the side of the road between Shanklin and Ventnor, in the Isle of Wight. The writing says, "Be kind and merciful to all animals." We need hardly remind Christian boys and girls to be kind to animals, because they know that their heavenly Father created every animal and all belong to Him. "The cattle upon a thousand hills are mine," says God.

We read a great deal about animals in the Bible. Adam was put in charge of the animal world; and Noah was told to take certain animals into the ark. Animals are mentioned in many other places in the Old Testament, and no doubt you can call to mind quite a number.

In the New Testament the Lord Jesus told His hearers to consider the ravens and to remember that God feeds the birds, and how much more will He provide for His own children. And about the sparrows Jesus said, "Not one is forgotten." Isn't that wonderful?

So we shall be copying our great Master if we are kind and merciful to His dumb creatures.

The writing on the trough is in the right place! The animals must surely feel grateful to the giver of the drinking trough as they slake their thirst, although they can't say, "Thank you," as we can.

We do not know much about burning thirst in this land, but in hot countries what would not people give at times to be able to quench their thirst! A traveller in the desert who had not tasted any water for some days was delighted with what he took for water some distance off in an oasis; but as he hurried to it, he saw that it was a handful of costly pearls; but of what value were pearls to a man

who was dying of thirst? How disappointed the horses would be to find everything else that was nice in the trough, except water, when they needed water.

Now we all need what Jesus alone has to offer for our souls; and He calls it "living water." You will remember the story in the 4th chapter of John's Gospel about the talk the Lord Jesus had with the woman who had come down to the well to draw water. He first asked her for a drink from the well, and then went on to tell her about the "living water" which He alone could give and which He wanted her to have.

After a meeting a boy stayed behind, and the gentleman who had been speaking found him to be very thirsty—thirsty for the "living water." The boy could not at first quite understand that Jesus was offering *him* that "living water." Presently the gentleman asked him, "What sort of horses drink?" "All sorts," the lad replied. "Yes," said the gentleman, "but it is only *thirsty* horses that are willing to drink." And the boy saw that because he was soul-thirsty, he was the very one that was invited to take the "living water" from the Lord. And that dear boy just drank of the "living water," for he took Christ as his Saviour there and then. Are *you* thirsty? Then that "living water" is for you.

E. ADAMS.

* * *

WHAT MUST I DO?

VIII.—THE JAILOR (Acts xvi. 30).

THIS month we find the man who uttered the above words was one who was in deep anxiety of soul. Let us see what led up to this state of things.

Paul and Silas had been beaten with many stripes because Paul had rebuked an evil spirit in a poor woman. This

remarkable cure stirred up her masters, who in their turn stirred up the multitude. Thus it came to pass that the apostles were brought before the magistrates, beaten and cast into prison, the jailor being told to be sure and keep the prisoners safely. Indeed if he did not take care of prisoners committed to him it often meant certain death for the poor man. So you can understand that when he received such special instructions he took good care to carry them out.

First of all, although the apostles would be feeling very sore and ill from the terrible beating they had received, we find the jailor "*thrust* them into the inner prison" (verse 24); that is, he did not deal with them at all kindly or gently, but he put them well at the back of the prison house so that they should not escape. Not content with this, he "*made their feet fast in the stocks.*" So the jailor carried out his instructions very carefully.

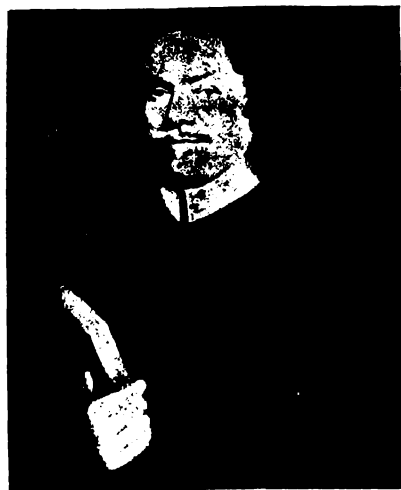
Then a strange thing happened, for these two prisoners prayed and sang praises in the middle of the night, and they prayed and sang so loudly that the other prisoners heard them. That just shows us how God can and does make His people happy even in the worst of circumstances. Then another strange thing occurred, for there was a great earthquake which God allowed to shake even the foundations of the prison, so that the doors all opened and all the chains that bound the prisoners were snapped.

Meanwhile the old jailor, knowing that he had taken all precautions to prevent his prisoners escaping, had gone soundly to sleep, but the earthquake awakened him, and, seeing the doors open, he thought the prisoners had fled, and rather than be killed by his superior officers, he would prefer to kill himself with his sword, which he intended doing. It was just then that Paul cried out to the jailor

telling him not to do himself any harm as they had not run away as he supposed. How relieved the jailor must have felt at that moment it would be difficult to explain! He called for a light—for that prison was a dark place—and simply rushed in trembling all over and fell down at the feet of Paul and Silas. Then he brought them out and said, "Sirs, what *must* I do to be saved?"

Ah, that jailor knew the prisoners had a peace and a joy to which he was a total stranger: he could not have sung as they did if his back had been smarting and bleeding. He was right down anxious to know the way to be saved. Are any of our readers as anxious as he was? If so, then the same answer can be given to you as was given to him. The apostles did not tell the jailor he must improve and turn over a new leaf and then *perhaps* he might be saved if he worked hard enough. No, they did not tell him to trust to his good works in the future at all. Neither did they tell him to wait until the judgment day and *then* he would know if he were saved or not, as some people say. Their reply was just this, "Believe on the Lord Jesus Christ, *and thou shalt be saved*" (verse 31). Is not God's word plain and simple, dear young reader? The jailor just took God at His word, and, without trusting to any of his feelings, *he believed* God, and his action in bringing the apostles to his house and giving them food proved the truth of his confession. Do not forget that if you confess to believing on Jesus, then your actions must correspond, or else those who are not Christians will soon say that you are a hypocrite.

Our talks on this subject are now finished, but I do hope that as a result of them some of you are now trusting in Jesus. If so, write to the editor, whose address is on the back cover, and tell him so.



X.

AFTER a time, after various adventures, they came to the Interpreter's House, built for the relief of pilgrims.

The news of their coming had already reached the house, and a glad welcome awaited them.

While Supper was preparing, the Interpreter took them into his Significant Rooms, to show them the wonders that Christian had seen, which were meant to encourage them on their journey.

"Now Supper was ready and the table spread, so they did all sit down. The Interpreter did usually entertain those that lodged with him with music at meals; so the minstrel played. There was also one who did sing, and a very fine voice he had. His song was this:—

"The Lord is only my support,
And He that doth me feed:
How can I then lack any thing
Of which I stand in need."

In the morning they rose with the sun

A Prisoner's Dream.

and prepared to depart, but they were not allowed to start alone.

The Interpreter called for a manservant of his, one Greatheart; and, bidding him take sword and helmet and shield, he said, 'Take these my daughters and conduct them to the House Beautiful, where they will rest next.' So, taking his weapons, he went before them. Those who belonged to the family sent them away with many good wishes.

By and by they came to the place where Christian's burden fell off his back. Here they stopped, and blessed God for His great love in providing forgiveness for sinners through the Cross of the Lord Jesus Christ. Continuing their journey, they found themselves at the foot of the Hill Difficulty. Greatheart told them what happened there when Christian went by.

It was not an easy climb, for it was very steep: but at the top they came to the harbour where Christian lost his roll. Here they were glad to sit and rest awhile and refresh themselves with pomegranates and honeycomb which Mr. Interpreter had given them.

Then on again they went, and soon they found out how strong and brave a guide they had. In their path stood Giant Grim, with two fierce lions to attack and slay pilgrims coming that way.

Greatheart drew his sword and brought it down with such a blow on the giant's head as laid him low: and as

the lions were chained, they could do no harm.

Safely the pilgrims passed through this danger; but they were very frightened and tired. With thankful hearts they hastened towards the Porter's lodge of the House Beautiful, and soon they were safely welcomed and taken in. E. A.



MINDING THE BABY.

HOW interested God is in the people! He has made! He knows them all; and in His book He has put stories about them, which after hundreds of years are interesting to the children of to-day.

Israel, the people of God, the descendants of Abraham, the Friend of God, were in evil case. Slaves in the land of Egypt, made to serve the Egyptians with hard labour, they were treated with great harshness. So crushed were they that many of them forgot their father's God.

Egypt was a land of idols: the people worshipped all sorts of things, from the sun down to the River Nile, as well as animals and creeping things.

Amidst the darkness there was one home where God was remembered—the home of Amram and Jochebed his wife. In that house shone a light from God. They knew that the God of Israel was greater than all the false gods of Egypt; they remembered His promise to Abraham their ancestor, and looked forward to the time of release. Into this home a little baby was born one day. A little girl called Miriam was already there, and how glad she must have been to have a lovely little brother to love.

There was a shadow though—the decree of Pharaoh! Pharaoh was the King of Egypt, and he had said that all boy babies were to be thrown into the River Nile. Must they throw this beautiful baby into the river? Never! In the Epistle to the Hebrews, we are told that it was faith in God that gave the mother wisdom to do as she did.

We can see her as she carefully made the little basket of reeds, and daubed it with slime and pitch to make it waterproof. When she could no longer hide her baby boy, she placed him in his little ark, and put it amongst the reeds by the river-side. How sad she must have been!

And Miriam? We are not told how

she felt, but she stayed near to watch the baby and to see what happened to him. When you are brought in from play, and told to watch baby, do you think that God cares? Yes, God sees, and God cares how you take care of baby. What a wise little sister Miriam was, and how fearless: her whole heart was in her work.

The princess, the daughter of Pharaoh, came down to the river to bathe. She spied the ark and sent her maid to bring it to her. When she saw the little boy crying, her heart was touched, she had pity on him, and she said, "This is one of the Hebrew children."

Love gave little Miriam quick wit. She saw her opportunity, and took it. She saw that the heart of the princess was touched. Here was a chance to save the baby. She lost no time, but said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said "Go."

So Miriam went and called her mother.

What joy there must have been that night in the home of Amram, and how glad would the little sister be to have the baby home again and safe. This baby was Moses. Miriam did not realize what a great work she was doing that day by the riverside when she 'minded the baby'!

J. M.

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

Scripture Searching.

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Questions for October, 1929.

Subject—Matthew 23-24.

1. Who was it that "said, and did not"?
2. For what reason did the Pharisees do their works?
3. How many woes did the Lord pronounce against the Pharisees?
4. What did the Lord say about the stones of the temple?
5. To what days was the coming of Christ likened?
6. Why are we told to watch?
7. "Ye also outwardly . . . iniquity." Write out this passage.
8. What did Christ say about "My words."
9. What servant is blessed?
10. What does the evil servant say in his heart, and with whom shall be his portion?

DEAR YOUNG FRIENDS,

I am afraid some of you will be disappointed at not seeing your names in the lists last month. Through some mistake your papers were not sent to my address at the sea-side, so reached me too late. However, your marks are in my book, so it will make no difference as to prizes and certificates.

Do your work thoughtfully. I do want you to be really helped by it and not just to answer the questions so as to get marks.

Our text this month is Peter's question, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6. 68).

My love to you all,

Your friend,—J. L.

August Searchers.

Age over 13 years.

1st Class.—D. Butler, O. Dell, K. Deakin, F. Farrell, A. Howes, B. Hunter, F. Hunter, E. Hunt, M. McIver,

A. Maddison, G. Moses, P. Musselwhite, E. Nelson, K. Nicklin, B. Palmer, A. Phillips, N. Rixon, M. Rose, W. Spencer, L. Simmons, J. Taylor, N. Van Gorp, T. Wilson, M. Wight.

2nd Class.—J. Batey, A. Clementson, D. Farrell, M. Ferguson, E. Grimes, J. Leeson, F. Male, Q. Murray, E. Nightingale, M. Potts, A. Rose, B. Swain, F. Warren, A. Wilkinson.

3rd Class.—R. Elliott, I. Waddington.

Age over 10 up to 13 years.

1st Class.—N. Anderson, M. Arnes, D. Brett, E. Brett, G. Burton, N. Butler, P. Cutting, G. Deacon, M. Dodds, M. Dyson, B. Farrell, J. Ferguson, M. Fuller, J. Gatenby, W. Hope, A. Lyon, K. McArd, R. McIlwain, A. McIver, F. Mitchell, W. Morter, K. Munro, A. Oakley, M. Phillips, V. Ratcliffe, R. Radbourne, D. Rose, H. Ross, M. Ross, H. Scampton, R. Scampton, R. Stenning, M. Smith, B. Smith, F. Turner, E. Walker, J. Ward, J. Weller, B. Westall.

2nd Class.—M. Bayliss, E. Bryant, L. Ireland, A. Muckle, C. Orford, L. Park, V. Phillips, F. Rogerson, E. Swain, V. Waddington.

3rd Class.—W. Butler, D. Butler, A. Neal.

Age 10 years and under.

1st Class.—M. Butler, D. Carswell, A. Couper, C. Deakin, I. Dick, J. Ferguson, A. Grimes, F. Grimes, M. Hooker, E. Johnson, E. Knell, H. Lyon, K. Meredith, D. Meredith, A. Munro, A. Mundell, B. Murray, R. Nelson, F. Rennie, D. Rennie, M. Rogers, C. Stenning, M. Spencer, G. Shiach, C. Shiach, J. Smith, E. Scott, M. Studd, F. Woods.

2nd Class.—M. Farrel, D. Rugg, K. Swain.

3rd Class.—A. Tyreman.

Answers to August Questions.

Subject—Matthew 19-20.

1. With men this is impossible; but with God all things are possible (Matt. 19. 26).
2. Because he had great possessions (Matt. 19. 22).
3. Matt. 19. 14, written out.
4. So the last shall be first, and the first last (Matt. 20. 16, or 19. 30).
5. Whosoever would be chief (Matt. 20. 27).
6. Have mercy on us, O Lord, thou Son of David (Matt. 20. 30 or 31).
7. Matt. 20. 28, written out.
8. Because they all received the same wages, though some had worked longer than others (Matt. 20. 11-14).
9. Because their mother had asked that they might sit on the right and on the left of the Lord in His Kingdom (Matt. 20. 21-24).

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.

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.



A SWIMMING ESCAPEDE.

I SUPPOSE that many of the boys and girls reading this have spent their summer holidays at the seaside. Many of you must be able to swim, and therefore find much enjoyment in sea-bathing.

The story I am going to tell you deals with two girls who were spending their holidays at a fashionable seaside resort on the south coast. One of them, Marjorie, was a very good swimmer; the other, Dorothy, could not equal Marjorie in swimming, but, being very jealous, she was too proud to admit that Marjorie excelled her in this sport.

One day the two friends agreed to go for a half-mile swim. Dorothy knew that it would be a great strain for her, but she would not let Marjorie know this, and so both girls, one fine sunny afternoon, started on their swim. For a time they swam along easily, enjoying the pastime. Dorothy was as fast a swimmer as Marjorie, but had less staying power than her friend, as was later evident.

"Do you think we have gone out a quarter of a mile yet, Dorothy?" said Marjorie after some time. "I should say so," replied Dorothy. "Let us turn back."

So far, Dorothy had felt no pain from her exertion and began to have a better opinion of her swimming. On the return journey, however, she did not swim with so much ease. After a little while her strength began to fail her, and a tired feeling crept over her body. Her breathing became less regular and easy, but still she laboured on. "Marjorie must not know I am tired already," she thought. "Besides, the shore is only about 100 yards away."

In time Dorothy lagged behind Marjorie who was still swimming along easily. Poor Dorothy was now merely struggling along in the water.

"If only I had some help," she thought; "but I dare not ask Marjorie—my friends would laugh so."

So in her proud way she would not ask for much-needed help. Her breath came in fitful gasps as she consumed much of the unwholesome water. Gradually she felt her legs sink, and she became faint. Putting all her ebbing strength into one call she shouted, "Marjorie, help me!" Quick as lightning Marjorie turned, and drew her now helpless companion along in the water. At last they reached shore, and Dorothy was carried home unconscious. For many weeks she lay weak and wavering between life and death.

"Had she not called out at last," said the doctor, "this would have proved fatal."

Dorothy never forgot that lesson. The strain on her heart that day prevented her from joining any longer in strenuous sports; and in her humility she found that "pride goes before a fall."

There is much, boys and girls, that we can learn from this story. There are so many Dorothys in the world to-day. Proud people, trusting in their own good works to get to heaven, and shutting their eyes to God's command, "Ye must be born again." They are too proud to confess their need of a Saviour, and take the sinner's place before a holy God. They say, "We always try to do good. What more can you expect?" "Nothing" is the answer. God expects nothing from the world, because their very best is as filthy rags in His sight. We have come short of His glory. We are weighed and found wanting. There was only one way for Dorothy to be saved from a watery grave, and that was by humbling herself, and calling to her friend, the only one able to save her. There is only one way for you to be saved, reader, if you are not already, and that is by coming to

the Lord Jesus Who was wounded for our sins on the cross of Calvary.

Dorothy could not save herself, neither can we. Going to church regularly, doing good, reading the Bible will not get us to heaven. No, indeed not, we must accept God's way of salvation, and come to the Lord Jesus and ask Him to wash our sins away in His blood, for without the shedding of blood is no remission; no forgiveness. This is true believing, and the Bible tells us 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).

Reader, are you saved and on your way to heaven? If not, think of Dorothy's danger as being similar to your own, and come to Christ while you may. Now is the day of salvation: to-morrow may never come.

J. C.





A Prisoner's Dream.

XI.

THE kind people of the House Beautiful seeing how tired Christiana and Mercy and the boys were, soon gave them supper and took them to their rooms for the night. The three maidens, Prudence, Piety, and Charity who had entertained Christian long before, were rejoiced to find his wife and family travelling on the same good road; and persuaded them to remain for a month's visit.

Gladly they consented, and the days passed very quickly. There was so much to talk about, and so many things to see that they found this rest by the way very pleasant.

One day "someone knocked at the door. So the porter opened, and behold Mr. Greatheart was there; and when he was come in, what joy was there! For it came fresh again into their minds how he had slain the giant and delivered them from the lions."

"Then said Mr. Greatheart to Christiana and to Mercy, 'My Lord hath sent

each of you some parched corn and some pomegranates; He hath also sent the boys some figs and raisins, to refresh you in your way.'"

"Then they addressed themselves to their journey, and Prudence and Piety went along with them."

Now they began to go down a very steep hill into the Valley of Humiliation. This was a green and fruitful valley, beautiful with lilies.

Seated on the grass they espied a shepherd boy feeding his father's flock. As he sat by himself he sang:

"He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

Through this sunny valley the pilgrims passed; and at the end of it they came to a dark part which they did not like. It made them feel afraid. But trusting in their guide, they came as safely through the dark as through the sunshine. Their guide, Greatheart, took good care of them all the time.

His weapons were needed again, for

in their path they presently saw Giant Maul, an ugly, cruel man.

He was not killed so quickly as Giant Grim had been. A stiff fight went on for more than an hour. But finally he was laid low, and could use his club no longer. Then Greatheart smote off his head.

So this danger was safely passed. By this time evening was drawing on, and the pilgrims were glad to find themselves close to an inn where they could spend the night. It was kept by one, Gaius, and the cook, whose name was Taste-that-which-is-good, soon had supper ready for them all.

E. A.

* * *

"LOOK HERE, BOYS!"

I WANT to tell you some of the things that happened to me when I was a boy. It was a long time ago, but I expect the boys then were very much like the boys now. I know I loved fun and mischief, and I thought all kinds of games, especially snowballing in winter, were much better than lessons. When I went to Sunday School I found it hard to sit still, and was often a trouble to my teacher. One afternoon the lesson was on "Prayer." I remember he said very earnestly, "Look here, boys, if you do not mean what you say when you pray, God will not hear you." This made me *think*, because I *said* my prayers, and, for the first time, I realized that this was not enough.

Then a little sister died, and thoughts I could not put into words came into my heart. I, too, might die and my body might be laid in the grave, and what then? I did not know.

Time passed on, I left school and went to work. Then I thought what a fine thing it would be to run away to America. I had read that Philadelphia was a wonderful city and decided to go there. But God, Who saw all my wayward

youth—God Who "so loved the world that He gave His only begotten son"—looked down on me and prevented my going and guided me to the place where I was led to the Saviour.

I had an appointment in Leeds, Yorkshire, and arriving there one Saturday evening, I was cross, because the train was late, and said a bad word to the friend who had come to meet me. He did not reprove me, but said quietly, "James, since I saw you last, I have been converted and I do not swear now." I laughed and said, "All right, Jack, for your sake I will try not to do it again." His words made me think once more, and I watched him carefully and saw what a change there was in his life. I got to know his companions, young men who showed plainly to Whom they belonged, and who were not ashamed to stand up in the open air and witness for their Saviour. I saw they had something I did not possess and I became unhappy. At last I was so unhappy I could bear it no longer. One Sunday, when the rest of the household was gone to the evening service, I shut myself in my room, determined to have this great matter settled, if possible. Someone had given me a little book entitled *The Precious Blood of Christ*, and I read it over, again and again. Then kneeling down, I trusted myself to the Lord Jesus Christ, and thanked God for sending Him to die for me. I rose, full of joy that now I also belonged to the Lord.

For a day or two Satan troubled me with doubts, and I often repeated to myself the verse of the beautiful hymn:

"Jesus, Lover of my soul,
Let me to Thy bosom fly.
While the nearer waters roll,
While the tempest still is high;

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last."

Once more I knelt in my room and told the Lord, if I had not truly trusted Him that Sunday evening, I did so now; and ever since, I have known Him as my Saviour and Lord.

I have told you my little story that you may see the steps in the road which led me to Jesus. I want you to learn, however young you are, that you must be true and sincere when you speak to God. You must think what you say, and say nothing you do not mean from your heart.

I want you to think what would become of you if you were to die. Would you go to be with the Lord? Dear boys and girls, be serious about this; you may live as long as I have, but you cannot tell; so be ready. We know not what a day may bring forth.

Think, too, of my friend; remember it was his clear testimony to the Lord, and his changed life that impressed me. Most of all, think of the love of Jesus Who gave Himself that I, a sinful boy, might come to Him and know that all my sins were put away.

All this happened more than fifty years ago, but to day He is the same Jesus, ready to receive you, as He did me, and able to keep you unto the end.

J. R.

* * *

THE LITTLE HELPER.

OUT on the hills of Galilee,
And where the white sheep lay,
A little boy named Jesus went
To roam day after day.

Grown older, Jesus rose at dawn
To help in Joseph's shop;
They worked together till the noon,
When it was time to stop.

He helped His mother Mary then
Prepare the meal to eat,
He set for her the bread, the fish,
And honey rich and sweet.

He took His little brothers then
Out on the hill to play;
He showed them where the daisy grew,
He taught them how to pray.

With clasped hands He bade them
kneel

In grasses warm and dry;
He taught them they must say
"Our Father"
To the kind God on high.

All people loved Him, for He loved
All things both high and low;
This little boy at Nazareth
Two thousand years ago.

B. M. C.

RULES FOR SCRIPTURE SEARCHERS.

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Questions for November, 1929.

Subject—Matthew 25-26.

1. What request did the virgins make to the Lord?
2. Why should we watch?
3. "Inasmuch . . . me." Write out this passage.
4. To what purpose was this waste? Why did they say this?
5. Find a passage which tells us why the blood of Jesus was shed?
6. What did Judas say when he came to Jesus?
7. What sign did Judas give to the multitude?
8. "I will smite the shepherd." Find this, and say to whom it refers?
9. What may we learn from the parable of the talents?
10. What may we learn from the parable of the ten virgins?

DEAR YOUNG FRIENDS,—

You will have to think over the last two questions carefully, and answer them in your own words shortly. You cannot give a verse for the answers as the parables take up 30 verses. It is very important that we should really understand what they teach us.

F. Hunter can certainly earn another certificate next year. It is not too soon to try and get some of your friends to join the Scripture Searching for 1930. How encouraging it would be if we could double our numbers!

Our text this month is—"If any man thirst, let him come unto Me and drink" (John 7. 37).

My love to you all,

Your friend, J. L.

September Searchers.

Age over 13 years.

1st Class.—D. Butler, K. Deakin, M. Ferguson, E. Hunter, F. Hunter, M. McIver, B. Palmer, M. Potts, N. Rixon,

M. Rose, A. Rose, L. Rusbridge, I. Waddington, T. Wilson.

2nd Class.—F. Ashmore, E. Andrews, J. Batey, D. Boniface, B. Farrell, R. Fitch, E. Hunt, J. Leeson, F. Male, A. Phillips, D. Seudds, J. Taylor, A. Wilkinson, M. Wright.

3rd Class.—M. Carter, D. Carter, F. Farrell, Q. Murray, E. Nelson, E. Nightingale, B. Swain, W. Spencer, W. Willis.

Age over 10 up to 13 years.

1st Class.—T. Andrews, N. Butler, P. Cutting, D. Halstead, W. Hope, L. Ireland, K. McArd, A. McIver, W. Morter, H. Ross, M. Ross, D. Savill, R. Stenning, V. Waddington.

2nd Class.—M. Armes, E. Bright, M. Dodds, J. Ferguson, J. Gatenby, L. Hutchins, E. Jehu, A. Lyon, R. McIwain, P. Mitchell, A. Oakley, C. Orford, L. Park, D. Rose, E. Swain, H. Scampton, R. Scampton, M. Stretton, M. Smith, V. Smith, B. Smith, M. South, F. Turner, E. Walker, J. Ward, D. White.

3rd Class.—N. Anderson, G. Burton, E. Curry, N. Curran, E. Gascoigne, M. Phillips.

Age 10 years and under.

1st Class.—M. Butler, N. Bundy, A. Couper, C. Deakin, M. Farrell, R. Green, E. Johnson, H. Lyon, A. Mundell, R. Nelson, D. Rennie, C. Stenning, G. Shiach.

2nd Class.—R. Bell, G. Bright, D. Carswell, J. Ferguson, A. Grimes, F. Grimes, T. Rennie, M. Rogers, D. Rugg, K. Swain, G. Stretton, P. Smith, E. Scott.

3rd Class.—G. Allison, D. Anderson, S. Bagshaw, E. Carswell, I. Dick, M. Spencer.

Answers to September Questions.

Subject—Matthew 21-22.

1. Matt. 21. 5 written out.
2. Zech. 9. 9.
3. This is Jesus the prophet of Nazareth of Galilee (Matt. 21. 11).
4. Because they made light of his invitation, and did not come (Matt. 22. 5-8).
5. Is it lawful to give tribute unto Cæsar, or not? (Matt. 22. 17).
6. Matt. 22. 14 written out.
7. The house of prayer (Matt. 21. 13).
8. The Lord Jesus (Matt. 21. 37).
9. The stone which the builders rejected, the same is become the head of the corner (Matt. 21. 42).
10. The man without the wedding-garment (Matt. 22. 11-13).

Let us
not be
weary
in
well doing.

Gal. VI. v. 9.

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, NEW CASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



A GOOD FOUNDATION.

IN the seventh chapter of Matthew's Gospel we are told a story by the Lord Jesus Christ about two house builders. These two men each built a house by the sea-side. Very good houses, no doubt! Very comfortable and up-to-date! To outward appearance there probably was no difference. One stormy day, however, when the winds blew and the rain descended, one of those houses fell to the ground and we read that "great was the fall thereof." The other house survived the storm and it fell not.

Now, what was the difference between those two houses? Why did one fall whilst the other fell not? There was one simple difference. One was built upon the sand, and one was built upon a rock. The foundation was the great secret when the test came.

As these men built their houses so we are *all* building to-day. We are building for eternity. The question then arises, "Upon what are we building?" Are we sure that we have a good foundation? Says one boy, "I am as good as other people." A girl says, "I am trying to do the best I can to serve God." Perhaps you think because you say your prayers and attend the Sunday school or church or meeting-room you will be saved. A little boy, who afterwards became a godly man, used to say to himself sometimes, "I often speak to God and say my prayers, so I am not one of those wicked people who forget God." What a false refuge that little boy made for himself by this excuse! These are just sandy foundations and will surely end in disaster.

We cannot too often emphasize this fact, that our only hope of salvation lies in the Lord Jesus Christ. He is the only secure foundation. "Neither is there salvation in any other: for there is none

other name under heaven given among men, whereby we must be saved" (Acts iv. 12). "Christ died for our sins according to the Scriptures; and (that) He was buried, and (that) He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4).

These verses give us the very foundation of the Gospel. It is appalling to see to-day how men, many of whom are professing religious leaders, are seeking to undermine the foundation truths of the Gospel. What led the writer to pen these few lines was that at a recent Sunday school conference it was stated that "the old idea of having sins purged away by washing in blood was quite out-of-date." It was urged that these old-fashioned ideas should not be told to the children.

Dear boys and girls, if you know the Lord Jesus Christ as your Saviour, let nothing or nobody rob you of the glorious truth you have received. Do not let the foundation be undermined! Satan would have us urge people to do good and be good without salvation through the shed blood of Christ. He would fill the world with people whose minds are occupied with anything or anybody but the Lord Jesus Christ.

If you are still unsaved, let us again impress upon you that there is only one Person can save you, and that is the Lord Jesus Christ. There is only one way for the cleansing of your sins, and that through the precious blood of the Lord Jesus Christ—no other way will avail.

If you search God's Word from beginning to end you will find one unalterable testimony throughout. "Without shedding of blood is no remission" (Heb. ix. 22). No exception will be made in *your* case. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). The blood of Christ has satisfied all the claims of the everlasting throne. God sees the blood and, because of its

eternal efficacy, every one who trusts it is sheltered for ever.

"It is not thy tears of repentance or prayers,
But the blood, that atones for the soul."

C. S. Ross.

* * *

SHUT OUT.

I WONDER whether any of our readers know what it is to be shut out. If so, they will know that it is not a nice experience.

Some weeks ago I was hurrying along to the station to catch my train, but just as I arrived there, the door was closed, and I was *shut out*. I had to wait half an hour for the next train. Another few seconds and I should have been in time. Alas, I was just too late.

It seems to me as though some boys and girls, as well as grown-up folk, sometimes miss salvation just like that. They want it, they intend to have it, they have nearly entered the kingdom, but something hinders them, and perhaps death comes suddenly and unexpectedly upon them, and they are just—only just—too late; but they have missed it and for ever.

The Lord Jesus once likened the kingdom of heaven unto ten virgins. There they were, with their ten lamps; but we are told that five were wise and five were foolish. We should not have known it had we seen them; indeed, we probably should never have guessed which were the wise and which were the foolish. Nevertheless, five out of the ten were foolish, in that they had their lamps all right, *but* they had no oil in them. What was the use of the lamps without the oil? And what is the use of a boy or girl who makes only a show or profession of being a Christian? That is of no use in God's sight whatsoever. God wants us to be real—He does not want shams.

These virgins became very tired after

a time and they all—wise and foolish—went to sleep; and as far as one could judge, there was no difference between any of them—all asleep. Suddenly, in the middle of the night, the cry goes forth that the bridegroom is coming.

Ah, those virgins wanted to go in with the bridegroom to the feast—they were very anxious not to miss that, and so they all arose. No one would have guessed there was any difference between them up till that time; every one of them was very careful to trim her lamp. Then a change seems to come over five of them; they can now easily be picked out, for five have no oil and the wicks of the lamps will not burn long without oil; they are "going out," as the margin of our Bible tells us. The five virgins look anxious and ask the wise for some of their oil, but they are told to go and buy for themselves. Did it ever strike you that if you are unsaved and your friend is saved, there is a difference between you and your friend which God can detect, even if your friends cannot do so? They may see no difference, and yet one is trusting the Saviour *and the other is not*; one has salvation, *but the other has not*. What is more, your friend cannot possibly save you, but "Christ Jesus came into the world to save sinners," and He can save you just where you are *now*; but remember that no one else can.

"And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: *and the door was shut*." How awful, perhaps you say to yourself, and so it was. Five of the virgins were ready and they went in; five of them were not ready and they were SHUT OUT. Mark you, they were getting ready; possibly a few moments more and they would have been just as ready as the others; but they were just too late, and they were shut out.

If they are really in earnest, perhaps they think they may yet get in; at any rate, they are going to try, and so they cry, "Lord, Lord, open unto us." How many persons there will be who will be in dead earnest when it is too late! Listen to the reply given to the foolish virgins who were not quite ready and were shut out—"I know you not." No second opportunity for them, they were too late—for THE DOOR WAS SHUT.

Read the whole story for yourself in the Gospel of Matthew; it is all contained in the first thirteen verses of chapter twenty-five. But come to Jesus now and ask Him to cleanse away all your sins for His name's sake. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

L. A. A.

* * *

THE CHINESE LAD.

I READ recently the true story of a Chinese boy, Ya-So, whose father was a carpenter and lived in one of the busiest streets of Ming Chow. Ya-So was a pupil at a Government School, but spent every Sunday at the Mission Sunday School. One morning he heard the children singing:

"Tya-so e ngô"

(Jesus loves me).

The likeness to his own name struck him and he listened rapt to the story of the Saviour, Who also was a carpenter, and Whose home at Nazareth was probably something like his own. He soon learned to love the Saviour and his parents began wondering at the change they noticed in him.

One Sunday the lesson was about the "lad with the cakes" (John vi. 9), and it set the boy thinking what he could give Christ. His home was a very poor one and he himself had nothing, but his teacher suggested that he should try to

bring other boys and girls to Sunday School. He tried, but they worked that day just the same as week-days, and their parents refused to let them go. Nothing daunted, Ya-So waited for an opportunity.

Some time after, his mother suddenly said, "Ya-So, if you will pound the rice for me every day when you come home from school, I will give you half a dollar when New Year comes. Remember you must stay up later to do your lessons. Your father expects you to pass your examinations well next spring."

It was terribly hard work pounding the rice with a heavy stone mallet. In addition to the home circle, the father kept several apprentices who had to be fed, and often at night Ya-So was so sleepy he could hardly do his lessons and keep from making mistakes in the difficult Chinese characters he had to write.

But at length he earned his reward, and his joy and excitement were great as he ran off to the shops to buy several things he had wanted so badly. But suddenly a thought struck him—the lad in the Bible story—and he stopped dead. No, he would keep the money and spend a little week by week buying cheap cakes and inviting his schoolfellows and others to come to a new game of Sunday School in his father's empty wood-shed.

Ya-So went out and invited them and they began to come; and soon he had as large a number as the shed would hold. He told them the Bible stories he had learned, simple little hymns and choruses, and they enjoyed it as much as the cakes he distributed at the end. It was not long ere they wanted to go to the real Sunday School, and this was just Ya-So's desire, and many of the parents were now willing for them to go.

Are we as ready to receive the message as Ya-So was, and as keen to pass on to others the good news of the Saviour's love and forgiveness?

A. M. W.



A Prisoner's Dream.

XII.

AT the house of Mr. Gaius the pilgrims had a very happy time, and the boys whispered to their mother, "Let us stay here a good while." So they stayed there more than a month.

During their visit they heard that another giant, called Slaygood, lived in those parts. He did much annoy the King's highway, and had a band of thieves under him, who did his bidding.

So Mr. Greatheart with his sword and helmet and shield, and some others with spears and staves went out to meet him.

They found giant Slaygood in his cave, ill-treating a prisoner named Feeblemind, who had fallen into his clutches.

Said the giant: "Why are you here on my ground?"

Greatheart answered: "To avenge the blood of pilgrims." And with that they got to a desperate fight.

Soon the giant was laid low, in spite of his proud boasting, and his head was cut off and carried back to the house in triumph.

Feeblemind, too, was taken care of, and a companion for the way was found for him in Mr. Ready-to-halt, who came by with his crutches in his hand.

He, too, was going on pilgrimage, so they went all of them together.

On their way they passed Doubting Castle, in which still lived old Giant Despair. Mr. Greatheart did battle with him and cut off his head. After which they demolished his castle, and delivered two prisoners, Mr. Despondency and his daughter Muchafraid, who had been nearly starved to death.

After this they came to the Delectable Mountains, and met the Shepherds who had been so kind to Christiana: and passed on their way to the Land of Beulah, where the sun shineth night and day. Here, because they were weary, they stayed a while to rest.

While they were there, one day a post came from the Celestial City with a letter for Christiana. When she opened it, she read, "Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldest stand in His Presence within these ten days."

When the day came on which she must be gone, the road was full of people to see her take her journey.

All the banks beyond the river were full of horses and chariots to take her to the City gates. And so Christiana went in to see the King.

* * * *

Boys and girls, all of you who have read these stories from the *Pilgrim's Progress*, if you would reach the same Bright City that the pilgrims sought, make sure that you start on the right road, and do it *now*, while you are young.

E. A.

* * *

MARY'S APPLE.

"OH! mother," cried Mary, "the apple you gave me was bad. I had to throw it away."

"Never mind, darling, here is another one and this is not bad."

So, little children, how many of you are good and how many bad? How many of you throw not only yourselves and your happiness away for the devil, but your eternal home and happiness to be with Satan?

The bad apple represents Satan, and the good apple, God. Therefore, children, be like Mary; throw the bad life away, and live a godly, happy, and good life, for which you will be rewarded when you enter the gates of your eternal home, which is *Heaven*.

E. S.

[The above brief article the Editor received from a young reader, Ellen Sykes, aged 13, of Stockport. He has inserted it as an example of the attempt by one of OUR CHILDREN to help the others.]

Come to	M E	Matt. xi. 28
Learn of		Matt. xi. 29
Follow		John i. 43
Abide in		John xv. 4

Dear young reader, take your own Bible and look up these Scriptures carefully. As you do so, ask God to teach you their meaning.

J. R.

DIEU N'A POINT

ÉGARD

À L'APPARENCE

DES PERSONNES.

Rom. II. v. 11.

(See Text for Colouring.)

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 December, 1929.

Subject—Matthew 27-28.

1. "What shall I do . . . Christ?" Find this and write it out.
2. What accusation was written over the cross?
3. What happened in the Temple when Jesus died?
4. What did the centurion say?
5. "I know . . . crucified." Find this and write it out.
6. What did Jesus say about "power"?
7. What did Judas say about the Lord being innocent?
8. "That just man." Who spoke these words? To whom do they refer?
9. Find a text in our chapters which shows how long the Lord will be with His people?
10. What should we "observe"?

DEAR YOUNG FRIENDS,

I want to tell you that I am giving up the Scripture Searching this month after doing it for about twenty years. I am very sorry, but I feel I ought to spend more of my time on the Lord's work among the blind. I hope you will all try to get more searchers for 1930, so that my successor will be encouraged.

As we reach the end of another year, I want to ask you all very earnestly if you have come to the Lord Jesus and put your trust in Him. If not, do come to Him now, and find in Him your Saviour and Friend.

Our text this month is—"I am the light of the world: he that followeth Me shall not walk in darkness."

Good-bye, dear searchers.

Always your friend, J. L.

October Searchers.

Age over 13 years.

1st Class.—C. Bradley, F. Birrs, D. Butler, D. Carter, A. Clementson, J. Couch, K. Deakin, R. Elliott, M. Ferguson, L. Hutchins, B. Hunt, M. McIver, F. Male, G. Moses,

E. Nelson, B. Palmer, R. Pinder, A. Phillips, M. Potts, N. Rixon, M. Rose, A. Rose, L. Simmons, J. Taylor, F. Warren, A. Wilkinson, M. Wight.

2nd Class.—P. Ashmore, E. Andrews, J. Batey, Q. Murray, B. Swain, J. Ward.

3rd Class.—M. Carter, L. Ellis, J. Leeson, E. Nightingale.

Age over 10 up to 13 years.

1st Class.—M. Armes, T. Andrews, D. Brett, G. Burton, N. Butler, M. Butler, G. Checkley, E. Curry, P. Cutting, G. Deacon, M. Dodds, M. Dyson, W. Evans, B. Farrell, M. Fuller, J. Gatenby, W. Hope, E. Jehu, J. Langley, A. Lyon, K. McArd, A. McIver, D. Mardell, F. Mitchell, W. Morter, K. Munro, A. Oakley, V. Ratcliffe, R. Radbourne, D. Rose, H. Ross, M. Ross, H. Scampton, R. Scampton, D. Savill, R. Stenning, M. Smith, B. Smith, W. Scott, M. South, E. Walker, J. Weller, D. White.

2nd Class.—N. Anderson, E. Brett, L. Danby, M. Manuel, C. Orford, E. Swain, M. Stretton, V. Smith, B. Westall, M. Willis.

3rd Class.—E. Bright, W. Butler, D. Butler, L. Hutchins, R. Wade.

Age 10 years and under.

1st Class.—D. Anderson, G. Bright, D. Bright, N. Checkley, A. Couper, C. Deakin, J. Dick, D. Eaton, M. Farrell, O. Fennell, M. Hooker, E. Johnson, E. Knell, H. Lyon, K. Meredith, D. Meredith, A. Munro, B. Murray, R. Nelson, F. Rennie, D. Rennie, M. Rogers, L. Scarborough, O. Stenning, G. Shlach, C. Shlach, E. Scott, M. Studd, F. Woods.

2nd Class.—R. Bell, D. Carswell, E. Carswell, A. Grimes, F. Grimes, D. Rugg, K. Swain, P. Smith.

3rd Class.—R. Burnett, M. Craghill, R. Green, D. Leeson, A. Mundell, A. Neal.

Answers to October Questions.

Subject—Matthew 23-24.

1. The Pharisees. (Matt. 23. 3.)
2. To be seen of men. (Matt. 23. 5.)
3. Eight. (Matt. 23. 13-29.)
4. There shall not be left here one stone upon another, that shall not be thrown down. (Matt. 24. 2.)
5. To the days of Noe. (Matt. 24. 37.)
6. Because we do not know the hour when our Lord shall come. (Matt. 24. 42.)
7. Matt. 23. 28 written out.
8. Heaven and earth shall pass away, but My words shall not pass away. (Matt. 24. 35.)
9. The one who shall be doing right when his lord comes. (Matt. 24. 46.)
10. The evil servant says, My lord delayeth his coming. His portion will be with the hypocrites. (Matt. 24. 48-50.)

There is
no respect
of persons
with God.

Rom. II. v. 11.

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

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