

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE WALL THAT GOD BUILT.

MORE than a hundred years ago, Europe was in the throes of a dreadful war occasioned by the ambition of Napoleon Bonaparte. It was the beginning of 1814, and troops of Swedes, Cossacks, Germans, and Russians were within half-an-hour's march of the town of Sleswick. Fearful reports of their behaviour had preceded them, and the townspeople were in great alarm at their approach. There had been a truce, but it was to terminate at midnight on the 5th of January, and then all the horrors of war were again to burst on the helpless people.

On the outskirts of the Sleswick towards the enemy was a lonely house, inhabited by an old Christian woman, her widowed daughter and her grandson, a young man of twenty. The old woman, on hearing of the approach of the enemy, prayed in the words of an ancient hymn, that God would "raise up a wall around them." The grandson on hearing the prayer of his grandmother could not refrain from saying that he did not understand how she could ask for anything so impossible as that a wall should be built around them which could keep the enemy away from their house. The old woman, who was very deaf, on understanding what her grandson had said, remarked that she had only prayed for protection for herself and her household; but added, "Do you think that if it were the will of God really to build a wall round us, it would be impossible to Him?"

At last the dreaded night of the 5th of January arrived, and about midnight the troops began to enter on all sides. Their house lay close by the road and was larger than the dwellings near it, which were only small cottages. As

parties of soldiers went to the neighbouring cottages, demanding what they wanted in threatening tones, the inmates of the roadside house waited anxiously, expecting every moment to hear the loud summons of the soldiers at their own door; but although the hum of voices, the loud laugh, the tramp of horses' feet seemed all around them, no one came. Onward through the night the army passed into the town. At length four parties of Cossacks, wild, half-savage men, brought up the rear. There had been a heavy fall of snow all day, which had now increased to a violent storm; and the Cossacks, unwilling to proceed further into the town, sought immediate shelter for themselves and horses in the cottages at hand, which being small were soon crowded to overflowing. It was a terrible night for those who were at their mercy.

But amid all the tumult and uproar, the praying woman's house was in peace. Not a soul approached the door. Hour after hour passed away. The watchers wondered at their marvellous preservation. At last morning dawned.

But now again the troops were on the move; the brutal Cossacks will surely plunder every house before they march on to meet their death. Their danger now was greater, for if they escaped observation under cover of the darkness and the furious storm that raged all night, the morning light will betray them, and the larger size of their house tempt an instant assault. But no, the Lord does not deliver by halves and then forsake, the prayers of that aged simple-hearted woman proved stronger than all the hosts of ruthless soldiers: her house was protected still, and no rude hand attempted to force her gate.

When quietness reigned they mustered up courage to look out, and at once they discovered the means which the Lord had used for their deliverance.

The snow had been drifted by the storm to such a height between the house and the road that to approach it was impossible; and thus a wall had been literally raised around them, according to the aged woman's prayer.

"Do you now see, my son," she exclaimed, "that it was possible for God to raise a wall around us which should keep off the enemy?"

"All things are possible to him that believeth."

* * *

NOT WHAT HE THOUGHT!

WE were told the other day that a lady in Canada, while playing golf, noticed a little squirrel run across the grass, seize a golf ball and make off with it towards the woods. She felt so curious that she followed to see what he would do with it, and tracked him to his home. The squirrel disappeared into a hole in a hollow tree with the golf ball.

Mentioning it to her friends, they decided to raid the squirrel's house and see what they could find, and to their surprise they discovered scores and scores of golf balls which the industrious squirrel had hidden away. Evidently he thought they were a new kind of nut and he hoped to crack them open and enjoy their contents during the colder weather. What a mistake he made, and what a disappointment was in store for him!

Rather like some boys and girls, we



A SQUIRREL'S HOME.

fear, and some older people too. They treasure up worthless things, thinking they have found something good.

The lady and her friends took all the golf balls, but they were kind, and after counting them they put back as many real nuts as the balls they took away. What the squirrel thought about it we do not know, but we do know that those who turn from the worthless things and find the Saviour are glad indeed. They are filled with "all joy and peace in believing" (Rom. xv. 13).

* * * * *



I.

MOST boys and girls have an idea that when they grow up they would like to go abroad. It must be very nice, they think, to go on board one of those great liners with its many decks and hundreds of passengers, and then go steaming across the ocean to another land where everything would be fresh and different from what one had been accustomed to.

They are quite right. It is very nice to go far out of sight of land, and take a long voyage, if one is a fairly good sailor and not too seasick! Also it is very nice to spend some time in a foreign land, if that land happens to be one where good government prevails. Alas, there are many countries to-day where the government is very poor, and the people are living in great wretchedness and misery. You would not want to stop long in a land of that sort.

But after all I expect that most of our young readers will not be going over the sea, but rather staying at home in old England, or at least that if they ever do take a trip abroad it will be an all too brief visit to France or Switzerland or something of that sort. So we shall have to do our journeys in imagination, and

learn what we can about other lands by reading rather than by seeing.

Many centuries ago God was speaking of the time of the end, and He said, "Many shall run to and fro, and knowledge shall be increased" (Dan. 12. 4). This has been fulfilled in our day. Early in the nineteenth century men began to gain knowledge of how to use steam power for locomotion; trains and steamships were started, and the modern era of running to and fro began. Just about the same time God stirred up the hearts of many of His people as to their Master's orders concerning the carrying of the Gospel to the heathen, and missionaries began to go forth to distant parts of the earth telling of the Saviour's love.

Now of all the interesting things that we might tell you about foreign lands, there is nothing more thrilling than the story of the labours of many of God's servants. Of course we could tell you of exciting adventures and all sorts of brave and heroic deeds done in battle and conquest, but alas, there is a very sad side to all such stories, since there is always in these cases bloodshed and death, disaster and misery for many people, even if there is honour and glory

for the few. The sweet message of the Gospel which the missionary carries is altogether different. It is often a story of suffering for the missionary, but of blessing and joy to those to whom he is sent.

Many years ago an earnest American, Adoniram Judson by name, went to Burmah and spent long years of suffering in taking the Gospel to the Burmese. Then at last he went back for a rest in his native land. By this time his name had become well known, and people flocked to hear him. At a big meeting where he was announced to speak, when his turn came he occupied twenty minutes in speaking very simply on "The love of Jesus."

After the meeting folk came up to him and said, "Why, you have disappointed the people." "Indeed," said he, "what have I done?" "Oh," said they, "you only just preached the Gospel, and everyone was expecting to hear some of your exciting adventures with tigers and savage men." "Well," said Judson, "I am proud to think that after my many years in Burmah and my many adventures I have still found nothing more wonderful and thrilling to talk about than the dying love of Jesus."

How does that strike you, my young reader? Do you think he was right?



LEARN WHILE YOU MAY.

A ROMISH priest in Ireland one day met a little boy coming across a field from the parish school with a Bible in his hand.

"Do you go to that place?" said the priest, pointing to the Protestant school.

"Yes, your reverence," replied the boy.

"I thought so," said the priest, "by the book that is in your hand. It is a bad book; give it to me."

"That book is God's Word," said the boy, "and it teaches us about God and how to get to heaven when we die."

"Come home with me," said the priest. The boy did so, and on entering his study, the priest took the poor boy's Bible and threw it on the fire.

"You shall never read that book again," said the priest, "it is a bad book; and mind, I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor boy at first looked very sad; but as the priest grew more and more angry, and told him there was an end of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon your telling me why you laugh," said the priest.

"I can't help laughing," replied the boy, "for I was thinking your reverence couldn't burn those ten chapters I've got by heart."

How many of our young readers could say as much as that poor Irish boy? How many of you could say even one chapter with a fair measure of correctness? In the Bible we have the Word of God, but we want to get the Word of God into our memories, and, what is of even greater importance, into our hearts. So do not miss the opportunities you get, in Sunday-school and elsewhere, of learning by heart portions of the Scriptures.

The way to get the Word of God into our hearts is to read it as applying to ourselves. When you read the solemn statement, "All have sinned" (Rom. iii. 23), say to yourself, "That means me, I have sinned." Reading on further and coming to the wonderful statement "Christ died for the ungodly" (Rom. v. 6), say to yourself, "I am ungodly, so it is certain that Christ has died for me."

That being so, let your faith, the trust of your heart, simply rest in the blessed Lord Jesus Christ, who has died that an ungodly sinner like you might be saved, and when you read such a verse as this: "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts x. 43), you will be able to say, "I believe in Him, so through His Name I have the remission of my sins, and for it I thank God with all my heart."

* * *

THE BIRDS OF THE BIBLE.

THE Bible lands are many. First and chief, comes Palestine or the Holy Land. This is the land of Promise, the little country with such a great past and a still more wonderful future, because to it the Lord Jesus Christ shall one day come again, not as He came before, as a humble peasant man, but as He really is, the King over all the earth (Zech. xiv.). Palestine is a small mountainous country at the east end of the Mediterranean Sea. Through its centre runs the Jordan, the river which more than once parted to allow the Lord's people to cross over dry shod (Joshua iii. ; 2 Kings ii.), and in which the Lord Jesus was baptized (Matt. iii.). On the north is Syria, which often appears in the Bible Story from Genesis to Acts. Down south is Arabia, where the Queen of Sheba came from to see King Solomon (1 Kings x.), and where St. Paul went (Gal. i.) for a quiet time of preparation for the great work God had for him to do. And westward of Arabia, across the Red Sea, is Egypt, the sunny land with such marvels of antiquity, dating back to the very beginning of history, and which played such an important part in the early history of God's ancient people the Jews. It was to Egypt also, you remember, that our

Lord was taken, when an infant, for safety from the cruel King Herod, who sought His life.

These countries have so great a variation in climate, soil, and plant life, that it is not surprising to find many birds of quite different species and habits mentioned in the Scriptures.

We read of "the pelican in the wilderness," and the homely sparrow which flocked round those old-time houses (Psa. cii.) as it does in our own day. The gentle dove (Lev. v.) is often named; and the cruel hawk (Lev. xi.). The stately white swan (Deut. xiv.); and the owl that loves to be abroad in the night-time (Lev. xi.); the vain and beautiful peacock (Job xxxix.); and the wild, strong ostrich (Lam. iv.); and many others. For each of these there were the special trees or other nesting places, and also the particular kind of food they delighted in. There were masses of brightly coloured and highly perfumed flowers to attract the birds. Fruit trees were abundant, and corn and other cereals were largely cultivated, so that it was true then as now that "The birds without barn or storehouse are fed." The God who created them has ever provided food for them. "His tender mercies are over all His works" (Psa. cxlv.). There are many instances in the Bible of birds being used as God's messengers, or as showing the tenderness and love of His heart towards His people.

During the next twelve months we shall look into some of these, and find out a little more of the wonderful interest the Bible brings to our everyday life.

You will notice that in all the references given there is a blank space left. Will you, as you read, turn up the chapter named, and find the verse and fill it in? By so doing you will get hold for yourself of what the Bible says on the subject.

Scripture Searching.

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

Questions for January, 1924.

Subject—Acts 9. and 10.

1. What two questions did Saul ask the Lord ?
2. "The Lord even Jesus . . . Ghost." Find this passage and write it out.
3. What did Saul preach ?
4. What did Peter say to Aeneas ?
5. What was the Lord Jesus ordained of God to be ?
6. What happened to the people while Peter spoke to them ?
7. What was known throughout all Joppa ?
8. How do we know that God saw the alms and prayers of Cornelius ?
9. Jesus of Nazareth . . . went about . . . Complete this passage.
10. To what did the prophets witness ?

RULES FOR SCRIPTURE SEARCHERS

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

DEAR YOUNG FRIENDS,—

I must begin my letter by wishing you all a very happy New Year. As I have thought of the New Year, one text keeps on coming to my mind, so I pass it on to you, "Rejoice greatly . . . Thy King cometh" (Zech. 9. 9). People in the world tell us that things cannot go on as they are, something is going to happen. We, who love the Lord Jesus, believe that He is coming *quickly*. This is what is going to happen. How glad we shall be to look up and see Him. I want you all to ask yourselves as you read this, if *you* are ready for His coming ? I hope a good many new Searchers will join in January.

My love to you all,

Your friend,

J. L.

November Searchers.

Age over 13 years.

- 1st Class.**—S. Atkinson, A. Alcorn, J. Birss, E. Cappleman, A. Edmonds, G. Farrell, E. Green, B. Horn, M. Hobson, L. King, G. Kinnear, E. Liddell, I. Merritt, Ethel Scott, G. Smith, I. Warham.
- 2nd Class.**—B. Ackroy, M. Bussey, M. Craghill, A. Fairbairn, R. Melvor, H. Murray, F. Scudls, E. Scott, T. Willis.
- 3rd Class.**—H. Glasson, P. Harburn, I. Jackson, N. Lefaux, C. Rose, A. Singer, R. Stevens, L. Swall.

Age over 10 up to 13 years.

- 1st Class.**—C. Ashmore, C. Bean, I. Coeks, M. Cutting, M. Cowey, A. Dodds, E. Davies, B. Edwards, R. Elliott, M. Foley, T. Glasson, V. Gooch, O. Green, M. Glasson, J. Garbutt, M. Harland, W. Heron, L. Hood, J. Heron, K. Hewinson, M. Hayden, H. Inchly, D. Jackson, O. Jackson, E. Jelf, F. Kendall, D. Kirby, M. Lefaux, N. Laws, V. Merritt, M. Murray, G. Melvor, J. Murray, Margaret Murray, J. Neale, R. Pinder, E. Pyall, G. Rosier, C. Riddle, A. Swepson, Eunice Smith, L. Smith, K. Stanley, E. Smith, R. Scudls, M. Smith, A. Thornberry, M. Tucker, R. Taylor, V. Turner, Amy Turner, M. Warrington, M. Weller, D. Willis, B. Watson, D. Warrington.
- 2nd Class.**—H. Bennett, G. Board, M. Earl, N. Farrell, M. Fry, R. Giddings, B. Mackroy, H. Mackroy, L. Mavin, G. Nicholls, N. Nelson, K. Nicklin, W. Potts, H. Pilon, A. Pilon, M. Rose, P. Stuckey, A. Shrimplin, J. Williamson, F. Yellow.
- 3rd Class.**—E. Crook, M. Clark, I. Deacon, B. Hodzkins, V. Hosking, L. Hughes, J. Jones, G. Loye, D. Mootham, W. Mitchell, K. Pauley, K. Redman, P. Reeve, W. Stepney, F. Stepney, A. Turner, E. Winter.

Age 10 years and under.

- 1st Class.**—B. Allen, I. Ayre, D. Andrews, C. Binnie, F. Birss, N. Butler, C. Curry, M. Curry, D. Farrell, F. Farrell, K. Fairbairn, D. Foley, M. Gook, P. Gook, N. Green, M. Gold, M. Hemingway, M. Hole, A. Jackson, R. King, E. Loye, M. Murray, G. Macgregor, M. Melvor, M. McARD, M. Potts, A. Potts, L. Pollock, W. Rye, D. Staveley, M. Staveley, P. Sharnock, M. Storey, M. Schliemann, O. Taylor, H. Barnes, T. Wilson.
- 2nd Class.**—I. Fearn, A. Hobbs, M. Hewitt, V. Mitchell, L. Simmonds, H. Storey, M. Ward.
- 3rd Class.**—None.

Answers to November Questions.

Subject—Acts 5. and 6.

1. Part of Acts 5. 4 written out.
2. Because Ananias and Sapphira both fell down dead (Acts 5. 5 and 10).
3. He put the apostles in prison (Acts 5. 18).
4. Go, stand and speak in the temple all the words of this life (Acts 5. 20).
5. That they were counted worthy to suffer shame for His Name (Acts 5. 41).
6. That this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us (Acts 6. 14).
7. Seven men of honest report, full of the Holy Ghost and of wisdom (Acts 6. 3).
8. In the temple and in every house, they ceased not to teach and preach Jesus Christ (Acts 5. 42).
9. Because if their work was of men, it would come to nought ; but if it were of God, they could not overthrow it (Acts 5. 38, 39).
10. Acts 5. 14 and 6. 7.

How
should man
be just
with God ?

Job 9. 2.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
5, ROSE STREET, LONDON, E.C. 4.

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

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

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

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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BIRDS OF THE BIBLE.

II.

THE first bird named in Scripture is in Gen. viii. , and we find it again in several places in the Old Testament, and once in the New (Luke xii.).

Suppose you look them out for yourselves.

In Leviticus xi. and Deut. xiv. these glossy black birds are classed among the creatures forbidden by God, for a very wise reason, for His people's food. In Job xxxviii. and in Psalm cxlvii. they are named as being cared for by their Creator.

In Luke xii. our Lord Jesus Christ used them as an example of God's care, to show His disciples that they must not be too anxious about their own daily food and clothing.

When Noah sent out a raven from the Ark (Gen. viii.) he knew well what he was doing. The bird was big and strong, with a wide sweep of wing and good powers of endurance. In all time it has made more use of its brain than any other bird, and would not easily lose itself in the wide waste of desolation. It was not dainty in its habits, and would be sure to find food amongst the carrion floating on the waters, and a resting place likewise.

To pass on from these earliest days in the world's history, and come to the time when Israel had been settled in the land of Canaan, we find these birds used in a wonderful way by God for preserving the life of one of His servants.

King Ahab was on the throne. He and his Queen Jezebel were cruel and wicked, hating God and His laws, and encouraging idolatry in every way.

The prophet Elijah was at the time standing very much alone on the side of God. The times were very dark. God

was being forgotten and His laws disregarded on every hand. Yet in spite of this He did not forsake His people, and sent His prophets even in the darkest days, to call them back to obedience and the true worship of Himself.

Elijah was a brave man, and went fearlessly to the Court of King Ahab with a message of reproof; as a token of His displeasure, God said that for three years there should be neither dew nor rain throughout the land (1 Kings xvii.).

This would mean famine: God, however, made provision for His faithful servant. He directed him to a quiet spot where he would be hidden from the anger of the king, and where food would be brought to him twice a day by ravens (verse).

The brook, Cherith, rose on the Mount of Olives, and flowed down the hillside among scrub oak and bramble bushes, between fir trees and cedars, finally emptying itself into the Jordan, by Jericho.

Just the very country for ravens. Nesting places in the tall trees; small fish and crabs in the brook, birds and hares, and even an occasional lamb, if the shepherds in the fields were not watchful, were food for them. In the wonderful way God has of using His creatures to do His pleasure (Psa. cxlviii. 8-10) God caused these birds to carry supplies of food to Elijah, until such time as the brook itself was dried up by the drought and he was cared for elsewhere.

Now will you turn to Rev. iv. 11.

There you will see that God created all things for His own pleasure, and to bring glory to His great Name. That brings a question to you and me. Are we giving pleasure to our Heavenly Father in our daily lives? If the winds and the birds and all nature fulfil His purposes, how much more should we

who have been redeemed by the precious blood of Christ, seek in everything we do to be well pleasing unto Him.

E. A.

* * *

SAFETY FIRST.

HOW these two little words confront us nowadays! Their note of warning and entreaty meet us everywhere. Why so? Traffic has increased so greatly—the world travels at such a rate—everyone is in a rush and hustle—and in the mad hurry human beings are often endangered. For the sake of speed, some precious life is cut off.

* * * * *

“O Claude,” said Mrs. Nevin in a protesting tone. “I *do* wish you would not race and tear so. You leave everything till the last moment, and then are in a frantic rush. Now we must simply race to the station, and I do dislike such excessive speed. It is *so* unfair to others I think.”

“Cheerio, Mater, that’s all right! I’ve got my head screwed on you know and I’ve never had a smash-up yet,” and with a laugh Claude leapt into his seat, touched the self-starter, and as usual was off “at the pace,” while Mrs. Nevin sat silently beside him.

* * * * *

“Now Emma take *great* care of Robbie, won’t yer? ‘Es a tidy ‘andful ‘e is—a reg’lar young pickle—that there venter’some, don’t let ‘im out of yer sight one moment.”

“Orl rite Auntie, I’ll mind ‘im, don’t yer fear,” said Emma as she trudged away with her precious young charge to join her play-fellows on the banks, at the outskirts of the village, where they loved to romp and play on the grassy hillocks. Usually Emma went alone, but to-day her aunt, who

lived a few doors off, was very busy, and thankful to get Robbie out of the way, and amused, for a little while.

* * * * *

Honk! Honk!! The car swung round the corner of the hill that descends into Byford. The children, intent on their game, had wandered on to the road. As the horn sounded, they quickly dispersed—all but wee Robbie—he was too late. Emma, seeing his danger, darted in front of the motor, pushed him clear, but was herself caught by the mud-guard, and the wheel passed over her. Poor little Emma—faithful to her trust—but at what a cost.

* * * * *



“HONK! HONK!!”

Do not let us be taken up with the things of the world which are temporal, "for the fashion of this world passeth away" (1 Cor. vii. 31), but instead lay hold on things eternal. "Set your affection on things above, not on things on the earth" (Col. iii. 2). The *real* hurry of life is to "Acquaint *now* thyself with God, and be at peace" (Job xxii. 21).

"Whatever joys engross you,
 Whatever cares oppress,
 Whatever aims allure you,
 Whatever ills distress;
 Though skies are bright and sunny
 Or storms may be abroad,
 There's one surpassing duty;
 Get right, get right with God.

"Get right with God!
 And do it *now*.
 Get right with God!
 He tells you how.
 O come to Christ
 Who shed His blood,
 And at the Cross
 Get right, get right with God."

A. M. W.



THE BROKEN BOWL.

MANY years ago a well-known gentleman, Sir William Napier by name, was taking a long country walk when he met a little girl, about five years old, sobbing over a broken bowl. She had taken her father's dinner in it to a field, and in bringing it back had dropped and broken it, and she said she would be beaten on her return home for having broken it; then, with a sudden gleam of hope, she innocently looked up into his face, and said, "But ye can mend it, can't 'ee?"

Sir William explained that he could not mend the bowl, but that he thought he could mend the trouble by giving her sixpence, which would buy another. However, on searching his pockets, he

found he had no money to give her, and so he had to make amends by promising to meet her in the same spot at the same hour the next day and bring the sixpence with him. He told her meanwhile to tell her mother that she had seen a gentleman who would bring her the money for the bowl the next day. The child entirely trusting him, went on her way quite comforted.

On returning home, he found awaiting him an invitation to dine out the next day, in order to meet someone whom he specially wished to see. He hesitated for some time, and tried to calculate if it would be possible to meet his little friend of the broken bowl, as he had promised, and still be in time for the dinner party. At last, finding this impossible, he wrote declining the invitation on the ground of an earlier engagement. He said to his friends, "I cannot disappoint her, she trusted me so implicitly."

Sir William was a man of his word, and felt it was of more importance to do what he said than to enjoy himself. Do you not think he was right in this?

And is God less careful of His word than a mere man? No, a thousand times, No! We are always safe in taking God at His word. He always means what He says. If He says that "whosoever believeth in Him [the Lord Jesus Christ] shall receive the forgiveness of sins" (Acts x. 43) we may be sure that every one who believes in Him does receive forgiveness. If He says that the day is coming when "He will judge the world in righteousness" (Acts xvii. 31), we may be sure that the day of judgment is coming, and we must be prepared to face it.

When God speaks to us in His Word, we can always say, "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19).

OVER THE SEA

OR CLEANINGS FROM

FOREIGN LANDS



II.

WE need not travel so very far away, nor need we go back to the days of long ago to meet with wonderful and interesting things that are happening in the service of the Lord Jesus Christ. There is Russia, for instance, that great Empire which broke up only a few years ago owing to the war and the revolution.

Ten years ago it seemed immense and strong, but the people were ignorant and dark and true believers very few amongst the many. Now it is a country broken up into many smaller states, and what is called Russia is ruled by a number of fierce and brutal men who have reduced the country to ruin and been responsible for the deaths of millions of people, boys and girls amongst them. The rulers hate the very idea of God and are doing all they can to blot out every thought of Him and the Lord Jesus from the minds of the people. It is now a crime to hold a Sunday School such as we have in England, and they are making it a crime to even gather a few boys and girls in a private house and tell them of Jesus.

God, however, is converting many sinners even in Russia under these circumstances, and in the surrounding smaller states, such as Poland, where

many Russian people live, He is saving many also. These dear people are tremendously in earnest; the Gospel story which we hear so often is all very new to them; they hear it and believe it with tears of repentance and great joy. We will tell you what happened only two or three months ago.

Out in a country village in Poland some evangelists came to preach in a large barn. The roads were very bad and in some places covered with a foot of water, for the autumn was wet. The people crowded in; many of the women wore only a single shawl or large handkerchief over their heads, usually white. They wore no shoes or stockings, for they usually work without them in the fields. Many of the people had been driven from their homes during the war and came back to find no home left, so they had begun by digging large holes in the ground and living with their families in the earth, the only light being from the front entrance when it was open. Now they have something a little better than that; still their homes are very poor and miserable.

In England we have trains and trams, buses and motors, and hardly anybody

walks very far to a meeting. In the meeting about which we are telling you, thirty-nine people were present who had walked thirty-five to forty miles to get to it and of these the majority were women. A good walk that!

The people came to the meeting *early*, and they were in no hurry, for they went away *late*. Many were in tears as they listened to the Gospel. The next morning some of the converts were to be baptized. At what hour do you think they went to the river for it? Why, seven o'clock! So they know how to roll out of bed in good time there!

Even in Poland no open-air Gospel meetings are permitted, and you have to get permission from the police if you have one in a private house. Then probably a rather stern policeman armed with rifle and bayonet will turn up. Very likely he will not be at all friendly and will do his best to find some kind of excuse to stop the meeting. Anyway he will stand by all the time, and English boys and girls would hardly regard Sunday School as a very nice thing if such were the case every Sunday with them.

Shall we not thank God that we have such peace and order and quietness in our land, and pray God to long continue it to us? And shall we not carefully use our opportunities for hearing the Word of God and for believing it too?

* * *

JUST AS I AM.

AN Indian and a white man were brought under conviction of sin by the same sermon. The Indian was shortly after led into the enjoyment of peace with God. The white man, on the other hand, was for long in distress of mind and almost in despair; but at last he also was brought to a happy knowledge of Jesus as his Saviour. Shortly after meeting the redskin he

asked him, "How is it that I was so long under conviction, while you found peace so soon?"

"Oh, brother," replied the Indian, "me tell you. There come along a rich prince. He propose to give you a new coat. You look at your coat, and say, I don't know; my coat pretty good. I think it will do a little longer. He then offer me a new coat. I look on my old blanket; I say, This good for nothing. I fling it right away, and accept the beautiful garment. Just so, Brother, you try to keep your own righteousness for a time; you loth to give it up: but I, poor Indian, had none; therefore, I glad at once to receive the righteousness of God, the Lord Jesus Christ."

Prize List, December 1923.

Age over 13 years.

1. Ernest Green, age 14, 4, South Street, Shiny Row, Philadelphia, Co. Durham.
2. Irene Merritt, age 16, 3, Otley Street, Skipton, Yorks.
3. Ruerie McIver, age 15, Sataur, via Kankanhalli, Bangalore Dist., S. India.
4. Gordon Farrell, age 14, 155, West Bromwich Road, Walsall.

COMMENDED.

E. Ackroy, J. Birrs, A. Fairbairn, M. Hobson, H. Murray, G. Smith, F. Scudds, L. Wareham.

Age over 10 up to 13 years.

1. Chrissie McIver, age 13, Sataur, via Kankanhalli, Bangalore Dist., S. India.
2. M. Hayden, age 13, 325, Deykin Avenue, Witton, Birmingham.
3. Helen Bennett, age 13, 30, Eden Road, W. Norwood, S. E.
1. Muriel Harland, age 11, Hollynook, Burwood Park Road, Walton-on-Thames.

COMMENDED.

C. Bean, A. Dodds, M. Foley, W. Horon, V. Merritt, J. Neale, E. Pyall, G. Rosier, C. Riddle, E. Smith, M. Smith, M. Tucker.

Age 10 years and under.

1. Muriel Curry, age 10, The Parade, Chester-le-Street.
2. Winifred Rye, age 10, 1, The Strait, Lincoln.
3. Katie Fairbairn, age 10, Whittingham, Northumberland.
4. Tom Wilson, age 9, The Cot, Clopton Road, Stratford-on-Avon.

COMMENDED.

B. Allen, I. Ayre, F. Birrs, C. Curry, F. Farrell, I. Fearn, M. Gook, M. McArd.

Scripture Searching.

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

Questions for February, 1924.

Subject—Acts 11. and 12.

1. What word of the Lord did Peter remember?
2. At what place did they preach the Lord Jesus to the Grecians?
3. What did Agabus signify or prophesy?
4. What were the disciples called at Antioch?
5. What did the Church do when Peter was kept in prison?
6. Who came to let Peter out of prison?
7. What sort of man was Barnabas?
8. Why did the angel of the Lord smite Herod?
9. "What was I that I could withstand God?" What was said in answer to this question?
10. Mary, Rhoda. How are these women mentioned?

RULES FOR SCRIPTURE SEARCHERS

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

DEAR YOUNG FRIENDS,—

The prizes are very closely contested as usual; four go to the boys and eight to the girls, so the boys are beaten again. I hope they will reverse the figures in June. This will balance it evenly.

I am afraid your questions for December were too easy, so I have made them more difficult this time. Gen. 66. in Question 10 was a misprint, it should have been Isaiah.

My love to you all,

Your friend,

J. L.

December Searchers.

Age over 13 years.

1st Class.—E. Ackroy, L. Adams, F. Atkinson, J. Birrs, M. Bussey, A. Edmunds, A. Fairbairn, G. Farrell, D. Gaines, E. Green, B. Horne, M. Hobson, N. Jefeaux, I. Merritt, R. McIver, H. Murray, C. Rose, Ethel Scott, G. Smith, P. Scudds, A. Singer, L. Swall, R. Shell, W. Stuart, E. Scott, I. Wareham.

2nd Class.—M. Craghill, H. Glasson, K. Miller, K. Stevens.
3rd Class.—None.

Age over 10 up to 13 years.

1st Class.—C. Ashmore, H. Bennett, C. Bean, I. Cooks, E. Crook, M. Cutting, A. Carmichael, A. Dodds, I. Dragon, E. Davies, M. Earl, M. Foley, A. Gooch, S. Gillies, O. Green, E. Griffin, M. Harland, W. Heron, J. Heron, K. Hewinson, L. Hughes, M. Hayden, J. Houston, D. Kirby, M. Lefeaux, G. Loye, N. Laws, W. Mitchell, V. Merritt, M. Murray, E. Mackrory, C. McIver, A. Moor, J. Murray, G. Nicholls, J. Noale, K. Nicklin, K. Pauley, R. Pinder, E. Pyall, G. Rosler, K. Redman, P. Reeve, C. Riddle, M. Rose, Eunice Smith, I. Smith, K. Stanley, E. Smith, R. Scudds, M. Smith, M. Tucker, R. Taylor, A. Turner, Amy Turner, M. Varley, M. Weller, J. Williamson, F. Yellow.

2nd Class.—N. Farrell, M. Glasson, W. Potts, P. Stuckey, E. Winter, G. Wormald.

3rd Class.—M. Clark, B. Edwards, F. Kendall, D. Mootham, A. Swepson, V. Turner.

Age 10 years and under.

1st Class.—B. Aiden, I. Ayre, C. Binnie, F. Birrs, G. Clarkson, C. Curry, M. Curry, F. Farrell, K. Fairbairn, I. Fearu, M. Gook, P. Gook, N. Green, M. Gold, W. Hamilton, M. Hewitt, E. Loye, M. Murray, M. McArd, V. Mitchell, A. Minn, C. Mawson, E. Nelson, M. Potts, A. Potts, W. Rye, A. Shell, D. Stavelly, M. Stavelly, H. Storey, M. Strowger, C. Taylor, H. Warnes, T. Wilson.

2nd Class.—D. Foley, M. Hole, I. Hunt, P. Sharnock, M. Schliemann.

3rd Class.—D. Andrews, J. Carter, D. Farrell, L. Simmonds.

Answers to December Questions.

Subject—Acts 7. and 8.

1. Acts 7. 9. Joseph.
2. God had seen the affliction of His people and He had heard their groaning (Acts 7. 34.)
3. Lord, lay not this sin to their charge (Acts 7. 60).
4. They went everywhere preaching the Word (Acts 8. 4).
5. Part of Acts 8. 20 written out.
6. Jesus (Acts 8. 35).
7. Because the people gave heed to the preaching of Philip and many were healed (Acts 8. 6 and 7).
8. He saw the glory of God and Jesus standing on the right hand of God (Acts 7. 55).
9. They were moved with envy. Pharaoh made him governor over Egypt and all his house (Acts 7. 9 and 10).
10. What house will ye build Me? What is the place of My rest? (Acts 7. 49).

Deliver Him
from . . . the
Pit :
I have found
a Ransom.

Job 33. 24.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
5, ROSE STREET, LONDON, E.C.4.

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, 18, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE FOOLISH SHEEP.

IT was such a silly little sheep! We came upon the flock when motoring in a narrow Kent road. The sheep dog—in a most unusual way—was sitting down calmly behind them, complacently gazing at the oncoming car, without making the slightest effort to help! Hoot as we might, we could not advance. Suddenly the man in charge who was riding ahead, turned round, and grasping the situation, gave a quick order to the dog, who was instantly alert, and prompt to obey. He raced round the flock, turning them in the opposite direction, and drove them back past the car—all but one stupid sheep. It somehow got separated and ran on ahead. The driver blew the horn, accelerated the speed—all in vain. Faster and faster the animal rushed on, as the motor approached behind, until at length, after quite a long distance, it got to one side of the road, and the chauffeur, seizing his opportunity, dashed past it.

Perhaps that sheep was frightened and got bewildered. How often we get away from the loving Shepherd, so afraid to trust Him.

“Foolish hearts! why will ye wander
From a love so true and deep?”

Perhaps it was self-willed, and wanted to go its own way, confident that it knew better than the shepherd. How like us! We love “afar to roam,” to choose our own path, to make our own plans. We are “as sheep having no shepherd.”

“I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd’s voice,
I would not be controlled.”

Yet all the time the loving Shepherd is waiting, yearning over His lost, straying sheep or lamb, and He will not rest until He has found it. We wondered what became of that little sheep, and

could only hope the shepherd missed it and sent his dog to fetch it back. The great Shepherd is seeking *you*, till He finds you.

“Perverse and foolish oft I strayed
And yet in love He sought me,
And on His shoulder gently laid
And home rejoicing brought me.”

May we hear the Saviour saying “I am the Good Shepherd; the Good Shepherd giveth His life for the sheep” (John x. 11). “I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My Father’s hand” (verse 28); and may we turn to Him and find what a wonderful Saviour and Shepherd He is, and whereas we once were so wayward, *now* we can truly say

“But now I love my Shepherd’s voice,
I love, I love His fold.”

* * *

THE LITTLE BOY WHO DID WHAT HE COULD.

MANY years ago in Philadelphia, U.S.A., a vessel was ready to be launched; all the arrangements were completed, the last stay and prop had been knocked away, and yet she did not move. The workmen were then summoned to try their strength in pushing her off, but still she remained stationary. A little boy who was standing by said he could only push a very little bit, but he was willing to do what he could. He joined his little strength with the next big push that the workmen gave, and off went the ship into the river.

If you Christian boys and girls cannot do great things for Christ just do little things; for the little things may combine with the longer and stronger service of some grown-up Christian, or with the service of many, and accomplish results which are quite surprising.

BE WARNED IN TIME.

IN an Alpine village lived a number of families whose ancestors had dwelt there for generations. High above them rose a mighty mountain, with a great overhanging ledge of rock. They had looked upon this mountain and admired its stability; it also sheltered them from many a storm which raged in those lonely glens.

An English tourist while mountaineering was struck by the dangerous-looking precipice, and examined it carefully; he found large fissures in the rocks, and concluded that the great ledge was slowly but surely breaking away from the mountain. Without delay he warned the inhabitants of their danger, and told them that their village was doomed, and that sooner or later it would be enveloped. They ridiculed the warning, saying their

ancestors had lived there for generations, and that they were just as safe now, as they were before them, and decided to remain. Some of the young people, however, left the place and went away to safer surroundings. Time went on, but in the early hours of one fine morning there was a loud roar on the mountain, and a mighty crash, and the village and its inhabitants were buried by the rocks, none escaping.

In this story we get a wonderful picture of what is

going on to-day in connection with the Gospel. The world is under judgment, and ere long the Lord will come, and judge it in righteousness, but in the meantime, He is sending out His servants proclaiming a full and free forgiveness to all who will own allegiance to Him, owning Him as Lord, trusting Him as their own personal Saviour.

You will notice that when the warning was given of the impending danger to that Alpine village, some of the young people cleared out, and so were saved when the catastrophe happened.

It is the same to-day in connection with eternal things; the bulk of people who are saved, are saved when young, for as they grow up into riper years, they get hardened in their sins, Satan presenting to them pleasures which are only for a season, so that they have no desire for Christ's things.

Dear young reader, close in with God's



WHERE AVALANCHES FALL.

free offer of salvation and trust in Jesus as your own personal Saviour; and when the judgment of God overtakes this godless world you will be safely housed with the Lord Jesus Christ, and be in the enjoyment of Himself, and have pleasures for evermore.

W. D.

* * *

BIRDS OF THE BIBLE.

III.

THE second bird named in Scripture is the Dove, and it is mentioned oftener than any other.

We hear of it first in Gen. viii. Noah, having sent out a raven from the Ark when the waters of the flood were receding, next made trial by a dove. She could find no perching place and returned. After seven days, Noah sent her forth again, and this time she returned with signs that the trees and the dry land were re-appearing.

The next reference to this bird is in Gen. xv. : Abraham and God were having a most wonderful conversation, in which God was giving Abraham a great promise. As a seal of this promise, God commanded Abraham to offer a sacrifice (verse). When the sun went down and all was dark, God appeared to Abraham as a burning lamp (verse 17) passing over the offering, thus testifying His acceptance of it.

In the Levitical law, and during the wilderness wanderings, doves were a very usual offering. When our Lord Jesus Christ was a Babe on earth, His mother, Mary, took Him to the Temple in Jerusalem "according to the law" (Luke ii.), to offer a sacrifice of turtle doves. Thus our blessed Lord at the very beginning of His earthly life obeyed His Father's commandments. He came to fulfil the Law (Matt. v.).

Doves and pigeons were the most

common and best loved of all birds of Bible lands. The very poorest of the people, who could not afford to build cotes for them, made pets of them in their houses. And they were the chosen birds for sacrifices because people were required to give of their best-loved things—the pet birds and the best of the flocks.

There were three distinct species of doves known in Palestine. The palm turtle, so named from its habit of nesting in palm trees—most often near Jericho and Jerusalem. It was a small chesnut-coloured bird, with bright iridescent feathers round the neck.

The collared turtle dove was the largest. It had rich creamy plumage, with a ruff of black feathers. In winter it chose the trees around the Dead Sea, in summer it spread through the Jordan valley and the forests of Gilead.

The common turtle doves abounded in Palestine as in no other country of the world; and were always looked upon as the harbinger of Spring (Song of Solomon ii. 12).

The dove is spoken of by David and by the prophets many times as emblematic of human nature, and it is also used to express the deep love of God for His people.

The highest honour ever given to any bird was given to the dove when God chose it as the emblem of the Holy Spirit, of His presence, and His fellowship with His beloved Son. When our Lord was baptized (Matt. iii. ; Luke iii. ; John i.), the Holy Spirit came in the form of a dove and rested on Him, thus testifying to the people His oneness with God the Father.

E. A.





III.

CHINA, as you all know, has a huge population: about one quarter of the total population of the globe are found there. It is the land of strange-looking yellow people, who dress in strange clothes, and use the most extraordinary characters for their writing; in fact they seem to do most things in just the way we should not!

For many years now servants of God have been preaching the Gospel amongst the Chinese, and not a few have been truly converted to God, and very fine Christians many of these have made. Twenty-four years ago there was a great outburst against all foreigners and many of the missionaries were killed. Many of the Chinese Christians suffered martyrdom, also, bravely laying down their lives for Christ's sake, and no Christians can go farther than that; can they?

At the present time China, sad to say, is in a very terrible condition. The whole country is full of strife, and there is no government powerful enough to keep order. The consequence of this is that all over the land bands of brigands are at work. They rob the defenceless people, often burning their homes and the goods they cannot carry away, and frequently also killing many of the people, even though they do not attempt

to fight them. This kind of thing has been going on for years and years, but now it is worse than ever.

The brigands do not always succeed, however. Some years ago, a colporteur—that is, a seller of Bibles and good books—spent a night in an inn, and after he had retired for the night another traveller came in and occupied the same bed, leaving early the next morning before the others were astir. When the colporteur got up he found a letter lying under the quilt. As the man did not return to claim it, the colporteur opened it and found it to be instructions from a robber chief as to attacking a certain town, the massacre of the prefect and police and missionaries, and destruction of their chapels and schools. The colporteur hurried to the chief town of the district with the news, soldiers were sent, and when the robbers appeared they were defeated and scattered, and the town was saved.

Another day two colporteurs were marching through the hills when suddenly they saw a band of men coming rapidly in their direction. The colporteurs walked as fast as they could, carrying their loads, but it was no good, they could not escape them. Soon the men got close to them, and one of them

shouted: "Stop and show us what you have in those bundles over your shoulders. Have you anything valuable?" "Yes indeed," said one of the colporteurs, "we have the most valuable thing in the world, and we shall be glad to show you. Just look at these books. This is 'John's Good News,' and this is 'Matthew's Good News,' and this is the 'Record of the Disciples' Doings.' They tell about the 'Ten-thousand kingdoms' Saviour who delivers from sin, and they only cost seven *cash* each. Won't you buy some?" The robbers looked at the books and actually ended by buying several copies, paying for them, and allowing the colporteurs to proceed in peace on their way.

Though many things in China would seem very funny to us and make us feel inclined to laugh, yet we must remember that the laugh would not be all on one side. We should seem very funny and even laughable to them. Here is the way in which a Chinaman described the English people:—

"They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently; the men dress alike, and to judge from their appearance they are all coolies; neither are they ever to be seen carrying a fan or an umbrella, for they manifest their ignorant contempt for these insignia of a gentleman by leaving them entirely to women; none of them have finger-nails more than an eighth of an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid to do it; and they have no dignity, for they may be found walking with women."

This may help you to understand how the English appear to the Chinese. How important for the missionary to remember that he is not called to show forth

the life and ways of the Englishman, but the life and ways of the Lord Jesus Christ.

* * *

RAIN FROM HEAVEN.

A LITTLE girl in Yorkshire, when water was scarce, saved as much rain-water as she could, and sold it to the washerwomen at a penny a pailful, and in this way obtained several shillings for missionary work. When she brought it she was not willing to tell her name. "But we must put down where the money came from," they said. "Then call it," replied the little girl, "Rain from Heaven."

Rain from Heaven! Yes, that was a good name for her contribution, because it was to help in sending streams of living water to distant countries and to perishing souls. Would not all you Christian children like to have a share in this noble work? Surely you can add one drop to the shower. And God can make that one drop very useful.

* * *

THE LOVING SAVIOUR.

THE Saviour is loving,
The Saviour is kind;
He came down from heaven
The lost ones to find;
He never refuseth,
Or turneth away;
Oh prove Him, dear children,
And prove Him to-day.

How many dear children
Have leaned on His breast!
How many dear children
His Name have confessed!
Believing and happy,
His goodness they prove;
Make one of their number,
And share in His love.

Scripture Searching.

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

Questions for March, 1924.

Subject—Acts 13. and 14.

1. What did the Holy Ghost say?
2. Why was Elymas blinded?
3. What testimony did God give to David?
4. "I have set . . . earth." Find this passage and write it out.
5. With what did God fill their hearts?
6. What did they rehearse to the church?
7. To whom was the word of salvation sent?
8. For what reason did Paul heal the impotent man at Lystra?
9. Why were the Jews filled with envy?
10. Explain in a few words of Scripture how one may know the "forgiveness of sins" and "be justified."

DEAR YOUNG FRIENDS,—

I am very glad to welcome so many new Searchers, and hope they will persevere and not give up in a few months. Please read the rules *carefully*, and also the answers given each month. This will help you to get good marks and win a prize. Will you also write with *ink* if possible? Sometimes the pencil writing it so rubbed that I can hardly read it.

I have received a paper from 35, Nursery Road, without a name, also one from the Orphan Home, Hampton, and from New Washington. This reminds me of the Scripture which speaks of names written in heaven and in the Lamb's Book of Life. Is *your name* written there? Do think about this.

My love to you all,
Your friend,

J. L.

January Searchers.

Age over 13 years.

1st Class.—J. Appleton, E. Allcorn, J. Birss, C. Bean, D. Brooke, J. Brooke, E. Cappleman, M. Craghill, A. Edmonds, G. Farrell, M. Fox, H. Glusson, D. Gaines, E. Green, O. Green, J. Hambling, E. Judson, G. Kinnear, F. Lane, R. McIver, H. Mowbray, M. Nicholas, C. Riddle, I. Sadler, A. Stallard, Ethel Scott, A. Singer, M. Strowger, I. Taylor, V. Taylor, C. Trenholme.

2nd Class.—E. Achory, N. Church, B. Kyle, I. Merritt, F. Moor, H. Murray, S. Rogers, K. Stevens, R. Shell, I. Wareham.

3rd Class.—G. Barnes, M. Bussey, E. Cole, M. Cornall, R. Dawson, I. Dawson, P. Hine, J. Jones, G. Loye, N. McLaren, K. Nolan, L. Swall, E. Scott, W. Stepney, E. Ward.

Age over 10 up to 13 years.

1st Class.—M. Adamson, N. Allcorn, A. Arnold, H. Bennett, F. Birss, L. Bernard, M. Clay, E. Coggins, G. Church, D. Coutts, A. Clarke, M. Cutting, A. Carmichael, M. Cowey, M. Curry, N. Davy, E. Davies, F. Dean, A. Day, I. Ellis, E. Faulkner, M. Foley, N. Farrell, M. Fry, T. Farrow, T. Glanson, V. Gooch, M. Glusson, J. Garbutt, E. Harris, H. Harland, G. Hewines, J. Heron, K. Hewinson, H. Heath, N. Jones, F. Kendall, D. Kirby, J. Kyle, N. Laws, A. Lock, D. Mootham, W. Mitchell, V. Meveith, K. MacDonald, M. Murray, E. Mackrory, H. Mackrory, C. McIver, L. Mavin, G. Mowbray, R. Nelson, M. Nelson, E. Nelson, Raymond Nelson, F. Neale, M. Oliver, W. Potts, R. Pinder, E. Pyall, S. Passmore, K. Redman, M. Rose, A. Swepton, Eunice Smith, I. Smith, K. Stanley, M. Story, E. Smith, M. Smith, A. Shrimplin, D. Simpson, L. Story, O. Sharp, M. Tait, E. Tyreman, E. Taylor, A. Turner, Amy Turner, D. Tomlinson, R. Wade, M. Warrington, D. Wardingham, M. Weller, L. Wadly, J. Williamson, G. Wormald, F. Yellow.

2nd Class.—C. Ashmore, B. Allen, W. Bage, G. Brooke, N. Carr, M. Copland, M. Clayton, H. Dawson, A. Dodds, I. Deacon, B. Edwards, W. Heron, C. Hawdon, H. Hunt, J. Hunt, H. Kettle, M. Lamb, T. Lamb, M. Lefeaux, J. Murray, K. Nicklin, E. Payne, A. Pilon, P. Reeve, E. Winter.

3rd Class.—W. Akeroyd, I. Cocks, E. Crook, W. Curry, M. Earl, D. Goodband, M. Hewitt, L. Hughes, W. Hamilton, J. Jones, O. Jackson, H. Jones, E. Loye, G. Nicholl, C. Parker, G. Rosier, W. Rye, R. Scudds, F. Stepney, P. Sharnock, E. Tadd, V. Turner, D. Thompson.

Age 10 years and under.

1st Class.—M. Allcorn, M. Allen, C. Binnie, F. Bennett, E. Cockburn, J. Campbell, C. Curry, W. Cowey, E. Downie, I. Ellis, F. Farrell, K. Fairbairn, D. Foley, R. Glenney, M. Gook, N. Green, C. Graves, M. Hole, E. Hale, A. Jones, E. Johnson, E. Jones, G. Kirby, A. Lock, R. Lamplugh, E. Matty, H. Matthews, M. Murray, G. Macgregor, M. McIver, E. Metcalf, V. Mitchell, A. Mann, E. Nelson, N. Nicholas, I. Parry, L. Pollock, F. Pittman, F. Rutherford, A. Shell, A. Spencer, L. Simmonds, O. Simpson, C. Taylor, J. Tweddy, H. Warnes, T. Wilson, N. Ward, B. Warrington.

2nd Class.—D. Farrell, M. Gold, M. Henningway, M. Potts, A. Potts, M. Schliemann.

3rd Class.—H. Clark, R. Curry, F. Smart, M. Simpson.

Answers to January Questions.

Subject—Acts 9. and 10.

1. Who art Thou, Lord? (Acts 9. 5). Lord, what wilt Thou have me to do? (Acts 9. 6).
2. Part of Acts 9. 17, written out.
3. That Christ is the Son of God (Acts 9. 20).
4. Jesus Christ maketh thee whole; arise, and make thy bed. (Acts 9. 34).
5. He was ordained of God to be the Judge of quick and dead (Acts 10. 42).
6. The Holy Ghost fell on all them which heard the word (Acts 10. 44).
7. That Dorcas was raised from the dead (Acts 9. 40-42).
8. Because the angel of God said to him: Thy prayers and thine alms are come up for a memorial before God (Acts 10. 4).
9. Part of Acts 10. 38, written out.
10. That through His Name whosoever believeth in Him shall receive remission of sins (Acts 10. 43).

The LORD
is my
SHEPHERD
I shall not
want.

Psalm 23. 1.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
5, ROSE STREET, LONDON, E.C. 4.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



709
Miss
1/2

SAVED.

A CERTAIN town was built over disused mines. In many of the houses half-opened passages were to be found, which were often used as cellars. But one house in particular was actually built over a closed-in shaft, though the people living in the house did not know this.

In this house lived a boy, ten years old. One day his mother sent him into the dark cellar to fetch something for her. When he got there he felt nervous, so began to jump and dance about to keep up his courage.

All at once the earth beneath his feet gave way, and he fell he knew not where. He had fallen a long way down this old shaft, but fortunately a hook caught him by his clothes, or else he would have been plunged down to the very bottom. Evidently the hook had once been used to keep the mining ladder in its place.

As he fell, he uttered a piercing shriek, which his mother in the kitchen heard. She came running with a light and nearly fell down the shaft herself. She felt sure her boy was killed, and was beside herself with grief. She hastened to call for help. One proposed one way of reaching the boy, another proposed some other way without avail, until an old miner came to the rescue, set up a windlass with a long rope coiled upon it, and a bucket fastened to the rope.

All this time they did not know whether the boy was dead or alive. In falling he had lost consciousness, but now he regained his senses, and when he heard voices and piteous lamentations at the top, he called loudly for help.

The old miner, with a light in his cap, began to descend. At first the light in his cap looked a long way off, like a star descending from heaven for the boy's help. The boy clung as near as possible

to the damp wall, and in doing so loosened a bit of stone, and it fell with a loud noise into the depths below. The boy groaned aloud, but the old man, as he drew nearer, tried to comfort him, saying with God's help he hoped to save him.

At last the bucket drew quite close, and the old miner shouted to them at the top to cease unwinding the rope. He then reached down a rope with a noose tied to it. This the lad seized, and by its help laid hold of the bucket, first with one hand, and then with the other. He was just in time, for at that moment the frail threads of his garment suspending him from the hook gave way. The bucket swayed with the lad's weight, but the old miner had already firm hold of him, and soon drew him into the bucket. As he did so, he called aloud, "*Thank God, there above—I have the child.*"

As the lad sat in the miner's lap and felt himself safe, he began to weep.

"Why do you weep, my boy?" asked the old man, "the danger is all over, we are just at the top."

His mother leaned over the brink, and the old miner placed him safely in her arms. The bystanders shouted with joy. They crowded round, and each one wanted to embrace him, but the dear faithful mother kept him tight in her arms, as if afraid to let him go. She had always loved him dearly. Henceforth he was as the apple of her eye.

There were two reasons for this. One, you, dear children, can guess. The poor mother thought her son was killed, and it made him specially dear to her when she received him back safe and sound. But what was the other reason?

The second reason why this mother loved her boy so specially was this: the awful experience she went through made her think of herself, of her own soul's need, of her salvation. She felt that she was in the "horrible pit" of sin, and

needed to be saved from going down to "the pit" of hell. She turned to the Lord Jesus and trusted Him. She found in Him the Ransom for her soul.

I don't know when or how the boy was saved from his sins, but I rejoice to be able to tell you that he was, and wrote the story of how he was rescued from the pit, once when he was ten years old, and then again in a deeper way when he trusted the Lord Jesus Christ and was saved.

Young people need to be saved just as much as grown-up people. One sin will shut you out of heaven as much as ten thousand. And you need to trust the Lord Jesus Christ, for He is the *only* Saviour. He it is, who died upon the shameful cross and shed His precious blood to put away your sins. Your tears and prayers will never put them away. The hymn says:—

"What can wash away my stain?
Nothing but the blood of Jesus.
 What can make me whole again?
Nothing but the blood of Jesus."

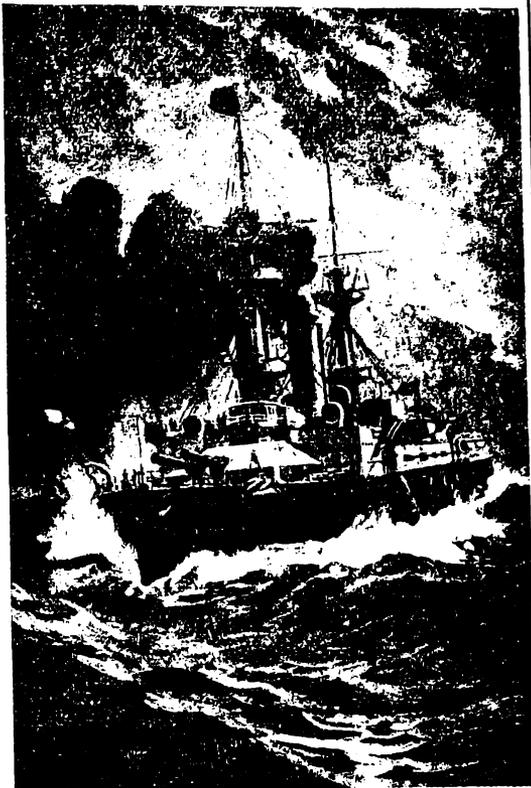
A. J. P.

* * *

SHIPS.

WE are all like ships—big and little—sailing on the vast ocean of life. Each one has a destination; perhaps the worldly ships are bound for "Pleasure Port," "Gaiety Island," or "Profit Bay," but God is calling us "Out of darkness into His marvellous light" (1 Pet. ii. 9) to "Love not the world, neither the things that are in the world" (1 John ii. 15).

Every ship has a compass. It is not enough to rely on conscience, or high principles, or a strict moral sense of duty. We need the chart and compass of God's Holy Word, showing the safe channel across the ocean waters, showing us the hidden rocks of sin and the strong



under-currents of temptation, and the floating icebergs of danger.

Every ship carries a cargo—some good, some bad. Are we, as God's children, bearing a good one? Is our cargo gold, silver, precious stones, which will stand the fire? or only worthless wood, hay and stubble?

You and I are only units amongst vast multitudes of ships, and God means us to be helpful to others—*first*, by having our lights brightly burning, "Let your light so shine before men that they may . . . glorify your Father which is in heaven" (Matt. v. 16), that others may see "whose we are, and whom we serve." Then we may respond to every S.O.S. signal. There are perishing souls to rescue, and God has saved us—or wants

to save us—that we may bring blessing to others. In the Gospel narrative, when the Lord Jesus Christ was asleep and that terrible storm arose, and He brought instant calm, it particularly says “there were other little ships” (Mark iv. 35–39), and Christ’s action not only brought peace and rest to the ship in which He was, but to the others as well. Every bit of blessing God sends to us, is meant to overflow in blessing to lives around.

To steer a ship aright means knowledge, experience and skill, and often when entering a harbour a special pilot is taken out and boards the ship, so that under his expert guidance it is brought safely to port. He knows the harbour better than any one else, and though the ordinary ship’s officer can steer quite well in the open seas, when it comes to the shallower, narrower passage it is safer for this expert to take over the wheel.

The ocean track is all unknown to us, and if we have no special pilot we are drifting hopelessly about at the mercy of wind and wave. How much wiser to take the great Pilot aboard, the One “Who loved us and gave Himself for us,” and hand over the government of our lives to Him, saying, “Lord, *undertake* for me.”

“A Pilot who knoweth the dangers at hand,
A Pilot who bringeth all vessels to land,
Yes, this is the Pilot, the Pilot we need,
And He is a Pilot *indeed!*

Is He yours?—

Is this Saviour who loves you, *yours?*”

If not, ask Christ by His Holy Spirit to come aboard your life *now*, unloading all that is contrary to His will, and steer the helm of your ship safely through the troubled waters till at length you reach the desired haven (Ps. cvii. 30).

A. M. W.

* * *

BIRDS OF THE BIBLE.

IV.

POSSIBLY no other wild creature looks quite so sorry for itself when in captivity as does the eagle. The dejected-looking bird with drooping feathers and downcast mien that some of you have seen in his cage in the Zoo bears little resemblance to the noble creature that in his native element is rightly called the king among the feathered creation.

Soaring upwards to immense heights its unsurpassed strength and sweep of wing give it absolute freedom of movement. Its flight is tireless; and its eyes, though small for its size, are so perfectly adapted to its needs that it can fly far beyond our range of vision and directly in face of the noonday sun, and at the same time can see its prey on the ground beneath and swoop down like an arrow upon it.

The wings of an eagle are from seven to nine feet in their sweep and often over two feet wide. An eagle’s nest is a big and loosely made structure, four or five feet across, walled with sticks and twigs and coarsely lined, so that the feet of the young birds may grow strong by early in life gripping something hard. When the time comes for the eaglets to leave the nest, the parent birds fly round the nest encouraging the young barely-fledged birds to imitate their flying. When the little ones, having ventured out, are in danger of falling, the watchful parent swoops underneath with out-stretched wing and thus guards and protects the feeble flyers. This watchful love of the eagle for her young is used by God (Deut. xxxii. ; Exod. xix.) to express His own tender care over His people Israel. And we know that the love of God never changes, and He is just as ready and just as able to take care of all who trust in Him to-day.

Many times throughout the Old Testament Scriptures is the eagle mentioned. Its swiftness of flight : (Deut. xxviii. ; Job. ix. ; Prov. xxiii. ; Habakkuk i. ; Jer. iv. ; Lam. iv.). Its great strength : (Ps. ciii. ; Isaiah xl.). And also as a picture of the mighty enemies whom God would send upon the nations who despised Him : (Jer. xlvi. ; Obadiah ; Isaiah xli. and Ezekiel xxxix.), and also our Lord, (Matt. xxiv. ; Luke xvii.), spoke of "ravenous" birds, doubtless eagles, who gathered where the slain lay.

In Leviticus xi. we find a list of animals and birds which God forbade His people

to eat, and in verse () we see the list of unclean birds headed by the eagle. Verses 44 and 45 give the reason why God put a difference between certain foods. All creatures created by Him are good and not to be despised ; but some of the beasts and birds were not cleanly in their habits of feeding, and therefore were not the right kind of food for the people whom He had chosen for Himself. This means for us to-day that because God has shown us His great love in our Lord and Saviour Jesus Christ, we, too, should be watchful in our daily habits not to do anything that could grieve or dishonour Him.

E. A.



IV.

IN China the missionaries are not only preaching the Gospel to the grown-ups, but they do what they can to reach the children also. They conduct Sunday-schools and other meetings for children, and they also carry on day-schools where boys and girls may learn reading and writing and other useful lessons without being mixed up in all kinds of heathen practices. The children like these schools, and some of them get truly converted.

When the converted children belong to heathen homes they often have a very

trying time of it, and many of them bravely suffer real persecution. Here is a story about one such, as told by a lady missionary :—

“One of the girls has been prevented from coming to school. Soon after we had reopened, at the beginning of the year, she came to see me one morning, and brought the money to purchase a Bible. This was such a large sum for a girl of fourteen to have that I questioned her about it, and she said her mother had given it to her as a New Year’s present,

and instead of buying sweets and other trifles she had kept it for a Bible so that she might read for herself all the stories from Old and New Testament which she had heard in school. A little further talk revealed the fact that she was not being allowed to attend school this year because she had refused to take part in idolatry and had declared herself a Christian. Her mother was very angry about it, and she was having a hard time. I took her away to a quiet spot and prayed with her. I told her that she must show a good and helpful spirit at home so that her mother might see that she was all the better girl for being a Christian, even though she could not obey in the matter of idolatry. We saw very little of her after that until one day, just as we had closed for the Summer Vacation, I heard her voice calling outside my bedroom window, and on going out found her dressed from head to feet in coarse unbleached cotton cloth, the Chinese custom for mourning. She told me that her mother had died a few days before, and that in passing our door on the way to visit the grave with relatives she had slipped in to bring me three hundred cash for the little blind girl. Although unable to come to Sunday-school she wanted to give her share.

“It was very touching: the poor child was in great sorrow. I told her I was sure the Lord knew all about her gift and about her troubles, and He would watch over her. Her brother is now the head of the home, and he and his wife are very strict and harsh with her, and will not allow her to come near us. A few days ago I was visiting the houses along their street and hoped I should see her. The door was closed as I went along, but on my return I looked back and saw her looking through the crack. Stepping up to speak to her I noticed that her sister-in-law was inside the room, looking none too friendly, so I only stayed for a few

whispered words, not wishing to make trouble for her. Please pray that this girl may be kept true to the Lord, and that if it be His will she may be allowed to come again.”

Sometimes people have professed to be Christians merely because they thought they would obtain some worldly profit by doing so. In China such people are sometimes spoken of as “rice Christians”—rice being the great staple food of the ordinary people. It is easy to see that this girl was no “rice Christian” but a real one.

Real Christians are what is wanted, whether in China or England or anywhere else. Are you a real Christian?—the sort of Christian that can stand a little bit of opposition, and that is not discouraged when everything does not go as smoothly as you would like. Well, the only way to be a real Christian is to have real and living faith in the Lord Jesus Christ as a Saviour from sin. When we feel our sins, repentance towards God is the result, and then putting our trust in the Lord Jesus, having real faith in Him, we are saved.

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.

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.

(FOR RULES SEE PAGE 30.)

Questions for April, 1924.

Subject—Acts 15. and 16.

1. What caused great joy to all the brethren ?
2. For what did God choose Peter ?
3. "Men that . . ." Write out this passage and say who the men were.
4. Why did Paul think the Lord wanted him to preach the Gospel in Macedonia ?
5. For what were the women gathered at the river-side ?
6. What must one do to be saved ?
7. What did Lydia say to Paul after she was baptized ?
8. What did Paul and Barnabas teach in Antioch ?
9. For what did God visit the Gentiles ?
10. Find two passages in Acts 15. and 16. which prove the personality of the Holy Ghost.

DEAR YOUNG FRIENDS,—

I am so glad to hear that you are pleased with your prizes. I hope the boys are making an extra effort to win prizes this half-year. Do read the rules and *keep them*, and see if your answers are like the ones printed each month. I have another paper from Nursery Road with no name. Will you all try and get some new Searchers? See if you can double our numbers by the end of June.

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

Your friend,
J. L.

February Searchers.

Age over 13 years.

- 1st Class.**—E. Aves, E. Ackory, H. Bennett, J. Birrs, J. Brooke, O. Bean, E. Cappleman, E. Cole, E. Davies, I. Deacon, A. Edmunds, G. Farrell, H. Glasson, D. Gaines, E. Green, O. Green, J. Hambling, E. Judson, B. Kyle, G. Kinnear, G. Loye, R. McIver, C. McIver, F. Moor, H. Murray, C. Mizen, I. Merritt, M. Nicholas, H. Pilon, S. Rogers, C. Riddle, C. Rose, P. Reeve, Ethel Scott, A. Singer, L. Swall, Eunice Smith, E. Scott, W. Stepany, A. Stallard, F. Scudds, M. Tait, C. Trenholme, E. Ward.
- 2nd Class.**—E. Allcorn, D. Brooke, C. Duffy, A. Moor.
- 3rd Class.**—M. Cornall, E. Crook, I. Jackson, N. McLaren.

Age over 10 up to 13 years.

- 1st Class.**—M. Adamson, N. Allcorn, W. Akeroyd, A. Arnold, C. Atkins, C. Ashmore, B. Allen, L. Bernard, F. Birrs, W. Bage, G. Brooks, D. Coutts, G. Curry, E. Coggins, A. Carmichael, M. Cowey, M. Clay, M. Chartus, M. Curry, M. Clarke, I. Cocks, A. Dodds, M. Donaldson, F. Dean-N. Davy, A. Day, R. Edwards, M. Earl, I. Fearn, T. Ferrow, M. Fry, T. Glasson, J. Garbutt, M. Harland, G. Hewines, O. Howdon, W. Heron, K. Hewinson, M. Howard, E. Harris, J. Heron, L. Hughes, O. Jackson, D. Jackson, J. Kyle, F. Kendall, D. Kirby, A. Lock, F. Linton, M. Lefeaux, J. Matthews, G. Mowbray, J. Murray, Margaret Murray, W. Mitchell, L. Mairn, E. Mackrory, B. Mackrory, V. Merritt, S. Newton, G. Nicholls, M. Nelson, A. Pilon, R. Pinder, E. Pyall, H. Reed, J. Ronald, W. Rye, E. Ritzema, K. Redman, G. Rosier, M. Rose, E. Smith, F. Smart, A. Swepson, K. Stanley, W. Stoddart, D. Simpson, I. Smith, A. Shrimpton, M. Storey, M. Smith, R. Scudds, P. Sharrook, R. Taylor, Amy Turner, D. Tomlinson, M. Warrington, R. Wade, J. Williamson, F. Williamson, F. Wilkinson, C. Willows, E. Winter, M. Weller, D. Wardingham, F. Yellow.
- 2nd Class.**—C. Dodd, R. Giddings, H. Heath, H. Kettle, D. Thompson, V. Turner, L. Wadley.
- 3rd Class.**—N. Burton, D. Bates, H. Inchley, J. Jones N. Laws, V. Linton, E. Loye, F. Mennell, A. Mennell, V. Mitchell, K. McDonald, K. Nichlin, F. Simpson, L. Simmonds, K. Thornton, J. Thornton, D. Whitaker, A. Williams.

Age 10 years and under.

- 1st Class.**—M. Allcorn, D. Andrews, M. Allen, C. Binnie, F. Bennett, W. Cowey, I. Couch, J. Campbell, C. Curry, V. Dodd, E. Downie, B. Ellis, F. Farrell, D. Farrell, P. Gook, M. Gook, R. Glenn, C. Graves, M. Gold, N. Green, M. Hemingsway, W. Hamilton, M. Hole, E. Hale, A. Jackson, E. Johnson, A. Lock, M. Lefeaux, M. McIver, M. Murray, G. Macgregor, E. Nelson, N. Nicholas, M. Potts, F. Pilon, I. Parry, F. Rutherford, A. Simpson, M. Strouger, M. Schliermann, F. Stepany, J. Tweddy, O. Taylor, H. Warnes, B. Warrington, T. Wilson.
- 2nd Class.**—H. Dawson, S. Taylor.
- 3rd Class.**—E. Burton, A. Fowler, F. Pittman, D. Payne.

Answers to February Questions.

Subject—Acts 11. and 12.

1. John indeed baptized with water : but ye shall be baptized with the Holy Ghost (Acts 11. 16).
2. At Antioch (Acts 11. 20).
3. That there should be dearth through all the world (Acts 11. 28).
4. Christians (Acts 11. 26).
5. They prayed to God, for him without ceasing (Acts 12. 5).
6. The angel of the Lord (Acts 12. 7).
7. A good man, full of the Holy Ghost and of faith (Acts 11. 24).
8. Because he gave not God the glory (Acts 12. 23).
9. Then hath God also to the Gentiles granted repentance unto life (Acts 11. 18).
10. Many were gathered together praying at the house of Mary. Rhoda came to the door when Peter knocked (Acts 12. 12 and 13).

BLESSED
is he
whose
Transgression
is FORGIVEN.

Psalm 52. 1.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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“SAVIOUR.”

WHEN I went to a certain part of Africa there was no written language, so I learnt scraps from the conversation of the natives. One word I listened for, and never heard. Two years and a half went by, and it seemed as if I never would make the people understand until I found out that word.

One night I heard some of the men telling stories of adventures. One related how his master had rescued him from a lion. I listened eagerly, hoping to catch the word—the long-sought word. The incident was finished, the word was not spoken; my hope was crushed, my heart was sick. Afterwards I spoke to the man and asked him: “What did you call your master when he saved you from the lion?” At once he gave me the longed-for word—the word which means “Saviour”; and I was able for the first time to make clear to him what the Saviour would be to him. With joy on his face he caught the message, as he exclaimed: “Is that what you have been trying to tell us all this time?”

I spent four years in Africa. For fourteen months I never saw bread; for months I have lived on African beans and sour milk; I have eaten everything from ants to rhinoceros flesh; but I would go through it all again for the joy of that moment when I heard the word “Saviour,” and saw the light on that man’s face at the message it conveyed to him!

My young friend, do you know in your heart and life the meaning of that word—

“SAVIOUR”?

* * *

BIRDS OF THE BIBLE.

V.—THE OWLS.

VERY different in appearance, in powers, and in habits are these birds from the noble eagle and the gentle dove. But they are equally the work of the great and wise Creator, and they have their place and their use. In their own way, too, they have beauty of plumage and wonderful power of sight; while those who have watched their habits tell us that the parent birds seem to be affectionate towards each other, and care for their young with watchful love. These young are downy little white babies, the prettiest imaginable; and they feather more slowly than many other birds, thereby remaining attractive little fluffy balls in the nest longer than is usually the case.

Three distinct species of owl are mentioned in Holy Scripture (Lev. xi.) and there is also another known in Palestine which closely resembles our barn owl.

The “great owl” was almost two feet in height, and is very like our horned owl.

Among the ancients, when night came and the owls cried to each other in forest, ruins, temples, vineyards, or gardens, every one shuddered, for superstition was in their hearts, and these night-cries were awesome.

But there was no need for this fear. All birds cannot be larks and nightingales; and the “to-whit-to-who” or even the “screech” of the owl may be just as much a hallelujah anthem to their Creator, who in His wisdom made them so perfectly adapted to their environment that they exult for abounding joy of life in the night time, as do the thrush or the linnet in the morning sunshine.

In Isaiah xliii. . . we find God speaking of the way the beasts and the owls shall honour Him because of His loving-kindness to His people Israel. And a verse or two later on we read His sorrow that the people over whom He had watched with such patient care were not giving Him the glad service which was His due.

If the fowls of the heaven bring joy to the heart of their Creator by fulfilling the purpose for which He made them, how much more ought you and I, who have heard of the love of the Lord Jesus Christ, make it our aim to please Him in the place where He has put us. Have you noticed how chickens always lift up their heads when they take a drink? and have you heard that somebody said, they were looking up to God and saying "Thank you"?

In most of the places in the Bible, however, where the owl is named, it is to prove that its weird voice can add a last touch to any desolation.

In Psalm cii. . . the psalmist in the great sorrow and loneliness of his heart likens himself to "an owl of the desert."

Job also (chap. xxx. . .) does likewise.

Isaiah (chap. xiii. . .) and Jeremiah (chap. l. . .) both speak of this bird when they prophesy against the mighty city Babylon that her palaces should be thrown down and all her brave, proud soldiers should fall: and that what was once the greatest city on earth should be desolate for ever and an abode of "owls" because "she hath been proud against the Lord, against the Holy One of Israel."

The New Testament lesson on this for you and me is I Peter

v. 5, 6. "Be clothed with humility; for God resisteth the proud."

E. A.

* * *

SWINGING.

WHO does not like a swing? No one that I know of amongst the boys and girls. The grown-up folks do not seem to care for it so much, but I am not thinking of them. Yes, all the boys and girls enjoy a swing, and some would not mind keeping it up for an hour, especially if they have a kind friend standing by to give them a frequent push.

If I were to ask: which do you like



best, running, walking, or swinging? many would at once say, swinging! Running they would tell us makes them hot and tired; walking makes them tired if not hot; but swinging tires nobody—except the one who does the pushing!—and is delightfully cool on a hot summer's day.

Yes, all that is true; and yet if you run or even walk you do *get somewhere*. If you swing you begin and end at the same spot and so *get nowhere*. You begin by sitting on the seat of the swing while it hangs straight down at rest, and though you move very rapidly backwards and forwards you end in exactly the same position as you started. So though swinging is very nice we must not do too much of it.

Do not let your lives be like a swing; day and night, day and night, day and night, the same things, and never get anywhere. Get a real start for heaven. Believe on the Lord Jesus Christ and be saved, and live for Him.

* * *

“WHOSOEVER.”

I WAS at a Sunday School tea in Scotland when the prizes were being given out. Among the prize-winners the name Jessie Scott was announced. A little maiden, sitting near the front, rose, her face beaming with pleasure, and the prize was given her with kind words of encouragement.

As she retired to her seat, and began to examine her treasure, another and older Jessie Scott rose at the back of the hall and marched up to the front. She had not noticed her small namesake receive the volume. Enquiry had to be made as to which Jessie Scott was entitled to the prize. It was discovered that the elder one was, so each of my boy and girl readers can imagine how disappointed the younger child was when

she had to give up the prize to its rightful owner.

This little incident set me thinking. The prize could only be awarded to *one* Jessie Scott. The Gospel was offered to *both* Jessie Scotts and *all* the Jessie Scotts in the world, and all the lads and lassies in the world. The prize had to be worked for and earned on the ground of merit. The Gospel is God's good news of the *gift* of eternal life to whosoever will.

The word “whosoever” takes in everybody in the wide world. It is much more satisfactory than your own name. There might be a doubt as to your own name. There can be no doubt as to “whosoever.” “*For God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life*” (John iii. 16).

The invitation to receive the prize was for *one* Jessie Scott. There were *two* Jessie Scotts in the hall, possibly *hundreds* of them in Scotland; but only one particular Jessie Scott was entitled to that prize.

But whatever your name may be, the Gospel is for you. Take the common name of John in a few of its forms in different languages. It is for John in England, Ian in Scotland, Evan in Wales, Ivan in Russia, Jean in French, Johann in German.

John iii. 16 contains the assurance of wonderful blessing for the believer. My dear young reader, do *you* believe?

Believing changes the whole life. It is not merely agreeing to what the Gospel says, as many children do so easily, but believing on the Lord Jesus. No one believes on Him who has not first felt their need of Him, that they cannot do without Him, that He is the only Saviour from sin and sin's judgment. Have *you* then believed on Him—believed to the saving of your soul?

A. J. P.

OVER THE SEA

OR CLEANINGS FROM
FOREIGN LANDS



v.

AFRICA is often called the "Dark Continent." This would not be at all correct if it referred to its climate, for it is a continent of warmth and of sunshine, and they hardly ever get there the darkness and gloom which we have so much of in Britain. It is a continent, however, inhabited by people of dark skins; white people are to be found there, but they all have come from Europe or elsewhere, but even the dark skins of its inhabitants do not account for this title; it was called the "Dark Continent" because the dark-skinned people had even darker hearts. Almost without exception its many tribes and peoples have been in the darkness of paganism or Mohammedanism, and it is only in recent years that the light of the Gospel has been carried to them.

Many of you will have heard of the name of Livingstone, the Scottish missionary and explorer. He was a pioneer, and found his way into parts of Africa where white men had not previously been. Somewhat later came Moffat, another Scotchman, and he spent a long life preaching Christ amongst the Bechuanas and other tribes inhabiting the southern part of the great continent. He was not so much of an explorer, but he did more direct missionary work, and God blessed his labours.

Some of you have, perhaps, seen a negro man in the streets, especially if you live in London or one of the other great seaports. You did not, I expect, exactly like the look of him, and you may feel inclined to wonder if such a man could ever be just like some of your kind friends who are white and not black. Well, it is a happy fact that no matter what may be the colour of the skin, no matter whether it be man or woman, boy or girl, the Gospel has the same effect, *where it is believed*. The conscience is reached, the heart is subdued, the character changed, and the rebellious sinner who loves sin, becomes a saint who loves God and His people and holiness.

Many years ago now, when Moffat was travelling in South Africa, he arrived hungry and tired out at a village of heathen Kafirs on the banks of the Orange River. He and his party were not at all welcome; they were treated badly, and told to halt at a distance. They asked for water, but this was denied them. Moffat then tried to get a little milk, and even offered several buttons off his coat for some, but they would not be persuaded to give him any in spite of the attractiveness of the buttons; so Moffat and his friends began to think they must pass another night

without food and water, even though within sight of a river.

However, when twilight fell there crept up a woman with a bundle of wood on her head and a vessel of milk in her hand. She put both down before Moffat and went off without saying anything. Presently she came again, and this time brought a cooking vessel on her head and in one hand some meat and in the other some water. Still saying not a word she lit a fire and cooked the meat.

At last, Moffat and his friends asking her to tell them why she did all this for them instead of repelling them like the rest of her village, she said something like this: "I love Him whose servants you are; and surely it is my duty to give you a cup of cold water in His Name. My heart is full. I cannot speak for the joy of seeing you in this out-of-the-world place." And as she spoke the tears trickled down her dusky cheeks.

You can imagine their surprise. Where had she come from? What was she doing there? These were the questions they asked. By her answers they found out that she had been taken years before to a missionary school where she had learned to read. When asked how she managed to live amongst her heathen people and yet keep up the light of God in her soul, she drew from her bosom a copy of the Dutch New Testament that she had received, and she said, "This is the fountain whence I drink: this is the oil which makes my lamp burn." So you see her New Testament was a very precious treasure to her.

Could we all say as much? There are millions of New Testaments and whole Bibles in our land, but what is the Book to your soul and mine? Often and often when we take our journey in thought to lands across the seas we meet with people and things which put us to shame. Our privileges are very great, but we must remember the words of our

Lord: "To whom men have committed much, of him they will ask the more" (Luke xii. 48). So you see, the white boys and girls of Britain will have more to answer for than the black boys and girls of Africa. Let us take great care not to misuse and neglect our opportunities of hearing and believing the Gospel.



THE LOST SHEEP.

A LITTLE sheep had gone astray,
 And self-beguiled,
 Had wandered by a trackless way
 Into the wild.
 O'er moss and moor the wayward feet
 Had careless crossed;
 Until a plaintive little bleat
 Told all was lost.
 The night grew dark, the sighing wind
 Was chill and cold;
 They warmly rest, who shelter find
 Within the fold.
 But, hark! a step comes through the glen—
 A kindly form
 Bends o'er the trembling one, and then
 No more alarm.
 It is the Shepherd! who has sought
 O'er hill and plain;
 And now rejoicing, He has got
 His own again.
 Upon His breast and shoulders strong
 So closely pressed,
 He quickly bears His charge along
 To home and rest.
 Oh! Jesus is the Shepherd true
 Who sought the lost;
 To free our souls, He fully knew
 The awful cost.
 He loved His sheep—to prove the love,
 His life He gave;
 And now upon the throne above,
 He lives to save.
 Oh, trust in Him—thy little day
 Will soon be past;
 But thou shalt tread the heavenly way
 With Him at last. P. D.

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.

(FOR RULES SEE LAST MONTH'S ISSUE.)

Questions for May, 1924.

Subject—Acts 17. and 18.

1. "There is another king." Who was this?
2. What do we read in Acts 17. about "chief women" and "honourable women"?
3. Give two reasons why the Bereans were more noble than the Thessalonians.
4. How do we know that God does not dwell in temples made with hands?
5. Why did Paul say he would go to the Gentiles?
6. "Be not afraid but speak." To whom were these words spoken and by whom?
7. What did the Jews say about Paul?
8. What does God give to men?
9. How long was Paul at Thessalonica and at Corinth?
10. Give a good reason why Paul stayed at Corinth so long.

DEAR YOUNG FRIENDS,—

I have had several complaints about the Searchers being charged more postage, so am writing to the G.P.O. to make enquiries.

If you find your name in 3rd class, read the rules and try and find out the reason. Some of you who are over 10 years old, still do 6 questions instead of 8. Would anyone like to suggest a subject for our questions when we have finished the Acts? If so, write the suggestion at the end of your paper.

My love to you all,

Your friend,
J. L.

March Searchers.

Age over 14 years.

1st Class—E. Aves, E. Alleorn, E. Ackory, H. Bennett, C. Bean, J. Birrs, D. Brooke, E. Brooke, E. Cappleman, M. Craghill, E. Cole, B. Davies, I. Deacon, J. Duke, A. Edmonds, G. Farrell, H. Glasson, D. Gaiues, E. Green, A. Green, J. Hambling, M. Hobson, G. Kinnear, B. Kyle, G. Loye, R. McIver, C. Melver, I. Merritt, C. Mizen, M. Nicholas, H. Pilon, C. Riddle, C. Rose, W. Stepney, A. Singer, E. Scott, F. Seudds, M. Taft, I. Taylor, V. Taylor, C. Treunholme, C. Willows, W. Stuart.

2nd Class—J. Appleton, M. Fox, Ethel Scott, E. Ward.

3rd Class—M. Cornall, D. Hall, I. Jackson, P. Lane, F. Moor, P. Reeve, L. Swall, Eunice Smith.

Age over 10 up to 14 years.

1st Class—N. Alleorn, W. Akeroyd, A. Arnold, C. Ashmore, B. Allen, F. Birrs, G. Brooke, M. Clay, M. Chartars, A. Carmichael, M. Clarke, I. Cocks, D. Coutts, M. Cowey, E. Crook, M. Cutting, M. Curry, N. Davy, A. Day, F. Dean,

A. Dodds, M. Earl, E. Edwards, I. Ellis, J. Fearn, T. Ferrow, T. Glasson, M. Glasson, J. Garbutt, D. Goodbank, M. Harland, M. Hewitt, W. Hobbs, L. Hughes, J. Hunt, H. Jones, D. Kent, D. Landsberg, A. Lock, R. Lutters, L. Mairn, E. Mackrory, H. Mackrory, M. McArd, V. Merritt, W. Mitchell, D. Mootham, G. Mowbray, M. Nelson, E. Payne, A. Pilon, W. Potts, E. Pyall, K. Redman, G. Rosier, M. Rose, W. Rye, P. Sharnock, A. Shrimplin, I. Smith, M. Smith, E. Smith, F. Singer, M. Storey, R. Taylor, V. Turner, E. Tyerman, N. Varty, M. Warrington, R. Wade, J. Williamson, E. Winter, M. White, F. Yellow.

2nd Class—N. Burton, N. Carr, M. Copland, N. Tarrell, R. Giddings, C. Hawdon, J. Henderson, G. Hewines, H. Heath, H. Hunt, H. Kettle, D. Kirby, J. Kyle, N. Laws, M. Lefaux, F. Mennell, A. Mennell, J. Murray, Margaret Murray, K. Nicklin, R. Pinder, E. Ritzema, A. Swepson, D. Simpson, R. Seudds, Amy Turner, M. Weller, F. Wilkinson.

3rd Class—C. Atkins, G. Forrest, W. Hamilton, O. Jackson, D. Laycock, F. Linton, E. Loye, A. Marshall, R. Marshall, V. Mitchell, W. Moor, G. Nicholl, M. Nicholson, I. Smart, L. Simmonds, H. Smith, K. Thompson.

Age 10 years and under.

1st Class—D. Andrews, M. Allen, F. Bennett, C. Binuie, J. Campbell, W. Cowey, E. Cockburn, E. Copland, C. Curry, E. Downie, B. Ellis, F. Farrell, D. Farrell, K. Fairbairn, C. Graves, N. Green, R. Glenney, M. Gold, E. Hale, M. Hemingway, M. Herron, M. Hole, E. Johnson, A. Jones, E. Jones, R. Lamplugh, A. Lock, A. Lutters, P. Lutters, G. Magregor, M. McIver, M. Murray, E. Nelson, N. Nicholas, I. Parry, F. Pilon, J. Powell, J. Smailes, M. Schlimann, M. Strowger, C. Taylor, J. Tweedy, H. Barnes, B. Warrington, T. Wilson.

2nd Class—M. Alcorn, H. Dawson, V. Linton, E. Metcalf, M. Ritzema, F. Rutherford, M. Simpson, M. Ward.

3rd Class—A. Fowler, D. Payne, F. Pittman, M. Potts, A. Potts, O. Simpson.

Answers to March Questions.

Subject—Acts 13. and 14.

1. Separate me Barnabas and Paul for the work whereunto I have called them (Acts 13. 2).
2. Because he withstood the apostles, seeking to turn away the deputy from the faith (Acts 13. 8).
3. I have found David the son of Jesse, a man after mine own heart, which shall fulfil all My will (Acts 13. 22).
4. Part of Acts 13. 47, written out.
5. God filled their hearts with food and gladness (Acts 14. 17).
6. They rehearsed all that God had done with them and how He had opened the door of faith to the Gentiles (Acts 14. 27).
7. To the children of the stock of Abraham and whosoever feared God. (Acts 13. 26).
8. Because Paul perceived that he had faith (Acts 14. 9).
9. Because multitudes of Gentiles came to hear the Word of God (Acts 13. 44, 45).
10. Through this Man is preached unto you the forgiveness of sins and by Him all that believe are justified (Acts 13. 38, 39).

The Salvation
of the
Righteous
is of
the LORD.

Psalm 37. 39.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
5, ROSE STREET, LONDON, E.C. 4.

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

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

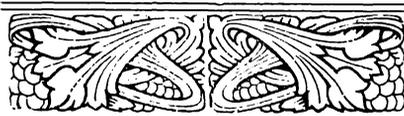
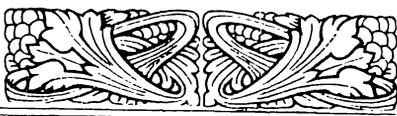
GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

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.



READY TO SINK.

WHEN the great steamship *Titanic* left England on her first voyage no one imagined that she would never reach America. Yet she did not, but went to the bottom of the Atlantic with well over a thousand souls. She bumped into an iceberg which was floating in her track, ripped open her side, and very soon she sank.

Sometimes, however, the leak which sends a boat to the bottom is a very small affair. Rowing boats, for instance, have a hole in the bottom near their keel purposely made for the emptying out of any water which may collect there while on land. This hole is stopped up with a cork when they put out to sea or into the river. Suppose this cork is missing when the boat is launched, what then?

In comes the water, not very fast for the hole is small, but steadily for all that. After the rowers have gone some way they suddenly discover the water rising in their boat. What excitement! They try to stop up the hole with anything that may be to hand, or perhaps they set to work baling out the water, hoping to get it out faster than it comes in. Happy are they if they can quickly get to land.

Do you know that sin is very much like a leak? We should all of us be well able to sail through life were it not for the fact that we are sinners. As it is we are in a sinking condition, and nothing that we can do can stop the leak, nor can we turn sin out of our lives as fast as it comes in. We need a Saviour. We need to be taken off the wrecked and sinking ship and be taken to shore in the lifeboat.

We have no need to commit big sins to be sinners. One leak is quite enough to sink a ship, and one sin is enough to

ruin us and bring our souls under God's judgment. The Lord Jesus bore the judgment when He died on the cross for our sakes. That is why God sets Him forth as the Saviour, now that He is risen again. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43).



TEMPTATION AND A TRAP.

JOHNSON and Sam were brothers. John, the elder, was eleven years old, and Sam, ten. Two firmer friends could not be found, but there was one very great difference between them, and this is what it was. John was a Christian boy, whereas Sam was not, and apt to be a very careless, happy-go-lucky lad.

One day, during a walk down a very pretty lane, Sam espied an orchard, wherein was a huge apple tree. The ripe apples were rosy and mellow, and shone in the morning sun.

"Oh, John," exclaimed Sam, "what clusters of lovely fruit; I must have some; I'll try and climb the wall."

"No, no," said John, "You must not do that; it is a sin to steal. I have never stolen anything, therefore I will not begin."

"Yes, that's right," replied Sam, "you are a good boy and always have been."

So the two walked on, and as they sauntered through the village, they met an old friend whom they had not seen for two years.

"Why, hullo, Fred," cried John. "Fancy meeting you in Millsford."

After greetings were exchanged, the two boys were invited to Fred Reed's, where they had lunch. Later in the afternoon Fred asked his companions into the garden; and, strange to say, the

boys found it to be the same garden in which grew the apple tree they had seen in the morning.

"This large iron ring," explained their friend, "is the guard of our garden, and keeps all intruders in awe; for if they have not been previously warned, their legs will be caught by this man-trap"; and, aside, John whispered to Sam, "So you'd have been caught if you'd leaped over there."

This is just the way of the world, for Satan is so clever that he disguises many things as beautiful to lure the children of the Lord, and unless we have the Saviour by our side we must inevitably fall into his trap.

M. B. (aged 14 years).

* * *

BIRDS OF THE BIBLE.

VI.

THE plain little brown birds of friendly habit that twitter and chirp in our streets and gardens were familiar to the people in Bible lands and in Bible times. In the north of Palestine, the land of Gennesareth and on the west of the Sea of Galilee, there is hilly country, and fertile plains scattered over with villages. In the vineyards of the wine grower, the orchards of fruit raisers, and the corn-fields of the farmer the lively chatter of the sparrow was always to be heard. This little bird builds a small beautiful nest, though sometimes untidy outside. If this is placed in bushes, the outside of tiny sticks and twigs is cosily lined with most delicately woven hair and feathers. If the nest is that of the ground sparrow the outside twigs are dispensed with, and the small round bowl of hair is placed in the shelter of a little tuft of grass which forms an arching cover and shelters four to six bluish, speckled eggs. When these are hatched, the parent birds tirelessly hunt food for

their young, and will bring hundreds of tiny insects and worms in the course of a day.



Often two or three broods will be brought off in a year thereby causing a tremendous increase in their number.

While the women and children cultivated their onions, mandrakes, lentils, melons, cucumbers, and other garden produce the busy little sparrows would be watching their opportunity to swarm down on the freshly turned earth, and snatch up seeds or worms for themselves or to carry to the gaping little mouths in the many nests in the bushes around.

No doubt they were common in the garden of the Nazareth home where our Lord Jesus spent the first thirty years of His earthly life. And in His teaching during the years of His ministry He often referred to this common little bird as showing how great and tender is the love and care of our Heavenly Father.

In Matt. x. and Luke xii. we are assured that in spite of their smallness and their great number, God does not forget them. "Not one of them is forgotten before God" and not one of them falls to the ground unnoticed by Him, and,

"The God Who feeds the sparrow
Is the God Who cares for Me."

The Psalmist in Psalm cii. sings of a lonely sparrow. This was such an unusual sight that it claimed attention. The friendly little creature is almost always in crowds. But there is affection in the heart of birds and animals as well as in our human hearts, and possibly this lonely little creature may have seen its mate snared, or its nest destroyed, and so for the short time that birds mourn it was very disconsolate.

This Psalm (cii.) has a very wonderful and deeper meaning, however, and refers prophetically to the Lord Jesus who was "despised and rejected of men" (Isa. liii.) and who was deserted by some of His disciples (John vi.), even His own brothers not believing in Him (John vii.).

And in the darkest and saddest time of all, when He was suffering all for you and me, His disciples "forsook Him and fled" (Mark xiv.).

The dear Lord Jesus was lonely and forsaken that He might be the Saviour and Friend who would never leave or forsake us.

Does He not claim our love and obedience ?

E. A.

* * *

"OF HIS OWN FREE-WILL."

A MAN was standing in the streets of London with his coat sleeve hanging empty by his side. An old acquaintance who had not seen him for a long time accosted him, "Hullo, old fellow, so the war has taken it out of you." "No," was the reply, "I gave it." What a difference that makes! In the wartime we were far more impressed by those men who voluntarily sacrificed all they

loved than by those who did so under compulsion. When we turn to the Lord Jesus Christ we see the perfection of sacrifice. He gave Himself for us.

When Christ made no answer, Pilate proudly and impertinently boasted: "Knowest thou not that I have power to crucify Thee and have power to release Thee?" and was reproved by the Lord's words: "Thou couldest have no power at all against Me, except it were given thee from above" (John xix. 10-11).

Christ asserted the same to Peter, who mistakenly tried to defend his Master by mere human violence, "Thinkest thou that I cannot now pray to My Father and He shall presently give me more than twelve legions of angels" (Matt. xxvi. 53), and likening Himself to the good shepherd, He says, "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17-18).

The beauty, the power, the efficacy of Christ's sacrifice are due first to the fact that He is God and then to His willingness to die for us, to take your place and mine upon the Cross. It was entirely voluntary:

"Thy life was given for me,
What have I given for Thee?"

May our desire be:—

"O let my life be given
My years for Thee be spent.
* * *
Thou gav'est Thyself for me
I give myself to Thee."

A. W.

* * *

OVER THE SEA

OR CLEANINGS FROM

FOREIGN LANDS



VI.

IF you look at a map of Africa you will see the large island of Madagascar lying off its south-east coasts. Its inhabitants have dark skins like the Africans, and are called the Malagasy people. More than a hundred years have passed since first the Gospel was carried to Madagascar, for the first missionaries entered the island in year 1820. They were well received by the king who was then ruling, and before long a number of the natives were converted.

The years rolled by and the king died. His successor was a queen, who had the rather long name of Ranavalona. She hated the Christians, and in March 1835, she issued a decree against them, making even the possession of Christian books punishable by death. Three months later the last missionaries were obliged to leave the island, but not before they had finished printing the Bible in Malagasy and had distributed copies among the native converts. They also buried in the earth, and stored in various other hiding-places, seventy complete Bibles and several cases of New Testaments, and other parts of the Bible. These books, which passed stealthily from hand to hand and were read in secret at the peril of the native Christian's lives, became the fuel which kept

the fire of faith burning in the island, until the missionaries were allowed to return, a quarter of a century later. By that time the little band of Malagasy Christians had actually grown from 200 to over 2000, and that in spite of the fact that quite a number of them had been killed by order of the wicked queen.

During the period of persecution one little body of native Christians in a village called Fihaonana, had kept a copy of the Scriptures. On hearing that the queen's officers were coming to search the village, they held an anxious consultation to decide upon some secret place in which their Bible might be safely hidden; "For," they said, "if we lose our Bible what shall we do?"

A little to the north-east of their village was a hill, near the foot of which stood a cluster of large boulders. Inside that cluster from ten to thirty converts used to hold a service each Sunday. Underneath the largest of the boulders at the foot of the hill, the people had dug out a cave to serve as a small-pox hospital for the village: in a dark corner of this cave their Bible was hidden between two slabs of granite.

The queen's officers arrived at the village to search for the Bible and other

Christian books which the queen and government believed, from the reports of spies, were to be found there. A search was made in vain in the huts of the suspected, and in the rice-fields; and then the officers made straight for the cluster of boulders on the hillside. When they were actually on the point of entering the cave where the Bible lay, a villager said: "I suppose you know that this is the small-pox hospital?" "We did not," they said, starting back in horror, "Wretch! Why did you not tell us sooner? Why did you let us come so near?" The officers beat a hasty retreat—and the Bible was safe.

At last Queen Ranavalona died and the time of persecution came to an end. Once more missionaries arrived, the buried Bibles could be dug up or brought forth from other dark hiding-places and read in the light of day. The Christians of Fihonana produced their Bible with joy. The Book is now old and worn, but long ago it was carefully repaired by its native owners, sewn with thread and vegetable fibre, and protected with a cover of roughly tanned skin. At last it was given back to the Bible Society, who now have it preserved in a case in their collection of Bibles in the Bible House in Queen Victoria Street, London. If ever some grown-up friend takes you down that Street, you might walk in, and would be able, we believe, to see it for yourself.

There is no need for us to hide our Bibles in the caves, but let us see that we hide the Scripture as the Psalmist hid it. He said: "Thy word have I hid in mine heart, that I might not sin against Thee" (Psa. cxix. 11). The Word hid in the heart preserves from sin. First of all, though, we must know its life-giving power—"Receive with meekness the engrafted word, which is able to save your souls." (Jas. i. 21.)

* * *

"ASK," "SEEK," "KNOCK."

TAKE an A and a K.

Put an S in between,
And a wonderful blessing
At once will be seen;
For 'tis "ASK, and it shall
Be given unto you,"
'Tis thus Jesus speaks,
And His Word's always true.

T'wixt an S and a K,

Put two EE's straight away,
And a wonderful promise
You'll have for to-day;
For the Lord is so kind,
He says "SEEK, and you'll find;"
And the blessing He'll give
Is what just suits His mind.

Between two lovely KK's

Place an N, O, and C,
And rich mine of wealth
At once you will see;
For the Saviour says, "KNOCK,"
And the door opens wide;
Faith's key doth unlock,
And Christ's Word must abide.

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* 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.

Scripture Searching.

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

Questions for June, 1924.

Subject—Acts 19. and 20.

1. Why did Paul depart from some of the people and separate the disciples?
2. What was the result among the people of Ephesus when the evil spirit answered the men?
3. For what purpose did the disciples come together on the first day of the week?
4. "Serving . . . temptations." Find this passage and write it out.
5. What did the Holy Ghost witness to Paul in every city?
6. Say a few words about Erastus, Gaius, Demetrius.
7. What did Paul testify to Jews and Greeks?
8. "These hands" have done what?
9. Write in a few words the story of Eutychus.
10. What do you know of—Tyrannus, Sceva, Alexander, Diana, Miletus?

DEAR YOUNG FRIENDS—

Your answers this month will decide the prizes, so do them thoughtfully. Some of you make such careless mistakes, such as leaving out one question, or forgetting one of the references. I wonder if you read your answers through after you have done them. If any of you are prevented through illness from doing your work you can send the answers later.

I have not yet received an answer from the Post Office about the postage. For our text this month let us "remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20. 35). May we know much of this blessedness!

My love to you all.

Your friend,

J. L.

April Searchers.

Age over 13 years.

- 1st Class.**—J. Appleton, H. Bennett, J. Birrs, E. Cappleman, A. Edmonds, G. Farrell, H. Glasson, J. Hambling, B. Kyle, G. Loye, R. McIver, C. McIver, I. Merritt, C. Mizen, P. Reeve, C. Rose, L. Swall, A. Singer, Eunice Smith, E. Scott, W. Stuart, M. Tait.
- 2nd Class.**—B. Aves, E. Allecorn, E. Ackory, D. Brooke, S. Foster, D. Gaines, E. Green, O. Green, N. Judson, G. Kinneer, C. Riddle, Ethel Scott, C. Willows.
- 3rd Class.**—C. Bean, J. Brooke, E. Crook, M. Cornall, I. Deacon, F. Lane, M. Nicholas, F. Scudds, W. Wilson.

Age over 10 up to 13 years.

- 1st Class.**—M. Adamson, W. Akeroyd, A. Arnold, C. Atkins, C. Ashmore, J. Atkinson, D. Batey, A. Bengall, P. Birrs, M. Clay, M. Charters, A. Carmichael, D. Coultis, E. Coggin, M. Coway, M. Curry, N. Davy, A. Day, P. Dean, M. Earl, B. Edwards, L. Ellis, T. Ferrow, M. Foley, K. Fossey, M. Fry, T. Glasson, M. Glasson, J. Garbutt, J. Giddings, D. Goodland, G. Howines, H. Heath, P. Kendall, D. Kirby, J. Kyle, A. Lock, R. Lutters, L. Mavin, E. Mackroy, M. McARD, P. Menzell, A. Menzell, V. Merritt, W. Mitchell, Margaret Murray, M. Nelson, G. Nicholl, K. Nicklin, R. Pinder, E. Pyall, K. Redman, J. Richardson, G. Rosier, M. Rose, P. Smart, P. Sharrock, K. Stanley, A. Swepson, A. Shrimplin, D. Simpson, M. Storey, R. Taylor, K. Thompson, Amy Turner, M. Warmington, R. Wade, M. Weller, J. Williamson, F. Yellow.
- 2nd Class.**—B. Allen, G. Brooke, L. Cocks, E. Davies, A. Dodds, H. Fleck, M. Harland, J. Hughes, H. Hunt, J. Hunt, H. Jones, N. Laws, M. Lefaux, F. Linton, G. Mowbray, E. Payne, A. Pilon, W. Rye, F. Simpson, M. Smith, J. Weatherstone, D. Willis.
- 3rd Class.**—N. Farrell, J. Fern, D. Kent, H. Kettle, R. Keane, E. Loye, H. Mackroy, V. Mitchell, F. Stepany, W. Stepany, L. Simmonds, I. Smith, R. Scudds, V. Turner, E. Walker, E. Winter, D. Whitaker.

Age 10 years and under.

- 1st Class.**—F. Bennett, J. Campbell, W. Cowey, C. Curry, B. Downie, B. Ellis, K. Fairbairn, D. Foley, C. Graves, N. Green, M. Gold, E. Hale, M. Hemingway, M. Horron, M. Hole, B. Johnson, A. Jones, B. Jones, M. Lefaux, A. Lock, A. Lutters, P. Lutters, M. Melver, E. Martindale, M. Murray, E. Nelson, N. Nicholas, I. Parry, F. Pilon, M. Potts, F. Rutherford, M. Schliermann, O. Simpson, M. Strouger, M. Stuart, C. Taylor, J. Twiddy, B. Warmington, T. Wilson, W. Willis.
- 2nd Class.**—D. Andrews, M. Allen, C. Binnie, F. Farrell, G. Macgregor, A. Potts, H. Warnes.
- 3rd Class.**—I. Couch, E. Cockburn, D. Farrell, A. Fowler.

Answers to April Questions.

Subject—Acts 15. and 16.

1. The conversion of the Gentiles (Acts 15. 3).
2. That the Gentiles should hear the Gospel by Peter and believe (Acts 15. 7).
3. Acts 15. 26 written out. Barnabas and Paul.
4. Because he had seen in a vision a man of Macedonia saying, Come over and help us (Acts 16. 9).
5. For prayer (Acts 16. 13).
6. Believe on the Lord Jesus Christ (Acts 16. 31).
7. If ye have judged me to be faithful to the Lord, come into my house and abide there (Acts 16. 15).
8. They taught and preached the Word of the Lord (Acts 15. 35).
9. To take out of them a people for His Name (Acts 15. 14).
10. "It seemed good to the Holy Ghost" (Acts 15. 28). "Were forbidden of the Holy Ghost" (Acts 16. 6).

GOD
is our
REFUGE
and
STRENGTH.

Psalm 46. 1.

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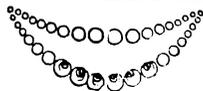
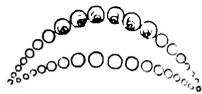
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



ACCUSTOMED TO IT.

THERE sat the terrier near the blacksmith's fire. The blacksmith was busy striking the red-hot metal on his anvil, and a shower of burning sparks again and again fell upon the hairy skin of the dog. But the dog sat unmoved, taking no notice of what would be so terrifying to a stranger.

When the blacksmith was asked how it was the dog was so quiet whilst the sparks fell like a shower upon him, he replied, "Oh! Sir, he is so used to it."

Is this not like many of the readers of *Our Children*? Sometimes, perhaps, when you have heard how God will judge the sinner, you were alarmed and thought it was high time to be saved. And then the feeling wore off and Satan persuaded you there was plenty of time, and you lost your concern and became careless as to your soul. Week after week in the Sunday School, or when, perhaps, your father or mother talks to you, you hear with unconcern the things that once moved you. Oh! it is a serious thing to be so blinded by Satan, young though you may be; to be indifferent as to the eternal blessing of your precious soul.

A man went to live near a noisy waterfall. At first when he went to bed he despaired of ever getting any sleep, so distracting was the roar of the falling waters. But soon he grew *accustomed* to it, and the noise made no difference to him.

This is again like many of you. The preaching of the Gospel Sunday after Sunday may be likened to the noise of the waterfall. It is such a *usual* thing that you have grown *accustomed* to it, and it has lost its power over you. How sad! Many are being aroused and are being saved by it, but you sleep on.

A young man, who had heard the Gospel since he was a boy, said to me

earnestly the other day, "Oh! if I could only hear the Gospel for the *first time*. It is all so familiar to me, and it seems to have lost its power." What a terrible thing to get accustomed to Sunday School and Gospel preaching, and remain unaroused, unsaved.

John was only a young boy when he was apprenticed to his master. His master wished him to rise at five o'clock each morning. To help him to do so he put an alarm clock near his bed, and each morning the alarm bell went off at five o'clock, ringing loudly for a minute or two. At first it worked well, and John rose at five o'clock. But alas! he grew *accustomed* to it. The loud bell lost its power over him and it rang in vain. He slept in spite of its loud call.

And do not many sleep on in soul-slumber in spite of the loud call of the Gospel? Perhaps you are one such. Remember the *last* loud call will come. This may, indeed, be your last; God only knows. Why not decide to bring your carelessness and indifference to a close, and trust the Lord Jesus as your personal Saviour *now*? "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. vi. 2). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

The older you get the more difficult it will be to reach you. The oftener you hear the Gospel and refuse it, the harder will it be to win you. Oh! say by the grace of God that this is the last appeal you will read unsaved. That here and now you will trust that precious Saviour, and make sure of your soul's salvation.

Jesus died on the cross to save you. He said when here on earth, "Suffer little children, and forbid them not to come unto Me; for of such is the kingdom of heaven," and He will certainly receive you if you respond to His loving invitation.

THE BIRDS OF THE BIBLE.

VII.

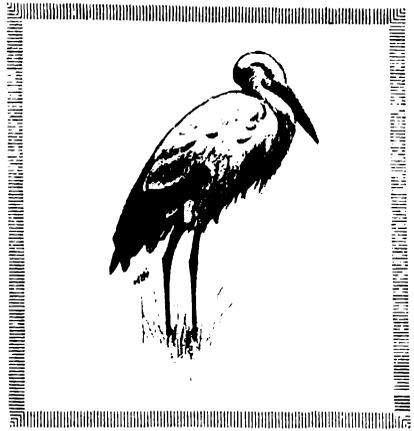
THE stork, and its cousin the crane, are between them named seven times in the Old Testament, and not at all in the New.

The Hebrew word which is translated stork is "hasidah," meaning kindness. The probability is that the men who, in remote ages, began to study and note the habits of these birds were impressed by the great care they exercised over their young and by their evident tenderness for each other. And early writers constantly refer to the fact that in old age, when blind or lame and unable to fly, they were cared for by their young. In later days people in Holland, a country much frequented by storks, have so marked these birds before migration that they could have no doubt that the same pairs returned in spring.

The storks of the Bible were migratory birds. In the early spring days, when the warm sunshine was returning and vegetation was showing new life, Merom, Galilee, the Jordan valley and the Jabbok were suddenly peopled with crowds of hungry storks searching, after their long flight from the south, for lizards, frogs, snakes, and any small water animal. Great flocks of these long-legged, beautiful creatures settled among ruins near marshes and lakes, and in forests where there was water, while others of them flew farther north and west into Europe.

In Psalm civ. we find that a favourite nesting-place was the Lebanon forest. The Psalmist—evidently a true lover of nature—had watched their habits and turned it into a poem.

What a wonderful place Lebanon must have been! Its magnificent cedars, and all the many other trees, were a safe and beautiful home for a variety of birds, and their songs of praise would rise



gratefully to their Creator in language He could understand.

Jeremiah (ch. viii.) alludes to the migratory habits of the stork and its unflinching knowledge of the right time to take its flight, and uses it to emphasize his reproach to the people of Israel for their neglect of God, to whom they owed so much. Even the bird creation obeyed its Maker's will more fully and more gladly than did the people to whom He had showed such marvellous kindness.

These birds make a wonderful spectacle as they soar against the brilliant blue sky of the sunny east. Their large white wings, with a strong and tremendous stretch of several feet, greatly impressed Zechariah (ch. v. 9) in the strange vision which came to him at that time, and by which God was trying to show His dearly loved but impenitent people how great was their sin and how sure their punishment.

How dearly God loved them, and how dearly He loves us, is shown constantly throughout His Word, by all the trouble He took then and still takes to draw us to loving obedience to Himself.

Another mention of the stork is in Leviticus xi. Here it is classed among those birds which were forbidden by God to be eaten. It is itself not a clean

feeder, and therefore was not treated as fit for human food. And as we saw in the case of the owl, this brings a reminder to us as children of God that, as St. Paul says (1 Cor. x.), our habits should be such as are well pleasing to our Father.

E A.

* * *

LOST AND FOUND.

AT a large Gospel meeting held years ago in Chicago a touching incident occurred. The text was: "For the Son of Man is come to seek and to save that which was lost." After the address, a little boy was brought to the platform who had been found wandering in the crowd, evidently lost. The preacher took the little fellow in his arms, and standing before the great throng, asked the people to look at the lost child.

"This boy has a father who is, no doubt, at this moment looking for him with an anxious heart," said the preacher. "The father is more anxious to find his boy than the boy is to be found. It is just so with God. He, by His Spirit, is seeking sinners to-day; seeking with unspeakable solicitude. For long years He has been following you. Oh, sinner, He is following you still. He is calling on you to-day."

At this instant a man with blanched face and excited eye was seen elbowing his way towards the platform. As he reached it the little boy saw him, and running quickly over the platform, threw himself into the father's outstretched arms. The multitude witnessed the scene with breathless attention, and then broke out into a cheer.

"Thus," cried the preacher, "will God receive you if you will only come to

Him to-day. 'The Son of Man is come to seek and to save that which was lost.'"

Another little boy, sitting right in front of the platform, was left unmoved by the preacher and the crowd. Why? How came it that one received the plaudits of such a vast host, while the other remained unobserved? Ah, one was neither lost nor found; the other *was*.

Have you discovered that you are lost? If so you will want to be saved. God is waiting to save you through the Lord Jesus Christ. "The Lord was ready to save me," said Hezekiah (Isa. xxxviii. 20), and He is equally ready to save you.

* * *

A LITTLE GIRL'S ANSWER.

A TEACHER to his scholars said,
 "If I could give to you
 A bright and costly golden crown,
 What would you with it do?"

One little boy thus answered him:
 "If it were given to me,
 My father should the treasure keep,
 Till I a man should be."

"A coach and horses I would buy,"
 Another boy replied,
 "And like a gentleman I would
 About the country ride."

A little girl then meekly said,
 "If such a prize were mine,
 I'd cast it at the Saviour's feet,
 And say, 'My Lord, 'tis Thine.'"



VII.

YEARs ago a little Malagasy girl was brought up to Antananarivo, the capital of Madagascar, and placed in a missionary school. She was quick at learning, like most Malagasy children, and very diligent; so she made rapid progress, especially in the Scriptures.

She loved the Bible stories and thought them most wonderful. She was never weary of the Bible being read to her until she could read it for herself. She thought there never were such stories as those of the Old Testament, but then the stories of the New Testament were no less captivating, the stories of the Gospels and of the Acts. She loved the parables and the miracles; but most wonderful and heart-stirring of all, there was the death of the Saviour on the cross, His resurrection and ascension to heaven. These things filled the mind and memory of that little girl and were as real to her as anything that happened in her own life.

After being nearly a year at school her mother came to fetch her home. The journey took two days, and at the end of the first they found a night's lodging in a village. While supper was being prepared they chatted round the hearth and many questions were asked, which led the little girl to tell how she had been at

school and what she had learned, and she told one or two Bible stories as samples of the knowledge she had gained. We will tell the rest of the story in the words of the one who first wrote it:—

“After supper, at the request of the people, she continued to tell more of those wonderful stories, and also what she knew of the ‘New Religion’ and its Author, Jesus Christ, the Son of God. It was very late before they lay down on their mats to sleep, and hence it was late before the little girl and her mother rose the following morning.

“They at once prepared to continue their journey home. To their astonishment, however, the people would not hear of this; they said they wanted to hear more of those delightful stories, and also more about the book from which they were taken, and the ‘New Religion.’ They advised the girl and her mother to rest for the day, and promised to provide food and lodging free if they would remain another night with them. This they did, and the evening and up to midnight was spent as the previous one had been. A number of the neighbours, who had heard about the wonderful stories, came in to hear for themselves, and they also were enthralled by what the little girl told of the ‘New Religion’

and by the hymns she sang. On the following morning, before the girl and her mother could start on their journey home, they were waited upon by a deputation of the villagers to ask them to stay another night, that they might hear still more of the wonderful tales. They said they would provide rice food for them, give them a larger and cleaner hut in which to stay, and into which the people could come together in greater numbers to listen. Once more they consented to remain another night.

"Next morning there was another deputation from the other end of the village, asking them to come to their end, and tell them those delightful stories there. The result was that they had to remain for a week in that village, while the little girl night after night to crowded houses told Bible stories, sung her hymns, and related all she could tell about the 'New Religion.'

"They had to remain over the Sunday, and that little girl had to tell her stories, sing her hymns, and tell all she knew from morning to midnight, such was the anxiety of the people to hear."

You will not be surprised to hear that presently there were quite a number of believers found in the place, and that years afterwards there were no less than twenty-five places where the people came together to worship the one true and living God, and where schools were held, within a five-mile circle of that village.

Such is the wonder and power of the Gospel, and such the happy testimony to it which may be rendered by a little girl!

* * *

JESUS LOVES ME.

YEARS ago a gentleman, Mr. Bliss by name, went to a meeting where the people were singing a hymn with the chorus, "Oh, how I love Jesus." After joining in the chorus a good many times, he suddenly thought, "Have I not been singing enough about my poor love for Jesus; shall I not rather sing of His great love for me?" With this thought in his mind he went home, sat down, and composed that hymn which many of us have so often sung:—

"I am so glad that our Father in heaven
Tells of His love in the Book He has given:
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.
I am so glad that Jesus loves me,
Jesus loves me, even me."

Years after that a man went to a large meeting in Glasgow, and came away much impressed. He said to himself as he walked home, "Well, I'll begin, and try to love Jesus for what He has done for me." Just then he passed by some people singing, and just caught the words:

"I am so glad that Jesus loves me,
Jesus loves me, even me."

"Why," he said, "if He loves me, all I have to do is to believe in that love of His. Here have I been trying to love Jesus, when all the while He has been loving me." It was just as if a great load had rolled off his heart.

I hope each young reader will learn to truly say, "The Son of God, who loved me and gave Himself for me." For this you must first come to Him as a sinner to the Saviour, and believing in His Name get your sins forgiven. "Whosoever believeth in Him shall receive forgiveness of sins." (Acts x. 43.)

F. P. H.

Scripture Searching.

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

Questions for July, 1924.

Subject—Acts 21. and 22.

1. What did Paul and the disciples do at Tyre before they parted?
2. What did the Holy Ghost say about Paul through Agabus?
3. "There shone . . ." "And heard a voice." Finish these verses.
4. What did Paul declare "particularly"?
5. "Arise . . . Lord." Find this passage and write it out.
6. Trophimus, Mnason. What do you know about them?
7. Why did the people keep the more silence?
8. What did Paul say that made them refuse to listen any more?
9. What two questions did Saul ask the Lord outside Damascus?
10. Mention three things for which God chose Paul.

DEAR YOUNG FRIENDS,—

I have now received an answer from the General Post Office about the postage of the Scripture Answers. The surcharge was made by mistake, and they may be sent with end of envelope or packet left open at 2 oz. for $\frac{1}{4}$ d., but nothing may be written in the form of a letter. So do not commence your answers: "Dear Sir, these are my answers," etc., as some of you have done.

Only eleven Searchers made suggestions for our next questions: seven of these want the Gospel of St. John, two Isaiah, two 1st Samuel, and one the life of Joseph, Saul, or David.

I am very pleased to receive so many answers from North Shields, also the letter. One paper from Hampton came without a name.

Let us take for our text this month: "By love serve one another" (Gal. 5. 13). What does it mean to you?

My love to you all.

Your friend,
J. L.

May Searchers.

Age over 13 years.

- 1st Class.**—H. Bennett, J. Birrs, S. Foster, D. Gaines, G. Kinnear, R. Melver, C. McIver, I. Merritt, C. Riddle, V. Russell, C. Willows.
- 2nd Class.**—J. Appleton, J. Brooke, E. Cappleman, P. Harburn, M. Nicholas, A. Singer.
- 3rd Class.**—C. Ackory, C. Bean, E. Crook, I. Deacon, A. Edmonds, G. Farrell, H. Glasson, E. Green, O. Green, V. Gooch, F. Lane, N. Lefaux, G. Loye, H. Mowbray, P. Reeve, C. Rose, L. Swall, W. Stepney, Eunice Smith, Ethel Scott, E. Scott, F. Scudds, M. Tait.

Age over 10 up to 13 years.

- 1st Class.**—M. Adamson, B. Allen, A. S. Bengall, A. Bengall, F. Birrs, M. Charters, D. Coutis, M. Cowey, M. Cutting, M. Curry, F. Dean, M. Earl, R. Edwards, I. Ellis, I. Fearn, H. Fleck, M. Fry, M. Glasson, J. Garbutt, G. Hewines, T. Hunter, H. Jones, R. Lutters, L. Mavin, E. Mackrory, M. McARD, A. Marshall, F. Mennell, M. Nelson, G. Newton, K. Nicklin, E. Pyall, W. Rye, A. Swepson, A. Shrimplin, M. Storey, P. Stuckey, E. Tyreman, M. White.
- 2nd Class.**—A. Day, P. Dick, A. Dodds, T. Ferrow, M. Harland, D. Kent, D. Kirby, A. Lock, A. Mennell, V. Merritt, Margaret Murray, R. Pinder, G. Rosier, M. Rose, P. Sharnoch, M. Smith, R. Taylor, K. Thompson, M. Weller, J. Weatherstone, D. Willis.
- 3rd Class.**—A. Arnold, C. Ashmore, G. Brooke, N. Burton, M. Clay, A. Carmichael, M. Clarke, I. Cocks, N. Davy, N. Farrell, T. Glasson, R. Giddings, M. Griffiths, D. Goodband, H. Heath, M. Hewitt, W. Hobbs, L. Hughes, H. Hunt, F. Kendall, M. Lefaux, J. Leggett, E. Loye, A. Madgin, K. McDonald, H. Mackrory, V. Mitchell, W. Mitchell, G. Mowbray, G. Nicholl, J. Pepper, E. Redman, E. Ritzema, S. Strachan, F. Stepney, L. Simmonds, F. Simpson, I. Smith, F. Singer, Amy Turner, V. Turner, M. Warmington, R. Wade, J. Williamson, E. Winter, E. Wilkes, L. Wormald, F. Yellow.

Age 10 years and under.

- 1st Class.**—I. Adamson, F. Bennett, C. Binnie, J. Campbell, W. Cowey, I. Couch, C. Curry, E. Downie, B. Ellis, F. Farrell, K. Fairbairn, N. Green, M. Gold, M. Hemingway, M. Herron, M. Hole, E. Johnson, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, A. Lock, A. Lutters, G. Macgregor, M. McIver, M. Murray, E. Nelson, L. Newman, N. Nicholas, I. Parry, L. Pollock, F. Rutherford, M. Schliemann, M. Strowger, T. Wilson, W. Willis.
- 2nd Class.**—D. Andrews, M. Allen, D. Farrell, E. Graves, E. Hale, A. Jinks, R. Lamplugh, M. Lefaux, P. Lutters, H. Matthews, E. Martindale, M. Mennell, M. Potts, A. Potts, J. Powell, O. Simpson, J. Twiddy, B. Warmington.
- 3rd Class.**—F. Clarke, A. Fowler, D. Griffiths, C. Taylor, H. Warnes.

Answers to May Questions.

Subject—Acts 17. and 18.

1. Jesus (Acts 17. 7).
2. They believed (Acts 17. 4 and 12).
3. They received the word with all readiness of mind, and they searched the Scriptures daily (Acts 17. 11).
4. Because Acts 17. 24 says so.
5. Because the Jews opposed themselves and blasphemed (Acts 18. 6).
6. The Lord spoke them to Paul (Acts 18. 9).
7. This fellow persuadeth men to worship God contrary to the law (Acts 18. 13).
8. Life, and breath, and all things (Acts 17. 25).
9. About 3 weeks at Thessalonica (Acts 17. 2). One year and six months at Corinth (Acts 18. 11).
10. Because the Lord told him He had much people in the city (Acts 18. 10).

Wash me
and I shall be
Whiter
than Snow.

Psalm 51. 7.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



"IT WAS FOR ME."

WHAT a storm! And at what an awkward hour! Just the time for the Sunday afternoon Bible Class. Would any of the scholars be brave enough to attend? The place made it all the more difficult on a stormy day for any to travel. The class was held in a little cottage up a mountain side.

Only one young girl ventured out that Sunday afternoon. She had no idea of what a wonderful Sunday afternoon it was to be for her soul. A more important day even than the day of her birth.

During the week she had been learning Isaiah liii. by heart. As she toiled up the hillside she kept repeating the words to see if she could remember it all. But the words were only in her *memory*. They had not reached her *heart*, where alone they could take root and do her any good.

When she arrived at the little cottage the teacher prayed, and then Mary began to repeat her verses. She recited the first four verses of the chapter, and then reached the beautiful fifth verse. I wonder if you have thought it beautiful. It speaks of the Lord Jesus. What He did for us on the cross was so precious that the prophet Isaiah was led by the Holy Spirit to write of Him and His work *seven hundred long years* before He was born into this world.

Mary repeated the beautiful words of Isaiah: "*He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.*" As she said these words the truth of them sank into her *heart*. God put them there. For the first time she really understood the love of the Saviour, and as this laid hold of her heart, her head sank down, and her fast-falling tears fell upon the open Bible before

her, and she sobbed out, "*It was for ME, it was for ME.*"

What a joyful moment for the teacher, who said, "Let us thank Him, dear child, that it was for *you*." They knelt down. The teacher thanked the Lord for opening the eyes of her scholar to see Jesus as *her* Substitute. Then Mary herself prayed, "Lord Jesus, I thank Thee that Thou didst die for me, that Thou didst take my punishment."

When they rose from their knees, the teacher saw a troubled look pass over Mary's bright face. In deep distress she cried out, "Oh! my father, my mother, my brother—they do not know this joy." So they knelt down to pray for their conversion.

Now, dear young reader, is the Gospel story in your *memory* only, or has it sunk into your *heart*, leading you to come as a poor, lost sinner to the Saviour, and to trust Him alone? Do not rest till you can say with Mary, "*It was for me.*"

A. J. P.

* * *

THE BIRDS OF THE BIBLE. VIII.

THE Quail is only mentioned three times in Scripture, each of which is in connection with the wilderness life of the children of Israel.

After crossing the Red Sea, and knowing themselves to be for ever freed from the cruel taskmasters of Pharaoh, they came into the wilderness of Zin (Exodus xvi.). Six weeks had passed since their escape from Egypt.

The food that they had hastily gathered on their start was all gone. The country around gave little prospect of providing more; and in spite of the fact that God had protected them, and at Marah and Elim (Exodus xv.) had

supplied them with water and the grateful shelter of the palm trees, they murmured bitterly against Moses and wished themselves back in Egypt.

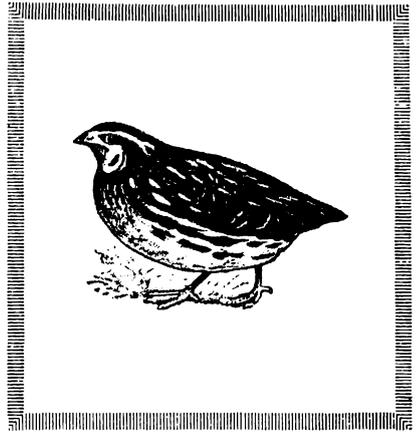
God understood the heart of His faithless, discontented people, and in His love and pity came to their aid. Before that day closed, large flocks of quails flew over the camp and the people secured enough to satisfy their hunger. The next morning when they looked out of their tents a strange sight met their eyes. The brown dry earth was covered with a "small round thing" (Exodus xvi.) looking like hoar frost, and in answer to their question, the message from Moses, given him by God, passed quickly through the multitude. Day by day, the manna came to them, a constant and sufficient supply.

You would have thought, would you not? that having their daily bread so directly from the Hand of God would have kept them happy in the realization of His nearness and His care.

But we, too, like the Israelites of old, too often take our daily mercies as a matter of course and forget the Giver.

Time went on, and these travellers found themselves drawing near to the Promised Land—so near that they might quickly have reached it and taken possession. But again their discontented murmurings came up to the ears of God.

In Numbers xi. you can read the story of how He answered their cry. Psalm cvi. 15, shows us how sometimes to get our own way brings sorrow and suffering. The Israelites were getting tired of manna and longed for the food they had in Egypt. They forgot that cruel slavery had then been their lot, and they could only bring distress to Moses their patient leader. The Psalmist (Psalms lxxviii. and cv.) long afterwards recording the history tells us that, "God caused the wind to blow and by His power brought



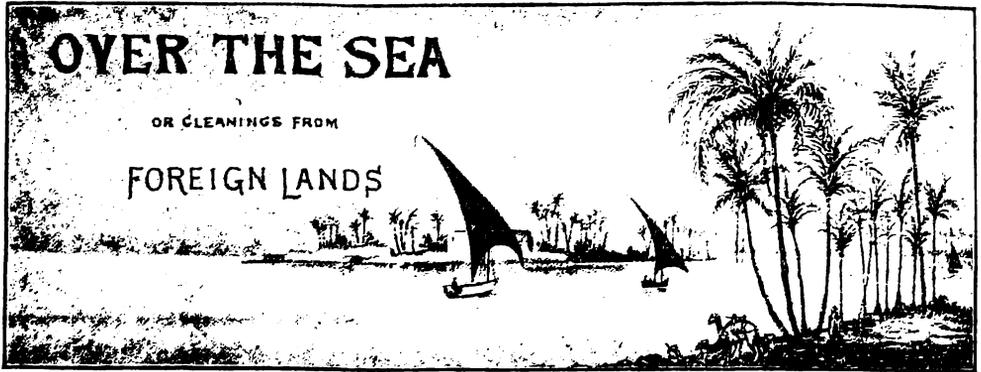
in the south wind." This is not only an instance of God's power, but also of the wonderful workings of nature.

The quail is a migratory bird. The time was spring, just when large flocks of quails were coming up from the warm climate of Africa to their summer quarters in Palestine and Europe. It is a heavy bird and flies low, and it always waits until the wind is blowing in the direction in which it wishes to travel, so as to get the help this gives.

The Israelites were on the Sinai Peninsula, just in the very line of flight of these birds. God so ordered the south wind to blow that they were sent onwards before it. When they came over the camp of the Israelites, their low flight (two cubits from the ground, Numbers xi. 31), and their bewilderment at the camp fires, and the crowds, made them an easy prey.

And so God answered the desire of His discontented, quarrelsome people.

But do you not think they would have been much braver and happier if they had simply trusted in His faithfulness, and waited for the supply which He would never have failed to send?



VIII.

NOW let us come back to Africa again. It is a large continent inhabited by many different races, so there are many interesting things to tell.

The negroes and other dark people who inhabit the continent are very different from ourselves in a great many ways, especially in the way they *think*. It is extraordinary how differently they view things from the way we do. For instance, English boys and girls do not like nasty medicine, but an African native does not like medicine unless it is nasty! If it tastes nice, he says, "Huh! its spirit has gone!" Knowing this, travellers in Africa, when they have to doctor their men, generally select the bitterest and nastiest of drugs. Nothing impresses the onlooking natives more than to see a patient swallow a dose and then pull an awful face. The uglier the medicine can make him look, the more powerful and beneficial it is, so they think.

Then, again, they have the most remarkable ideas about names, and give the strangest imaginable ones to their children. How would you like it if your parents had given you such names as these: Shilling, Sixpence, Penny, Pound; or such as: Donkey, In-the-way, Let-us-see, In-the-sack, Pinctown, Soap, Table? Yet you can find children in Africa called

by names which mean these things, if translated into English. It is very hard, as you can imagine, to tell whether such names belong to boys or girls, but we are told that Sunday, Waistcoat, and Office are names always given to boys, and that Lady-watch is a girl's name. Where names like these are the fashionable thing a school roll-call must sound rather odd, as you can well imagine.

The black men are very wonderful, however, in the way they can carry heavy loads and the endurance with which they can march with them. With heavy boxes and bales perched upon their hard woolly heads they flounder through swamps, or toil up steep hills and along stony paths that cut and blister the feet. The sun scorches down upon them but still they plod on, foot-sore, and perhaps foodless, yet ready to renew the march when the next day dawns. All kinds of things, railways and bridges, steamboats and bungalows, machinery, windmills, telegraph wires and poles, have been safely carried into the heart of the continent owing to the wonderful endurance of these men.

If the load is too heavy to be carried on a man's head, they sling it on a pole and it is carried by two men, one at either end. It was in this way that

Livingstone's faithful black followers carried his body to the coast after his death. They decided that it was their duty to do this, so they embalmed his remains and bore them shoulder high, with all his journals and belongings, on the long trail of a thousand miles. Many a case packed with Bibles is carried in this fashion, for negro carriers make the only reliable transport in tropical places which are a death-trap to every beast of burden.

Very often these poor black folk manifest a real hunger for the Word of God, and towns and villages, where as yet the Gospel has never been preached, have been known to build in advance a school or preaching place, in the hope that some day a missionary might arrive and use it. Some years ago a missionary visited for the first time a town situated on the river Niger; the whole place turned out to meet him and took him to a spot where they proposed to build a school. In their houses he saw pieces of wood bored with seven holes, and a peg inserted in one of them. They had heard about keeping Sunday, and this was their way of keeping the day in remembrance, though as a matter of fact, they had got mixed up and were keeping Saturday as Sunday. They asked to be taught how to pray, and said they had been trying to do so by meeting every morning. They told the missionary what they had been saying, and when translated it ran like this: "O God, we beg you, we beg you; make you look we good to-day; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you."

What did these poor people need? Just the sweet old story of Jesus and His love, the story of what He has done for us, rather than of anything we could do for Him. That is the message which saves the soul and teaches us to pray aright. Has it saved your soul yet?

A SMALL OBSTRUCTION.

THE steamship "Wentworth," a vessel of 5200 odd tons, was about to leave Durban for Algoa Bay, to load a cargo of maize, but when the machinery for circulating the water through the condensing plant was started, no water would flow. Everything on inspection seemed to be in perfect order, and only something wrong with the inlet under the turn of the hull near the keel was at last thought of. Nothing, however, could be done until the services of a diver were secured; so the vessel had to wait the night. In the morning the diver went down and reported that he had found a big jelly fish spread over the inlet. The suction had drawn its tenacles through the aperture and the flow of water was completely stopped. After sixteen hours' delay the steamer was able to proceed on its journey.

A big boat held up by a jelly fish! Just as it is "the little foxes that spoil the vines." The outward life, however beautiful and strong, is absolutely dead without Christ. We may think everything is right, but Christ says, "One thing thou lackest." If we do not believe on, and accept the Lord Jesus, we are condemned already, "dead in trespasses and sins." "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

If we accept Christ as our personal Saviour He offers us the living water. "The water that I shall give him, shall be in him a well of water springing up into everlasting life" (John iv. 14), and then, like that vessel, we shall be able to go forward on life's journey, "strengthened with all might according to His glorious power" (Col. i. 11).

A. W.



THE SECRET OF HAPPINESS.

WOULD you like to know it? Hundreds of years ago a good king gave it; but, strange to say, people of every colour and nation pass it by, and seek happiness elsewhere, only to find disappointment and sorrow.

People sometimes speak of being "as happy as a king," but kings are frequently the most unhappy people in the world. I have read a story about a young man who was crowned king, his father having died when he was only a small boy. He thought he knew the secret of happiness, and that with honour, power and riches it would be within his grasp. So sure was he of this that he had a large silver-toned bell erected in the tower, with a rope attached to every room in the palace. He told his friends he intended ringing the bell whenever he felt very happy, and he said also, he expected they would hear it so often they would get tired of its sound.

The story says he lived to be an old man, and only once in that long life was the bell rung. When do you think that was?

When he was dying!

Now, if you get your Bible and read the first verse of the thirty-second Psalm, you will find the secret:

"Blessed [or happy] is he whose transgression is forgiven, whose sin is covered."

No one else is truly happy. There is much in the world that passes for happiness, but with every cup of earthly pleasure there is a bitter drop. With the happiness that comes to us when we first know the joy of forgiven sin and what it is to be in God's favour, there is no bitterness. It is a happiness which can never end.

How do we get it? Only in one way. There are not many ways of getting your sins forgiven. You might pray earnestly

and do your best to be good, and try to be religious; but none of these things will save you. God points you to Jesus, and says, "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins" (Acts x. 43).

Why should not you be forgiven and possess the secret of happiness?

J. W. H. N.

* * *

PRIZE LIST—June 1924.

Age over 13 years.

1. JAMES BIRRS, age 16. 50, Minard Road, Partickhill, Glasgow.
2. GLADYS KINNEAR, age 14. 145, Church Street, North Shields.
3. ADA SINGER, age 16. 34, Lower Oldfield Park, Bath.
4. ELSIE CAPPLEMAN, age 15. 14, Church Street, N. Shields. COMMENDED.

G. Farrell, H. Glasson, D. Gaines, C. Mizen, M. Tait.

Age over 10 up to 13 years.

1. FLORA BIRRS, age 11. 50, Minard Road, Partickhill, Glasgow.
2. EUNICE PYALL. Girls' Orphanage, Hampton, Middlesex.
3. EDITH COGGINS, age 13. Meer End, Nr. Kenilworth.
4. MAGGIE STOREY, age 11. 165, Stephenson Street, N. Shields. COMMENDED.

B. Allen, D. Coutts, M. Cowey, M. Earl, B. Edwards, J. Garbutt, G. Hewines, A. Lock, E. Mackrory, M. Nelson, M. Rose, A. Shrimplin, R. Taylor.

Age 10 years and under.

1. MARY McIVER, age 10. Satanur, Via Kankahalli, Bangalore Dist., S. India.
2. FRANCES BENNETT, age 8. 30, Eden Road, W. Norwood.
3. COLEEN CURRY, age 10. 8, The Parade, Chester-le-Street.
4. MARY MURRAY, age 8. Lorbottle Steads, Thropton, Morpeth.

COMMENDED.

M. Allen, W. Cowey, E. Downie, B. Ellis, N. Green, E. Jones, A. Lock, G. Macgregor, B. Nelson, M. Schliemann, B. Warrington, T. Wilson.

* * *

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.

Scripture Searching.

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

Questions for August, 1924.

Subject—Acts 23. and 24.

1. What command did Paul quote from Exodus?
2. How did the Lord cheer Paul in the night?
3. What resurrection did Paul speak of?
4. In what did Paul exercise himself?
5. About what did Paul reason?
6. "We have bound . . . Paul." Find this passage and write it out.
7. What did the scribes say of Paul?
8. Of what was Paul called in question?
9. Mention two things spoken against Paul by Tertullus.
10. What do you know of the following—The Sadducees, Lysias, Herod's judgment-hall, Drusilla, Cilicia.

DEAR YOUNG FRIENDS,—

My hopes about the boys improving in this half-year are not realized. Only two prizes are won by boys. I am very glad to see that two prizes are won by searchers of 8 years old. This is very good indeed. I hope the boys will do better during the next half-year. Please try and *write more clearly*, I can hardly read some papers.

M. Foley's paper was probably surcharged because she wrote "I think," etc., at the end. This is of the nature of a letter.

I hope you will all enjoy your holidays in August. We will take for our text this month, "Happy is he whose hope is in the Lord" (Ps. 146. 5).

My love to you all,
Your friend,

J. L.

June Searchers.

Age over 13 years.

- 1st Class.**—E. Ackory, H. Bennett, J. Birse, E. Cappleman, M. Craghill, A. Edmunds, G. Farrell, S. Foster, H. Glasson, D. Gaines, V. Gooch, G. Kincair, B. Kyle, G. Loye, I. Merritt, C. Mizon, C. Rose, Eunice Smith, Ethel Scott, E. Scott, P. Scudds, C. Willows.
- 2nd Class.**—I. Deacon, B. Green, O. Green, R. McIver, C. McIver, P. Reeve, V. Russell, W. Stepney, A. Singer, M. Tait.
- 3rd Class.**—J. Appleton, C. Bean, F. Lane, M. Pickersgill.

Age over 10 up to 13 years.

- 1st Class.**—M. Adamson, A. Arnold, B. Allen, A. S. Bengall, P. Birrs, J. Cocks, E. Coggins, M. Cowey, B. Crook, M. Cutting, M. Curry, A. Day, A. Dodds, M. Earl, M. Foley,

M. Fry, T. Claxson, J. Garbutt, M. Jarland, G. Hewins, H. Heath, L. Hughes, H. Hunt, J. Hunt, T. Hunter, F. Kendall, D. Laycock, E. Loye, L. Mavin, E. Mackrory, V. Mitchell, W. Mitchell, G. Mowbray, M. Nelson, E. Pyull, A. Pilon, K. Redman, G. Rosier, M. Rose, W. Rye, P. Sharnock, A. Shrimplin, I. Smith, M. Smith, H. Smith, M. Story, R. Scudds, J. Taylor, Amy Turner, M. Weller, J. Weatherstone, E. Winter.

2nd Class.—M. Charters, D. Coutts, D. Cutler, N. Davy, F. Dean, B. Edwards, I. Ellis, N. Farrell, I. Fearn, R. Giddings, D. Goodband, J. Hall, M. Lefeaux, A. Lock, J. Lowe, C. Ludlow, H. Mackrory, V. Malkin, M. Murray, R. Pinder, K. Stanley, A. Swepson, M. Warrington, M. Woodman, P. Woodrow, F. Yellow.

3rd Class.—C. Ashmore, S. Bate, M. Clay, M. Clarke, P. Dick, T. Ferrow, M. Griffiths, M. Hampton, D. Kirby, R. Lutters, J. Matthews, A. Marshall, P. Mennell, A. Mennell, V. Merritt, G. Nicholls, K. Nicklin, J. Pepper, P. Stepney, L. Simmonds, V. Turner, J. Williamson, H. Willows.

Age 10 years and under.

1st Class.—D. Andrews, M. Allen, W. Cowey, I. Couch, O. Curry, E. Downie, B. Ellis, F. Farrell, D. Farrell, K. Fairbairn, D. Foley, E. Jale, M. Hole, R. Lamplugh, M. Lefeaux, P. Lutters, M. McIver, V. Mitchell, E. Nelson, F. Rutherford, M. Schliemann, C. Taylor, J. Twiddy, B. Warrington, W. Willis.

2nd Class.—F. Bennett, J. Campbell, N. Green, M. Gold, M. Hemingway, M. Herron, A. Jones, E. Jones, A. Lock, A. Lutters, G. Macgregor, H. Matthews, E. Martindale, M. Murray, L. Newman, I. Parry, M. Potts, A. Potts, M. Strouger, H. Wames, T. Wilson.

3rd Class.—L. Adamson, F. Clarke, A. Fowler, D. Griffiths, A. Jinks, W. Lamplugh, L. Lamplugh, F. Madgin, R. Marshall, R. Willows.

Answers to June Questions.

Subject—Acts 19. to 20.

1. Because they were hardened and believed not, but spake evil of that way (Acts 19. 9).
2. Fear fell on them all, and the name of the Lord Jesus was magnified (Acts 19. 17).
3. To break bread (Acts 20. 7).
4. Part of Acts 20. 19 written out.
5. That bonds and afflictions waited for him (Acts 20. 23).
6. Erastus, one that ministered to Paul (Acts 19. 22). Gaius, one of Paul's companions in travel (Acts 19. 29). Demetrius, a silver-smith, which made silver shrines for Diana (Acts 19. 24).
7. Repentance toward God and faith toward our Lord Jesus Christ (Acts 20. 21).
8. These lands have ministered unto my necessities and to them that were with me (Acts 20. 34).
9. Eutychem fell down, while asleep, and died. Paul restored him to life (Acts 20. 9-12).
10. Tyrannus had a school, where the disciples met (Acts 19. 9). Sceva, a Jew, chief of the priests (Acts 19. 14). Alexander tried to make his defence after the uproar (Acts 19. 33). Diana, goddess of Ephesus (Acts 19. 27). Miletus, where Paul met the elders of Ephesus (Acts 20. 17).

The LORD is
good
His Mercy
is
everlasting.

1'salm 100. 5.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
5, ROSE STREET, LONDON, E.C.4.

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



GOOD FOR EVIL.

IT was the last day of the term and Acland House presented the usual animated appearance. The hall was full of trunks and cases and excited boys either hovering anxiously around their belongings or clustering in groups chattering volubly. As taxi after taxi drew up, each boy and his luggage was dispatched amidst the waving and cheering of his envious schoolfellows who had yet to wait their turn.

Only one boy stood aloof, silent and glum; Gilbert Ilderton was too angry to join in any of the excitement, and he bitterly resented the other boys' hilarity. The fact was, he was lazy and careless, and his father, Colonel Ilderton, who was very annoyed at the lack of progress he made at school, and at the very unsatisfactory reports that came at the end of each term, had, after many warnings, arranged for a holiday tutor to coach Gilbert. Instead of being ashamed and resolving to make amends, Gilbert was furious that his holidays should be spoilt, and he determined to give the tutor a very bad time. Consequently when Mr. Osborne arrived the next day, he found a most difficult pupil.

Gilbert dared not shirk his lessons or give trouble in school hours for the Colonel took a keen personal interest in his studies. The tutor, too, was very clever, and had a happy knack of imparting knowledge, making the lessons bright, so that Gilbert was interested in spite of himself, as he had often grudgingly to admit. At other times, however, he made things as difficult and unpleasant as possible and gave Mr. Osborne a very uncomfortable time. Gilbert had to acknowledge he was a "sport," for he took it all in good part and never went to the Colonel about it.

One evening he sought Gilbert out and had a quiet talk with him, not

referring in any way to his treatment of himself, but simply telling Gilbert that the life he was leading could not be pleasing in God's sight. Life was a precious responsibility and one day he would have to give an account of himself unto God. Mr. Osborne went on to speak of his own personal relationship to God through the Lord Jesus Christ, and how he longed that Gilbert should know and love Him too. The boy made his escape as soon as possible, dubbing his tutor a "goody-goody," and to be avoided. Things went on worse than ever. Mr. Osborne patiently waiting, and praying that God the Holy Spirit would take hold of Gilbert, open his eyes, and soundly convert that young life.

A few nights later Mr. Osborne was awakened in the early hours by a smell of burning and a choking sensation of smoke. Hastily he jumped out of bed, rushed into the passage which was full of smoke, and was about to rouse the Colonel, who at that moment appeared and gave the alarm.

"Gilbert," cried Mr. Osborne, as he fled down a long corridor to the west wing of the house, away from where the rest of the household slept. Here the fire had gained control and the smoke was dense as he fought his way through, the flames threatening on every side. "God help me," he breathed as he made a dash, only to be driven back again and again, before at last reaching the door and entering the room. The boy was lying there still asleep, possibly overcome by the fumes and Mr. Osborne seized and rolled him in a blanket. Rushing to the window he flung it open, and with a supreme effort, for his strength was failing, let Gilbert down to the roof of an outhouse. Not a moment to lose—his clothes were scorched, and his hands badly burned. Seizing the crackling sill, he made a spring to the roof below.

Several weeks had passed, and once more Gilbert had holidays, which they were spending by the sea, as their own house was being partially rebuilt. He had quickly recovered from the effects of the fire, being uninjured, and had returned to Acland House when term began. Mr. Osborne was only now convalescent, having had a fractured leg and severe burns, and Colonel Ilderton had invited him for the vacation, Gilbert and he being now firm friends. Indeed, the family were under a debt of deep gratitude, but Gilbert specially felt he owed his life to him. He was quite a different boy now, and gave no trouble at school. He had trusted in the Lord Jesus, for now he understood the meaning of the word Saviour.

Mr. Osborne had saved him, but though injured, had not given his life. The Lord Jesus saved others and so He could not save Himself. He says distinctly, "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself" (John x. 17-18). There was no other way. He gave His life voluntarily and *purposefully* for us.

"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."

Will you let Him save *you* ?

A. M. W.

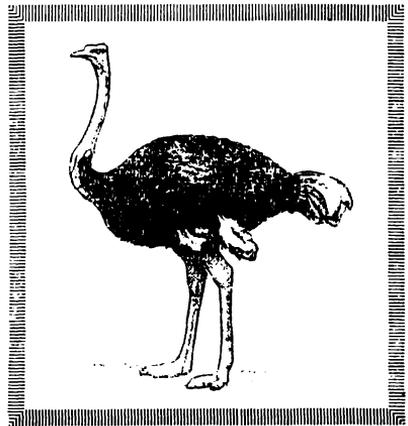
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THE BIRDS OF THE BIBLE.

IX.

THE ostrich found its place in the Bible story on account of its voice, its companions, and its location. When disturbed or uneasy in the night it raised a cry with a guttural utterance like the roar of a lion. Belated travellers shuddered with fear and the sick prayed for protection. The cry of the ostrich

was added to many pictures of desolation. This bird did not keep agreeable company. It lived at the edge of the desert where the vulture and eagle preyed and where wild beasts, and wilder men, prowled in the hope of attacking caravans from other lands. No dweller of the spicy gardens of Lebanon, no harvester of the plains of Samaria, no shepherd of Galilean hills, cared to become a "companion of ostriches" (Job xxx. 29, marg.). Poor Job, in his desolation and suffering, made so very much harder by the unkind taunts of the men who professed to be his friends, used the ostrich as the image of extreme misery and horror.



The prophet Micah (chap. i. 8, marg.) when picturing the judgment which threatened Samaria for her rejection of God, likened his distress to the fearful cry of the ostrich wandering in desolate places.

Isaiah (chap. xiii. 21, marg.) describing the fall of the mighty city Babylon and also Edom (chap. xxxiv. 13), named these birds as destined to inhabit the ruined dwellings of men.

The ostrich, too, is made the symbol

of cruelty and forgetfulness (Job xxxix. 13-15; Lam. iv. 3). Its nest is just a little hollow made in the desert sand. In this hollow the bird lays its eggs (each of which weighs on an average three pounds), and while the parent birds range far in search of food during the day, the hot sun does the work of hatching. At nightfall the father places himself over the nest to prevent the temperature falling too low.

Many dangers threatened the eggs thus exposed. Hungry natives would gladly pounce upon them when other food failed. One egg is sufficient for a small family and the empty shell forms a useful drinking vessel.

But while the general character of the ostrich is so unenviable, these are points in it which, like all creation, show the goodness and the wisdom of God.

It alone of all the bird world has eyelashes to shade the eyes from the dust and the glaring sun of its native haunts.

It has legs and claws of immense strength, which carry it at great speed and also serve as weapons of defence against animals which would endeavour to hunt it down.

Its eyes are large, compared with the size of its head, and of powerful sight, well fitted for straining across the sandy wastes in search of prey or foe.

Its wings are useless for flight, but they act as propellers in the swift race for life, and so enable it to scorn "the horse and his rider" (Job xxxix. 18). And, like the camel, the ostrich can endure long thirst and run tirelessly for long distances.

"Every creature of God is good," and these Bible birds with their varied habits and uses are part of the plan of the great Creator who is revealed to us in the Lord Jesus Christ as our loving Heavenly Father.

E. A.



HAVE YOU RECEIVED HIM?

YEARS ago, a little girl was taken by her mother to a Gospel meeting, where she heard the people singing a hymn based on the verse, "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

The hymn begins:—

"Knocking! knocking! who is there?
Waiting, waiting, oh, how fair!
'Tis a Pilgrim, strange and kingly,
Never such was seen before;
Oh! my soul, for such a wonder,
Wilt thou not undo the door?"

Though she was only about eight years old, she was very attentive to what was said, and not only did her best to sing the hymn, but thought of what she was singing, and so she noticed how the hymn finished. The last four lines are:—

"Yes, the pierced hand still knocketh,
And beneath the crownèd hair
Beam the patient eyes so tender,
Of thy Saviour waiting there."

When the meeting had ended and they were coming away, she said, "Mother I don't think that hymn ends right, because you see it leaves the Saviour outside at the close. I don't think it ought to end like that."

When she got home she slipped away to her bedroom, and it was some time before she came out. When she did appear, she went to her mother and put a piece of paper into her hand, saying, "There, mother, I think it ought to end something like that."

The mother opened the paper and was astonished to read:—

"Enter! enter! Heavenly Guest!
Welcome! welcome! to my breast.
I have long withstood Thy knocking,
For my heart was full of sin,
But Thy love hath overcome me,
Blessed Jesus! oh, come in!"

I wonder what our young readers think of this verse. "Very clever for a little girl of eight!" is what you say, I expect.

Yes, but which ending is the right one? In one way and another you have

listened to a good many Gospel addresses and appeals. What has been the end of them in your case? Are you still keeping the Saviour waiting outside, or have you let Him in?



IX.

THE black boys and girls who swarm all over Africa are as fond of fun and games as you are, though the games they play are often very different from yours. Their customs and habits are also very unlike those which you have. Take, for instance, the matter of food. They eat great quantities of Indian corn, or maize, and in some parts the usual food is a thick red porridge, sweet potatoes and small beans. Sometimes, however, they eat flying ants alive, fried caterpillars and roasted rats. They also like to eat eggs when they are a few months old, as then they have more flavour!

A Kavirondo boy once came to the dispensary run by a missionary to get some medicine. The missionary asked him to put out his tongue so that he might see it; but the boy said, "The pain is not in the tongue, sir, but down here in my side." He wanted the missionary to rub the medicine there—

like another one who rubbed a pill on his forehead to cure his headache.

Things like these seem to us foolish as well as funny, but there are other things about the black boys and girls which would often put us to shame, and this is specially true when once they have become Christians. Then they often display an intelligence and a devotedness in the things of God that are worthy of all praise.

Sometimes, for instance, even children who have become Christians will go through persecution that English children know nothing about. The heathen worship evil spirits, which they think must be propitiated, and at all costs they try to please these evil spirits, often with very sad results. During a small-pox epidemic of some years ago a Christian lad got a severe attack. His mother, who was still heathen, came to see him, and he was very cheerful, and told her of his faith in God and his hope

of heaven. As he got worse his mother wanted to take him away, saying that his serious illness was caused by the spirit of his deceased grandfather, who was angry at the boy becoming a Christian, and unless this spirit was pacified by certain rites the boy would certainly die. He told his mother that those rites were things of the devil, and that having believed in Jesus he had forsaken those things and did not want them any more. He wished to stay at the Mission, and said that if he died he would die believing in Jesus. For several days they argued the point, but he stedfastly told her that as long as he had any life he would not consent. Finally, they carried him by force to the native village, and performed the rites. He was terribly weak, and took no notice of what they were doing. About an hour afterwards he died—calling upon God.

That is a sad story, but here is a brighter one. Some years ago some Christian lads on the west coast of Africa heard of a meeting place being built at a distant spot, and determined to help. But what could they do? They earned no money, but they got a daily allowance of four biscuits. A number of them decided to deny themselves and save one or two biscuits each day and try to sell them. They began on May the 8th, and saved their biscuits till the end of the year, when they found that they had saved 1657 biscuits. These they were able to sell for £1 7s. 7d., that is at the rate of 5 lbs. for a penny. Must they not have been dry and stale by then? They sent the money to the missionary, thirteen boys signing the letter accompanying it. One of them—**John Usoro**—had saved no fewer than 227 biscuits from his daily allowance; whilst the boy who signed his name last—**Willie Udu Eket**—had saved 23.

Am I not right in saying that very often the black boys and girls of Africa

put us to shame. Have we ever faced any trouble or persecution for Christ's sake, or have we ever denied ourselves anything for Him? We have not to wait until we can do some great thing. The little things count as well as the larger things, and doubtless the black African lads who gave up their biscuits to help on the work of God will not miss their reward when Christ comes.

What we want is a little more earnestness in doing the little things within our power. First and foremost, however, we must know the Lord for ourselves. No service can be rendered to Him until we have been saved by Him and know His love as our very own. Then we come under the constraining influence of His love, and it is that which impels us to live for Him and His service.



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.

Scripture Searching.

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

Questions for September, 1924.

Subject—Acts 25. and 26.

1. Why did the high priest and others wish to have Paul brought to Jerusalem ?
2. "Neither . . . at all." Find this passage and write it out.
3. To whom did Festus declare Paul's cause ?
4. How did Paul describe his manner of life in a few words ?
5. What question did Paul ask Agrippa about the resurrection ?
6. What three truths did Paul show to Jerusalem and the Gentiles ?
7. What made Paul able to continue to that day ?
8. What was the answer to Paul's question—"Who art Thou, Lord ?"
9. "That they may receive" what ?
10. What did Festus say to Paul, and what did King Agrippa say ?

DEAR YOUNG FRIENDS,

I am so glad to welcome some new Searchers, but wish there were twice as many. Now you are back at school, try and get some new Searchers among your school-fellows. We shall finish the Acts next month and then I hope to take separate subjects for November and December and begin the Gospel of St. John (D.V.) in January.

A paper has come from Hampton with no name; the age is given as 14 years 7 months.

Our text this month is, "Let us not be weary in well-doing" (Gal. 6, 9).

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

July Searchers.

Age over 13 years.

- 1st Class.**—E. Ackroy, C. Bean, J. Birrs, E. Cappleman, A. Edmonds, K. Fossey, D. Gaines, F. Gale, B. Kyle, R. McIver, C. McIver, E. Muckrory, I. Merritt, E. Pyall, L. Richardson, A. Singer, Eunice Smith, Ethel Scott, E. Scott, F. Scudds, M. Tait, S. Toulson, C. Willows.
- 2nd Class.**—G. Farrell, S. Foster, G. Kinnear, G. Loye, F. Moor, M. Nicholas, E. Wade.
- 3rd Class.**—H. Bennett, I. Deacon, P. Harburn, F. Lane, M. Pickersgill, W. Stepney, V. Woodrow.

Age over 10 up to 13 years.

- 1st Class.**—M. Adamson, N. Allcorn, C. Ashmore, B. Allen, F. Birrs, E. Clarke, I. Cocks, D. Coutts, M. Cowey, E. Crook, M. Cutting, M. Curry, N. Davy, A. Dodds, B. Edwards, F. Fairbairn, D. Foley, M. Foley, J. Garbutt, S. Gillies, M. Harland, W. Hamilton, K. Hewinson, H. Heath, M. Hole, T. Hunter, J. Kyle, M. Lefeaux, R. Lutters, L. Mavin, M. McArd, F. Mennell, A. Mennell, V. Merritt, W. Mitchell, M. Murray, M. McIver, M. Nelson, G. Nicholls, R. Pinder, K. Redman, G. Rosler, M. Rose, W. Rye, A. Swepson, M. Schliemann, I. Smith, M. Storey, R. Scudds, E. Tyreman, M. Weller, A. Wells, F. Yellow.

- 2nd Class.**—D. Andrews, A. Bengall, M. Clarke, F. Crawford, M. Chadwick, E. Coggins, M. Earl, N. Farrell, T. Ferrow, H. Fleck, T. Glasson, N. Jones, H. Jones, F. Kendall, M. Lane, R. Lamplugh, D. Laycock, H. Matthews, H. Mackrory, E. Metcalf, K. Nicklin, G. Parker, B. Rushton, M. Smith, N. Stocker, M. Warrington, J. Williamson, H. Willows, P. Woodrow.

- 3rd Class.**—M. Charters, A. Carmichael, D. Cutler, P. Deming, E. Grayland, M. Griffiths, D. Griffiths, M. Gold, H. Hunt, J. Hunt, J. Leggett, E. Loye, K. McDonaldson, V. Malkim, M. Mayhew, V. Mitchell, D. Mootham, P. Sharnock, A. Sanderson, F. Stepney, L. Simmonds, V. Turner, J. Weatherstone.

Age 10 years and under.

- 1st Class.**—M. Allen, F. Bennett, J. Campbell, W. Cowey, I. Couch, C. Curry, E. Downie, B. Ellis, F. Farrell, D. Farrell, E. Hale, M. Hemingway, M. Herron, A. Lutters, P. Lutters, E. Martindale, M. Mennell, M. Murray, E. Nelson, N. Nicholas, M. Potts, A. Potts, F. Rutherford, H. Warnes, B. Warrington.

- 2nd Class.**—I. Adamson, A. Bengall, F. Clarke, A. Jinks, E. Johnson, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, N. Sanderson, J. Twiddy, R. Willows.

- 3rd Class.**—R. Fletcher, A. Fowler, M. Hampton, F. Pittman, D. Scudds, I. Turner.

Answers to July Questions.

Subject—Acts 21. and 22.

1. They kneeled down on the shore and prayed (Acts 21. 5).
2. That the Jews at Jerusalem would bind him and deliver him to the Gentiles (Acts 21. 11).
3. Part of Acts 22. 6 and 7 written out.
4. What things God had wrought among the Gentiles by his ministry (Acts 21. 19).
5. Acts 22. 16 written out.
6. Trophimus, an Ephesian, whom they thought Paul had brought into the temple (Acts 21. 29).
- Mauson, an old disciple with whom Paul lodged at Jerusalem (Acts 21. 16, 17).
7. Because Paul spoke in Hebrew (Acts 22. 2).
8. He told how the Lord said to him, "I will send thee far hence to the Gentiles" (Acts 22. 20).
9. Who art Thou, Lord ?
What shall I do, Lord ? (Acts 22. 8, 10).
10. To know His will, and to see that Just One, and hear His voice (Acts 22. 14).

The fear of
the LORD
is the
beginning
of wisdom.

Psalms 111. 10.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
5, ROSE STREET, LONDON, E.C.4.

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



RUBBING OUT THE MARKS.

A LITTLE fair-haired boy, five years of age, was amusing himself with pencil and paper. He was printing his name as best he could.

Suddenly his busy fingers ceased their printing. He had made a mistake. Wetting his finger, he tried again and again to rub out the mark on the paper. He had often rubbed marks off his slate thus, and he wondered that he did not succeed as well now.

His mother, who was near him, seeing he was puzzled, said, "Do you know God writes down all you do in a book? He writes every naughty word, every disobedient act, every temper, and *you can never rub it out.*"

The little fellow's face went very red, and tears began to run down his cheeks. Soon he came softly to his mother's side, and threw his arms round her neck. Then he asked, "Can the blood of Jesus rub it out?"

Yes, indeed, the stains of sin can all be "rubbed out" by that precious blood once shed for us. "The blood of Jesus Christ His Son cleanseth us from all sin."

* * *

FAITHFULNESS REWARDED.

SOME years ago a young lady of high rank trusted the Lord Jesus Christ as her Saviour, and the pleasures of this world lost all their attractions for her; her affections being set on things above where Christ sits at the right hand of God. He was everything to her, so she could afford to leave the pleasures of this world which are only for a season; for being in the enjoyment of Christ, she went in for the pleasures which are for evermore.

Her parents went wholly in for worldly

pleasures, and tried all in their power to dissuade her from her religious ideas, and win her back again to the world. All their persuasions, however, were unavailing, as she had got something which the world could neither give nor take away. They therefore were determined to put an end to her religious mania—as they thought it—by organizing a large party of pleasure seekers like themselves, at which the young ladies were to sing worldly songs to the accompanying music; thinking they would thus win her back into the world.

One and another of these young ladies sang their song, and were having, as they thought, a joyous time. Her turn came as arranged in the programme, they thought that if she was obedient, and fell in with the others, they had won her back, and if she refused they would disgrace her publicly before the audience. So when called upon to take her place at the piano, she arose, went up to the instrument, ran her fingers along the keys, and commenced singing a very solemn hymn about the judgment-seat of Christ, when all would receive the due reward of their deeds, whether they were good or bad. Before the hymn was finished many of the visitors had left the building; and her father had gone into the next room, and was weeping and calling for mercy, and was ultimately led to trust in the Lord Jesus Christ as his Saviour and Lord, and others of the family were also won for Jesus.

My dear young reader, if trusting in Jesus as your Saviour, do take a stand for Him, as this young lady did, and you shall be rewarded as she was, in seeing her dear ones drawn to the Lord as the result of her faithfulness; and in that coming day of glory, what a rich reward awaits those who in faithfulness took sides with Jesus, and confessed His blessed name during His rejection.

“Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in Heaven” (Matt. x. 32). W. D.

* * *

AN UNPLEASANT EXPERIENCE.

A LADY and gentleman travelling the Continent in the year 1887, arrived in Mentone, and booked rooms at an hotel. The gentleman noticed a large crack in the wall of his bedroom, and remarked jokingly to his sister, “If

an earthquake comes, I shall fall out.”

“Oh be quiet,” she said, being of a nervous disposition, “don’t talk about earthquakes, surely they never have them here.”

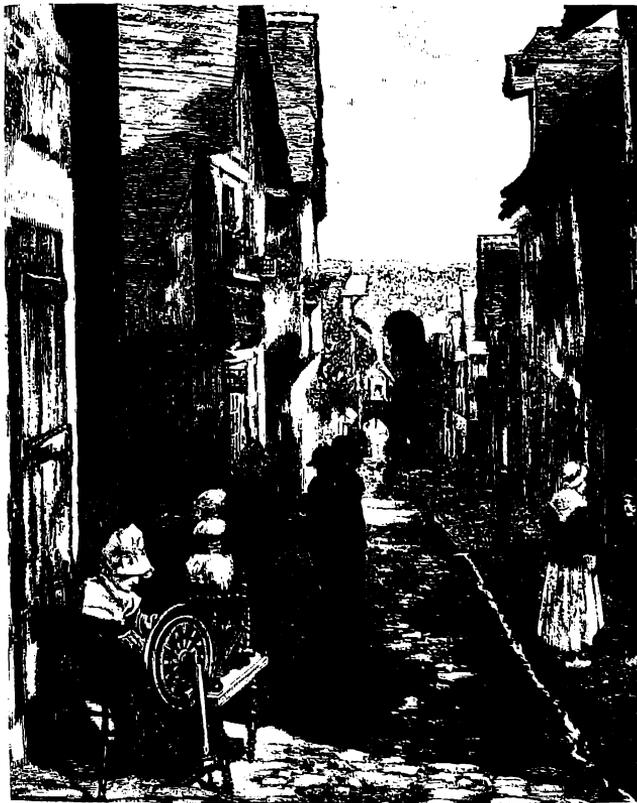
“Well, many years ago, possibly not within living memory,” was his laughing rejoinder.

That night they retired to their rooms, but early the next morning they were awakened by an earthquake which shook the town and neighbourhood, doing great damage. Everyone rushed out of the hotel into the garden, snatching up the first things that came to hand in their haste. Everything was in a state

of great confusion, most of the buildings being too unsafe to re-enter. Hours were spent in the open, whilst repeated shocks and tremors were experienced at intervals, and it was only after many hardships and great difficulty they were able to get away.

There was no indication of the earthquake—the place looked as beautiful and secure as ever—the inhabitants went on as usual with no thought of the impending disaster. It came upon them unawares. Christ is coming again, and He has left a charge, “Take heed to yourselves lest . . . that day come upon you unawares” (Luke xxi. 34).

The world to-day says: “Peace, peace when there is no peace” (Jer. vi. 14), “for when they shall say Peace and Safety, then sudden destruction cometh upon them, . . . and they shall not escape” (1 Thess. v. 3).



A FRENCH TOWN.

The way of safety and peace is the way of the Cross—"Whoso putteth his trust in the Lord shall be safe" (Prov. xxix. 25).

"Acquaint now thyself with Him and be at peace" (Job xxii. 21).

Listen to Christ who bids us come to Him now. "Whoso hearkeneth unto Me, shall dwell safely and shall be quiet from fear of evil" (Prov. i. 33).

A. W.



BIRDS OF THE BIBLE.

X.

THERE is no picture of our bird for this month. Can you make one in your own minds of a large bird with a heavy body something like a swan; large webbed feet on not very long legs like a goose; and a long bill like a stork, with a large pouch under the lower "mandible" or jaw? The pelican stands five feet high and has a wing sweep of ten or more feet. It is not a lovely bird when seen on its feet. It is a poor walker; and when standing asleep, or digesting the food it has stored in its pouch, it looks a most depressed and dejected bird. But when, in the early morning sunlight, or again at evening under the brilliant eastern sunset skies, large flocks of pelicans take flight, they are a very beautiful sight. The pure white feathers of body and wings, with yellow tints on head, and a brilliant red on the tip of the beak gleam and glisten very attractively. Perhaps no bird was more familiar to the dwellers in Palestine.

Pelicans were to be seen all along the coast; around the inland lakes and rivers; and winging their flight across plains and valleys in their change of feeding grounds. They avoided the haunts of human beings, and sought

lonely spots for their nests, which were large structures of strong twigs lined with dry reeds and roots.

Pelicans are great fishers, and often fill their pouch with more fish than they can carry, in their efforts to take it home to their nestlings. They appear to be very fond of their mate and their young.

The brown pelican is larger and stronger than the white; more powerful in flight, but not so beautiful in colouring.

We first find this bird named in the Bible in Leviticus xi. and Deut. xiv.

, where they come in the list of birds forbidden for food. Their uncleanly habits and diet were the reason for this; and their coarse, grunting voices classed them with the birds used to inspire terror in people who were being warned of the trouble that would follow evil living.

The prophets Isaiah and Zephaniah, in foretelling the terrible judgments that God was going to send upon Assyria and Nineveh for their wickedness, drew a picture of ruined houses. Stone pillars broken down; cedar frames and rafters standing like skeletons above crumbling walls; all the people fled or killed, and what were once prosperous cities become the habitation of beasts and birds of prey (Isa. xxxiv. 11, margin; Zeph. ii. 14, margin).

The Psalmist (Ps. cii.) must have been feeling very disconsolate when he compared himself with these great birds as they perched, gloomy and asleep, with their long beaks resting on their breasts. They were the very picture of dejection, and the writer of Psalm cii. 6 was evidently in deep distress and loneliness.

But if you will read the whole Psalm carefully through, you will see that directly he leaves off thinking about himself and turns his thoughts to God, praise fills his heart and the gloom departs.

And that tells you and me that when we are tempted to despond we must try and count our blessings, remembering that we have a wonderful Father in heaven and a loving Saviour and Friend. Then our hearts, too, will be full of praise.

E. A.



X.

LET us now turn in thought to China, the far-away country that lies on the east side of Asia. It is not only a land of vast extent but it contains a huge population, for about a quarter of the whole human race lives there. For many centuries it was a land tightly closed against foreigners, but of recent years it has opened its doors, and now hundreds of earnest missionaries are at work in it, and more and more the people are adopting European ideas and ways. Their own native ways and customs seem very odd to us, for they are so frequently the exact opposite of what we should do.

When a Chinaman meets his friend they shake hands with themselves instead of each other. How queer and ridiculous, you say! But your way would seem just as queer and ridiculous to them. A Chinaman mounts his horse from the right side not from the left; he writes his surname first and his other name or names after; his shoes are whitened instead of being blacked. You would

find in China candlesticks which fit into the candle instead of the candle fitting into them; and wheelbarrows with sails. Chinese roses have no scent; the ships have no keels; the compass-needle points to the south; the place of honour is on the left hand instead of the right; and it is considered rude to take off your hat!

On the outskirts of one of the towns in south China is a high hill, in its side there is a cave, and in the cave is a quaint little idol—a baby carved out of stone, lying on its back. It is the baby's idol, and when a little one has an ache or a pain anywhere in its tiny body, the mother will climb up the hill and rub the corresponding part of the stone baby's body. You will not be surprised to hear that the stone baby's little stomach is quite smooth and shining, through all the many, many mothers' hands which have rubbed it because their babies were suffering from aches and pains! And you would not be surprised that many babies got indigestion if you

saw all the dreadful things they are allowed to eat!

A thing that would strike us about the Chinese is how strong and hardy they are. They know how to rough it and stand all kinds of hardships and fatigues; their wants are very simple, and consequently they can live on what seems to us absurdly little money. A colporteur employed by the Bible Society only needs from £12 to £16 a year to keep him going. He cannot spend much on fares or hotels, as you can imagine; he just tramps from place to place with his books, and gets what shelter he can.

One of these good men tells us how he arrived at a certain place about dusk, and though it was raining fast no one would take him in. He asked a farmer if he might sleep in his doorway, but he objected even to that. An old man coming by said, "This is a seller of good books; if they won't let you sleep in the doorway come to my house." The old man got a meal ready, and then went and invited all his neighbours in, and they listened well to the explaining of the book. At another place he was strongly opposed and accused of serving foreigners. He replied that he was not serving foreigners but the God that the foreigners came to tell them about. He then explained the contents of the Scripture portions he sold, and kept at it until dark. Presently the man who had opposed him became friendly, and invited him to stop, but a relative came in and would not hear of his remaining. "All right," said he, "my Heavenly Father knows," and away he started. Going through the yard he saw a small house and asked if he might stay there. He was told it was a pig-sty. "Never mind," said he; so there he stayed, and slept in the straw with the pigs and dogs. He tells us that he had quite a warm night, and that next morning before resuming his travels he sold 200 cash

worth of books. Only you must know that a cash is worth very little: it takes a lot of them to make a penny.

In many ways the Chinese are clever people; their memories are really wonderful. The missionaries have a school for blind girls and the Bible Society made them a present of copies of Luke's Gospel in Chinese Braille raised type. They were so delighted to receive them that they all rose from their seats and asked their teacher to send their thanks. Very soon they had committed a large part of the Gospel to memory. A colporteur found a young man who repeated to him the four Gospels and the Acts from memory. His father threatened to beat him to death if he became a Christian; but he kept a Gospel hidden up his sleeve and learned it while at work in the field. Who of us has been as much in earnest as that?



RULES FOR SCRIPTURE SEARCHERS

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Scripture Searching.

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Questions for October, 1924.

Subject—Acts 27. and 28.

1. What did Paul do at Sidon ?
2. Where did they change ships ?
3. What did the angel of God say to Paul ?
4. What happened to Paul as he was gathering sticks ?
5. Why did Paul thank God and take courage ?
6. Be it known . . . it. Find this verse and write it out.
7. Why did the soldiers cut the ropes of the boat and let her fall off ?
8. Concerning whom did Paul persuade those who came to his lodging ?
9. What did Paul preach and teach in his own house ?
10. What do you know of the following?—Julius, Euroclydon, Melita, Publius, Aristarchus.

DEAR YOUNG FRIENDS,—

We finish our study of the Acts this month, and I hope you have all been interested in it.

Several searchers at Thornaby-on-Tees have done only five questions. T. Glasson should do ten questions now. D. Griffiths gave no references. I am glad to welcome the McIvers from India, and hope they will like Watford. I am pleased M. Mould has started again. E. Clarke should do ten questions, as she is over 13 years old. Many thanks to you all for your letters.

Our text this month is—"Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. 119. 11). I hope we shall all do it.

My love to you all,
Your friend,

J. L.

August Searchers.

Age over 13 years.

1st Class.—E. Ackroy, H. Bennett, C. Bean, J. Birrs, E. Cappelman, M. Craghill, A. Edmonds, G. Farrell, H. Glasson, D. Gaines, G. Kinnear, B. Kyle, F. Lane, G. Loye, R. McIver, C. McIver, E. Muckroly, I. Merritt, A. Newton, E. Pyall, W. Stepney, A. Singer, Eunice Smith, E. Scott, F. Scudds, M. Tait, S. Toulson, V. Woodrow.

2nd Class.—E. Clarke, M. Cornall, Ethel Scott.

3rd Class.—I. Deacon, T. Glasson, P. Harburn, C. Willows.

Age over 10 up to 13 years.

1st Class.—C. Ashmore, B. Allen, D. Andrews, F. Birrs, M. Charlton, M. Clarke, N. Clarke, P. Crawford, I. Coeks, D. Coultis, M. Cowey, E. Crook, M. Cutting, M. Cusick, M. Curry, P. Denning, A. Dohls, B. Edwards, N. Farrell, K. Fairbairn, M. Foley, M. Glasson, J. Garbutt, E. Grayland, M. Gold, M. Harland, W. Hamilton, H. Heath, M. Hole, J. Hughes, T. Hunter, M. Iveson, N. Jones, F. Kendall, J. Kyle, D. Laycock, M. Lefeaux, R. Lutters, H. Matthews, L. Mavin, H. Mackroly, M. McArd, F. Menzell, A. Menzell, V. Merritt, E. Metcalf, W. Mitchell, Margaret Murray, M. McIver, M. Nelson, I. Parry, G. Rosier, M. Rose, W. Rye, P. Sharnock, A. Swepson, M. Schliemann, M. Smith, M. Storey, N. Stocker, R. Scudds, V. Turner, E. Tyreman, M. Warmington, M. Weller, J. Williamson, M. White, M. Woodman, T. Wilson.

2nd Class.—A. T. Bengall, R. Giddings, H. Hunt, J. Leggett, M. Mayhew, L. Mellin, R. Pinder, O. Sanderson, I. Smith, P. Woodrow.

3rd Class.—E. Coggins, N. Davy, M. Griffiths, D. Griffiths, K. Hewinson, J. Hunt, H. Jones, M. Lane, R. Lamplugh, Majorie Lefeaux, E. Loye, V. Mitchell, M. Mould, G. Nicholls, K. Nicklin, K. Redman, F. Stepney, L. Simmonds, J. Weatherstone, E. Winter.

Age 10 years and under.

1st Class.—M. Allen, J. Campbell, W. Cowey, I. Couch, C. Curry, E. Downie, B. Ellis, F. Farrell, R. Fletcher, D. Foley, E. Hale, M. Heron, E. Hunter, M. Iveson, A. Lutters, P. Lutters, A. Mann, M. Murray, E. Nelson, M. Potts, A. Potts, L. Stocker, J. Twiddy, I. Turner, H. Warnes.

2nd Class.—M. Hemingway, M. Huitson, D. Huitson, A. Jones, L. Lamplugh, L. Pollock, N. Sanderson, D. Scudds.

3rd Class.—F. Bennett, D. Farrell, A. Fowler, E. Jones, L. Lane, M. Lyall, H. Mayhew, A. Summerbell, B. Warmington.

Answers to August Questions.

Subject—Acts 23. and 24.

1. Thou shalt not speak evil of the ruler of thy people (Acts 23. 5).
 2. By saying to him, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts 23. 11).
 3. The resurrection of the dead, both of the just and unjust (Acts 24. 15).
 4. In having always a conscience void of offence toward God and men (Acts 24. 16).
 5. He reasoned of righteousness, temperance and judgment to come (Acts 24. 25).
 6. Part of Acts 23. 14 written out.
 7. We find no evil in this man: but if a spirit or an angel hath spoken to Him, let us not fight against God (Acts 23. 9).
 8. Of the hope and resurrection of the dead (Acts 23. 6).
 9. Any two from Acts 24. 5, 6, or 24. 21.
 10. The Sadducees, a sect who said there was no resurrection, angel, nor spirit (Acts 23. 8).
- Lysias, the chief captain (Acts 23. 26).
Herod's judgment hall, where Paul was kept (Acts 23. 35).
Drusilla, wife of Felix, a Jewess (Acts 24. 24).
Cilicia, the province Paul came from (Acts 23. 34).

Thy word is
a lamp unto
my feet,
and a light
unto my path.

Psalm 119. 105.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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A HIDING-PLACE.

ONE of the best-known hymns in the English language is the one beginning—

“ Jesus, Lover of my soul,
Let me to Thy bosom fly ”—

the author of which was Charles Wesley.

It is said that he was standing one day by an open window when a small bird flew up from the lawn in a state of great excitement, and dashing into his bosom hid itself away behind his coat. An instant later a hawk dropped from the sky on to the very place where the bird had been. Now, birds do not usually fly into the hands or the clothes of people, but immediately Mr. Wesley saw the hawk he understood why the little bird had acted as it did.

However, he was so struck by the incident that he sat down and soon produced this hymn, which has been sung by so many millions of men and women, and boys and girls.

The same thing has happened to others. Years ago a man was out walking in the fields when a lark which was being chased by a hawk fluttered into his hand in order to escape its cruel pursuer. It knew that it would be safer there than in the talons of the hawk.

Long ago David was being pursued by foes every bit as cruel as the hawk, and he cried out, “ Deliver me, O Lord, from mine enemies : I flee unto Thee to hide me ” (Ps. cxliii. 9). Was he safe ? Oh, yes ; it was Saul, his enemy, who died. David was preserved and came to the throne of Israel.

Have we fled to the Lord to save us ? Our enemies are not men, but our sins and the power of Satan ; but all the more, therefore, do we need the Lord Jesus Christ. All come to Him in the confidence of faith. If we turn to Him, saying—

“ Hide me, O my Saviour, hide,
Till the storm of life is past ;
Safe into the haven guide,
Oh, receive my soul at last ! ”—
we may be sure that He will do so.

* * *

BOYS AND BANANAS.

ONE evening, walking by the sea, I saw a man going home who had been selling bananas. He had a few left, and being in an extra good mood, he held out a bunch to some boys who were a little way off.

The offer was what they wanted ; so they stopped their play, and looked with longing eyes.

“ Come on,” said the man, as he held out the golden fruit.

But they were unbelieving, and would not go toward him. Just like us when God offers us His salvation. “ The gift of God is eternal life, through Jesus Christ our Lord ” (Rom. vi. 23). We know we want it, as He says :

“ Whosoever will, let him take.”

But we doubt, we hesitate, we delay, we do not believe.

One boy, as he saw the beautiful fruit, began to believe it was for him, and began to move toward the one who was offering it ; but as he did so, his companions called out—

“ Don’t you ! He’ll catch you ! ”

Unbelief was leading to suspicion. If a boy or girl begins to turn toward God, this is what Satan and his servants will say : “ He wants to catch you.” “ Don’t you go.” “ He will make you miserable.” “ Don’t be drawn toward Him.” “ He will not give you anything, but take from you what you have.”

Too often, like the boy I was watching, we listen to these insinuations, and the half-formed resolution passes away.

But the boy wanted the bananas, and kept looking toward the man who had so

long offered them, but who was now putting them back in his basket. As he saw the chance passing away he went timidly up to the vendor, now passing on, and held out his hand.

"No," said the owner of the bananas, "you are too late."

And it made me think of the hymn I had often heard Mr. Sankey sing :

"Ho! all ye heavy-laden, come!
Here's pardon, comfort, rest, and home;
Ye wand'ers from a Father's face,
Return, accept His proffered grace;
Ye tempted ones, there's refuge nigh:
'Jesus of Nazareth passeth by.'

"But if you still His call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn.
'Too late! too late!' will be the cry—
'Jesus of Nazareth has passed by.'"

Let nothing keep you from taking God's gift while it is offered. W. L.

"TO-DAY, IF YE WILL HEAR HIS VOICE,
HARDEN NOT YOUR HEART."

Psalms xcvi. 7, 8.

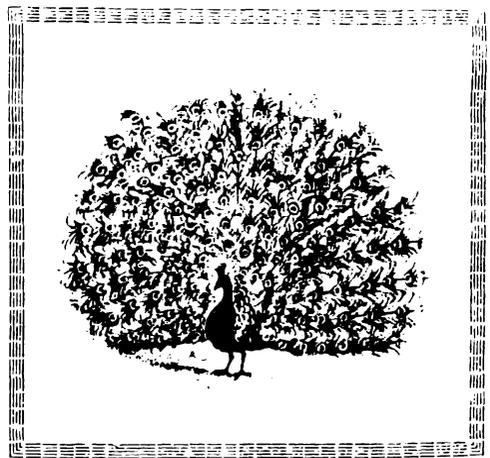
* * *

BIRDS OF THE BIBLE.

XI. The Peacock.

THIS gorgeous bird is not, and never was, a native of Bible lands. We only find it mentioned in three places in the Bible, and two of these relate to the same occasion. 1 Kings x. and 2 Chron. ix. tell us that King Solomon imported them from countries across the sea.

The third occasion is in Job xxxix., when the Creator is having a wonderful interview with a man. God is bringing before His servant Job the wonders of creation in many of its forms, and showing by His mighty works His own almighty power and man's ignorance and folly, and He asks, "Gavest thou the



goodly wings unto the peacocks?" It is as though God were saying, "If you cannot understand the marvels of nature all around you, why are you so foolish as to question the wisdom and the goodness of the God who made them all?"

The court of King Solomon surpassed all that the world had known before—as he himself surpassed all previous kings in his wisdom (2 Chron. ix.). His fame had travelled far. The "chapmen and merchants" (verse) who came to Jerusalem with their wares from the wealthy lands north, east and south of Palestine, would carry back with them tales of the magnificence of the Jewish king. So would the sailors from Tyre as they called at the different ports of the Mediterranean (known to them as the "Great Sea") on their way to the tin-mines of Tarshish, in Spain; and others going down the Red Sea and eastwards to India, where they would find the "apes and peacocks" (verse) which would help to make King Solomon's gardens gay.

But not only did merchants and sailors come to Jerusalem. Kings and governors (verse), with their attendant suites, brought costly gifts of gold and silver to Solomon. Among these was

a queen who braved the dangerous and tedious journey across the Arabian desert from her dominion of Sheba, down in the south of that land.

She wanted to find out for herself whether report spoke truly (verse), so with a "very great company" of courtiers and servants, all on camels with gay and costly trappings, and with other camels laden with precious gifts of gold and spices, she arrived one day at the gates of Jerusalem. How the crowd of townfolk would gaze with eager interest on this wonderful caravan, and we may be quite sure that many a small boy would wriggle his way through the throng and get close up to the palace entrance to witness the dismounting and the reception of these magnificent visitors.

The Queen of Sheba found her journey well worth while. She was evidently a woman of gracious spirit, and King Solomon treated her with lavish hospitality and beautiful courtesy.

She found *more* than she expected (verse), and after the stately visit was completed she returned home to her own land (verse). We are not told whether she ever met the King of Jerusalem again, but our Lord uses the incident (Luke xi.) to show the difference between her eagerness to see one of whom she had heard such great things, and the people among whom He was living during His time on earth who were rejecting and despising Him.

How much do *you* care for the Lord Jesus Christ? What are you willing to do for Him, who can do for you infinitely greater things than Solomon could do for a queen-visitor?

Turn up Ephes. iii. 20 and 1 Cor. ii. 9, and ask Him to help you to understand a little what they mean.

E. A.

A CHILD'S INFLUENCE.

IN the beginning of last century a Welsh girl was in a Sunday School. Her parents were very poor and had no Bible of their own, nor had any of their neighbours. The nearest Bible was at a house some miles away, over the hills, and this faithful little girl was in the habit of walking there and back to learn her Sunday School text. One week she could not go to learn her text; and when asked by the minister, she said: "Please, sir, the weather was very bad." "Very true," said the minister; "but what had that to do with your learning your verse?" Then he found out how scarce the Bibles were, and he was deeply moved, and went up to London, and proposed to some friends that a society be formed to print Bibles in Welsh for the poor. One of his hearers said, "Why not start a Bible Society for the world?" The grand idea was carried out, and the Bible Society now sends out its Bibles by the millions to all the world. Yet it all began by a little girl at Bala walking miles each week to learn her Sunday School lesson. God honoured her fidelity, and used it, and He will use yours, if you are faithful, in ways you do not dream of.

While we are about it, we will tell you of another little girl whose influence will be felt as long as time shall last. More than half a century ago a Sunday School superintendent in Jacksonville, Illinois, asked each one to bring a new scholar to the School the next Sunday. Little Mary Paxton went home and asked her father to come to the Sunday School. He was nearly forty years old, and so ignorant that he could not read. He was rough in appearance and rude in speech. He hated the Church and despised Sunday Schools and religion, and everything good; but he loved his little Mary, and when she took him by the hand, he did not resist; he went to the Sunday School,

and was led to Christ; he there learnt to read for Christ's sake, and he finally came to be a Sunday School evangelist. He founded fifteen hundred Sunday Schools, into which seventy thousand children were gathered, and out of which

sprang one hundred churches. When little Mary was leading her father to Sunday School, she was leading a train of thousands up the shining way that leads to God. —(Selected.)



XI.

THE Gospel makes a wonderful difference in the lives of the Chinese when once they are really converted. It means a real turning from darkness to light and from the power of Satan unto God, even if it be only a boy or a girl. Here is a story recently told by a missionary which will show how it works.

In a city in North-West China there lived a boy with the strange name of Black Dog. His home was found in Umbrella Shop Street. Boys and girls are frequently called "dogs" in China, so there was nothing strange in this name according to the Chinese way of thinking. This boy, however, was supposed to be half-witted, so the people gave him a nickname which means "Idiot Boy." The poor little chap had a very rough time of it, for no one liked him or taught him anything, so he became naughty, lazy, and dirty too. Very often he was half starved, so now and then he would run off with clothes

belonging to his father or grandfather and sell them for food on the streets. Once or twice he was lost and slept away down by the river all night, and no one knew what had become of him.

One day, however, a Christian school was opened in the city where he lived, and his mother, who was getting troubled about him, managed to send him there. So presently he could be seen going to school and back, with books tucked under his arm, instead of loafing about and getting in everybody's way. Very soon his teachers made a grand discovery. It was just this—he was not an idiot at all! People had just given him that bad name and never troubled to find out if it was true or not. Very soon he learned to write, and also to read both the Old and New Testaments.

The next thing was that he sharpened up and improved wonderfully at home. He got up at dawn every day, washed and dressed himself properly, chopped

the wood, made the fire, boiled the rice and vegetables for breakfast, and then, having done other useful little jobs, was off for school, often getting there by seven o'clock. He would be back again from school by dusk and start to clean up, or run errands or do something else useful, to the amazement and delight of his mother. People almost rubbed their eyes to see if he were the same boy.

Black Dog and his grandfather slept in the same room, and one night his people heard him talking for so long that they put their ears to the wall to listen, and what did they hear? Why, he was telling the old man about the one true God and His Son, the Lord Jesus Christ, and saying that unless we trust and love Him who died on the cross for sinners we cannot have everlasting life. And then they heard him pray very earnestly to that God about whom he had been speaking. So that was the secret of the great change seen in him; he had learned to know and love and serve the Lord Jesus Christ.

Now the Bible tells us that "All that will live godly in Christ Jesus shall suffer persecution," and poor Black Dog found this to be quite true. Although his mother had become a Christian, his father was a fearfully wicked man, a fortune-teller and an opium-smoker, and sometimes he treated his son very cruelly. Once he got a basket, filled it with incense paper and incense sticks and told Black Dog to go and burn them on a grave outside the city. Because the boy told him that he was now a worshipper of the one true God and could not do an idolatrous act, he was very furious and declared that he would thrash him to death. The brave boy replied, "You may thrash me, but I can't offend my God." So his father beat him unmercifully until the poor lad, in an agony of pain, picked up the basket and rushed out of the house. But in a few moments

he was back, having tossed the idolatrous stuff away somewhere. Everyone knew that he could not have burnt the incense on the grave, but God just prevented his father from making any inquiries.

His trials and troubles did not prevent Black Dog from following the Lord Jesus, but just the opposite. Soon after, he asked in his slow way if he might be baptized, and how glad his missionary friends were! What a change! From a poor, neglected, unloved idiot boy to a servant of Christ. And that not in name only, but in word and in deed day by day in his home, as all his friends could testify. That, of course, is the test. It is all very well to say that we love and serve the Lord Jesus, but what about those at home?

Can our mothers and fathers and sisters and brothers say the same about us as Black Dog's people said about him?



RULES FOR SCRIPTURE SEARCHERS

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

Scripture Searching.

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

Questions for November, 1924.

Subject—The Coming of Christ.

1. Find a passage in Gen. 49. where Christ is spoken of as "the Shepherd."
2. Where is Christ spoken of as a "Prophet" in Deut. 18.?
3. "His Name . . . Peace." Find this passage and write it out (Isa. 9.).
4. Find a passage about "His Name" in Matt. 1.
5. Write out a verse from Luke 2. which speaks of "Christ the Lord."
6. What did the heavenly host say at the coming of Christ? (Luke 2.).
7. "The Spirit of the Lord God is upon Me" (Isa. 61.). How was this fulfilled?
8. "Thy King cometh" (Zech. 9. 9). Show from the New Testament who this was?
9. "Smite the Shepherd" (Zech. 13. 7). Who quoted these words, and when?
10. Find a passage in Hebrews which tells us what the Lord Jesus came for.

DEAR YOUNG FRIENDS,

Our subject this month is the Coming of the Lord Jesus Christ. We owe everything to His coming, to His death for us at Calvary, to His resurrection. Have we all realized this? Have we come to Him and taken this wonderful salvation which He offers to us?

A paper has come from Rectory Road, Gateshead, without a name.

T. Glasson should now do ten questions. L. Simmonds and Marjorie Lefeaux should do eight.

We will take for our text this month—"Christ Jesus came into the world to save sinners" (1 Tim. 1. 15.)

My love to you all,

Your friend,—J. L.

September Searchers.

Age over 13 years.

- 1st Class.—H. Bennett, J. Birrs, M. Cornall, G. Farrell, K. Possey, F. Gale, R. McIver, O. McIver, I. Merritt, L. Richardson, Eunice Smith, Ethel Scott, S. Toulson.

2nd Class.—E. Cappelman, M. Chazhill, E. Clarke, I. Deacon, G. Kinnear, B. Kyle, A. Newton, P. Reeve, A. Singer, E. Scott, C. Willows, V. Woodrow.

3rd Class.—E. Crook, A. Edmonds, H. Glasson, T. Glasson, M. Nicholas, M. Pickersgill, M. Tait.

Age over 10 up to 13 years.

1st Class.—B. Allen, M. Amer, F. Birrs, M. Charters, F. Crawford, D. Coultis, M. Cowey, M. Curry, B. Edwards, N. Farrell, M. Harland, M. Hole, H. Hunt, J. Kyle, D. Jaycock, R. Lutters, J. Mavin, F. Mennell, A. Mennell, V. Merritt, W. Mitchell, Margaret Murray, M. McIver, I. Parry, R. Pinder, M. Rose, W. Rye, M. Warmington, J. Williamson, M. White, P. Woodrow, P. Yellow.

2nd Class.—A. S. Bengall, N. Carr, A. Carmichael, E. Coggins, N. Davy, A. Dodds, K. Fairbairn, M. Foley, J. Garbutt, H. Heath, L. Hughes, J. Hunt, M. Lane, M. Lefeaux, M. McArd, E. Metcalf, V. Mitchell, M. Nelson, G. Nicholls, F. Stepany, A. Swepson, M. Storey, E. Tyreman, T. Wilson.

3rd Class.—M. Glasson, R. Giddings, M. Griffiths, D. Griffiths, K. Hewinson, T. Hunter, M. Iveson, H. Jones, R. Lamplugh, Marjorie Lefeaux, H. Matthews, J. Matthews, M. Mayhew, K. Nicklin, O. Sanderson, L. Simmonds, H. Willows, M. Woodman.

Age 10 years and under.

1st Class.—M. Allen, F. Bennett, B. Ellis, M. Hemingway, A. Hendry, A. Lutters, P. Lutters, M. Murray, L. Newman, M. Potts, J. Twiddy, I. Turner.

2nd Class.—J. Campbell, W. Cowey, F. Farrell, B. Foley, D. Foley, E. Hunter, C. Johnson, L. Lane, H. Mayhew, E. Martindale, M. Mennell, E. Nelson, A. Potts, F. Rutherford, H. Warnes, B. Warmington.

3rd Class.—P. Clarke, B. Downie, D. Farrell, M. Huitson, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, N. Nicholas, N. Sanderson.

Answers to September Questions.

Subject—Acts 25. and 26.

1. Because some would lay wait for him in the way to kill him (Acts 25. 3).
 2. Part of Acts 25. 8 written out.
 3. To King Agrippa and Bernice (Acts 25. 14).
 4. He said that he lived a Pharisee after the straightest sect of their religion (Acts 26. 5).
 5. Why should it be thought a thing incredible with you that God should raise the dead? (Acts 26. 8).
 6. That they should repent, and turn to God, and do works meet for repentance (Acts 26. 20).
 7. Because he obtained help of God (Acts 26. 22).
 8. I am Jesus, Whom thou persecutest (Acts 26. 15).
 9. Forgiveness of sins, and inheritance among them which are sanctified (Acts 26. 18).
 10. Festus said—"Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26. 24).
- King Agrippa said—"Almost thou persuadest me to be a Christian" (Acts 26. 28).

© Lord,
Thou hast
searched
me, and
known me.

Psalm 139. 1.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
5, ROSE STREET, LONDON, E.C.4.

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
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SELF-SACRIFICING LOVE.

MONICA was wildly excited—the long-looked for, eagerly expected day had at length arrived.

About a fortnight before Christmas, Mother always took her to the city to see the shops with their fascinating window displays. She felt quite grown-up and important having Mother all to herself, and going off on a shopping expedition with her. To-day was particularly thrilling, as Mother and Daddy had promised her a lovely perambulator with thick tyres—a perfect model of a real one—and to-day they were to choose it.

A long bus ride brought them to the city, and the gorgeous shop windows almost took Monica's breath away. Mother, too, spent some time gazing at them, but finally they reached the special children's one, the window of which was a veritable fairy-land.

Presently, however, her attention was drawn to a ragged little child next her. Her thin little garments were no proper protection from the keen air, for it was a cold, frosty day, and Monica instinctively glanced down at her own warm coat and little furs. There were almost tears in the child's voice as she pointed out the dollies to her mother. *How* she longed to possess one of her own! The mother shook her head sadly, "Oi brot yer 'ere jus' ter see 'em—fer a treat. There'll be no toys nor nuffink fer yer this 'ere Christmas. Yer dad be out o' work, and there'll be little enuff food oi be a-thinkin'." Then her mother drew her away. As they turned, Monica clutched her mother's arm, "Look, mother, that is poor Mrs. Nash who comes to help Emily sometimes. I have seen her from the nursery window. Oh, I wish I could give her little girl one of those dollies! How pleased she would be."

"I am afraid darling we cannot do that; those dollies are very expensive and hardly suitable for her."

"Oh, mother, couldn't we give her a nice large dolly, though not so grand?"

"Well Monica, even big dollies cost a lot of money, and daddy and I are giving you a dearer present than usual this year, and we cannot afford more."

"But mother, I have got my lovely doll, Olga, and it seems selfish to have a pram too, when she has nothing at all."

"Haven't you an old one you could give her?"

"No mummy, you remember we turned out all the old toys, and poor old Susie was the only one you kept and Ted broke her at the half term. Perhaps," she went on slowly, "if daddy and you gave me not quite such a nice pram, we could give that little girl her dolly," for Monica could not get the little face out of her mind and it spoilt her pleasure. She could not be excited about her own present now.

Her parents had brought Monica up to consider others and be unselfish, so when her mother saw she meant it, she was quite willing.

"Let us go and choose the dolly first mother, and then you will see what pram we can get," and Monica trotted off contentedly to the lift. What a choice! It was almost bewildering the number of dollies to select from, but at last mother and she found one they thought very nice and suitable. Now for the perambulators. Monica looked longingly at some of the lovely models. How fascinating they were. She turned quickly away, grasping her precious parcel more firmly and thinking what joy it would bring. Those that mother was selecting were not nearly so nice, but Monica swallowed the regretful feeling. There would have been no present for that little girl if she had had the better pram.

Monica realized that it was worth the sacrifice when on Christmas Eve she went with her mother to the little back street where Mrs. Nash lived, and saw how delighted the poor woman was with the things they took, and the doll was hidden away to be given to Annie, the little daughter, on Christmas morning.

As Monica longed to make poor Annie happy, so God in greater measure yearned over the world. He saw that man was lost, and so "His arm brought salvation" (Isa. lix. 16). He sent Christ to be the Saviour of the world. "He spared not His own Son but delivered Him up for us all" (Rom. viii. 32).

"Just because He loved us
More than we can tell,
Jesus from His glory
Came on earth to dwell."

"The *gift* of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Have *you* accepted this gift? Why not *NOW*?

A. M. W.



A BRAVE FIREMAN.

* * *

SAVED!

A FIRE was raging years ago in a large house in London. It was thought that all the people in danger were saved, when it was discovered that there still remained a man in the burning house. He was seen hanging by his hands from a window-sill in the upper storey. The fire-escape was placed, but proved too short to reach him. The firemen then climbed up as far as they could, and called upon the man to drop on the top step of the escape; but the man did not answer, for he was *deaf and dumb*!

How perilous! To be so near destruction, and yet to be deaf to the offers of

salvation. And yet there are many young people who are *deaf* to the offers of salvation. They hear the address at the Sunday School, they read *Our Children*, and the thoughts they *hear* pass in at one ear and out of the other, and the thoughts they *read* never reach the heart. And yet they need salvation a thousand times more than the poor deaf and dumb man. He needed to be saved from a burning house. You need to be saved from a burning hell. He needed salvation for his *body*. You need it for your *soul*. He needed it for *time*. You need it for *eternity*. Will you be *deaf* any longer, or will you really hear the warning of love and be in earnest to be saved?

How was this poor deaf and dumb man to be saved? With great difficulty the brave fireman reached the very top step of the ladder, stood on tiptoe, and managed, by stretching his arm out to its full extent, to just *touch* the foot of the poor man, attracting his attention—and thus he was saved.

Will you not be saved? *All need salvation*, for all are sinners. *All may have salvation*, for Christ died for all. "Christ Jesus . . . gave Himself a ransom for all" (1 Tim. ii. 5, 6). That includes you.

A. J. P.

* * *

BIRDS OF THE BIBLE.

XII. The Cock and Hen.

VERY familiar fowl, these, alike to dwellers in town and country in almost every part of the world. They, too, find a place in Holy Scripture among the more rare and beautiful birds we have been noticing. And it is a place of very special interest, because it is in close relation to our blessed Saviour when He "was here among men."

It was the constant practice of our Lord to draw lessons from the homely things of everyday life. The baking of bread (Matt. xiii.), the sweeping of the home (Luke xv.), the hoarding of treasures (Matt. vi.), children playing in the streets (Matt. xi.), a wedding (Matt. xxv.), the mending of old clothes (Mark ii.), and many another allusion to everyday things served Him to carry home to the hearts of His hearers what He wanted them to understand about the love and care of the Heavenly Father and the truth He came to teach. And one day, when the Scribes and Pharisees had been more than usually unkind and bitter towards Him, all the great and wonderful love and pity in His heart burst out into that tender exclamation

which the apostle Matthew has recorded for us, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37; also Luke xiii. 34.)

Possibly our Lord's eyes may have lighted on a hen clucking to her chickens, and gathering them under the warm and safe shelter of her wings from some sudden danger. He knew the terrible judgment that would come upon Jerusalem because of its rejection of Himself, and His heart yearned over the city in which He had shown His grace and His power. If only its people had listened to Him, and believed in Him, how different their lot would have been.

The story of the cock is still sadder. It is given by each of the Evangelists, and, as no doubt you will remember, it is connected with that sorrowful night when our Lord was in the hands of the soldiers, and all His disciples had forsaken Him and fled in terror (Matt. xxvi.).

Simon Peter and another disciple (probably John) wanted to see what would happen to their Lord: so they found their way to the palace of the High Priest where the mock trial was beginning. It was a cold night, and the sight of a blazing fire in the hall drew them towards the throng of servants gathered around it. Presently a maid taunted Peter with being one of Jesus' disciples. The taunt was repeated by others, and three times over he strongly denied any connection with Him. Then the shrill crowing of a cock brought Peter to his senses. He looked in the direction where his Master was standing surrounded by the soldiers, and he met the loving and sorrowing gaze of the Friend whom he had been denying.

Poor Peter! No wonder he "went out and wept bitterly" (Luke xxii.).

He very truly loved his Lord, and was cut to the heart at the thought of his

unloyal conduct towards Him. If we read Luke xxii. 54, we find that he had followed "afar off," and there lies the secret of his sad failure.

For you and me this old, true story brings the message that if our love for our Saviour is to be true and warm and brave, we must see to it that we "keep

close to Jesus all the way," and not leave any room for the tempter to come in between (Jude 21; 1 John v. 21).

"Closer, Lord, to Thee I cling,
Closer still to Thee:
Safe beneath Thy sheltering wing
I would ever be."

E. A.



XII.

FAR out to sea from the eastern coasts of China lie the many islands which go to make up the empire of Japan. These islands vary very much in size. The largest is quite big, something like the size of Great Britain; the smallest is a mere speck in the wide ocean; but there are nearly four thousand of them in all, and they are thickly populated with a people who in many ways resemble their neighbours, the Chinese.

Formerly the Japanese kept very much to themselves, but a little over sixty years ago they opened their ports to foreigners, and having once started getting into touch with Europe and America, their progress has been very rapid. They have very quickly taken up with new ideas and new ways, and are now the most powerful nation of the

east. In all this they are very unlike the Chinese, who are slow and conservative, and at the same time more reliable and thorough.

Long years ago the Christian religion was carried into Japan, but it was mixed with a lot of error and superstition and fierce persecution presently stamped it out. Now, however, the light of the Gospel is shining, though the great mass of the people are still in the dark. Even to-day there are not many missionaries in Japan, and it is a sad fact that, of those that are there, quite a number do not seem to be preaching the Gospel faithfully, but are mixing it with all kinds of infidelity, and hence they are doing more harm than good. Still there are faithful servants of God there, and God is blessing their efforts. There are also earnest men in the service of the

Bible Societies tramping the country and selling their books, and thus spreading the truth.

Sometimes these colporteurs visit the smaller islands. This means very often a most uncomfortable journey of some hours cramped in a small boat. Then when the island is reached it is not easy to get about with your bag of books. Writing about one of these visits paid some years ago, this is what one of these men said :—

“There is no road for vehicles except one of about eight miles between two towns. You have to climb up and down miles of mountainous country to reach the houses of the farmers. Most of the people are farmers; and when they are not at work in their fields—as in winter-time—they are busy cutting timber.

“Hardly a man can be found in his house during the day. So I tried to visit them at night. With a paper lantern in my hand, and my stock of books slung over my shoulder, I trudged from house to house in the darkness. The people welcomed me warmly, and listened to me with attention. But they only occasionally bought a book for the children, for most of the elder folk are unable to read. Their children have to be their teachers. There are a few Christians on the island.”

The Japanese are very keen on schools. The boys and girls seem to love them, and to thousands and thousands of Japanese children their school-days are the happiest period of their lives, for not only do they like studying, but their teachers seem to take a special interest in them, and help and encourage them. They also take the children for pleasant outings to the seaside, where they enjoy a paddle in the water or play on the sand much the same as children do in England, or they visit some hill-side or park, where they indulge in various amusements and games.

School begins at nine in the morning. Sometimes the children march into school to the tune of a song played on an instrument by one of the teachers. At the entrance they remove their wooden clogs and slip on straw sandals. When all are seated at their desks, a signal is given and all rise and salute their teachers. Then work for the day is commenced.

You would find it interesting to see them at their studies. In one room perhaps forty or fifty girls will be writing, not in copy-books, but on thin sheets of paper, and using pointed brushes instead of pens. Hundreds of difficult characters must be copied and memorized. It is necessary for elementary school-children to master at least 2000 different characters. In another room you might find a number of boys each with a shallow box with wires across it, and on the wires round pieces of wood. They move the pieces of wood along the wires to make calculations. They call the thing a *soroban*, and work out all their calculations on the wires. Therefore every Japanese child must learn how to use it. One thing you would not see—the Bible. In our schools we do not have the *soroban*, but we do have the Bible. How many of you children really value it?

* * *

RULES FOR SCRIPTURE SEARCHERS

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

Scripture Searching.

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

Questions for December, 1924.

Subject—The Coming of Christ.

1. What is likened to the lightning? (Matt. 24.).
2. Why does the same chapter tell us to watch?
3. "And then . . . glory." Find this verse and write it out (Mark 13.).
4. Find a passage in Acts 1. which speaks of the coming of Christ.
5. How will the day of the Lord come? (1 Thess. 5.).
6. What do we read in Rev. 1. of the coming of Christ?
7. Find a verse which speaks of the "Lord Himself" coming (1 Thess.).
8. What should we look for? (Titus).
9. Write out a verse which speaks of the Lord coming quickly (Rev. 3.).
10. Find two other verses in Rev. similar to the answer to No. 9.

DEAR YOUNG FRIENDS,—

Our answers this month will remind you that the Lord Jesus is coming again quickly, and some of us look forward with joy to seeing Him. But some of you are not ready to meet Him, you do not know Him as your Saviour, your sins are not forgiven. He still invites you to come; will you not be like the man in Mark 10. 50 who "rose and came to Jesus"?

Two empty envelopes have come from N. Shields and three papers have come without names, from York Street, Thornaby-on-Tees, from Melrose Terrace, Penzance, and from Rectory Road, Gateshead. D. and M. Griffiths have given no references. Our text this month is "Yet a little while, and He that shall come will come, and will not tarry" (Heb. 10. 39).

My love to you all,

Your friend,
J. L.

October Searchers.

Age over 13 years.

1st Class.—C. Aekroy, H. Bennett, M. Craghill, M. Cornell, I. Deacon, C. Edmonds, B. Edwards, G. Farrell, H. Glasson, D. Gaines, F. Gale, T. Glasson, G. Love, R. McIver, C. McIver, E. Mackrory, I. Merritt, M. Pickersgill, E. Pryal, Eunice Smith, Ethel Scott, E. Scott, F. Scudds, M. Tait, S. Toulson E. Ward.

2nd Class.—E Cappleman, V. Gooch, N. Johnson, G. Kinnear, E. Loves, M. Nicholas, P. Reeve, M. Smith.

3rd Class.—C. Bean, C. Crook, I. Jackson, V. Woodrow.

Age, over 10 up to 13 years.

1st Class.—C. Ashmore, B. Allen, M. Amer, M. Charters, A. Carmichael, M. Clarke, E. Clarke, N. Clarke, F. Crawford, I. Coombs, D. Coutts, E. Coggins, M. Cowey, M. Cutting, M. Curry, M. Dolan, N. Farrell, K. Fairbairn, M. Glasson, J. Garbutt, M. Gold, M. Harland, W. Hamilton, M. Hole, T. Hughes, H. Hunt, J. Hunt, T. Hunter, H. Jones, A. Jinks, F. Kendall, D. Laycock, H. Lutters, H. Mackrory, M. McARD, V. Merritt, V. Mitchell, W. Mitchell, Margaret Murray, M. McIver, M. Nelson, G. Nicholls, L. Pollock, G. Rosier, M. Rose, F. Stepmey, A. Swepson, M. Storey, N. Stocker, R. Scudds, M. Toulson, V. Turner, A. Turner, E. Tyreman, M. Warmington, J. Williamson, P. Woodrow, T. Wilson, F. Yellow.

2nd Class.—D. Andrews, I. Chambers, N. Davy, P. Denning, A. Dodds, M. Eiles, M. Foley, K. Hewinson, H. Heath, M. Ivson, M. Lefaux, E. Loye, K. Nicklin, I. Parry, R. Pinder, K. Redman, P. Sharnock, M. Schliemann, L. Simmonds, M. Weller.

3rd Class.—I. Bell, R. Giddings, M. Griffiths, D. Griffiths, J. Henderson, O. Jackson, R. Lamplugh, M. Lyall, F. Mennell, A. Mennell, E. Metcalf, O. Sanderson, A. Sammerber, H. Willows.

Age 10 years and under.

1st Class.—M. Allen, F. Bennett, O. Bell, S. Bell, J. Campbell, W. Cowey, I. Conch, E. Downie, B. Ellis, D. Farrell, B. Fletcher, B. Foley, D. Foley, E. Hale, M. Herron, G. Johnson, E. Jones, A. Lutters, P. Lutters, E. Martindale, M. Murray, E. Nelson, N. Nicholas, M. Potts, A. Potts, F. Rutherford, L. Stocker, M. Stuart, J. Twiddy, D. Toulson, H. Warnes, B. Warmington.

2nd Class.—P. Farrell, A. Jones, L. Lamplugh.

3rd Class.—D. Cutter, H. Fowler, W. Lamplugh, M. Mennell, D. Scudds, I. Turner.

Answers to October Questions.

Subject—Acts 27. and 28.

1. Paul went to his friends to refresh himself (Acts. 27. 3).
2. At Myra (Acts 27. 5 and 6).
3. Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee (Acts 27. 24).
4. A viper fastened on his hand (Acts 28. 3).
5. Because the brethren came to "the Three Taverns" to meet him (Acts 28. 15).
6. Acts 28. 28, written out.
7. Because Paul had said—"Except these abide in the ship, ye cannot be saved" (Acts 27. 31).
8. Of Jesus, both out of the law of Moses and out of the prophets (Acts. 28. 23).
9. He preached the kingdom of God and taught those things which concern the Lord Jesus Christ (Acts 28. 31).
10. Julius was a centurion of Augustus' band (Acts 27. 1); Eurodydon, a tempestuous wind (Acts 27. 14); Melita, the island where Paul landed (Acts 28. 1); Publius, the chief man of Melita (Acts 28. 7); Aristarchus, a Macedonian who went with Paul (Acts 27. 2).

The LORD
is gracious, . . .
slow to
anger, and of
great mercy.

Psalm 145. 8.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
5, ROSE STREET, LONDON, E.C.4.

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.