

Pages 1 and 2
are missing

life generally. And if we glance back at the history of our own little island we find very marked evidences of this characteristic.

In Bible lands, especially among the peasantry, we can see many things being done in the present day as they were done far back in the days of our Lord's life on earth, and farther back still, in the days of Abraham.

Some of the customs recorded in the Bible are not easy for us to understand ; but when we look more closely into them, we find out that after all they have a good reason ; and as we learn more about them, fresh light is shed on the Scriptures, and God's Word becomes more interesting to us and more precious.

It is hoped, during the months of 1925, to explain some of those customs and to help our young readers to realize how wonderfully " alive " the Bible is.

In Palestine to-day there are some good motor roads and also railroads ; but the traveller who leaves the beaten track must be prepared for rough ways and much discomfort ; and also for the bands of Bedouin robbers who haunt the land.

The Bedouins are desert people. They dwell in tents and wander from place to place to find pasture for their flocks. They enrich themselves mostly by robbing other people, and are greatly feared by the villagers. These wild and dangerous men have, however, one great virtue—hospitality. A writer on the Holy Land tells us : " A guest is sacred, and the Bedouin host will defend a guest with his life. The great mark of friendship is to eat salt together, for they regard salt as the symbol of life and eternity. The ' covenant of salt ' binds two men together very closely."

He also says : " An English traveller once fell into the hands of these robbers. He knew that his property and his life were in great danger ; but without



AN ARAB ON HIS CAMEL.

(Sent by B. and F. Bible Society.)

showing the least sign of fear he took a tin box out of his pocket and began to eat the contents as if he were enjoying a delicious sweetmeat.

" The robber chief looked into the box and saw a fine white powder. He did not dream that it was salt ; for the only salt he knew was in coarse, discoloured lumps. Eager to find out what his captive was evidently enjoying, he took a pinch and tasted it. To his astonishment, it was salt ! Now he had made the ' covenant of salt ' with him in eating it, and so was bound by all his traditions to treat his captive as an honoured guest, and regard his property and his life as sacred."

If you turn up Numbers xviii. 19, and 2 Chron. xiii. 5, you will read how God used this very expression " covenant of salt " in His dealings with His ancient people. He wanted them to understand

how great and wonderful was His love for them, and how faithful He would be to His promises to them ; and He knew that no other expression would convey to their mind more vividly the strong bond of honour and truth that united Him and His people.

E. A.

* * *

SAVED—SATISFIED— SERVING.

WE were having some young people's meetings some years ago in a park, and one evening a young lady who was just listlessly crossing the grass was attracted by the little group of children and young people gathered together, and finding that they were singing the hymns so sweetly, stayed and listened. She became interested in what was being said by the speaker, who was an earnest young Christian, who felt that if anything was to be done for the Saviour it must be done *now*. He was fond of young folks and was very active in getting them together and urging them to come to the Saviour while they also were young, and on *this* occasion he was persuading them to give their early days to Christ.

Feeling how very earnest he was, she stayed on to the end, and I do not wonder, for I can see him now in the midst of the group of eager young faces, smilingly telling them of the Saviour who died for our sins that we might be forgiven, and who loves to welcome and make happy all boys and girls who open their hearts to Him. After the meeting had broken up she waited, and went up to the speaker and asked whether it would be really possible for a young lady like her to be forgiven all she had done, seeing she had only just begun to think about it, and had been thoughtless and doing wrong all her life. As she took a glance back and felt all those sins of hers, she trem-

bled, and oh ! how good it is when the conscience is awakened and sin is beheld in its true light, in its opposition to God, and its hatefulness in His sight. Have you ever, like her, stopped to think and weigh your position before a holy, sin-hating God ?

The young evangelist then told her that it was the Spirit of God that had been drawing her to the Saviour that evening, and that Jesus, who in His great love had died to put away sin, was ready to pardon and willing to receive her if she would come. "It is only to come trustingly," he said, "and He will save."

They prayed and parted, but she thought, if I *can* be saved, why not to-night, and as she crossed the park on her homeward way she came to a quiet, secluded spot, and there, where only the eye of God could see her, she poured out her heart to God, telling Him all, and giving her life to Him. Needless to say, the Lord heard the cry of repentance and there and then fulfilled His word, "Thy sins are forgiven thee," "thy faith hath saved thee," "go in peace" (Luke vii. 48-50). She went home rejoicing in her Saviour and determining henceforth to serve Him. This she did, and gathered a class of young children together and told them what the Lord had done for her.

Months passed : we had not seen her since and knew nothing of her new-found joy : the year had turned, and with the summer the time came round for us to hold our meetings. One Sunday night, who should come to our meeting but this very same girl, but not this time as a listless or even an anxious listener—but to tell us how the Lord had met with her on that very eventful Sunday night and saved her soul. We all rejoiced at this fruit from the seed sown.

Life is earnest, and is passing by, so seek the Lord while you are young and

serve Him too. The young evangelist whose message God used for blessing that evening is now in Heaven—a sad illness closed his career early—but he began serving his loved Master when young, and his loving Master and Saviour will give him a good reward.

Life at best is very brief,
Like the falling of a leaf,
Like the binding of a sheaf
Be in time

Fleeting days are telling fast
That the die will soon be cast,
And the fatal line be passed :
Be in time !

Time is gliding swiftly by,
Death and judgment draweth nigh,
To the arms of Jesus fly :

Be in time !
Oh, I pray you count the cost
Ere the fatal line be crossed,
And your soul in hell be lost :
Be in time !

A. E. W.



I.

IF you take a map of South America you will notice that this large continent terminates towards the south in a group of islands of which the largest is called Tierra del Fuego. This strange name is the Spanish for "Land of Fire." It was so called because the Spaniards who were the early explorers in those parts saw the smoke of many fires ascending from its hills and valleys. Its inhabitants were savages of a very degraded sort, and fires were badly needed for warmth, seeing their clothes were so scanty and the climate so bad. Fierce storms are very, very frequent and the cold is very severe.

Between Tierra del Fuego and Patagonia run the Straits of Magellan. If you were to sail along these straits in a ship you would see some wonderful

scenery. There are rocky islands and rugged mountains rising straight out of the sea. The tops of these mountains have perpetual snow on them, and their sides have glaciers upon them. You would probably have an exciting voyage, though, for the weather is marked by rapid changes. For a time you might be in a tremendous gale, and then quite suddenly the wind would drop and clouds and mist would wrap themselves round the ship. Not long after you might sail into a fierce snowstorm and then an hour after be out in brilliant sunshine ! Then the snowy mountains glitter and everything looks charming, only you would find the air to be intensely cold.

In these cold and inhospitable lands one animal seems to be thoroughly at

home, and that is the sheep. They thrive in spite of the severity of the climate, and some of the largest and finest sheep ranches in South America are found in Tierra del Fuego. It is said that one ranch there is so large that it has on it a million sheep. The people, who are sometimes called Firelanders, are very few, however. They live principally on fish, which they catch from their boats in which they paddle about the straits. These boats are made from the trunks of trees, roughly shaped and with their insides scooped out. Their huts, too, are miserable affairs, and do not give good protection from the bitter winds, though they shelter them as much as possible among the rocks.

Many years ago a very earnest Christian, Captain Allen Gardiner, felt he must try to carry the Gospel to the Firelanders. A few other heroic men joined him and they made the attempt. The natives, however, were anything but friendly, and they met with endless difficulties and disappointments. Gardiner was a seaman and used to hardship; when he was a boy he was once discovered sleeping on the floor instead of his bed, and when asked why he did it he said it was because he intended when he grew up to travel all over the world, and he wished to accustom himself to hardship. Yet in spite of this the sufferings they had to endure proved beyond even his powers. One by one his friends died, and at last Gardiner died of starvation and cold. That was in 1851.

Friends in England knew that the brave missionaries must be in a serious plight, and a relief party went to succour them. They, however, arrived too late. By a hand painted on the rocks they were directed to a cave where the dead bodies were found, and there under another hand were written verses 5-8 of Psalm lxii. You must turn up those verses and read them for yourself.

That reads like a story of complete failure, does it not? Still the years that followed proved that it was not failure after all. Other Christians in England were much stirred by the sad news, and presently other missionaries arrived on the scene, as an answer to the dying prayers of Gardiner and his brave companions. Even then the work was not easy, for the Firelanders seemed so dark and so degraded. But in the end prayer and perseverance overcame, and many of these poor degraded people were truly converted to God.

This is how the fire of the Gospel was lit in the Land of Fire. But perhaps it is more appropriate to speak of the Gospel as light, and every true Christian becomes a light-bearer, or like a lighthouse, whose beams shine across the dark waters giving a warning and a welcome. There are now a few light-houses in the wintry seas of the Firelanders, and farther up the coast a lighthouse has been built on an island that has the strange name of "Four Gospels." So that lighthouse is "The Lighthouse of the Four Gospels," which is rather a good name.

Are each of us firmly built on the four Gospels, and the One of whom those Gospels speak, for time and for eternity? If so, it is our happy privilege to shine in this dark world for Him.

RULES FOR SCRIPTURE SEARCHERS.

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

Questions for January, 1925.

Subject—The Gospel of John. Chap. 1.

1. Give four titles of the Lord Jesus found in chapter 1.
2. Find a verse which tells what is given to those who receive the Lord Jesus.
3. What did John say as he looked upon Jesus?
4. "In Him . . . men." Find this verse and write it out.
5. Mention four disciples spoken of in our chapter.
6. "The angels of God ascending . . ." What does this remind you of in the Old Testament?
7. Give the questions and answers between the Lord and John's two disciples who followed Him.
8. What did Andrew say to Simon?
9. What did Philip say to Nathanael?
10. How did John the Baptist know that Jesus was the Son of God?

DEAR YOUNG FRIENDS,

A very happy new year to you all! We begin the Gospel of John this month, and I do want to make the study of it very interesting and helpful to you. Above all things I want you to find the Lord Jesus in it as your own personal Saviour. Then, I am sure, you will have a happy year, for you will enjoy His love in spite of any troubles you may have.

Will you try very hard to interest others in the searching, and get them to join us? I should like to see our numbers doubled. Many thanks to Misses E. and I. Ainsworth for their letter. I am glad they have some new searchers. My warm welcome to them all.

Our text this month is, "Seek ye first the kingdom of God" (Matt. 6. 33).

My love to you all,

Your friend,—J. L.

November Searchers.

Age over 13 years.

1st Class.—E. Cappleman, M. Craghill, E. Crook, I. Deacon, A. Edmunds, B. Edwards, D. Gaines, V. Gooch, G. Kinnear, G. Loye, R. Melver, C. Melver, E. Mackrory, I. Merritt, E. Pyall, P. Reeve, Eunice Smith, Ethel Scott, E. Scott, F. Scudts, M. Tait, S. Toulson.

2nd Class.—H. Bennett, O. Bean, G. Farrell, P. Harburn, N. Johnson, M. Pickersgill, M. Smith, V. Woodrow.

3rd Class.—E. Ackory.

Age over 10 up to 13 years.

1st Class.—D. Andrews, I. Bell, N. Carr, M. Cowey, M. Curry, N. Davy, P. Denning, J. Dick, N. Farrell, K. Fairbairn, M. Gold, M. Harland, W. Hamilton, K. Huitson, L. Hughes, T. Hunter, A. Jinks, M. Lane, R. Lamplugh, D. Laycock, M. Lefaux, E. Loye, R. Lutters, H. Mackrory, M. McArd, B. Metcalf, W. Mitchell, Margaret Murray, M. McIver, K. Nicklin, I. Parry, R. Pinder, K. Redman, M. Rose, P. Sharnock, O. Sanderson, F. Stepany, M. Schlieman, L. Simmonds, N. Stocker, V. Turner, I. Turner, M. Weller, P. Yellow.

2nd Class.—O. Ashmore, B. Allen, M. Clarke, F. Crawford, J. Cocks, E. Cogins, A. Dodds, M. Foley, J. Garbutt, J. Henderson, M. Hale, O. Horner, H. Hunt, F. Kendall, A. Mennell, F. Mennell, V. Merritt, V. Mitchell, W. Nicholls, G. Nicholls, G. Rosier, M. White.

d Class.—E. Burton, M. Charters, E. Clarke, N. Clarke, D. Coutts, T. Church, M. Griffiths, D. Griffiths, M. Hampton, H. Heath, J. Hunt, H. Jones, W. Laurensen, M. Mayhew, M. Nelson, A. Newton, L. Pollock, M. Storey, R. Scudts, M. Toulson, M. Warmington, J. Williamson, H. Willows.

Age 10 years and under.

1st Class.—F. Bennett, O. Bell, S. Bell, J. Campbell, W. Cowey, I. Couch, E. Downie, F. Farrell, D. Farrell, R. Fletcher, B. Foley, D. Foley, H. Grimshaw, E. Hale, R. Hunter, E. Johnson, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, L. Lane, M. Lefaux, S. Logar, N. Logar, A. Lutters, P. Lutters, E. Martindale, M. Murray, D. Parton, M. Potts, A. Potts, D. Purvis, F. Rutherford, N. Sanderson, L. Stocker, M. Taylor, J. Twiddy, D. Toulson, B. Warmington, I. Woodrow.

2nd Class.—M. Allen, B. Ellis, E. Harrison, M. Mennell, E. Nelson.

3rd Class.—F. Clarke, D. Cutler, H. Fowler, H. Warnes.

Answers to November Questions.

Subject—The Coming of Christ

1. From thence is the Shepherd, the Stone of Israel (Gen. 49. 24).
2. I will raise them up a Prophet (Deut. 18. 18).
3. Part of Isa. 9. 6, written out.
4. Thou shalt call His Name Jesus (Matt. 1. 21).
5. Luke 2. 11, written out.
6. Glory to God in the highest, and on earth peace, good will toward men (Luke 2. 14).
7. By the coming of Christ when He read the Scripture in the synagogue (Luke 4. 21).
8. John 12. 15 tells us it was the Lord Jesus.
9. The Lord Jesus quoted them when He went out to the Mount of Olives with His disciples (Matt. 26. 31).
10. Lo, I come to do Thy will, O God (Heb. 10. 7 or 9).

Trust
in the
L O R D
with all
thine heart.

Prov. 3. 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



COMPARING THEMSELVES.

SIX FEET TALL.

MOTHER sat in the room quietly sewing, for there was plenty of work to keep her kind fingers busy. Making clothes and mending clothes kept her well employed.

All of a sudden into the room rushed her small boy, whom we will call Willie.

"Mother!" he shouted, quite excitedly, "what do you think? I'm six feet tall!"

Mother looked at her little son, and then smiling she said. "Whatever do you mean?"

"Why, I'm six feet tall!"

"No, Willie, you are not!"

"Mother, I am!"

"Willie, what nonsense you are talking; you are *not* six feet tall!"

"But I *really* am."

"Well," said mother, "you must explain what you mean; I don't understand you."

"What I mean," said Willie, "is this. I've been measuring myself with a rule, and my height is just six times the length of my foot!"

Now here is a question which I would like my young readers to answer. Was Willie six feet tall, or was he not?

"Ah!" some of you will say. "It all depends upon which 'feet' you mean. If you mean the length of his own feet, then he was six feet tall; but if you mean the real foot of twelve inches, then he was *not*."

Exactly. Now for another question. As God looks down upon us all, how does He see us? Do we come up to His measure, or do we fall short?

Lots of people, boys and girls included, **make** just Willie's mistake. He did not **know**, being only a little boy, that in **England** we have a standard measure arranged by Government, so that an inch, a **foot**, a **yard**, are **always** exactly the same **length**. There is no such

excuse for many of us. We do know that God has His measure. He says:—

"There is no difference: for all have sinned, and come short of the glory of God" (Rom. iii. 22, 23).

Measured by that standard, we *all* come short; we are *none* of us fit for God's holy presence. How foolish of us if we think we are.

Do some of you feel annoyed when, perhaps, your teacher in Sunday School speaks to you very plainly, and earnestly begs you to repent and turn to the Lord. You go away saying: "There was no need to talk to me like that; I'm all right."

Yet you are not converted. What a mistake you are making. You are measuring yourself by your own standard, or perhaps by comparing yourself with some other boy or girl, instead of taking God's standard and testing yourself by that.

Don't be deceived any longer, dear children. You are sinners, and come short of God's glory. Own that, and you will find a Saviour in Jesus, for "this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15)

F. B. H.

* * *

MANNERS AND CUSTOMS OF BIBLE LANDS.

II.

THE SYRIAN SHEPHERD.

THE Bible has a great deal to say about sheep and shepherds. The wealth of Eastern people was largely in flocks and herds: their lives were lived, in the main, in green fields and gardens, and therefore God used the objects most familiar to them to convey truths which He wanted their minds to grasp.



PALESTINE SHEPHERDS AND SHEEP.

(Lent by B. and F. Bible Society.)

In Ezekiel xxxiv. He speaks of His people Israel as His "flock." And although they had been a very foolish and self-willed flock, taking their own way rather than obediently following in the green pastures He had provided for them, yet He would not forsake them. One day they will all be gathered back into His fold.

In the same way our Lord Jesus Christ called Himself the "Good Shepherd" (John x.).

The Prophet Isaiah (chap. xl.), speaking of Him, said: "He shall gather the lambs with His arm and carry them in His bosom." King David, who in his boyhood had kept his father's sheep on the hillsides around Bethlehem, understood all about the difficulties and dangers of such a life. And when he was older, and had lived through much trouble and sorrow, he wrote that beautiful Psalm (23): "The Lord is my Shepherd." It came right out of the

depths of his heart as he looked back and remembered how tender and strong and good God had been to him.

And if you will look carefully in your Bible you will find many another allusion to sheep in both Old and New Testaments.

The scenes which furnished these allusions may be witnessed in Palestine and Syria to-day, exactly the same as 2000 or 3000 years ago.

We in England cannot fully understand the way in which the Eastern sheep depend upon their shepherd, or the intimate manner in which the shepherd looks after, and knows each one of his flock.

Next month we will hear more about them. Meanwhile, see how many verses you can find referring to sheep; and will you ask yourself the question: "Is the Lord Jesus *my* Shepherd? Am I really believing in Him and loving Him, because He gave His life for *me*?"

"Jesus my Shepherd is,
 'Twas He that loved my soul.
 'Twas He that washed me in His Blood,
 'Twas He that made me whole.

"I was a wandering sheep,
 I would not be controlled;
 But now I love my Shepherd's Voice,
 I love, I love the fold."

E. A.

* * *

QUEEN VICTORIA AND THE UMBRELLA.

A STORY is told of Queen Victoria being caught in a shower during one of her walks among the cottages near Balmoral. Entering the home of an old woman, she said:

"Will you lend me an umbrella?"

"I hae twa umbrellas," said the old woman with her broad Scotch accent, "ane is a guid ane, t'other is verra old. You may tak this; I guess I'll never see ane agen," and she handed to the Queen the old umbrella, which showed its ribs through the torn cover. The Queen took it and went on her way.

The next day one of Her Majesty's servants returned the umbrella with a little acknowledgment of her kindness. Then *she knew what she had missed.*

"Ay, ay; had I but kenned *who* it was asked me, she wad ben welcome to the best a' that I hae in the world!" exclaimed the mortified old lady. She did not know her visitor, and had *missed* the opportunity.

When the Lord Jesus came to earth, He brought all the blessings that God had ever promised to His people, and presented Himself to Israel as their King; but Jerusalem knew not the time of her visitation. The Lord had to say, "If ~~then~~ ^{thou} hadst known, even thou, at least in ~~this~~ ^{this} day, the things which belong unto thy peace, but now they are hid from ~~thine~~ ^{thy} eyes" (Luke xix. 42). The inhabitants ~~missed~~ ^{misses} their opportunity.

He was a ~~stranger~~ ^{stranger} in the world His own

hands had made—that world knew Him not, and gave Him no place.

Blind Bartimæus seized *his* opportunity; he knew that the One passing by was David's greater Son, and his earnestness brought its reward, and his eyes were opened.

What of you, my dear children?

The Lord Jesus desires to bless *you*.

J. W. H. N.

* * *

BALL BEARINGS.

THIS name is probably familiar to those of you who ride a cycle or whose parents may possess a motor car. They are very useful things, and are the most "finished" product of modern engineering. Just because they are so important they are subjected to the severest tests, and have to pass the most critical proofs of endurance in the way of heat, velocity, pressure, weight, and finally are passed through a machine and have to jump the hurdle—a barrier of a certain height, which, if absolutely true, they will clear and fall into a receptacle beyond.

Some have passed all the other tests, yet fail to pass this final one, and they fall back on *this* side of the hurdle, unable to make the jump. They *look* perfectly sound and just like the others, but there must be some tiny undetected flaw in the "heart"—something that prevents their rising the given height, and so they are useless and rejected.

What about your heart? "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Does He have to say of you, "thy heart is not right in the sight of God"? (Acts viii. 21).

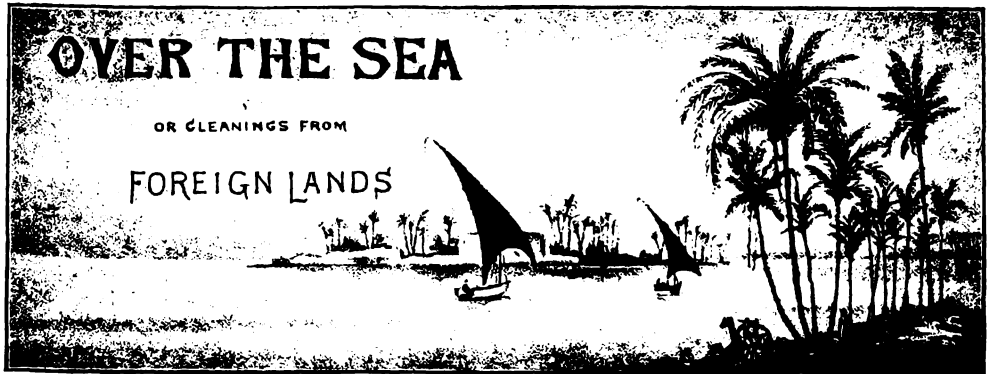
How can any one's heart be made right? By taking the Lord Jesus as your personal Saviour. "My son (daughter), give Me thine heart" (Prov. xxiii. 26). We have to pray like David, "Create in me a clean heart, O God; and renew a

right spirit within me " (Ps. li. 10). Long ago the Lord said, "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put My Spirit within you " (Ezek. xxxvi. 26, 27).

Christ has purchased us with His own precious blood. Can you refuse to yield Him what is *His*, first by creation and then by redemption? Pray rather—

"Take my heart—it is Thine own,
It shall be Thy royal throne."

A. W.



II.

FROM the extreme south of the great American continent, let us travel in thought to the extreme north. There we find vast frozen lands of ice with a very sparse population of Eskimos. The Eskimo people are rather short with yellowish skins, brown eyes and very black hair: they live in little wooden houses or even tents amongst the snow, and they feed mostly on fish and seal meat, and eat it without caring much whether it is cooked or raw.

About two hundred years have rolled away since first the Gospel reached the Eskimos of Greenland through the visits of Danish missionaries, and at a later date other missionaries settled among the Eskimos of Labrador and Baffin Land, and as a result quite a number of these people have become Christians. What a change it has made in their lives! Though their cold climate remains just the same, and there is not much altera-

tion in the outward appearance of their strange little houses, there is ever so much more joy and brightness inside them.

The children are bright little folk; they romp in the snow and slide down the hills on their sledges, and have many other games. The little girls have dolls, probably made of wood and looking rather dilapidated, still very dear to their small owners, and they build little houses for them, only they have to have little blocks of wood to represent the boxes on which Eskimos usually sit, and they get little scraps of reindeer skin and put them in a corner of the house to represent the beds which they use. To complete they have to borrow a thimble, which turned upside down does very well for the tub of seal blubber which every well-stocked Eskimo house possesses.

In many places the missionaries have

schools for the children, and take them after they are six years old. Here they learn to read and write and do a certain amount of arithmetic. This last they find very difficult, for somehow reckoning seems to be quite foreign to them. They have no numbers in their language beyond twenty, and their word for twenty if it were translated literally into English would run "a whole man—ten fingers and ten toes." Still by the time boys and girls leave school they can usually reckon in dollars and cents, and find their numbers in the hymnbook. Reading and writing they manage much better, and the knowledge some of them have of the Bible would put many an English child to shame.

It is the missionaries who find difficulty in reading their language and more still in speaking it. They have a way of building up words that are really alarming in their length. To have a word of fifteen or sixteen syllables is not at all uncommon. Then again, they have a great many names for the common objects they see around them. Each word or name means the same thing but seen under different circumstances. For instance, they have a word which means a seal, but for a seal basking on the ice in the sunshine they have another word altogether. Also the way they use "Yes" and "No" in answer to questions is very puzzling. If you were to say to a boy, "Are you not going to play?" and he said, "No," he would mean, "On the contrary, I *am* going to play." If he said, "Yes," he would mean, "Quite so, I *am not* going to play." So, as you can imagine, it would be very easy to get muddled up if you visited Eskimo land.

When the Bible was first translated into their tongue one great difficulty was how to find words for things which they had never seen and knew nothing about. There are no sheep in Labrador,

no cows, no milk and honey—except the kind in tins, no fruit-trees better than the dwarfed brushwood that crawls upon the ground: but the Eskimos are very simple folk, and by using pictures and carefully explaining, the missionaries have made them understand quite well.

The difficulty was greater when the missionaries found that there was no word for forgiveness in the whole of the language! What were they to do? Well, they set about making one, building one up after the Eskimo fashion. They took the Eskimo verb, *issuma-vok*, which means, "he thinks." They arrived at this word, *Issumagijaujungnainermik*, which is wonderful to look at and how it is pronounced we cannot imagine. But this word is like a beautiful picture to an Eskimo, for it means, "not being able to think about it any more."

Now that is just what forgiveness is. When God forgives the sins of the believer in Jesus He dismisses them so completely that He does not think about them any more: they are gone for ever. Many of the Eskimos have heard the Saviour's word: "Thy sins are forgiven," and believed it for themselves. How happy for us if we have done the same.

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.

Questions for February, 1925.

Subject—The Gospel of John. Chaps. 2 & 3.

1. To what was the Lord Jesus invited?
2. Why did His disciples believe on Him?
3. What did the disciples remember about zeal?
4. Explain by a verse, "Destroy this temple."
5. Name three men mentioned in chap. 3.
6. What did John say about the Lord increasing?
7. What do we read about the Father in chap. 3?
8. To what was the lifting up of the Son of Man likened?
9. Find three names of the Lord Jesus in these chapters.
10. What do we find in our chapters about light? Give one verse only.

DEAR YOUNG FRIENDS,—

I am sure you will all be interested in the Prize List, and I hope those who have not won prizes will not be discouraged. After all, the best prize that any one can win is to know the Scriptures better.

I am so glad to see sixteen new searchers and welcome them very warmly. I hope when I get the January papers I shall find many more.

Please put your ages clearly, whatever age you will be on your birthday in 1925. Try and get some new searchers every month. Our text this month is "Teach me to do Thy will." Do you know where it is?

My love to you all,

Your friend, — J. L.

December Searchers.

* Age over 13 years.

1st Class.—E. Ackory, D. Batey, H. Bennett, M. Craghill, E. Crooks, M. Cornall, I. Deacon, A. Edmonds, B. Edwards, G. Farrell, S. Foster, H. Glasson, D. Gaines, V. Gooch, G. Kinnear, G. Loye, R. McIver, C. McIver, E. Mackrory, M. Pyall, P. Reeve, Eunice Smith, M. Smith, E. Scott, F. Scudds, M. Tait, S. Toulson, V. Woodrow.

2nd Class.—P. Harburn, J. Merritt, M. Pickersgill.

3rd Class.—C. Bean, A. Newton, M. Pace.

Age over 10 up to 13 years.

1st Class.—C. Ashmore, B. Allen, F. Birrs, A. Carmichael, M. Clarke, E. Clarke, N. Clarke, F. Crawford, I. Cocks, M. Cutting, N. Davy, N. Farrell, D. Foley, M. Foley, I. Groves, W. Hamilton, H. Heath, M. Hole, O. Horner, L. Hughes, H. Hunt, J. Hunt, M. Laue, R. Lamplugh, D. Laycock, M. Lefaux, E. Lancaster, E. Love, H. Mackrory, M. McArd, V. Morrill, E. Metcalf, W. Mitchell, Margaret Murray, M. McIver, K. Nicklin, R. Norman, R. Pinder, K. Redman, G. Rosier, M. Rose, P. Sharnock, P. Steppney, M. Schillemann, L. Summonds, E. Simpson, I. Smith, N. Stocker, L. Stocker, R. Scudds, M. Toulson, V. Turner, J. Turner, M. Warrington, M. Weller, J. Williamson, P. Woodrow, T. Wilson, P. Yellow.

2nd Class.—D. Andrews, N. Burton, D. Coutts, E. Coggins, M. Curry, P. Denning, A. Dodds, E. Fairbairn, I. Fearn, M. Gold, M. Harland, O. Hall, F. Kendall, R. Lutters, V. Mitchell, W. Nicholls, G. Nicholls, I. Parry, E. M. Toulson, F. Winter.

3rd Class.—M. Charters, M. Cowey, H. Ganshaw, H. Jones, E. Murphy, M. Nelson, S. Norman, M. Storey, G. Toull, H. Willows, M. White.

Age 10 years and under.

1st Class.—M. Allen, F. Bennett, J. Campbell, W. Cowey, I. Couch, E. Downie, B. Ellis, F. Farrell, R. Fletcher, B. Foley, K. Grant, Margorie Lefaux, S. Lagar, E. Martinale, M. Murray, M. Potts, A. Potts, F. Rutherford, J. Storey, A. Storey, D. Scudds, J. Twiddy, H. Warrington, I. Woodrow.

2nd Class.—E. Hale, R. Hunter, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, A. Lutters, P. Lutters, E. Nelson, L. Pollock, M. Taylor, D. Toulson, H. Warner.

3rd Class.—M. Armstrong, K. Bawtree, J. Forrest, N. Lomas.

Answers to December Questions.

Subject—The Second Coming of Christ

1. The coming of the Son of Man (Matt. 24. 27).
2. Because we know not the hour when our Lord doth come (Matt. 24. 42).
3. Mark 13. 26 written out.
4. "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" (Acts 1. 11).
5. Like a thief in the night (1 Thess. 5. 2).
6. Behold, He cometh with clouds, and every eye shall see Him (Rev. 1. 7).
7. 1 Thess. 4. 16 written out.
8. We should look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2. 12).
9. Rev. 3. 11 written out.
10. Rev. 22. 12 and 20 written out.

Prize List, December, 1924.

Age over 13 years.

1. STANLEY TOLSON, age 14. 52, Thornfield Road, Shepherd's Bush, W.12.
 2. EUNICE SMITH, age 14. Girls' Orphanage, 64, Lewisham Road, S.E.
 3. CHRISIE McIVER, age 14. 59, Bushey Grove Road, Watford, Herts.
 4. FLORIE SCUDDS, age 15. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
- COMMENDED.
1. GAINES, R. McIVER, E. Mackrory, I. Merritt, E. Pyall, E. Scott, M. Tait.

Age over 10 up to 13 years.

1. MARGARET MURRAY, age 12. Lorbottle Steads, Thropton, Morpeth, Northumberland.
 2. FRANK YELLOW, age 13. 6, Park View, Stockton-on-Tees.
 3. VERA MERRITT, age 13. 3, Otley Street, Shipton, Yorks.
 4. MARIE SCHLEMMANN, age 11. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
- COMMENDED.
1. ATKINSON, M. Clark, F. Crawford, I. Cocks, M. Curry, N. Farrell, M. Hole, H. Mackrory, M. McArd, W. Mitchell, G. Rosier, M. Rose.

Age 10 years and under.

1. JOSEPHINE CAMPBELL, age 10. 56, Stephenson Street, N. Shields.
 2. WILHELMINA COWEY, age 9. 57, Stephenson Street, N. Shields.
 3. MARGARET POTTS, age 9. Park Head, Netherwilton, Northumberland.
 4. FRANK FARRELL, age 10. 155, West Bromwich Road, Walsall.
- COMMENDED.
1. ALLEN, E. Downie, B. Ellis, A. Lutters, E. Nelson, A. Potts, F. Rutherford.

Remember
now thy
CREATOR
in the days
of thy youth.

Ecc. 12. 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.
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



A COWARD?

"**A** COWARD, Tom! That's what you are! Why don't you strike him, and not walk away like that, letting him call you names! Catch me taking it so quietly! I'd let him know who he had to fight. Oh!, you are a coward."

But was he?

"Jack, was the Lord Jesus Christ a coward when they scourged Him and mocked Him, and He never struck back; when He was reviled, He never answered again, but on the cross prayed God to forgive them? Shall we not try to follow His example? I intend to be as much like Him as I can. I have not done anything to Will, only refused to play truant with him, and advised him to go to school too, when he struck me, and because I didn't strike back he called me names."

What do you think the effect was upon his schoolfellows? Scripture says: "A soft answer turneth away wrath," and so it was in this case.

Will walked up to Tom, and said he was sorry he struck him, and he would go to school, and Jack joined them, saying he had never thought that the Lord Jesus had set an example not to fight, but he would try to think of it and read his Bible more.

So you see after all Tom came off conqueror, for the real coward is not the boy who refuses to fight, but the boy who, though a believer in the Lord Jesus Christ, is ashamed to confess Him and to take a stand on His side, cost what it may.

There is also the boy who knows in his heart of hearts that he is a sinner and that Christ is the Saviour he needs, yet he does not trust Him for fear of what others will think and say. Is not he a real coward?

Do not be one of those cowards, but trust and confess Christ to-day.

MANNERS AND CUSTOMS OF BIBLE LANDS.

III.

THE SYRIAN SHEPHERD (*Contd.*).

THE Syrian shepherd is with his flock night and day. In Palestine the country is not divided into fields as in England, with protecting hedges and padlocked gates.

The only enclosure Syrian sheep know is a fold where they are penned for safety, but cannot find food.

The entrance to these folds is a gap left in the wall, with no door or gate.

When the shepherd has gathered all his flock in for the night, he will sometimes pass the night himself in a rough hut close by; or oftentimes he will simply lie down across the open doorway of the fold, and any harm coming to the sheep must first touch him. This is what our Lord meant when He said: "I am the door of the sheep" (John x. 7, 9).

When morning comes, the shepherd leads his flock out, always going before them (John x. 4) in search of good pasture (Psalm xxiii. 2).

They all follow him closely. At times he will pause, and lean upon his staff while the sheep graze around.

From time to time he utters a peculiar call which they understand, and remain grazing. But let him move away, and they run after him at once.

"One of the most interesting sights is to watch a flock fording a stream. The shepherd leads, as usual, and the sheep follow at his heels; but in the middle of the stream they begin to lose their footing and drift with the current. The careful shepherd hurries to grasp one and another, helping them against the pressure of the water.

"Some reach the bank faint with the struggle. These he 'restores' (Ps.



IN A PEACEFUL ENGLISH FARMYARD.

(Lent by B. and F. Bible Society.)

xxiii. 1), and does not relax his efforts until every sheep is in safety."

In the daytime the flock wanders far and wide over the open country, exposed to the attacks of robbers and wild beasts. Their only guard is their shepherd, who may perhaps be aided by one or two strong dogs. The work of the dog is not to drive the sheep, or to round them up, as with us, but to warn the shepherd of approaching danger.

A Syrian sheep dog will kill a wolf in single combat, and has been known to offer battle to a leopard in defence of the flock.

The Eastern shepherd still wears the ancient garb and carries the things that his predecessors used of old.

His great coat of sheepskin is his coat by day, and his blanket by night.

His "scrip" (1 Sam. xvii. 40) is a large leather bag, which holds his simple fare of bread, cheese, raisins, figs, or olives.

The "staff" and "rod" (Ps. xxiii. 4) are used for defence, and for assistance in climbing rocky places. The former is a straight oak stick, some six feet in length. The "rod" is a stout club with a heavy knob into which nails with large heads are driven. In the hand of a strong man this is a terrible weapon, and was, no doubt, the means by which David slew the lion and the bear (1 Sam. xvii. 34).

The shepherd often has a name for every sheep; and while to the eye of a stranger each one of the flock looks the same as another, to the owner each one is known. Even so does the "Good

Shepherd " know each one of His sheep (John x. 14).

Are you one of them ?

E. A.

* * *

DON'T DELAY.

ONE day when their aunt was out of the room, two boys upset a bottle of ink.

"Don't tell aunt," whispered Charlie : "we'll shut the door, and run away, and she'll never know who did it."

"Oh! we ought to tell her," replied Frank.

"No, don't, it's much easier not to," urged Charlie.

"I'm going to tell her this very minute, before it gets harder," Frank replied in a very decided tone.

The moment he told his aunt, she hastened to the room, wiped up the ink, and put salts of lemon on the spot in the carpet.

"I'm glad you told at once," she said, "for if the ink had dried in, the carpet would have been quite ruined."

"It's just like God's cleansing away of our sins, isn't it, auntie? If we tell Him at once He'll forgive us right away."

Suppose Charlie's advice had been followed. Suppose the boys had left the room and shut the door. The ink would have dried in, and the carpet would have been ruined. Auntie would have found it out, and would, of course, have asked Charlie and Frank if they had spilt the ink. Then they would have either had to tell a lie or own up. If they told a lie, clearly auntie could not believe them, for no one had been in the room but the two boys.

So it was very wise for Frank to tell the truth, own up, get forgiven and let auntie know in time to get out the ink stains from the carpet.

But the far more important way, how good for boys and girls to seek God's forgiveness for their sins. You

may tell a lie to God, but you cannot deceive Him. He knows the truth.

I like Frank's wise decision, "I'm going to tell this very minute before it gets harder."

Yes, the younger you are in truly confessing your sins to God and seeking His forgiveness the better.

And how happy to know that God has something that can cleanse away all your sins. Listen : "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John i. 7).

But suppose you never confess your sins to God, and never believe on the Lord as your Saviour, the day must come when all your sins will come out at the great white throne, and too late you will be obliged to confess them.

You must be saved in this world, or you will never be saved at all. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).

Now, when you are young come to the Lord. You will never regret it.

A. J. P.

* * *

Lines Written On A Postal Order.

THIS piece of paper in your hand
Declares to you that on demand
You twenty shillings shall receive :
This simple promise you believe.
It puts your mind as much at rest
As if the silver you possessed.

So Christ who died, but now doth live,
Doth unto you the promise give.
That if you in His Name believe
You shall eternal life receive.

Upon the first you calmly rest.
Which is the surest and the best ?
The Bank may break, Heaven never
can—
'Tis safer trusting God than man !

OVER THE SEA

OR CLEANINGS FROM

FOREIGN LANDS



III.

RUNNING down the whole length of South America, a distance of quite 4000 miles, is the mighty chain of mountains, which we call the Andes. There are many lofty peaks whose summits are always covered with snow, but the lower slopes of the mountains and the many valleys which lie between them are fertile enough. In many parts of the Andes, and particularly in Peru, live a dark-skinned race called Quechua Indians, who are the descendants of the Incas, a race that once had a magnificent empire in those regions.

These Incas called themselves the "Children of the sun," and believed that they were descended from a mysterious man and his wife who appeared long long ago in their land. The man's name, they said, was Manco Capac, and in his hand he had a wedge of gold which was to sink into the ground at the spot where they were to found a city. The great Peruvian city of Cuzco is supposed to be built on the spot where the wedge sank into the ground. Such is the strange legend the Incas had, to account for their origin; but what is certain is that when the Spaniards arrived in Peru some 400 years ago, they found the Incas ruling over the land and very prosperous, with massive buildings and a gorgeous

temple with such splendid golden ornaments and decorations that when they reflected the rays of the sun the eyes of those who looked at the temple were almost blinded. The Incas thought that the sun was a god and worshipped it.

In those days Cuzco was a lovely city. Four great high-roads from different parts of their empire ran into it, the streets had streams of water running down their centres, the houses were well-built and full of silver and gold. Yet, strangely enough, the Incas had no system of writing, and did their calculations and accounts by means of a cord made up of threads of different colours and with a fringe of smaller threads hanging from it.

The Spaniards conquered the Incas and very soon their splendid empire was ruined, their rulers slain, their people enslaved, and their very buildings crumbled away, though the ruins which remain show how grand they were, for the blocks of stone are enormous, some of them being as large as 38 feet long, 18 feet broad, and 6 feet thick. If their poor dark minds had been enlightened as to the one true God by coming into contact with the Spaniards, there would have been a redeeming feature in the midst of their troubles, but alas, it was

not so. The true light of the Gospel of Christ never shone upon them. and to-day the poor Quechuas are degraded in their sins.

Still, something is now being done to bring the knowledge of Christ to them. Missionaries are at work at Cuzco, although their number is all too few. There is also work being carried on at a farm high up on the Andes. and here the Quechua Indians are gathered together to hear the Gospel, and little orphan children are tenderly cared for and taught "the sweet story of old" from their very early years. Already some have been converted, both grown-ups and children.

Even to-day, more than half the people of Peru are of Indian descent. In the towns any Indian children there may be are taken into the schools and are taught Spanish, but most of the Indians live far away from anything like a school in the distant slopes and valleys of the mountains. Some few have learned to read their native Quechua tongue, and some parts of the New Testament have been printed for their use, and brave Bible-sellers or Colporteurs take long and wearisome journeys to place these portions in their hands.

To cross the Andes is a tremendous task. If a venturesome traveller accomplishes the feat and descends on the east side of the chain, he finds himself coming down to the immense plains where flows the Amazon, which is the greatest river in the world, though not perhaps the longest. All over the vast region where this river flows, amongst its great forests are to be found many different tribes of Indians, how many, no one knows. The names of some of the tribes are unknown. Others have come a little more into touch with white men and so something is known about them.

Some of these tribes are warlike and

some are more peacefully inclined. Some are rather more intelligent than the average, and others are cannibals and terribly degraded. But one thing is common to them all, they desperately need the Gospel. Ought we not to pray for the boys and girls among them? Their mothers know nothing of the Lord Jesus and so can never do for them what was done for the children long ago by "the mothers of Salem."

"How kind was our Saviour to bid those children welcome!

But there are many thousands who have never heard His Name,

The Bible they have never read:

They know not that the Saviour said,

"Suffer little children to come unto Me."

* * *

A NATIVE of the South Sea Islands once prayed at the end of a Sunday service: "O God, we are about to go to our homes. Let not the words which we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sunday comes round, but let Thy truth be like the tattoo-marks on our bodies, which cannot be rubbed out till death."

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.

Questions for March, 1925.

Subject—The Gospel of John. Chaps. 4 & 5.

1. What was the first thing the Lord Jesus said to the woman at the well?

2. "The true worshippers." Finish this verse.

3. The woman said, "I know." What did she know?

4. What did the Samaritans say "they knew"?

5. What did the Lord Jesus say to the man in the temple?

6. Find a verse which speaks of "writings" and "words."

7. Find a verse which tells us something about those in their graves.

8. Say *briefly* what you know about the following—Sychar, Bethesda.

9. What short sentence did the Lord Jesus say which made the Jews seek to kill Him?

10. Name 3 witnesses which the Lord spoke of in chapter 5.

DEAR YOUNG FRIENDS,

I am so glad to have so many new searchers for January, ninety-seven in all, and a few others who have rejoined. My warm welcome to you all, and I hope you will continue through the year. I hope, too, that you will all try and get one new member at least, so that there may be many more boys and girls searching the Bible. Do not be discouraged if you are not in 1st Class. If there is anything you do not understand, ask your parents or your Sunday-school teacher, or write to me. I do want to help you all to love the Bible.

Our text this month is: "Blessed are they that keep His testimonies" (Psa. 119, 2).

My love to you all,

Your friend, J. L.

January Searchers.

Age over 13 years.

1st Class.—E. Banks, D. Batey, C. Bartley, H. Bennett, J. Birrs, N. Birrs, E. Blow, D. Burges, E. Cappleman, M. Craghill, E. Clarke, E. Crayland, F. Crawford, M. Cornall, M. Crook, M. Coley, I. Deacon, F. Gale, E. Grimes, V. Goodch, H. Hanson, V. Hayward, G. Kinnear, M. Lefaux, M. Legg, G. Lyle, C. McIver, A. Mennell, I. Merritt, A. Newton, K. Redman, P. Reeve, E. D. Smith, Eunice Smith, I. Smith, E. Scott, M. Tait, E. Wade, M. Warrington, M. Weller, V. Woodrow, P. Woodrow, E. Yates, F. Yellow.

2nd Class.—E. Bell, M. Bellard, E. Clayton, H. Gadsdon, P. Harburn, W. Hosking, C. Patterson, N. Vessey.

3rd Class.—F. Bage, H. Cork, N. Farrell, D. Glass, R. Gaude, H. Hemus, R. Hoskins, N. Johnson, D. Kettle, S. Kemp, D. Laycock, F. Male, S. Rogers, M. Watson.

Age over 10 up to 13 years.

1st Class.—M. Adamson, N. Allcorn, B. Allen, K. Ardley, F. Birrs, E. Burton, E. Burritt, J. Chambers, M. Charters, A. Carmichael, N. Clayton, N. Clarke, D.

Contts, M. Cowey, M. Cutting, C. Curry, G. Curry, M. Curry, M. Daniels, P. Denning, R. Fletcher, D. Foley, J. Garbutt, M. Green, E. Golden, A. Hawdon, K. Hawdon, G. Howins, K. Hewinson, D. Hodges, M. Hole, L. Hughes, H. Hurst, T. Hunter, S. Jackson, F. Jones, H. Jones, A. Jinks, Marjorie Lefaux, F. Linton, E. Lancaster, E. Lyle, R. Lutters, M. McIver, F. Mennell, M. Mennell, V. Merritt, A. Metcalf, V. Mitchell, W. Mitchell, Margaret Murray, M. McIver, C. Mayne, M. Nelson, W. Nicholls, G. Nicholls, I. Parry, E. Patterson, R. Pinder, A. Potts, M. Rose, K. Stanley, F. Stepmey, L. Summons, A. Shrimplin, E. Simpson, B. Smith, L. Smith, B. Stokes, G. Symonds, H. Willow, M. Woodman, T. Wilson, I. Woodrow, G. Youll, E. Yates, Eva Yates.

2nd Class.—L. Bonwick, J. Bell, C. Bird, I. Bury, I. Bellard, N. Davy, L. Groves, H. Grimshaw, H. Heath, K. Huitson, J. Hunt, J. Leggett, M. Mayhew, K. Nickbu, J. Pepper, L. Pollock, N. Sagar, G. Stafford, O. Sanderson, M. Storey, V. Tondin, E. Tyson, B. Welton, R. Williams, M. White.

3rd Class.—W. Boothman, M. Burton, N. Butler, N. Cobby, K. Fairbairn, I. Farrell, I. Fern, A. Harrison, L. Hall, G. Harpell, L. Hodges, O. Horner, M. Iverson, H. Kettle, M. Lyall, H. Matthews, G. Mowbray, E. Murphy, E. Morley, W. Merriman, R. Norman, S. Norman, R. Payne, A. Sumnerbell, A. Taylor, E. Vaughan, M. Whiting, E. Ward, J. Williamson, D. Woolley.

Age 10 years and under.

1st Class.—M. Allen, I. Adamson, F. Allcorn, M. Allcorn, R. Batey, E. Bates, F. Bennett, O. Bell, S. Bell, E. Burley, J. Campbell, C. Craghill, I. Couch, B. Ellis, D. Farrell, B. Foley, C. Graves, J. Gatenby, G. Grimes, A. Godden, R. Halfenden, E. Hale, Mollie Hole, L. Hemus, A. Jackson, E. Johnson, A. Jones, Eileen Jones, A. Lutters, P. Lutters, K. Moulton, M. Murray, M. Potts, L. Pollock, E. Rutherford, J. Storey, J. Twidley, E. Tomlinson, H. Warnes, H. Warrington, I. Warren, J. Warnes, S. Watson, I. Wiseman.

2nd Class.—M. Armstrong, W. Butler, W. Craghill, W. Cowter, D. Cutler, E. Downie, M. Hemingway, P. Henthote, R. Hunter, V. Linton, S. Logan, N. Lomas, E. Martindale, E. Nelson, L. Newman, J. Powell, N. Sanderson, M. Walker.

3rd Class.—M. Dale, M. Franklin, E. Henderson, M. Hulton, D. Hulton, E. King, W. Lamplugh, L. Lamplugh, G. McKee, F. Nash, F. Neale, D. Payne, D. Parton, E. Parton, F. Pepper, A. Storey, M. Taylor, D. Trotter, A. Tomlin, D. White.

Answers to January Questions.

Subject—The Gospel of John. Chap. 1.

1. The Lamb of God (verse 29).

The Son of God (verse 34).

The Christ (verse 41).

The King of Israel (verse 49).

2. Power to become sons of God (verse 12).

3. Behold the Lamb of God, which taketh away the sin of the world (verse 29).

4. Verse 4 written out.

5. Any four from chapter 1.

6. Jacob's ladder (Gen. 28, 12).

7. What seek ye?

Rabbi, where dwellest Thou?

Come and see (verses 38, 39).

8. We have found the Messiah, which is, being interpreted, the Christ (verse 41).

9. We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph (verse 45).

10. Because the Spirit descended and abode upon Him (verse 32).

Love is
strong
as death . .
Many
waters cannot
quench love.

Song of Sol. 8 6, 7.

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, NORTH BRIDGE AND 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



SAVED FROM DROWNING.

WHEN quite a young boy, I was one day asked to go for a bathe, and like most boys, not liking to be thought a duffer, I went. My friends, who used to often go, were soon in the water, and did not much trouble about me.

I walked down some steps into the water, and suddenly some one from behind gave me a push, and as I could not swim I was in danger of drowning.

I felt myself touch the bottom, and then come to the top; then the second time I went down, unnoticed by my companions. What was it I needed at that moment? Some one to explain to me how to swim, or tell me to do the best I could? Ah! no. I needed a saviour, one able to take me up as I was, and put me safely on land.

A friend at last saw my danger, jumped in, and saved me.

How foolish it would have been if I had declined his help, and tried to fight against him. You say, "Before I did a thing like that I should have had to lose my senses!" Yes! but that is the kind of thing that many are doing to-day.

Jesus is willing and able to save perishing sinners, yet many will not let Him save them, and so perish for eternity, refusing the only way of escape from judgment.

May God open your eyes to see your need, that you may be wise unto salvation.

J. B.

* * *

CHARLIE AND THE APPLES.

LITTLE Charlie had one great fault, which much grieved his father—he often spent his play-hours with his father did not wish him to be with. He enjoyed their games and fun, and would not believe this word of God, "Evil communications corrupt good manners" (1 Cor. xv. 33).

One afternoon his father, instead of punishing him for being with the naughty boys, bade him go to the garden and pick three of the very best apples which he could find. This was an errand which any little boy would cheerfully run, and Charlie was not long before he came back with three fine rosy ones.

"Put them down upon the table, my son," said his father, "and now fetch me the worst apple you can find, and mind, it must be quite rotten."

Away ran Charlie, and soon came back with the bad apple, wondering what his father could mean. "Now take the three good apples, my boy, and put the bad apple along with them upon the shelf in the cupboard."

"No, father!" cried Charlie, "it will spoil the others—don't say so," for it grieved him to think of the beautiful juicy apples being rendered good-for-nothing in such a way.

"Do as I bid, my boy," said his father, so Charlie obeyed.

A few days after Charlie's father called him and told him to open the cupboard and look at the apples; and there, just as the little boy had thought, were the *four* apples, quite rotten; indeed, you would not have known again the three beautiful apples which Charlie had plucked from the garden, they were quite worthless, and only fit to be thrown away.

Before his little son had time to exclaim and say, as children often do, "I said it would be so, father," the good man explained to Charlie his parable.

One bad apple placed by the side of three good apples had first tainted them, and then corrupted them all. The three good apples had not made the one bad apple good, but they had all caught its badness and become like it. And if one bad apple could spoil three good apples, what effect would many bad boys have upon his little son? Indeed, had there not been in little Charlie something bad,

he would never have played with children whom his father wished him not to play with.

And a great many other lessons did the good man draw from the apples. He showed his little son that it is the pride of our hearts which says, the bad boys cannot do *me* any harm; that there is something in our hearts which soon makes us as bad as the worst if we go near the evil, just as there is something in a good apple which quickly makes it become a bad one when it is near the bad one. This something is sin. There is sin in our hearts, and it loves the sin which is in other people's hearts.—*(Extracted).*

* * *

MANNERS AND CUSTOMS OF BIBLE LANDS.

IV.

WHEN our Lord was sending forth the seventy disciples to prepare the people in the cities and villages of Galilee for His last visit to them before His crucifixion, amongst the injunctions He gave them was this: "Salute no man by the way" (Luke x. 4).

We find the same command laid by the prophet Elisha on his servant Gehazi when sending him to heal the Shunammite's child (2 Kings iv. 29).

To us this has a strange, harsh sound. We feel it discourteous to pass a friend in the street without a kindly greeting. But in eastern lands no discourtesy is implied. The Oriental has to-day, as he has had all down the ages, no practical idea of the value of time. A

clock is of little use to him, even if he possesses one.

• When a man sets out on a journey alone, or with one companion, he will press on for hours in silence; but if arrested by any passing incident, or if he happens to meet an acquaintance he will just as calmly dawdle away the best part of a day in talking over unimportant matters.

It may be that a party of western travellers is pressing on to reach the desired camping ground before sunset. The shadows are already lengthening, and the short twilight drawing near, when the native of the country whom they have engaged to be their guide, called a dragoon, recognizes a friend, or it may even be a complete stranger, travelling in the opposite direction. Both halt. The usual greetings of "Peace be unto you" are exchanged.

A long succession of questions ensues as to the welfare of the entire family on both sides. Then as to whence they came, and whither they go, with ejaculations of "Allah be praised!" after each reply. Most likely they will sit down comfortably by the roadside and inter-



TRAVELLING IN THE EAST.

(Lent by B. and F. Bible Society.)

change all the gossip of their respective villages, quite forgetting that the time is passing and night is fast drawing on.

In vain do the tired and impatient travellers make signs that they want to proceed. They must wait with what patience they can command until at last it dawns upon the two chattering natives that they had better make a move on.

So from this we see that our Lord's command meant, for the disciples, that they were not to delay in carrying His message concerning His kingdom, but to do it with all due haste. And for us in our everyday work and duties, it is summed up in the words of the Apostle Paul, "Not slothful in business; fervent in spirit; serving the Lord" (Rom. xii. 11).

E. A.

* * *

"YOU NO KICK BOY!"

IN far-away Shanghai a Christian seaman joined a ship as second officer. The first thing he did after going on board and finding his cabin, was to begin unpacking his bags with the help of the mess-room boy, a little Chinese fellow.

The boy busied himself in taking out clothes and arranging them; meanwhile, the officer, wishing to show his colours as a Christian from the very start, set to work to tack up in his cabin some texts which he had brought with him.

Suddenly he was startled by the boy exclaiming sharply, "You read him?"

He turned round and found the boy with his Bible in his hand, he having just taken it out of his bag. So he just replied, "Yes, I read him."

The boy placed the Bible very carefully down on the desk, and said: "Very glad you come this side; you no kick boy!"

The poor little fellow had evidently had a good many kicks in his short life, from white men, too, perhaps Englishmen, who ought to have known better; but evidently he had been sharp enough

to notice that the Englishmen who read their Bibles were different to the others.

When he found the Bible, he did not exclaim, "You *have* him?" or "You *keep* him?" but he asked, "You *read* him?" It is not enough to have a Bible. Lots of boys when they first went to sea had a Bible packed in their box by a kind mother, who very likely wept and prayed over it when she put it in; but there in the bottom of the box it has been allowed to remain. They have kept it safely enough, perhaps, a kind of superstitious feeling, as well as love for the mother who put it there, prevents them throwing it away; but they do not read it.

I expect, little reader, that you have a Bible. Do you read it? It all depends upon whether you are interested in the subjects of which the Bible treats. What are they?

It speaks about the Saviour, the Lord Jesus Christ, about the way of salvation, about the desperate need of sinners, and much else beside. Do these subjects interest you? Then no doubt you read the Bible.

Perhaps, however, you *are* saved. Then you read the Bible because you want to know more of the One who has saved you, and of God's will for you. God's Word it is that teaches us how to live.

If you are one of those that "*hear* the Word of God, and *do* it" (Luke viii. 21), you will be a witness for the Lord. You will "no kick boy," as the little Chinese lad said.

May every one of our little readers both read and do the Word of God. But we must remember that the first right thing that anybody does is believing on the Lord Jesus Christ.

The Lord Himself said, "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29). Take care that you do *that* work first of all.

F. B. H.



IV.

INDIA is a part of the world that ought to be of particular interest to us, for it is a very large and important part of the British Empire. It is very thickly populated, so much so, that about one sixth of the total population of the earth is found there, the great majority of them living in villages, though there are also some large towns.

The people are not all of one race. There are quite a number of different races, and consequently a number of different languages and religions. All these people, no matter to what race they belong, badly *need* the gospel, though, sad to say, they do not *want* it. It is said that the total number of languages spoken in India is about 150, and the Bible, or some part of it, has been printed in quite half of these, and since the languages into which the Word of God has been translated are those most widely used, far more than half the people of India have a Bible in their own tongue, if they are able to read it.

It is sad to think of this huge country full of people who do not know the Lord Jesus Christ and are under all kinds of

strange superstitions and delusions. Many of them are called Hindus, and their priests tell them that one great way of getting cleansed from their sins is by bathing in the river Ganges and performing certain other religious rites. Every year a great *mela*, which is a kind of fair, is held at Allahabad by the Ganges, and perhaps as many as two million people will visit it. To these *melas* come large numbers of *fakirs*, or "holy men," and the poor people think that if these *fakirs* bless them it will do them good both in this life and also the next, and so they pay them to get their blessing.

Now if you could see these *fakirs* you would probably want to run away in disgust, for they are not at all pleasant to look at. They live strange lives and do very strange things, all of which are supposed to make them "holy." Here, for instance, is one who has never cut his hair, but allowed it to grow into thick matted coils all over his head. Here is another with one arm held aloft in the air; the arm has been so long in this unnatural position that it has become quite withered and useless, and he could

not now put it down by his side if he wished to. There is one who gets his attendant to bury his head in the sand, and he lies in this way for quite a long time. Of course it is very uncomfortable, but it gathers a large crowd round him and they think him very wonderful and give money to his attendant. Other *fakirs* will sit upon couches made of spikes or endure cruel pain in other ways, all of which is supposed to make them holy and free from sin.

These *fakirs* are just deceivers, as you can imagine, but the people are so superstitious that they do not see it. The people also look up to their *gurus*, that is, those who are considered teachers because they are a little better instructed than the ordinary folk, but the *gurus* are as much in the dark as to God and His word as the rest. Some years ago in one of the hill districts there was an earthquake which so frightened the people that they called a meeting of the men of wisdom, the guides and teachers, to discuss what could be done to stop earthquakes! For some hours the *gurus* talked and gave their opinions, and at last they turned to one named Chimman and asked what he thought. Now Chimman had in earlier days had to do with Christians, his son had learned to read and possessed a Bible, so he said, "I cannot read well but my boy has with him the book of God." The boy was only thirteen, but he stood up before them all and read a large part of the twenty-first chapter of Luke's gospel, ending with, "Heaven and earth shall pass away; but My words shall not pass away." A great hush came over the crowd. It seemed as if a voice had come from heaven to explain the mystery and answer their questionings.

Yet, sad to say, even those who profess to have been converted to Christianity are often not very free from superstition. Years ago a missionary visited one of

his flock who was more enlightened than some, and as the man was out he sat down to await his return. There, in a prominent place was his Tamil Bible, so he took it down and began turning over the pages. Presently he found a fishhook which had lodged between two of them, and rusting, had stuck them together. Presently in came the owner, and when the missionary casually asked him, "Do you ever go fishing?" he answered, "I used to, but long ago I lost my hook, and though I hunted everywhere I never found it, and I have not fished since."

The fact is he had put the Bible up in a place of honour in his little hut; he felt that bad fortune would befall him if he did not honour it, but he did not read it. Is it only in India, I wonder, that people honour the Bible like that? How do you treat 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 4d. 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 April, 1925.

Subject—The Gospel of John. Chaps. 6 & 7.

1. What part had a lad in feeding the multitude?
2. What answer did the Lord give to the question—What shall we do—?
3. "He gave them bread from heaven to eat." What did this refer to?
4. "If any . . . drink." Find this passage and write it out.
5. What did the officers say of Jesus?
6. Mention two feasts in our chapters.
7. How did Jesus come to His disciples during the storm, and what did He say?
8. What "words" had the Lord?
9. What did the Lord Jesus say about "a little while"?
10. What did Peter say they believed?

DEAR YOUNG FRIENDS,—

I am so glad to welcome more new searchers this month, but very sorry that some who started in January have not sent in answers for February. I hope they are not giving up already. Do persevere for six months at least. Do you find the questions too easy or too difficult? If you are in 2nd or 3rd Class, compare your answers with those printed.

I want you to notice specially the answer to Question 2, and ask yourselves if you have done this.

Our text this month is "Him that cometh to Me I will in no wise cast out" (John 6. 37).

My love to you all.

Your friend,
J. L.

February Searchers.

Age over 13 years.

- 1st Class.**—E. Banks, D. Batey, N. Birrs, M. Craghill, F. Crawford, M. Coley, E. Crook, A. Edmunds, N. Farrell, M. Foley, F. Gale, D. Gains, T. Glasdon, E. Grimes, V. Gooch, W. Hosking, S. Kemp, D. Kemp, D. Laycock, M. Lefaux, G. Loe, C. Melvor, F. Male, E. Mackrory, M. Mayhew, A. Menell, I. Merritt, M. Pickersgill, E. Prall, K. Redman, P. Reeve, E. D. Smith, E. Smith, I. Smith, M. Smith, E. Scott, P. Stuckey, R. Waide, M. Warrington, M. Weller, M. West, P. Woodrow, E. Yates, F. Yellow.
- 2nd Class.**—H. Bennett, A. Carmichael, M. Cornall, B. Edwards, G. Foster, R. Gaude, R. Giddings, M. Hanson, V. Hayward, H. Henius, A. Henderson, N. Johnson, G. Kinneer, M. Legg, J. Leggett, M. Nicholas, F. Scudis, R. Wiseman, V. Woodrow.
- 3rd Class.**—E. Bell, M. Bellard, C. Dean, H. Glasdon, P. Harburn, D. Kettle, H. Mowbray, G. Mowbray, M. Tait, E. Vaughan, M. Watson.

Age over 10 up to 13 years.

- 1st Class.**—N. Allcorn, K. Ardley, C. Ashmore, L. Ashwell, E. Addyman, N. Bell, L. Bell, F. Birrs, M. Biggs, E. Burton, M. Burton, M. Charters, J. Chambers, D. Coutts, M. Cowey,

J. Cocks, M. Cutting, C. Curry, M. Curry, N. Davy, P. Deanning, B. Ellis, M. Eiles, K. Fairbairn, F. Farrell, H. Fletcher, I. Fearn, J. Garbutt, H. Gadson, M. Green, H. Grimsshaw, L. Groves, M. Gold, K. Hawdon, K. Harburn, G. Hewines, K. Hewinson, H. Heath, E. Henderson, D. Hodges, M. Hole, L. Hughes, H. Hunt, J. Hunt, H. Jones, F. Kendall, W. Kettle, G. Knight, M. Lane, E. Lancaster, Marjorie Lefaux, R. Latters, L. Mayn, M. McARD, M. Melvor, H. Mackrory, L. Madden, W. Merriman, F. Menell, M. Menell, V. Merritt, E. Metcalf, V. Mitchell, W. Mitchell, M. Murray, M. Nelson, W. Nicholls, G. Nicholls, K. Nicklin, I. Parry, E. Patterson, E. Park, R. Pinder, A. Potts, M. Rose, G. Rosier, G. Stafford, K. Stanley, P. Sharnock, F. Stepany, L. Simmons, A. Shrimplin, B. Smith, L. Smith, M. Schliemann, G. Symonds, M. Storey, N. Stocker, L. Stocker, R. Scudis, D. Scudis, A. Taylor, V. Turner, E. Tyson, B. Welton, J. Williamson, R. Williams, H. Willows, M. White, T. Wilson, E. Winter, M. Woodman, I. Woodrow, E. Yates, E. Yates.

2nd Class.—D. Andrews, I. Bell, I. Bellard, I. Burley, M. Clarke, N. Cobby, M. Daniele, D. Foley, M. Glasdon, W. Hamilton, O. Horner, T. Hunter, F. Jones, R. Lamplugh, E. Loe.

3rd Class.—O. Bell, C. Bird, D. Cutler, N. Harrison, L. Hodges, M. Iveson, W. Lawrenson, N. Lomas, H. Matthews, K. McDonald, R. Munday, F. Pepper, L. Pollock, S. Stansfield, D. Trotter, L. Vickery, E. Ward, M. Walker, D. Woolley.

Age 10 years and under.

1st Class.—F. Allcorn, M. Allcorn, R. Batey, G. Barefoot, F. Bennett, S. Bell, D. Bell, J. Bewick, E. Burley, J. Campbell, W. Craghill, C. Craghill, W. Cowey, I. Couch, K. Deakin, E. Downie, F. Eiles, R. Foley, J. Gateby, K. Grant, G. Grimes, R. Hawdon, M. Hemingway, L. Henius, P. Heathcote, Mollie Hole, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, S. Loe, A. Latters, P. Latters, E. Martindale, M. Murray, J. Mundell, T. Mundell, E. Nelson, D. Parton, M. Potts, D. Purvis, F. Rutherford, J. Storey, A. Storey, W. Thomson, H. Warnes, R. Warrington, F. Warren, J. Warnes, S. Watson, J. Wiseman.

2nd Class.—E. Bates, K. Bawtree, F. Clark, D. Farrell, H. Matthews, K. Moulton, H. Ross, M. Taylor, J. Twiddy, N. Wake, H. Walton.

3rd Class.—S. Crone, D. Dansie, S. Dansie, R. Hafielden, R. Lord, W. Rutherford, G. Vickery, E. Walton.

Answers to February Questions.

Subject—The Gospel of John. Chap. 2 & 3.

1. To the marriage at Cana (chap. 2, 1, 2).
2. Because He turned the water into wine (chap. 2, 11).
3. They remembered that it was written, The zeal of Thine house hath eaten Me up (chap. 2, 17).
4. He spake of the temple of His body (chap. 2, 21).
5. Nicodemus, Moses, and John (chap. 3, 1, 14, 23).
6. He must increase, but I must decrease (chap. 3, 30).
7. The Father loveth the Son and hath given all things into His hand (chap. 3, 35).
8. To Moses lifting up the serpent in the wilderness (chap. 3, 14).
9. The Son of Man (chap. 3, 14). The only-begotten Son of God (chap. 3, 18). The Christ (chap. 3, 28).
10. Chap. 3., verses 18, 19, 20, or 21.

In the LORD
JEHOVAH
is the
ROCK
of AGES.

Isaiah 26 4, (Margin).

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

GENERAL 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, NORTH BERLAND 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



OUTSIDE THE SHUT DOOR.

"SOMEBODY WANTS TO COME IN."

IT was the evening for the children's meeting at the Gospel Tent, and the boys and girls were streaming in through the gate in the high black fence by which the tent was surrounded.

Soon the hour arrived and the meeting began. Still, however, the children came in twos and threes, while a little group stood round the entrance watching the others go in, but not entering themselves. Hymns and prayer being over, up got a kind friend to speak, and then not wishing the meeting to be disturbed by any more late comers, a helper went to the gate and gave a last invitation to the little group standing outside.

"Won't you come in?" he said. They shook their heads. "Well! it's your last chance," he added, and then pointing to a little girl—"You'll come in, won't you?" But she, too, shook her head and said softly, "No!"

The big gate swung on its hinges, and the little group were left outside without even being able to see what was going on inside.

Hardly a minute passed when there was a knock, and then another knock, still louder. "What do you want?" said the man inside. "Please, sir, somebody wants to come in!" said a voice. He opened the door to see who the somebody was, and who do you think he found? Why, the very little girl who had said "No!" so decidedly, not two minutes before.

What made her change her mind so quickly? *It was the door being shut.*

I expect some of my young readers are already thinking of a Bible story about the shut door. In Luke xiii. we read: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath

shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are" (verses 24 and 25).

The time is soon coming when the opportunity of believing the Gospel and being saved will be gone. When the Lord Jesus rises up and comes into the air for His own people, the Gospel door will be shut. The little girl missed her chance of the meeting for that evening, but we had more meetings to which she was able to come. If you miss the Gospel offer, and the Lord Jesus comes and has to leave you behind, you will be outside the shut door FOR EVER.

Oh! what a terrible thing that would be. God save all my young readers from it, and lead them to enter now, *at once*, through the door which stands so widely open.

Jesus said, "I am the door; by Me if any man enter in, he shall be saved" (John x. 9).

F. B. H.

* * *

MANNERS AND CUSTOMS OF BIBLE LANDS.

V.

THE long rainless summer of Palestine is often a time of trial and loss to the Syrian farmer. As a rule, no rain falls between May and October. Perhaps some young readers may think "How delightful!"

To us who live in this little island in the North Sea, exposed to such constant and sudden changes of weather as come to us, it may seem an enviable condition to be able to make sure of unbroken sunshine, and no need of mackintosh and umbrella. But if we think for a moment, and compare our splendid water supply—pipes laid from huge reservoirs,



EASTERN WOMEN WITH THEIR WATERPOTS.

(Lent by B. and F. Bible Society.)

carrying abundance of clear, fresh water, available at any time by simply turning a tap—with the very primitive means the dwellers in Eastern towns and villages have for even a meagre supply—we shall see that after all clouds and rain and sunshine intermingled are the best.

If a Palestine village is so fortunate as to possess a good spring, the women may be seen going every morning and evening with their water-jars or water-skins, to bring home a supply. The jars they balance on their heads; the skins are slung on their backs by a strap passing over the forehead.

If there is no good well or spring in the neighbourhood, each house is provided with its cistern in which rain water is collected and stored. A cistern is

made by digging a large hole in the ground, and building a strong wall round the foot of the hole. On the wall a dome-shaped roof is erected with a hole left in the top. Earth is then filled in round the dome. In the hot sunshine it quickly hardens, and all looks as level as before the hole was dug. The inside of the cistern is lined thickly with mortar and finished with a coating of a special kind of plaster, which sets extremely hard and becomes perfectly water-tight. This is of course very important, otherwise the water would ooze away.

In time of drought a man will often spread his bed on the top of his cistern, and sleep there, to guard his precious water from night thieves.

The Bible speaks of these cisterns in

several places. (2 Kings xviii. ; Prov. v. ; Eccles. xii. ; 2 Chron. xxvi.). Suppose you look them up and find the verses.

In Jeremiah ii. 13, we read how the great loving heart of God is grieved because His people have forgotten Him, and instead of getting from Him, the Fountain of Living Waters, the satisfaction and joy and full supply that always come to the heart that serves Him with loving obedience, they had taken their own way and had found it to turn out as disappointing as a cistern that had become cracked and would hold no water.

Our Lord Jesus Christ spoke several times (John iv. ; vii.) of the Living Water which He could give to every thirsty soul that would come to Him. Can you say :—

"I came to Jesus and I drank,
Of that life-giving stream ;
My thirst was quenched, my soul revived,
And now I live in Him" ?

E. A.

* * *

JEWELS.

I HEARD of a gentleman the other day, who surprised every one that passed him, as he stooped at the side of the road feeling about in the mud, which seemed to ill suit one so elegantly dressed.

A crowd gathered quickly, and at last he told an inquirer that it was for a lost jewel he searched. I wonder if he had been as eager to get the precious jewel of *Salvation* ?

There are some lines which I learned many, many years ago—

"To lose one's wealth is much,
To lose one's health is more,
To lose one's soul is such a loss
As nothing can restore."

A lady who was very ill, and had quite lost her health—not her wealth—called to her nurse, and asked her to bring the

jewel-box which held the beautiful jewels which she had often worn at fashionable parties, and longed to wear again.

"Now, Nurse," she said, "wouldn't you like some of these beautiful jewels ?"

"No, ma'am, not at all ; I have some much finer."

"How can that be, Nurse, mine are some of the finest in the land : where are yours ; you never wear them ?"

"My jewels are here," she said, holding up a Bible.

"Take them out and show them me," said the lady, thinking they were hidden away.

"Why, ma'am, my jewels are so precious, I can only show one at a time." Then she opened her Bible and read :

"I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11).

She told her of the treasure she had in heaven, of the loving Father who loved and cared for her, and of the gladness and the joy she had in looking forward to eternity.

"Why, Nurse ! I never heard anything like that ; how happy you must be to feel like that. I wish I could feel the same."

The next day the lady asked the Nurse to show her another jewel, as the last was so beautiful.

This time the Nurse read :

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). From this and the few words which followed, the sick lady was brought to know the Lord Jesus as her Saviour, and to find joy, peace, and happiness through Him, such as she had never tasted in her life before.

Where is your treasure, dear young friend ? All earthly things may fail you, but if the Lord Jesus is your treasure, He is the Same, yesterday, and to-day, and for ever.

J. W. H. N.



V.

MILLIONS and millions of boys and girls are to be found in India, and the vast majority of them are growing up without any knowledge of the one true God. This is the saddest fact of all, though it is sad to think how many of them are growing up without care and education, and often subject to cruelty, especially the girls.

A great difficulty is created by what is called caste. The people are divided up into classes according to their occupation in life. No one can get out of the class in which they were born, and the people in the higher classes think they would be defiled if they touched those in any lower class. This caste is part of their false religion, and the Brahmins, who are kind of priests, are the highest caste of all and will mix with nobody else. Now all this makes a tremendous lot of difficulty if any one wishes to gather the children together into schools.

Still these difficulties can be overcome in one way or another, and there are Christian schools in India. In one place there is a large school for Brahmin boys. These are very difficult young gentlemen to deal with, for they think themselves

far too high-class to do anything with their hands, even to row a boat, and they could not possibly condescend to play football! However, bit by bit these lads are being taught that their hands were given to them for other uses beside that of wielding a pen, and they are learning all kinds of useful things. Yet the old habits are very strong. One lad, for instance, became a skilled carpenter and for three years earned eight annas a day. Then he wanted to marry, but no Brahmin would give him their daughter as wife, so he had to give up his carpentering and become a "gentleman" by being a messenger at five annas a day, and then he secured a wife.

In other schools the boys come from different classes, and some little lads are only too delighted to get into them, because of ill-treatment at home. Years ago a Biblewoman found a little boy working in a rice mill and very unhappy because of having no father or mother, but only an uncle who was cruel to him. At last he was got into a school where he heard the Gospel and learned to read, and they gave him the name of Rupert.

After a time a Christian boy in England invested some of his pocket-money in a Bible in an Indian language which was sent to a place called Medak to be given to a boy there who had no Bible but would like one. This Bible was given to Rupert.

Rupert was ever so glad. He wrote a letter of thanks to the boy in England, and this is how it read when translated: "My dear friend, your humble friend Rupert writes to you thus: When the Bible that you sent touched my hands great gladness fell on me. Up to that time no Bible was mine, but from a little book that Padre Posnett wrote I have read and learnt the life of Jesus. To me are no parents, but I am believing that you have parents. Our Missionary lady and gentleman are parents to me. Every day we bathe and swim in the tank, and some evenings, after school, we play small football. When I make my prayers to God every night I will ask God to bless you. Please write to me a letter again. These things write I unto you—Rupert."

In India the girls frequently get very sad treatment. The people seem to think they have no souls that need saving or caring for in any way, and usually they never imagine that they need any schooling. Still there are nice Christian schools here and there for girls. There is a beautiful one in south India where many dear little people have been rescued from terrible dangers and miseries, and have learned to know and love the Lord Jesus.

In another place in north India there is a fine school where Christian natives can send their girls, and the fathers generally bring them when they are six or seven years old, and when leaving them behind they often make strange requests. One says, "If my child does wrong, please forgive her and do not punish her." Another says, "Make her

good. Chastise her; you may break her skin, but do not break her bones." If we were allowed to choose our own fathers I have no doubt that all our girl readers would vote for the former and not the latter.

Yet do you know it is not real kindness not to punish wrongdoing? Some people think that God cannot be love if He punishes sin, but they are greatly mistaken. He will punish sin, for He has plainly said so, but at the same time He has shown His love by sending the Lord Jesus Christ to suffer upon the cross the punishment our sins deserve, and thus put them away. Nothing but His death could accomplish this, for "The wages of sin is death," and those wages must be paid before God's gift, which is eternal life, could be ours. That was why Jesus died.

"He knew how wicked man had been,
He knew that God must punish sin,
So out of pity Jesus said,
'I'll bear the punishment instead.'"



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 May, 1925.

Subject—The Gospel of John. Chaps. 8. & 9.

1. "I am . . . life." Find this passage and write it out.
2. What makes one a servant of sin?
3. Write out a verse which tells us what made Abraham glad.
4. What reason did Jesus give to His disciples for the man being born blind?
5. "Dost thou believe?" Finish this question and say who asked it.
6. What did the blind man say when he worshipped the Lord?
7. Say in the words of Scripture why people die in their sins.
8. What had the Jews agreed as to those who confessed that Jesus was Christ?
9. Give three questions asked by the neighbours.
10. The Lord gave two reasons why the Jews sought to kill Him. What were they?

DEAR YOUNG FRIENDS,—

Some of you still forget to put chapter and verse for your answers. Try and be more careful; you would find it a help to keep a rough copy of your answers and compare them with the printed ones. Thank you for your letters. I am glad you are pleased with your prizes, and that you enjoy the searching.

I do not know why D. Purvis's name was not in the list. I have her marks in my book, so it will not matter really.

I think some of your answers this month will need thinking over carefully, or they will not be correct.

We will have for our text, "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. 119. 11).

My love to you all.

Your friend,

J. L.

March Searchers.

Age over 13 years.

1st Class.—N. Allcorn, E. Banks, D. Batey, C. Bartley, H. Bennett, C. Bean, N. Birrs, E. Clarke, F. Crawford, M. Cornell, E. Crook, I. Deacon, B. Edwards, A. Edmunds, N. Farrell, E. Grayland, F. Gale, D. Gaines, T. Glasston, H. Glasston, V. Gooch, M. Hanson, V. Hayward, H. Hemus, D. Kemp, D. Laycock, M. Lefaux, M. Legg, G. Loe, C. McIver, E. Mackrory, A. Mennell, I. Merritt, Q. Madden, M. Nicholas, I. Parker, E. Pyall, K. Redman, P. Reeve, E. D. Smith, E. Smith, E. Scott, F. Scudds, M. Tait, E. Wade, M. Weller, P. Woodrow, E. Yates, F. Yellow.

2nd Class.—M. Craghill, R. Giddings, M. Warrington, M. West.

3rd Class.—M. Bellard, A. Carmichael, M. Coley, M. Foley, R. Gaude, E. Grimes, N. Johnson, D. Kettle, G. Kemp, F. Males, G. Mowbray, A. Newton, S. Rogers, M. Smith, E. Vaughan, V. Woodrow.

Age over 10 up to 13 years.

1st Class.—K. Ardley, C. Ashmore, D. Andrews, E. Addyman, L. Bell, F. Birrs, M. Charlton, J. Chambers, M. Clarke, D. Coutts, J. Cocks, M. Cutting, C. Curry, M. Curry, N. Davy, M. Daniels, P. Denning, E. Dewdney, F. Farrell,

R. Fletcher, I. Fearn, D. Foley, J. Garbutt, M. Glasston, H. Glasston, M. Green, L. Groves, M. Gold, K. Hawdon, K. Hewison, H. Heath, O. Horner, M. Hole, L. Hughes, H. Hunt, T. Hunter, H. Jones, F. Kendall, S. Knight, M. Lane, E. Lancaster, R. Lamplugh, M. Lefaux, J. Leggett, E. Loe, M. McIver, H. Mackrory, F. Mennell, M. Mennell, V. Merritt, V. Mitchell, W. Mitchell, M. Mould, M. Murray, M. Nelson, K. Nicklin, E. Patterson, E. Park, H. Parker, R. Pinder, A. Potts, M. Rose, G. Stafford, K. Stanley, P. Sharnock, F. Stepuer, M. Stead, L. Simmons, A. Stimpson, E. Stimpson, R. Smith, M. Schliemann, M. Storey, R. Scudds, D. Scudds, G. Synnods, A. Taylor, V. Tondin, V. Turner, I. Turner, R. Wade, B. Walton, J. Williamson, T. Wilson, E. Winter, L. Woodrow, D. Woolley, E. Yates.

2nd Class.—L. Atter, N. Bell, L. Bellard, L. Bonwick, L. Burton, M. Burton, I. Burley, N. Clark, F. Clarke, M. Coway, G. Curry, K. Deakin, G. Fairbairn, G. Hawkins, H. Hooper, M. Lyall, H. Matthews, M. McARD, K. McDonald, E. Metcalf, R. Munday, W. Nicholls, G. Nicholls, R. Norman, I. Parry, L. Pollock, L. Stocker, M. Toulson, M. Whiting, M. White, B. Wyall.

3rd Class.—C. Bird, W. Boothman, N. Butler, N. Colby, J. Corbett, D. Cutler, C. Douglass, H. Ellis, W. Game, D. Griffiths, W. Hetherington, J. Hunt, M. Iveson, A. Jinks, F. Jones, W. Kettle, I. King, W. Lawrenson, V. Linton, N. Lomas, W. Morrison, S. Norman, F. Pepper, S. Stansfield, D. Sewell, N. Stocker, D. Trotter.

Age 10 years and under.

1st Class.—F. Allcorn, M. Allcorn, R. Batey, E. Bates, F. Bennett, J. Bewick, R. Beal, S. Brevers, E. Burley, J. Campbell, W. Craghill, C. Craghill, D. Clark, W. Cowey, I. Couch, M. Crockett, D. Dansie, M. Davies, E. Davy, E. Downie, B. Foley, J. Gatenby, K. Grant, R. Hawdon, L. Hemus, P. Heathcote, M. Hole, A. Jones, E. Jones, L. Lamplugh, A. Lynes, E. Martindale, K. Moulton, M. Moon, M. Murray, J. Mundell, T. Mundell, M. Potts, D. Purvis, H. Rose, E. Rutherford, W. Rutherford, J. Storey, M. Taylor, J. Twidley, A. Tondin, D. Toulson, W. Ward, H. Warren, B. Warrington, F. Warren, J. Warren, S. Watson, L. Waddington, H. Wilkinson.

2nd Class.—G. Bartlett, S. Dansie, A. Douglass, G. Grimes, F. Gardiner, E. Nelson, A. Storey, E. Warl, I. Wiseman.

3rd Class.—M. Bollen, W. Butler, F. Biles, M. Eiles, D. Farrell, R. Hallenden, L. Hodges, W. Lamplugh, M. Wilson.

Answers to March Questions.

Subject—The Gospel of John. Chaps. 4. & 5.

1. Give me to drink (John 4. 7).
2. John 4. 23 written out.
3. John 4. 25 written out.
4. We know that this is indeed the Christ, the Saviour of the world (John 4. 42).
5. Behold, thou art made whole: sin no more, lest a worse thing come unto thee (John 5. 14).
6. If ye believe not his writings, how shall ye believe My words? (John 5. 47).
7. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice (John 5. 28).
8. Sychar was the place where Jacob's well was (John 4. 5, 6).
Bethesda, a pool at Jerusalem with five porches, where a great many sick people were (John 5. 2 and 3).
9. My Father worketh hitherto, and I work (John 5. 17).
10. John the Baptist (verse 33).
His works (verse 36).
The Father Himself (verse 37).

I will forgive
their iniquity
and I will
remember their
sin no more.

Jeremiah 31. 31.

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



MORNING PRAYERS.

IS THERE NO GOD TO-DAY ?

THERE was a little girl whose name was Anna. Her parents were not Christians. They never prayed. When they sat down to meals they asked no blessing, they said no grace. They ate their food like animals. When bedtime came, they never asked God to protect them through the night, nor thanked Him for His kindness through the day. How sad this was ! And yet there are many homes which are no better.

One day an uncle came to live with them for a few weeks. He was a Christian, and was often praying. During his stay he was invited to ask a blessing at meals, and to conduct morning prayers.

The morning after he left, the family was about to begin their breakfast without a blessing, when little Anna asked, "*Is there no God to-day, papa ?*" The question went straight to the father's heart, and led to his shortly after becoming a true Christian. What a happy result !

And now let me ask the Christian boy or girl to ask himself or herself a question. When you are tempted to take your food without thanking God, ask yourself, "*Is there no God to-day ?*"

When you are tired, and about to jump into bed without saying your prayers, ask yourself, "*Is there no God to-day ?*"

When you are tempted to tell a lie, ask yourself, "*Is there no God to-day ?*"

When you are getting cross and angry or sulky, ask yourself, "*Is there no God to-day ?*"

Let me now ask the unbelieving boy or girl to ask himself or herself a question. As you go on through life, unconverted,

unsaved, unforgiven, ask yourself, "*Is there no God to-day ?*"

As you journey towards death, the grave, the great white throne and judgment, ask yourself, "*Is there no God to-day ?*"

You have to do with God. You are a sinner, lost and ruined, and on your way to hell. Oh ! wake up before it is too late. Tiny graves in the cemeteries tell you, young as you are, you ought to be ready.

The Lord Jesus has died on the cross. He can save, and save you now. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31), are God's own words. Act on them. Be in earnest.

A. J. P.

* * *

A BRAVE SOLDIER OF JESUS.

IT was during a summer holiday at the sea-side that a dear boy, full of activity and spirit, attracted the attention of Capt. C —, one who cared little for anything save the things of time and sense.

Noticing the boy's bright face Capt. C — (much to his shame) said to little D —, "Well, my little fellow, I suppose you fear neither God, man, nor devil ?"

"I beg your pardon, sir," he answered, "I do fear God, and therefore I neither fear man nor devil."

The Captain was rebuked and acknowledged his wrong.

Be brave for God and truth, boy, and take a pattern from this little lad, by answering with meekness and respect.

MANNERS AND CUSTOMS OF BIBLE LANDS.

VI.

IN the early morning, when the women have fetched their day's supply of water from the well, the villages begin to resound with the hum of the hand-mills grinding the corn into flour. This hum goes on to-day as it did thousands of years ago. When Sarah made the cakes for her unexpected visitors (Gen. xviii.) the corn had doubtless been ground early in the morning by some of her women servants.

The Bible has many references to this grinding of the flour for the daily bread; and it is the handmill which is spoken of every time.

This handmill is formed of two round flat stones about 18 in. across. An iron pin is fixed in the middle of the lower stone, and in the centre of the upper stone a hole is drilled so that it may be slipped over the iron pin. A wooden handle is fixed near the edge of the upper stone by which it is turned round. Handfuls of corn are dropped through the centre hole. The upper stone is turned swiftly and the corn works its way out as meal as it is ground between the two stones.

It is hard, slow work. A woman who has no one to help her must spend hours every day to grind sufficient meal to feed her family. Very often two women will sit at the same mill, both grasping the same handle, and by this means the work is sooner finished. It is to two women sitting at this task that our Lord referred (Matt. xxiv. 41; Luke xvii. 35) when speaking

to His disciples about His coming again.

The flour is made into thin cakes, and baked. It is never shaped into a big mass like our bread. This is because in the East bread is always broken by the hand, and never cut with a knife. Among Mohammedans it is a crime to use a knife on bread, for they look on bread as a very special gift from God--whom they call "Allah"--and too sacred to be touched by steel.

Among the many commands God laid upon His people Israel--and every one of these commands was full of wise purpose for their lives--were several specially in reference to the poor. He wanted His people to treat each other with kindness and thoughtfulness. In Deut. xxiv. 12, 13, we find the injunction that if anything was given by a poor man to another as a pledge for a loan,

it was to be restored to him before the sun went down the same day. And in no case (verse 6) was either the upper



GRINDING CORN.

(Sent by E. & F. Bible Society.)

or the lower millstone to be taken in pledge because it was a daily necessity of life.

These old laws have not the same meaning for us that they had for the Jews of long ago. And yet they do carry a message to us: and it is that in all our dealings with other people we should be very careful to consider their feelings and their difficulties and deal fairly and kindly with them.

E. A.

* * *

DO YOU BELIEVE?

YEARs ago, in a crowded hall, Mr. Moody was speaking about faith. He held up a beautifully bound copy of *Songs and Solos*, saying, "I will give this to any one who will come up and take it."

No one stirred.

"I really mean what I say," urged the preacher, repeating his offer.

Still no one moved.

"Come, now! Will no one believe me?"

Then very slowly a man came forward. He was given the book.

"Just what I said," remarked Mr. Moody to a friend as they left at the close. "They disbelieve God just as they disbelieved me. Indeed, I was surprised that anyone came forward at all."

As he said this, he saw a book lying on a seat, and picked it up. "Why, I declare," said he, "that man never took the book after all!"

The man evidently thought Mr. Moody's offer too good to be real. Do you think God's offer of forgiveness too good to be true? Do you believe?

THE PAPER-BOY'S CONFESSION.

ONE evening, years ago, a well-known Edinburgh doctor was hastening home after his many calls on sick people, when he was accosted by a small boy selling papers in the street.

"Evening paper: have a paper, sir?"

"You are going to *give* me this sonnie, are you?" said the doctor.

"No, sir; can't sir; costs a penny."

"Ah, I see. There is nothing to be had for nothing in this world, is there?"

"No, sir—yes, sir, there is one thing, sir."

"And what is that, sonnie?" said the doctor. "Tell me what it is."

"God's salvation, sir, through the precious blood of the Lord Jesus Christ," said the little lad, colouring up to the roots of his hair as he spoke, for he was evidently not accustomed to speak of such things to strangers in the streets.

The doctor was very much interested. For long years he had known and loved the Lord and delighted to proclaim His gospel. So he asked the boy further questions which brought out the fact that his mother was a widow who had brought up her children in the fear of God and the knowledge of the Bible, and because of this her boy was able to answer him so well.

Yes, salvation is free. If you want it you may have it *all for nothing*. It did not *cost* nothing, for the Lord Jesus Christ had to pay for it, and it cost Him His life. His precious blood was shed, and God says, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7). So you see this great salvation does come to us for nothing, and God, who loved us enough to send His Son to die for us, has told us about it in His Word, and we need not be afraid to trust every word He says.

Are you one of those who *want* the great salvation? Then come to Jesus to-day. When He says, Come! why should you wait?

"Oh! precious word that Jesus said,
The soul that comes to Me:
I will in no wise cast him out,
Whoever he may be."

Accept that loving invitation this very day. A little girl in a dark heathen land was asked what had happened to make her so happy and good. She answered softly, "I am not good. I am a sinner. But my Saviour is Jesus only."

M. E. E.



VI.

AMONGST the many millions of India there are, as you may suppose, vast numbers of afflicted folk. Even in England, with all our doctors, nurses, hospitals and other institutions for the care of the afflicted, there are any amount of suffering folk to be found; in India, where there are not nearly as many hospitals, the suffering is far worse. The number of blind people is tremendous, running into hundreds of thousands.

A missionary tells us: "Their blindness is due to many causes. Some lose their sight through small-pox, because they are not properly cared for. The mothers and fathers either feel very little care for their babies and do not mind what happens to them, or else they are too poor and ignorant to give them proper attention. Then there is another disease called ophthalmia, which is very, very common here. There is a little fly that carries the disease from one child's eyes to another's, and so it

is quickly spread. Now many of these poor Indian children live in dirty homes, where any disease that comes is sure to grow very bad. Well, what happens? The poor little eyes get more and more sore until very often the eyeballs are so injured that the children are blind for life. You would almost cry if you saw the poor little things."

Yet even in India there are schools for the poor little blind folk where they are kindly cared for and taught to read and write and do many useful things. Have you ever seen a Braille book for the blind? The letters in it are not printed in ink, but formed out of dots made on pages of thin cardboard by pressing a brass awl into them from beneath. These dots then stand up above the surface of the page, and the blind person by feeling how many dots there are and what is their position, can tell what the letter is. Similarly by using a brass guide, which gives the

space for each letter, they can learn to make the dots, and thus write.

If you were to go into one of these schools you would see the blind boys and girls come quietly into the school-room and feel their way to their seats. Their seats, however, would be on the floor. In common with their fathers and mothers they find the floor a more comfortable place than a chair or a bench. It is the same at night: they do not worry about beds; the floor is quite comfortable enough. They just spread out a mat, lie down, and soon they are sleeping quite as soundly as we should sleep in a feather bed.

Some time ago a visitor went over one of these blind schools, and this is how he described some of the things he saw:—

“A little girl felt her way to the harmonium and struck up a familiar tune. Then they sang a hymn through from memory. Not a word of it did I understand, but the hymn was well sung and found its way to my heart. Whatever do you think came next? An English hymn—it was the *Glory Song*. It seemed so natural for the little folk, who would never see one friendly face on earth, to be singing with all their hearts—

Just to be there and to look on His face,
Will through the ages, be glory for me.”

Three of the smallest girls now came up beside the harmonium. ‘Let’s have the *Little Sunbeam* song,’ said the teacher. Then turning to the tiniest of all she kissed her and asked, ‘You want to be a sunbeam, don’t you?’ and the answer came softly, ‘Yes.’ The song began—

‘Jesus wants me for a sunbeam.’

I wish you could all have heard it.

“When the singing was over, the boys and girls repeated texts which they had learned that morning. They were either in English or Marathi, and

all contained the word *Peace*. For a short time after prayers I was listening to the lessons that were given in the classes. One class was doing writing and arithmetic. All the letters and figures were made by pressing an awl into the paper. One boy had a short addition sum given him to do. He had to feel the figures one by one and add them in his head, and then he wrote the answer down. I asked another boy to write, *The Lord is my Shepherd* which he did very quickly, though, not being an English boy, he was a little uncertain how to spell *Shepherd*.

“The children were so orderly in everything they did, and looked so neat and clean, that it was difficult to imagine them ever being anything else. ‘But you should have seen them when they came to me,’ said the teacher, ‘they were such ragamuffins, and very, very dirty.’”

Best of all, these children are not only rescued from dirt but in many cases are rescued from sin: they not only learn the Scriptures and get it stored in their heads, but in many cases it gets down into their hearts and converts their souls, so that they become true Christians and servants of the Lord. It does for them what it will do for every English boy or girl, who will receive it in like manner.

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.

Questions for June, 1925.

Subject—The Gospel of John. Chapters 10 & 11.

1. Write out a verse from our chapters which tells us how to be saved.
2. What does the Lord Jesus give to His sheep?
3. "They bear witness of Me." What does "they" refer to?
4. Whom did Jesus love?
5. What did Martha say that she believed?
6. "Father, I thank Thee that Thou hast heard Me." When were these words spoken?
7. What did Caiaphas say about "one man"?
8. Martha and Mary said the same thing to the Lord. What was it?
9. Find three passages where Jesus said "I am," and write them out.
10. Mention three things the Lord Jesus does for the sheep.

DEAR YOUNG FRIENDS,—

This month's answers will decide about the prizes, so be very careful how you do them, and remember that neatness counts. We had a great many blots on the papers I have just corrected.

I hope you have some friends ready to join our searching in July; encourage your younger brothers and sisters, we have so few in the lower division.

Our text this month is "Open Thine eyes, that I may behold wondrous things out of Thy law" (Ps. 119, 15).

My love to you all.

Your friend,

J. L.

April Searchers.

Age over 13 years.

- 1st Class.**—E. Banks, H. Bennett, M. Craghill, F. Crawford, B. Edwards, N. Farrell, E. Grayland, E. Grimes, V. Gooch, F. Laycock, M. Lefaux, C. McIver, E. Mackrory, I. Merritt, G. Nowbray, E. Pyall, E. D. Smith, Eunice Smith, I. Smith, E. Scott, F. Seudds, M. Weller, V. Woodrow, P. Woodrow, F. Yellow, B. Gaude, D. Kemp, Q. Madden, E. Yates.
- 2nd Class.**—D. Batey, M. Coley, I. Deacon, M. Foley, F. Gale, R. Giddings, S. Gillies, M. Hanson, A. Mennell, M. Smith, M. Tait, M. Ballard, M. Cornall, R. Wiseman.
- 3rd Class.**—N. Alcorn, C. Bartley, N. Birrs, E. Crook, V. Hayward, N. Johnson, D. Kettle, F. Male, R. Munday, A. Newton, E. Vaughan, M. West, W. Hoskings, M. Legg, M. Watson.

Age over 10 up to 13 years.

- 1st Class.**—K. Ardley, C. Ashmore, D. Andrews, E. Abdyman, L. Bell, C. Bird, N. Brimley, W. Brimley, M. Clark, I. Cocks, D. Coutts, M. Cutting, J. Corbett, C. Curry, M. Curry, P. Denning, K. Deakin, E. Dowding, M. Daniels, C. Douglass, K. Fairbairn, R. Fletcher, I. Fearn, D. Foley, M. Gold, G. Howines, L. Hughes, H. Hunt, A. Jinks, H. Jones, F. Kendall, W. Kettle, E. Lancaster, R. Lamplugh, M. Lefaux, E. Loye, M. Lyall, M. McARD, M. McIver, H. Mackrory, M. Murray, K. Nicklin, I. Parry, C. Patterson, E. Park, H. Parker, A. Potts, L. Pollock, G. Rosier, L. Simmonds, P. Sharnock, F. Stepcy, M. Stead, B. Smith, D. Seudds, G. Symonds, I. Turner, E. Tyson, R. Williams, E. Winter, I. Woodrow, B. Wyatt, E. Yates.
- 2nd Class.**—I. Ballard, L. Bonwick, N. Cobby, M. Cowey, B. Ellis, F. Farrell, H. Galsdon, M. Green, W. Hamilton, K. Hewinson, H. Heath, O. Horner, J. Hunt, F. Jones, M. Lane, F. Mennell, E. Metcalf, V. Mitchell, W. Mitchell, W. Nicholls, M. Rose, N. Stocker, R. Seudds, A. Taylor, V. Turner, J. Williamson, T. Wilson, E. Yates.
- 3rd Class.**—F. Birrs, N. Butler, M. Charters, J. Chambers, F. Clark, L. Coker, N. Davy, J. Faulkner, E. Gardiner, J. Garbutt, D. Griffiths, L. Hodges, M. Hole, M. Iveson, S. Knight, H. Matthews, W. Merriman, M. Mennell, V. Merritt, M. Mould, M. Nelson, G. Nicholls, R. Norman, S. Norman, R. Pinder, D. Sewell, A. Shrimplin, M. Storey, L. Stocker, E. Ward, H. Willows.

Age 10 years and under.

- 1st Class.**—F. Alcorn, F. Ashmore, R. Batey, F. Bennett, D. Beer, S. Bevers, J. Campbell, W. Craghill, C. Craghill, W. Cowey, I. Couch, Annie Douglass, B. Foley, G. Grimes, M. Hemmingsway, L. Hennis, P. Heathcote, M. Hole, O. Jones, W. Kendall, L. Lamplugh, M. Murray, E. Nelson, D. Parton, M. Potts, D. Purvis, H. Ross, J. Storey, M. Stuart, B. Warrington, F. Warren, G. Walton, H. Wilkinson.
- 2nd Class.**—E. Bates, K. Grant, E. Jones, W. Lamplugh, W. Rutherford, Fred. Rutherford, J. Twiddy, H. Warnes, J. Warnes, I. Waddington.
- 3rd Class.**—M. Alcorn, G. Barefoot, J. Bewick, E. Davy, A. Douglas, D. Farrell, T. Langley, J. Mundell, T. Mundell, F. Rutherford, A. Storey, W. Ward, Irene Waddington.

Answers to April Questions.

Subject—The Gospel of John. Chaps. 6. & 7.

1. The Lord used his five loaves and two fishes (John 6. 9).
2. This is the work of God, that ye believe on Him Whom He hath sent (John 6. 29).
3. The Israelites eating manna in the wilderness (John 6. 31).
4. Part of John 7. 37 written out.
5. Never man spake like this Man (John 7. 46).
6. The Passover (John 6. 4). The Feast of Tabernacles (John 7. 2).
7. He was walking on the sea, and He said, "It is I, be not afraid" (John 6. 19-20).
8. The words of eternal life (John 6. 68).
9. Yet a little while am I with you, and then I go unto Him that sent Me (John 7. 34).
10. We believe and are sure that Thou art that Christ, the Son of the living God (John 6. 69).

He is
the
LIVING GOD
and stedfast
for ever.

Daniel 6. 26.

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



"FOLLOW MY LEADER."

"FOLLOW MY LEADER."

GROWN-UP people who have forgotten the funny things they used to do when they were young, are sometimes surprised when they see a long string of boys or girls walking one after another, and all doing in turn the same things. The leader cuts some strange antic, and, lo! one by one in turn they all perform it too.

"Why!" they say, "whatever are those children doing?"

"Oh," says some friendly onlooker, "they're only playing 'Follow my leader.'"

Then, perhaps, they remember that years and years before they used to play that game themselves.

Very often, however, "Follow my leader" is not a game at all; it is a very serious bit of life, which may affect our souls for all eternity. What I mean is this. The other day, perhaps, one of you boys heard a bigger fellow use some bad language. Immediately you thought it would be rather grand and grown-up if you used the same. Now, suppose you do, and another boy hears you, and copies. What then? Why, another boy may hear and copy him, and a regular "follow-my-leader" right into SIN may come about.

Perhaps a girl may read this who is anxious about her soul's salvation; and to-morrow she may meet with another girl who laughs at all such serious thoughts, and says it is time enough to be saved when you come to die.

Girl! Don't play "follow-my-leader" then, or you may find yourself led into an eternal hell.

Long years ago a man was driving a large flock of sheep over a bridge, which crosses the river Severn, not far from Shrewsbury. As the foremost sheep reached the middle of the bridge something frightened them, and one in a state

of terror took a flying leap, clearing the parapet, and falling with a big splash into the river.

What do you think happened then?

They rescued it.

No! Like a flash, the sheep that had been next to it on the bridge followed its example, and fell into the water also. Then the next and the next. The man, with his dogs, frantically tried to stop them. It was no good. The silly sheep behind were not frightened, and had no idea why they did it, except that the sheep before them jumped. So they jumped until every one of them had fallen splash into the river, and every one was drowned.

How sad it is when boys and girls are as foolish as those sheep. I hope that none of my young readers will be like them. Remember, you have only one soul. If you lose it you will lose everything, so you must be very careful.

God's Word says, "Thou shalt not follow a multitude to do evil" (Exod. xxiii. 2).

It singles us out each one by ourselves, and says, "So then *every* ONE of us shall give account of himself to God" (Rom. xiv. 12).

And then to each of us personally the message comes:

"That if THOU shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, THOU shalt be saved" (Rom. x. 9).

One by one we must turn to God for salvation, and it will not do even to play "follow-my-leader" in this. It is no good coming to Jesus just because your brother or sister or friend has done so. You must come to Him because you feel your need of Him yourself.

Just come to Him like that, then He will become your Leader, and you may safely follow Him.

MANNERS AND CUSTOMS OF BIBLE LANDS.

VII.

LIFE in Palestine and the surrounding countries is mainly agricultural. Cities, as we know them, are not there; and the few large towns are in great measure dependent upon the labours of the peasantry in cultivating the soil.

The month of May is the busiest time in the year. The cold dark days and heavy rain of January give place to sunshine and showers in February. The crops start growing, and with the increasing warmth and sunshine of March and April they rapidly grow and ripen until the fierce sun of May puts the finishing touch, and the golden corn is ready for the reapers.

Out go young and old into the harvest-fields; no one remains at home. The parents reap the grain; the older children load the animals with the sheaves and drive them to the threshing floor. Baby meanwhile contentedly swings in a bag from the branch of a tree.

In that hot climate the corn is perfectly dry when it is cut, and can be taken at once to be threshed.

This is done on an open level space, on a rock, or on ground beaten very hard and flat. The sheaves are spread out, 30 ft. across and 3 ft. deep.

To guard this precious heap of grain, the farmer brings his bed to the spot and sleeps there until the work is over, lest harm should come from thieves or fire.

This explains why Boaz was sleeping on his threshing floor (Ruth iii.).

No farmer is allowed to begin threshing until the whole crop of the village has been brought in. Each man's share of taxes is duly apportioned, and an equal proportion of the corn is handed over to the authorities before he can claim and carry away his own property.

Cattle are shod with iron shoes and fastened together in a line by their headstalls, and driven round and round, slowly and heavily tramping out the corn. Presently they stop and are marched round in the opposite direction. In due time the golden grain is separated from the straw. Then, helped by the wind and a huge fan, it is winnowed: that is, the grain is separated from the chaff. When this process is finished,



A GLEANER AT BETHLEHEM.

(Lent by B. & F. Bible Society.)

the store of corn is carried home and stored in large "bins," and is the main food supply for the year.

These bins are built of clay and crushed straw well soaked in water and welded together. A small portion is built each day, so as to set firmly before more is added. The hot Syrian sun soon bakes it hard, and it forms a safe and air-tight storing place. Near the bottom of the bin a small hole is left, from which the day's supplies are drawn. It is thought that these "bins" were the "barns" spoken of by our Lord (Luke xii. 18), for the barn, as we know it, is not to be seen in the Holy Land. E. A.

* * *

ARE YOU A CHRISTIAN?

A BOY named Harold heard the following story told at the breakfast table:—

A Y.M.C.A. Secretary, desiring the help of a clerk, advertised in a daily paper, stating that applicants must be "decided Christians." He received a large number of replies, every candidate stating that he was a "decided Christian." Choosing twelve of the best, the advertiser invited them to call.

The first arrival was asked how he came to be a "decided Christian." "My brother is a foreign missionary," was the reply, "and I am a decided Christian." The second candidate, replying to the same question, said, "I was baptized as a child, and confirmed by the bishop; I am a decided Christian." Another said, "I was born in a Christian country and not in a heathen country, and am therefore decidedly a Christian." Still another gave as his reason for being a Christian that he "went to church, and did nobody any harm." Only one out of the twelve had any knowledge of Christ as his own personal Saviour.

"Now, children," said Harold's father,

"are you Christians?" "Yes! Yes!! Yes!!!" came at once from shrill voices round the table. "What answer, then, would you have given? Why are you decided Christians?" There was a pause. No one answered. Then a prize was offered for the best answer, and a suggestion made that the answers should be in writing.

Scraps of paper were given to the children. Harold took his and quickly wrote in pencil, "I am a Christian because I love Jesus. I want to be a missionary and work in His service, or if that is impossible, to do all I can for Jesus; and I love Him because He first loved me and has done so much for me. P.S.—Feel I can trust Him at any time." He then gave the paper to his father, took his cap, and rushed off to school.

Do you say you are a Christian? If so, why? What answer could you give?

SEL.

* * *

THE CHAMELEON.

WHAT a long, difficult word! What does it mean? It is the name of a kind of lizard which always takes the colour of its surroundings. If the earth is brown it becomes brown—or if a reddish soil it turns red. Place it on green grass and immediately it is also green! God has given it this wonderful "instinct" as a means of protection. We also apply the word to an inconsistent person, one who is rather double and changeable.

Some boys and girls, too, are like the chameleon, because they are so easily affected and altered by the kind of company they keep.

"A double-minded man is unstable in all his ways" (Jas. i. 8). Christ says, "No man can serve two masters." "Ye cannot serve God and mammon," and when the Pharisees heard these

words they derided Christ, but He answered, "Ye are they which justify yourselves before men, but God *knoweth your hearts*" (Luke xvi. 15).

"Behold Thou desirest truth in the *inward parts*" (Psa. li. 6), for long ago God had said, "What doth the Lord

require of thee . . . to love Him and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. x. 12).

May we all be cleansed by the precious blood of the Lord Jesus, and thus both our *inner* and *outer* life be right in the sight of God.

A. M. W.



VII.

MESOPOTAMIA, or as it is now called, Iraq, is a very interesting part of the world because of its wonderful past history. If you were to visit it you probably would not like it at all for it is very flat and terribly hot in summer-time. The ruins of many ancient cities are dotted about, especially on the banks of the two great rivers, the Euphrates and the Tigris; and here and there cities and towns are still to be found inhabited by dark-skinned folk of different races.

It has been called the cradle of the human race, for the Garden of Eden must have been either within its boundaries or else not far outside them in the mountainous region beyond its northern boundary, and in any case when Adam was driven forth from the garden because of his sin, and men began to multiply on the face of the earth, it was into Mesopotamia they came. And after the flood it became the home of the sons of

Noah, the ark having come to rest on the mountains of Ararat.

If you take your Bibles and turn to the eleventh chapter of Genesis you will find there the account of the building of the city and tower of Babel. These were built in "a plain in the land of Shinar" (verse 2) which was in Mesopotamia, and to-day in those parts there stands a gigantic mound which may very well cover the ruins of the famous tower. At the end of the same chapter we find that Ur of the Chaldees was the original home of Abraham and that it was from there he travelled to the land of Canaan in obedience to the call of God. At this very time men are digging in the ruins of Ur, uncovering the foundations and discovering a number of things about the ancient city.

But while Mesopotamia is full of interest as containing buried records of the earliest ages of human existence, there is nothing very attractive about the

country as it appears to-day. Bagdad, the chief city, is a hot, stuffy, evil-smelling place, and the people who inhabit it are none too friendly in their attitude towards white folk. The fact is that the blight of Mohammedanism covers the whole land, and Christ is unknown. Consequently the people are full of ignorance and superstition, of intolerance and pride.

Yet even in this dark land the Gospel is being preached by missionaries, and the Scriptures are being circulated by colporteurs of the Bible Society. There are not many of them, and the people are very hard because self-satisfied with their false religion, yet there is some result. Not all the seed is sown by the wayside, or in stony places, or among the thorns; some falls into good ground, springs up and bears fruit.

Years ago a young man in Bagdad got into a very anxious state of mind, as his trust in Mohammed and his false religion had completely gone. Remarkably enough he was a *sayid*, which means a descendant of Mohammed himself. He met a colporteur and purchased a New Testament, and had a long talk about Christ, and yet he was afraid to declare himself a Christian. Presently, however, his faith in Christ became stronger and he was baptized. Then came the time when he had to be registered in some Government office and the usual questions as to age, occupation, etc., were asked. Then came the all-important question as to religion, and he answered fearlessly, "I am a Christian." They would not believe him, saying that such a thing as a *sayid* being a Christian was an obvious impossibility. He replied that what had become an accomplished fact could no longer be regarded as an impossibility; he was a Christian and that was the end of it. They said, "It cannot be; such a thing has never been recorded. The Govern-

ment will not accept such a statement. You must change your name." The young man simply said, "Well, I am a Christian. You may write what you like." So they put him down as having no religion, and began to persecute him, though their persecution was not nearly so fierce as is often the case.

The men who go about selling Bibles need to be full of faith and courage, for they get some rough experiences. At one place a man came forward, picked up a volume and said, "Years ago I bought one of these books, but when I found that it taught infidelity I destroyed it." So hearing this, the young men and boys who were standing round began to throw stones and mud at the colporteur, and if an old man had not helped him he would have been seriously hurt. When he got to his inn a little later more boys started stone-throwing and a man came up, spat in his face, and called out, "Leave your books! Leave your weak thoughts, O infidel!"

Sometimes these brave men are threatened with death, but they go on their way, and when people say to them, "You want us to change our religion," they reply, "We wish you to know the truth, and that you may be led to trust Christ as your Saviour."

We, too, would say that to every boy and girl who reads these pages.

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 4d. 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 July, 1925.

Subject—The Gospel of John. Chapters 13. & 14.

1. What are we told about "His own"?
2. Why did the Lord say, "Ye are not all clean"?
3. How are we to be happy if we "know these things"?
4. What do you know about "My Father's house"?
5. How should we show our love to the Lord Jesus?
6. "Ye know Him." Who is "Him"?
7. "Ye see Me." Who is "Me"?
8. Mention two things the Comforter will do.
9. Find a verse from our chapters which shows the importance of love.
10. Write out three questions asked of the Lord—one by Peter, one by Philip, and one by Judas (not Iscariot).

DEAR YOUNG FRIENDS—

I am expecting that you have found a good many new searchers for me for the beginning of the half-year, so don't disappoint me. I heard of a Sunday-school the other day where they had over 100 scholars at their Treat. I have only about 10 searchers from that school, so this shows how much may be done. Do try and interest all your friends and school-mates, and let us search the Scriptures that we may find out how precious they are.

Our text this month is "I will run the way of Thy commandments" (Ps. 119. 32). How many of you are doing it?

My love to you all.

Your friend,

J. L.

May Searchers.

Age over 13 years.

1st Class.—N. Allcorn, E. Banks, H. Bennett, F. Crawford, M. Cornell, M. Coley, R. Edwards, N. Farrell, E. Grayland, F. Gale, E. Grimes, R. Giddings, V. Gooch, V. Hayward, C. McIver, E. Mackrory, I. Merritt, G. Mowbray, I. Parker, E. Pyall, H. Smith, Eunice Smith, M. Smith, E. Scott, F. Scudds, M. Tait, V. Woodrow, P. Woodrow.

2nd Class.—N. Birrs, M. Craghill, M. Clarke, I. Deacon, M. Hanson, D. Laycock, M. Lefaux, G. Loye, F. Male, M. Weller.

3rd Class.—D. Batey, E. Crook, D. Kettle, F. Linton, A. Mennell, K. Redman, J. Smith, M. West.

Age over 10 up to 13 years.

1st Class.—F. Ashmore, D. Andrews, L. Bell, F. Birrs, A. Carmichael, J. Chambers, M. Charters, D. Gontis, J. Cocks, J. Corbett, M. Cutting, C. Curry, M. Curry, P. Deunling, R. Deakin, K. Fairbairn, F. Farrell, R. Fletcher, I. Fearn, D. Foley, H. Gadsdon, J. Garbutt, M. Green, L. Groves, K. Hawdon, E. Humes, H. Heath, O. Horner, M. Hole, L. Hughes, H. Hunt, J. Hunt, H. Jones, F. Kendall, G. Knight, R. Lamplugh, Marjorie Lefaux, E. Loye, M. McArt, M. McIver, V. Merritt, E. Metcalf, W. Mitchell, M. Murray, M. Nelson, E. Park, H. Parker, B. Pinder, A. Potts, M. Rose, G. Rosler, H. Robson, K. Stanley, P. Sharnock, L. Simmonds, B. Smith, M. Schliemann, N. Stocker, M. Storey, D. Scudds, A. Taylor, A. Thrimplin, V. Turner, M. White, J. Williamson, R. Williams, T. Wilson, E. Winter, I. Woodrow.

2nd Class.—I. Burley, M. Cowey, D. Griffiths, M. Gold, W. Hamilton, W. Kettle, E. Lancaster, H. Mackrory, M. Mould, K. Nicklin, F. Steppner, M. Stead, L. Stocker, H. Scudds, V. Tomlin, I. Turner, H. Willows.

3rd Class.—E. Dewdney, M. Lane, H. Matthews, V. Mitchell.

Age 10 years and under.

1st Class.—F. Ashmore, K. Bawtree, D. Bell, R. Beal, J. Bewick, E. Burley, J. Campbell, W. Craghill, W. Cowey, I. Couch, E. Davy, E. Downie, B. Foley, K. Grant, G. Grimes, R. Hawdon, M. Hemingway, A. Jones, W. Kendall, E. Martindale, M. Moon, M. Murray, J. Mundell, T. Mundell, M. Potts, D. Purvis, H. Ross, F. Rutherford, W. Rutherford, J. Storey, A. Storey, J. Twiddy, A. Tomlin, H. Warnes, B. Warrington, F. Warren, J. Warnes, I. Wiseman, M. Wilson, H. Wilkinson.

2nd Class.—R. Batey, F. Bennett, C. Craghill, D. Farrell, E. Jones, W. Lamplugh, L. Lamplugh, P. Richardson.

3rd Class.—G. Barcroft, D. Dancie, R. Haffenden, M. Hole, M. Stuart, I. Waddington.

Answers to May Questions.

Subject—The Gospel of John. Chaps. 8. & 9.

1. Part of John 8. 12 written out.
2. Whosoever committeth sin is the servant of sin (John 8. 34).
3. Your father Abraham rejoiced to see My day: and he saw it, and was glad (John 8. 56).
4. That the works of God should be made manifest in Him (John 9. 3).
5. Jesus said, Dost thou believe on the Son of God? (John 9. 35).
6. Lord, I believe (John 9. 38).
7. If ye believe not that I am He, ye shall die in your sins (John 8. 24).
8. That they should be put out of the synagogue (John 9. 22).
9. Is not this he which sat and begged? (John 9. 8).
How were thine eyes opened? (John 9. 10).
Where is He? (John 9. 12).
10. Because His Word had no place in them (John 8. 37).
Because He told them the truth which He had heard of God (John 8. 40).

I am the
LORD thy
God . . . there
is no Saviour
beside ME.

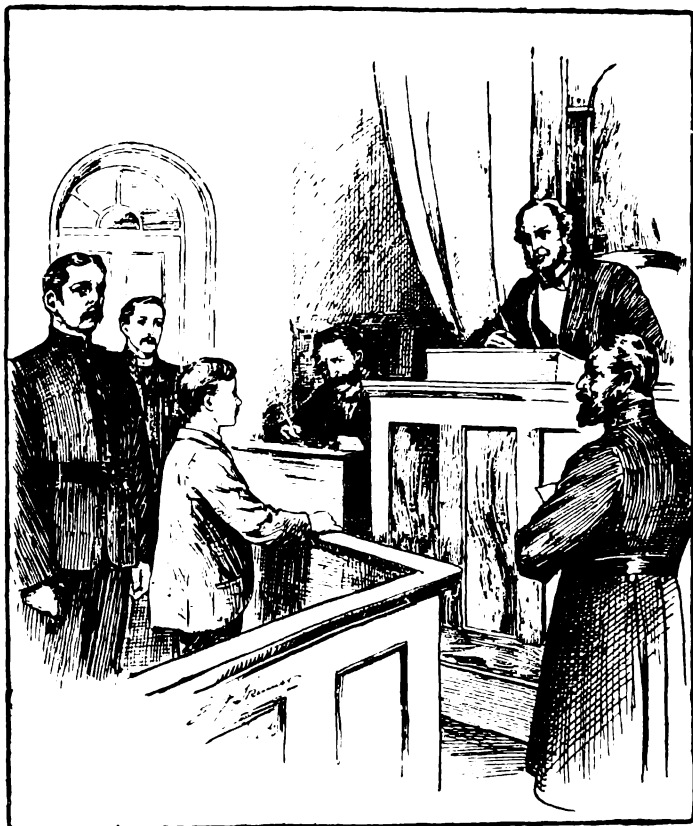
Hosea 13. 4.

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



PLEADING GUILTY.

PLEAD GUILTY!

YEARS ago, in one of our great cities, a lad stood in the dock before the magistrate. The offence laid to his charge was a serious one, that of embezzling certain money and of threatening to shoot with a revolver a fellow-clerk who taxed him with his misdeeds.

Bit by bit the evidence was unfolded to the ears of the court, and it became evident to all that the case against him was overwhelmingly conclusive. Sad to say, the only one unmoved was the lad himself. He stood there as bold as brass, denying his guilt, and vainly trying to contradict all that was brought against him.

In the court that day there stood a gentleman with a very sorrowful heart. For years that boy had been in his Sunday-school. He had, therefore, a deep interest in him, and longed that he might be brought to repentance. Moreover, he realised, if the boy did not, that if he persisted in denying his guilt, the magistrate had no other course open than to commit him to stand his trial at the next assize, when he would certainly receive a heavy sentence. So during a pause in the proceedings he managed to edge his way through the crowd of onlookers to the dock where the poor lad stood, and though the big jailor standing by would fain have prevented him, he just managed to say in a slow but impressive whisper:

PLEAD . . GUILTY . . HARRY !

The effect of those simple words spoken by one who loved him, was instantaneous. The bold, defiant look vanished, the colour mounted his cheek, tears came to his eyes. Another moment and he broke down and confessed his sin. He said, "Guilty !"

None of my young readers, I hope, will ever, like Harry, have to stand before the magistrate, but *every one of you* will have to stand before God. The Bible plainly says, "So then every one of us shall give account of himself to God" (Rom. xiv. 12). And since you must stand *actually* before Him after death, you will be wise to stand before Him *in thought* while you live.

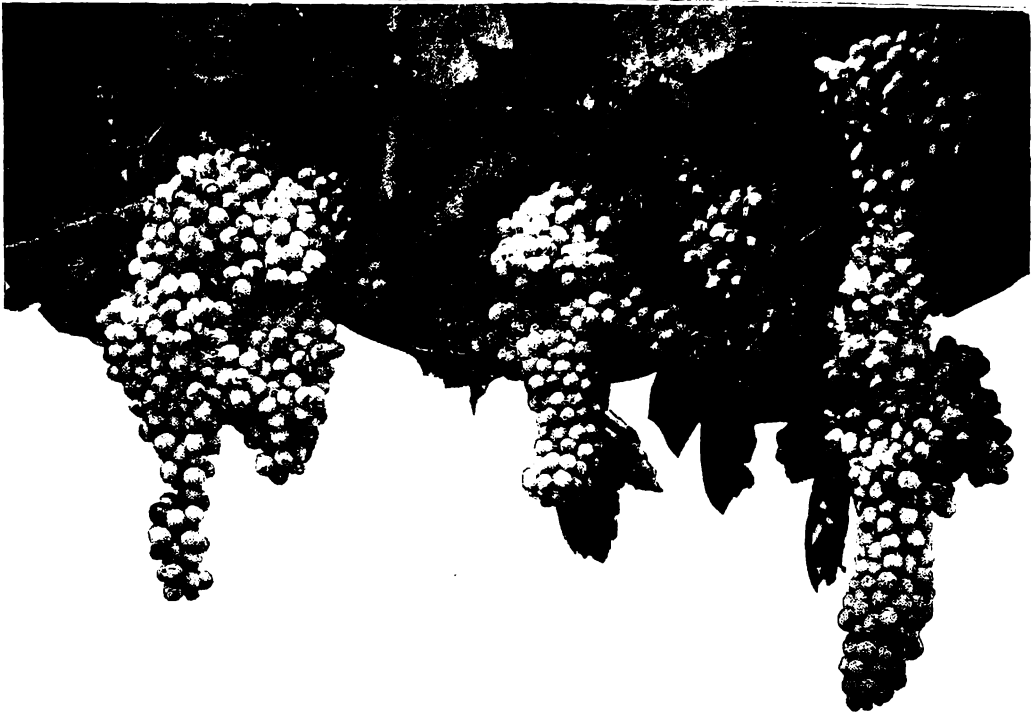
Now when the book is opened, and you have to answer for your sins, what have you to say ? I would like to be a kind friend to you and whisper, "Plead guilty !" Say like the prodigal son, "I have sinned."

No sooner had Harry pleaded guilty than his friend went into the witness box and told the magistrate what he could in his favour, and interceded on his behalf. The result was that although the magistrate could not let him off owing to the seriousness of the charge, he only sentenced him to three months' imprisonment, instead of three years which he would probably have got at the assizes.

Right glad am I to assure you, boys and girls, that if you plead guilty to God you will get *a full and free forgiveness*. The value of the atoning death of the Lord Jesus will be put down to your account. You will look back to Calvary's Cross, and know that He suffered for you, the Just for the unjust, that He might bring you to God, and that now He is risen again and is in heavenly glory living for you every day. His blood will cleanse you from all sin. Like David you will be able to say, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord ; and Thou forgavest the iniquity of my sin" (Psa. xxxii. 5). But it is only if you confess. Therefore

PLEAD GUILTY.

F. B. H.



HUGE CLUSTERS OF GRAPES.

(Lent by B. & F. Bible Society)

MANNERS AND CUSTOMS OF BIBLE LANDS.

VIII.

IT is to the Vine that the thoughts of the farmer turn when the grain harvest is finished. The vineyards need great and careful attention. The ground must be cleared of rocks and stones, and a wall built around it for protection from animals and from thieves. Weeds and rubbish must also be cleared away; and as the heat of summer grows more and more intense, water from a neighbouring brook is turned aside to irrigate the thirsty soil. All this labour is well repaid, for the huge clusters of white and red and purple grapes ripen steadily.

In a large vineyard a tower is built

for a watchman: for terrible damage can quickly be done if prowling wolves and jackals, foxes and village dogs, find an entrance.

All this was in the mind of God as He spake to His people Israel through the prophet Isaiah (Chap. v.). In spite of all His wonderful, patient dealings with them they had sadly disappointed Him and only brought forth the sour, wild grapes of disobedience and neglect of His commands instead of the sweet, luscious fruit of glad and wholehearted acceptance of His laws as their highest good.

The vine supplies fresh fruit, raisins and wine to the Palestine dweller. The fresh fruit forms healthgiving and refreshing food during the great heat of September and October. Great quantities of

the grapes are carefully dried in the sunshine and stored in "bins" for winter use.

When wine is to be made, the ripe fruit is carried to the winepress—a hollow cut in the solid rock, about 18 inches deep and 4 feet square, with a sloping channel at one corner leading to a second and deeper hollow below. The grapes are thrown into the upper hollow, and then the owners of the vineyard, men, women, and children, spring in to tread the grapes, singing and clapping their hands meanwhile. When sufficiently trodden a large flat stone is pressed down by a heavily weighted beam. Under all this pressure the juice is "expressed," and runs into the lower trough from which it is drawn off into vessels. Part is allowed to go sour and form vinegar: the rest is made into wine.

In several places in the Scriptures God uses the winepress as a figure of His terrible judgments upon unrepentant men and nations.

In Isaiah lxiii. 2, 3 is given a prophecy concerning our blessed Lord and Saviour Jesus Christ. Presently He will take up the terrible work of judgment and execute it alone (verse 3). It will be like treading out the winepress. But then, when He, in His great and wonderful love, bore the judgment due to you and me, He was *alone*. Do you remember how He was forsaken by His disciples (Mark xiv. 50) and denied by Peter, who really loved Him dearly; and for three terrible hours on the Cross He was forsaken even by His God (Mark xv. 34), for Jesus was bearing our sins (1 Peter ii. 24) and God could not look upon sin (Hab. i. 13). He did all this for you and me.

But Jesus paid *all* the debt of our sin and bore *all* the suffering due to us. Have you ever really thanked Him?

E. A.

THE BOX OF CHOCOLATES.

IT was Irene's birthday, and amongst other presents she had a large box of chocolates given to her. It was a beautiful box tied with rose-pink ribbon. The outside was most attractive, and made one think the inside would be more beautiful still. The top layer was very exciting—rows of tempting chocolates of every description, looking so lovely it was hard to know which to choose! The next layer was plainer, but very nice. The third layer was distinctly disappointing and only partly filled, and one wondered what the fourth layer would contain, for it was a deep box. Alas! it proved to be only paper shavings!

A Christless life is like that. It may be outwardly very attractive with the promise of great things, but as one goes down deeper, one finds less and less.

This is also the way the world packs its delights for us. Its promises are golden—its pleasures often fascinate us, but they are only for a season. God offers us *everlasting* blessings. His best is always yet to come, and through the years His joys become more real. "O taste and see that the Lord is good, blessed is the man that trusteth in Him" (Ps. xxxiv. 8).

Can you truly say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness" (Isa. lxi. 10), and then God seeing us in that robe can say: "Thou art all fair . . . there is no spot in thee." And our inward life as well as the outside will be pure and holy.

"Now none but Christ can satisfy,
None other Name for me,
Thee's love, and life, and lasting joy,
Lord Jesus, found in Thee."

A. M. W.

OVER THE SEA

OR CLEANINGS FROM

FOREIGN LANDS



VIII.

TO the east of Mesopotamia lies Persia, and beyond that again are Afghanistan and Baluchistan stretching right away to the frontiers of India. All three countries are strongly Mohammedan and very fanatical. In Persia a few real Christians are to be found, but in the other two countries to find a Christian is exceedingly rare, and owing to the wild and turbulent character of the people it is difficult to preach the Gospel among them. As in other countries, so here, a great deal of the missionary work is carried on by selling the Scriptures among the people at a very cheap rate, or by giving them away free.

The men who do this work want plenty of that kind of courage which only the love of God can give, for they meet with much opposition and often it is of a very fierce kind. One missionary, for instance, is quietly selling his books when up comes a man shouting in a loud voice, "This book is unlawful, and whoever buys it is accursed, and whoever sells it is accursed and worthy of death." This kind of thing soon persuades the crowd that it would be a very meritorious thing to kill the seller of Bibles, and soon they begin hooting, cursing and throwing stones, and a regular riot takes place. That night, however, when the mission-

ary was in bed a man came into his room, told him he had heard him speaking in the street and asked him to read more of the Bible to him. He listened for a long time and then bought a Bible for himself and begged for a visit in his own home which was far away.

Sometimes the opposition takes the form of argument by asserting that the Bible has been corrupted. The false prophet, Mohammed, claimed that the Bible spoke of him, and so some of the folk buy the book because they think they are going to find something about Mohammed in it. When, however, they cannot find the smallest reference to him they get angry, and say that the book must have been altered and corrupted. When they are told that we have actual copies of the Scriptures written some two hundred years before Mohammed was born, and these are just the same as the copy they have got, they are very surprised, and generally do not know what to say.

A number of years ago an Englishman in the Indian civil service gave a Testament in a dialect called Pushtu to an Afghan. About eight years after the news reached him that this man had been a most diligent reader of the book and had come to believe in it, so a mis-

sionary friend determined to find the man. They had to travel through a country inhabited by people who for generations had been nothing but brigands, and the heat was such that they had to journey chiefly by night.

Now, it may seem a strange thing to say, but it is true, that the only safe way to travel through that country is to hire three or four of the brigands to be your guards and guides. If they were not your bodyguard they would be quite as happy in looting you or even murdering you; but now that they have agreed to protect you they can be trusted to defend you from their friends. Of course, the arrangement only lasts while you are amongst their own people, directly you pass on into a new tribe you must get men of that tribe to protect you. They have also the strange idea that it is a very lucky thing to have the grave of a "holy" man in their district, so they have been known to kill one of their own *mullahs* or priests, believing that with so holy a shrine as his grave in their country, God's blessing would always be with them. If a man appears to them to be not only "holy" but rich, he is in a great deal of danger, as you can imagine.

Well, the missionary got several brigands to be his guard, and had a rough and toilsome journey of nearly a week. At last he got to the village of the man with the Testament and discovered him. You can imagine how delighted he was to find that the man had gained a wonderful knowledge of the book, which had become well-worn with constant use. Large parts of it he knew by heart. Better still, he had a wonderful grasp of God's way of salvation through Christ, and could quote texts for nearly everything he said.

"The first time of reading," he said, "I understood but little, the second and

third times rather more. the fourth time the truth began to dawn on me, and the fifth and sixth times I was able to see the salvation and life of Christ in all its glory." This was a clear confession and showed how the Holy Spirit of God had taught the man through his reading of the Holy Book. Not only so, but the man had testified of Christ to others, and, although some had been very angry with him, the change in his life had told. People said, "We saw that the book had changed his life. From being cruel, tyrannical and hard, he had become mild, kind and just, and it could not be a bad book which had that effect!" And in that they were right.

PRIZE LIST—June, 1925.

Age over 13 years.

1. FLORENCE CRAWFORD, age 14. 56, Gower Street, Lozells, Birmingham.
2. EUNICE FYALL, age 15. Girls' Orphan Home, Hanworth Road, Hampton, Middlesex.
3. ELEANOR BANKS, age 15. 27, Bell Street, N. Shields.
4. FLORENCE GALE, age 15. 39, Claude Avenue, Oldfield Park, Bath.

COMMENDED.

- II. Bennett, M. Cornell, N. Farrell, V. Gooch, M. Lefcaux, E. Mackrory, E. D. Smith, E. Scott, M. Weller, P. Woodrow

Age over 10 up to 13 years.

1. MURIEL CURRY, age 12. 8, The Parade, Chester-le-Street.
2. COLIN CURRY, age 11. Ditto.
3. M. CUTTING, age 13. 9, Featherstone Road, Southall.
4. MARY M'IVER, age 11. 59, Bushey Grove Road, Watford.

COMMENDED.

- D. Andrews, D. Coutts, P. Denning, H. Hunt, L. Hughes, H. Jones, F. Kendall, H. Mackrory, M. M'Ard, B. Smith, P. Sharnock.

Age 10 years and under.

1. JOHN STOREY, age 10. 58, Claremount, South Avenue, Gateshead-on-Tyne.
2. FRANCES BENNETT, age 9. 30, Eden Road, W. Norwood, S.E.27.
3. MARY MURRAY, age 9. Lorbottle Stewds, Thropton, Morpeth, Northumberland.
4. WILLIAM CRAGHILL, age 10. 263, Rawling Road, Bensham, Durham.

COMMENDED.

- R. Batey, J. Campbell, C. Craghill, I. Couch, B. Foley, D. Purvis, W. Warrington, F. Warren.

DEAR YOUNG FRIENDS—

I am sorry so many of you answered Question 2 incorrectly. Read the answer given carefully.

The younger boys have two prizes this time. This is very good, but I am sorry there are only three boys among the twelve prize winners.

Question 10 this month is one which I want you to think over and give a short answer in *your own words*, not what some one else tells you. *Your text this month is—"Make me to go in the path of Thy commandments."* My love to you all.

Your friend,
J. L.

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, 1925.

Subject—The Gospel of John. Chapters 15. & 16.

1. "As . . . you." Find this passage and write it out.
2. "My commandment." What is this?
3. How may we glorify the Father?
4. Whom did the Lord promise to send when He went away?
5. What did the Lord say about "Your sorrow"?
6. What did the Lord say about "Your joy"?
7. "My friends." How may we be amongst them?
8. For what did the Lord choose the disciples?
9. Of what three things will the Comforter reprove the world?
10. What do you understand by "bearing fruit"?

June Searchers.

Age over 13 years.

- 1st Class.**—D. Batey, C. Bartley, F. Crawford, M. Cornall, M. Coley, M. Crookston, N. Farrell, F. Gale, E. Mackrory, I. Merritt, E. Pyall, F. Scudds, M. Watson, F. Yel ow.
- 2nd Class.**—E. Banks, B. Edwards, M. Foley, R. Giddings, C. M'Yer, A. Newton, M. Weller.
- 3rd Class.**—H. Bennett, N. Birrs, E. Clarke, M. Clarke, E. Crook, I. Deacon, E. Grimes, V. Gooch, V. Hayward, D. Kettle, M. Lefeaux, G. Loye, P. Male, A. Mennell, G. Mowbray, K. Redman, E. D. Smith, E. Smith, I. Smith, M. Smith, E. Scott, M. Tait, M. Weller, M. West, V. Woodrow, P. Woodrow.

Age over 10 up to 13 years.

- 1st Class.**—C. Ashmore, T. Bell, I. Cocks, J. Corbett, M. Cutting, O. Curry, M. Curry, P. Deuning, K. Deakin, K. Fairbairn, R. Fletcher, I. Fearn, J. Kendall, M. M'Ar, H. Mackrory, V. Merritt, I. Parry, E. Park, H. Parker, R. Plunder, M. Schlicmann, N. Stocker, R. Scudds, I. Turner.
- 2nd Class.**—D. Andrews, F. Birrs, A. Carmichael, D. Coutts, E. Dewdney, F. Farrell, H. Galsdon, M. Green, M. Gold, H. Heath, O. Horner, M. Hole, L. Hughes, H. Hunt, H. Jones, W. Kettle, S. Knight, M. M'Yer, E. Metcalf, W. Mitchell, M. Mould, M. Nelson, K. Nicklin, M. Murray, A. Potts, M. Rose, G. Rosier, K. Stanley, P. Sharnock, L. Simmonds, B. Smith, V. Turner, R. Williams, T. Wilson, G. Younger.

- 3rd Class.**—H. Bruty, M. Charters, M. Cowey, B. Ellis, J. Faulkner, D. Foley, J. Garbutt, D. Griffiths, J. Hunt, R. Lamplugh, M. Lefeaux, E. Loye, K. McDonald, W. Merriman, V. Mitchell, W. Nicholls, G. Nicholls, R. Norman, S. Norman, F. Stepany, A. Shraplin, M. Storey, L. Stocker, D. Scudds, E. Ward, M. Walker, J. Williamson, H. Willows, M. White, E. Winter, I. Woodrow.

Age 10 years and under.

- 1st Class.**—E. Ashmore, R. Batey, F. Bennett, W. Craghill, C. Craghill, M. Hemingway, E. Nelson, J. Storey, I. Waddington, H. Wilkinson.
- 2nd Class.**—E. Burley, J. Campbell, I. Conch, B. Farrell, B. Foley, G. Grimes, E. Jones, W. Kendall, E. King, M. Moon, M. Murray, P. Richardson, H. Ross, F. Rutherford, H. Warnes, B. Warmington.
- 3rd Class.**—G. Barefoot, K. Bawtree, E. Behanell, J. Bewick, R. Beal, W. Cowey, E. Downie, D. Farrell, K. Grant, F. Gardiner, R. Haffenden, M. Hole, L. Hodges, A. Jones, L. Lamplugh, J. Mundell, T. Mundell, M. Potts, D. Purvis, A. Storey, E. Ward, W. Ward, F. Warren, J. Warnes, I. Wiseman, M. Wilson.

Answers to June Questions.

Subject—The Gospel of John. Chapters 10. and 11.

1. John 10. 9 written out.
2. He gives them eternal life (John 10. 28).
3. The works which the Lord did in His Father's Name (John 10. 25).
4. He loved Martha and her sister and Lazarus (John 11. 5).
5. She said, I believe that Thou art the Christ, the Son of God (John 11. 27).
6. The Lord spoke them at the grave of Lazarus (John 11. 41).
7. That it was expedient that one man should die for the people (John 11. 50).
8. Lord, if Thou hadst been here, my brother had not died (John 11. 21 and 32).
9. Any three from chapters 10. and 11.
10. He gives His life for the sheep (John 10. 11).
11. He calls them by name (John 10. 3). He goes before them (John 10. 4).

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.

Turn unto
the LORD
your God
for He is
gracious.

Joel 2. 13.

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, 19, 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.



CLIMBING THE APPLE TREE.

GOD KNOWS ALL THINGS.

"MOTHER," said Kitty, "father calls me a good little girl, and aunty does, and almost everybody ; but I am not, mother, good at all."

"I am very sorry," said mother.

"So am I," said Kitty, "but I have got a very naughty think."

"Naughty what ?" asked mother.

"My think is naughty inside me," said Kitty. "When I was dressed to go to ride yesterday, and the carriage came, and there was no room for me, I went into the house, and aunty told you I behaved very good about it. She said I didn't cry, or anything ; but, mother, I thought wicked things, and I ran upstairs, and lay down, and kicked, and kicked, and kicked, I was so—so—so mad. I wished the carriage would upset, and the old horses run away ; that's what I mean. It was a naughty think in me."

"Well, nobody knew it," said John.

"Somebody DID know it," said Kitty.

"Who ?" asked John.

"God," answered Kitty. "He can't call me good, as aunty and father do. Mother, how can I be good inside ?"

Kitty is not alone in asking that question. Many and many a one is asking it very sorrowfully : "How can I be good inside ?" King David felt like Kitty, and he fell on his knees, and prayed this little prayer, "Cleanse Thou me from secret faults." Secret faults are in a way the worst sort of faults, because, first, they deceive others ; and then they deceive ourselves, for we are apt to think that nobody will find them out, and that if they are not found out it is no matter.

Was Kitty deceived ? No ; she knew they were not kept secret from God, and it troubled her. And when her mother told her of King David's prayer, she

prayed that little prayer for herself, and she prays it every day.

God knows all your *thoughts*, *hearts*, and *imaginations*.

God knows all your *needs*. He knows you need food and clothing, and protecting, and growing in strength and knowledge. Above all, He knows you need the *forgiveness of your sins*, and that is why He gave Jesus to die for sinners. Do you know this greatest need of yours ?

God knows all our *griefs*. An idiot boy was often badly treated by other boys and jeered at by older people, and being quite unable to defend himself, he would simply say, "Ah ! God looked at that." It made such an impression on a young lady that she says, in all her later years of life she has never seen any injustice done, but there would come back to her mind the idiot boy and his sermon, "God looked at that."

God knows all about your *sins*. A great astronomer was one day making some observations on the sun, and as it was descending towards the horizon, just as it was setting, there came into view of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees were two boys stealing apples. One was getting the fruit, and the other was keeping watch. But there sat the astronomer, seven miles away, seeing every movement as plainly as if he were on the spot. So boys and girls think and act as if God's eye could not see them.

God knows all

T houghts

H earts

I maginations

N eeds

G riefs

S ins

MANNERS AND CUSTOMS OF BIBLE LANDS.

IX.

IN October, when the grape gathering is completed, the Palestine farmer turns to the olive trees to secure the last and greatest crop of the year.

The olive tree lives to a great age, and, with its gnarled and twisted trunk and grey-green foliage, is a characteristic feature of the Holy Land. In the late spring, when the cream-coloured blossom is out, it is a beautiful sight. Fruit is produced every other year, and is a most profitable source of wealth.

As a rule, an olive grove belongs to a village, and each peasant owns one or more trees in it. Very rarely is a man rich enough to possess many. When the fruit is ripe, all the owners go together and work day by day until the crop is gathered. By this means, theft is prevented.

The olives are generally beaten from the branches with long sticks. Down they patter in thousands, and are gathered by the women and children into large baskets. Some are pickled and preserved for eating, for olives and olive oil are largely used in the native food. A labouring man in Syria eats bread and olives as we eat bread and cheese.

Most of the fruit, however, goes to the oil press. After it has been crushed into a black mass, it is put into baskets woven of tough grass. These baskets are piled one upon another on a stone slab, and a huge heavy beam is forced down upon them. The oil streams through the baskets and pours down into a large stone trough. From the trough the oil is poured into jars and goat-skin bottles, and carried into the towns for sale. The olive oil that comes to England goes through a refining process.

Even the poorest people may get their little stock of olives for the winter. They have a right to glean after the general gathering is over, and they search the trees carefully, and often gather a good store of fruit which did not fall easily and has ripened since. This gleaning is a great feature of Palestine even to-day.



(Lent by B. & F. Bible Society)

HOEING A FIELD IN AN EASTERN LAND.

Just as Ruth gleaned in the fields of Boaz, so the poor still glean in the harvest fields and vineyards and olive gardens, and thus get their store of corn and oil and olives and raisins.

If you will turn up Lev. xix. 9, 10, and Deut. xxiv. 19-22, you will find that God gave to Moses a special command for the people concerning the harvest. Forgotten sheaves were to lie, and fruit trees were not to be "gone over" a second time, in order that in collecting what remained, the hearts of the "stranger, the fatherless, and the widow" might also rejoice in the goodness and bounty of God.

E. A.

* * *

NOT BY CHANCE.

SOMETIMES when walking round a good-sized garden we see a small garden, or two, or even more, carefully partitioned off each by itself. Those belong to the children, we say to ourselves, and we look at them with special interest. Perhaps some of my young friends who read this are the possessors of little gardens of their own. It is wonderful what can be done with a penny packet of seeds, and it is exciting work watching day by day for the first signs of growth, and very pleasant when at last we can carry in a bunch of flowers grown in our very own garden!

Years ago a little lad in Aberdeen had a garden of his own, and he was very pleased with it. One day his father said nothing to anybody, but walked quietly down when nobody was looking and wrote his boy's name in the mould of the little garden with his finger. Then he sowed garden cress in the little furrows he had made, covered up the seed, and smoothed the ground.

Ten days after this his little son came rushing up to him, and with great

astonishment expressed on his face shouted out that an extraordinary thing had happened; *his own name was growing in his garden!*

His father at first laughed at his report and seemed to disregard it, but at last consented to go down and see what had happened.

"Yes," he said, when he got there, "I see it is so; but why do you think it is remarkable; may it not be mere chance?"

"Oh, no," said the boy, "that cannot be. Somebody must have done something to make it grow."

"Look at yourself," said his father; "consider your hands and fingers, your legs and feet. Have they come by chance?"

"No," said he, "somebody must have made me."

"And that somebody is——?"

"God."

The little boy never forgot that lesson, as you may suppose, and I would like all our boy and girl readers to remember that they have not come into this world by chance, nor are they going out of it by chance.

God has made you each for Himself. He has given you a soul and an intelligence, so that you may be different from the mere animals and be capable of holding intercourse with Himself. Sin has come in and spoiled things, and the result of that is that if unsaved you fear God. He, however, has given His well-beloved Son to die for you, so that He may be able to righteously have you with Himself in heaven for ever.

Just as there has been no chance about your coming into this world, so there will be no chance about your going out of it, either to heaven or to hell. *That* depends entirely upon whether you receive God's great salvation by believing on the Lord Jesus Christ. If you receive Christ by believing on His name, you will become

a child of God (see John i. 12). If you do not believe, you will die in your sins, and then, where Christ has gone you will never come (see John viii. 21). Everything

depends upon whether you receive Christ.

Do not delay, then, but receive Him at once.

F. B. H.



IX.

THE vast Pacific Ocean, which has its surface dotted with thousands and thousands of islands, is a most fascinating part of the world. The islands nearly all lie within the tropics and consequently are covered with luxurious vegetation, and so on all of them the scenery is gorgeous in the extreme, yet the natives were every one of them savages, and mostly cannibals, before the Gospel was carried to them.

Far out to sea from the north-eastern shores of Australia lie the Solomon Islands. If we could board the small steamer and cross to them we should find that they are composed of seven large islands and thirty or forty small ones. We should find it very hot and probably very wet, for they get five or six times as much rain as we do in England. The largest island is called Malaita and it is about 100 miles long though pretty narrow. There are on it perhaps 30,000 people divided into a great many little tribes and clans speaking different dialects and always quarrelling one with the other.

The inland parts are mountainous and covered with dense forests and bush. The people living there are fierce, and many of them are head-hunters and cannibals and very treacherous. They carry on a more or less continuous warfare with the people living along the coasts, who have come far more into contact with the missionaries and the Gospel message which they preach, and consequently are far more friendly and safe to deal with. It is a case of the fierce Bush folk versus the peaceful Shore folk. The latter have, however, one advantage; they have boats and the Bush folk have none, so when an attack is threatened, into their boats they get and they paddle out to islands off the shore, where they are safe from their foes.

Some of these islands have been artificially made, some are natural. It is easy to make an island in a shallow spot by flinging in blocks of coral and filling up cracks with crushed shells, sand, and refuse, pressed in with logs. Very soon vegetation covers all, and

even trees begin to grow, and thus all gets bound together. Some of these islands are nearly an acre in extent and as many as 300 people live on them. The men live in one corner and the women and children in another, and dogs and pigs are everywhere. Everyone seems to be either shouting or screaming, and so with dogs barking and other noises there is a dreadful uproar.

Of all the islanders in the Pacific, none were fiercer or more dreadful cannibals than the people of Fiji were before the Gospel was brought to their shores. It was in 1835 that the first missionaries landed and began a task that looked impossible, and indeed was impossible apart from the power of God. Twenty years later wonderful results were appearing. There was already such a thirst for the Word of God that some natives crossed forty miles of rough sea in two small canoes bringing with them enough native cloth to pay for twenty New Testaments, and when to their great disappointment they heard that not one copy was left they eagerly sailed on another twelve miles in the hope of getting the precious volumes. This time they were not disappointed. They got their treasure and returned home with rejoicing.

Thus the Fijians got the Scriptures in their own tongue, and where its message was believed it soon bore its beautiful fruit in their characters and lives and they became entirely different people. Years ago a dear old native Christian wrote describing the death of a friend of his, and this is what he said, when translated into English:—

“Then the dying man spoke again, and asked: ‘Why are you weeping?’ ‘We are weeping,’ answered one of his friends, ‘because of your death.’”

“‘Weep not for me,’ he said. ‘Weep for yourselves. As for me I live. The Lord and His angels are hastening to

take me with them. Yet once more I speak a little to you. Be earnest, and if you love me hold fast to Christianity. While I was in health I believed that which is told us in the Bible, and thence came to me pardon for all my sins. I read of heaven in the Bible and believed it; and now to-day shall I look with mine eyes upon the things that I believed though I saw them not, those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven, and of my Saviour. Now I am going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you.’

“We, with his father, his wife, his children, and his friends, even we heard and saw these things. Our souls were filled with joy; it was not to us like a day of death, but like the day of a feast, as we saw the love of God towards him that was dead. Our faith in God was made hot and we said, ‘There is nothing in the whole world like true religion.’”

Quite right! Nothing but the knowledge of Christ could make a Fijian cannibal end his days like that.

* * *

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 September, 1925.

Subject—The Gospel of John. Chapters 17. & 18.

1. Write out a verse which tells us what eternal life is.
2. What had the Lord Jesus finished?
3. "Holy Father . . ."—Finish this passage.
4. What did Jesus say to Peter about "the cup"?
5. What counsel had Caiaphas given to the Jews?
6. What answer was given to the question—"Will ye therefore that I release unto you the king of the Jews?"
7. "The world hath hated them." Why?
8. "Let these go their way." What saying was thus fulfilled?
9. What people did the Lord pray for in chapter 17?
10. Write out four questions which Pilate asked the Lord Jesus.

DEAR YOUNG FRIENDS,—

When this reaches you, I expect all your holidays will be over. I hope you have not forgotten your August questions: if you have, do them now and send them in with the ones for September.

Someone wrote to me from the seaside, and said she loved the sea, it spoke to her of the ocean of God's love. And we know God's love is greater than all the oceans put together, and you and I may come and drink as much as we want. Is the love of God precious to you?

Our text this month is: "I will delight myself in Thy commandments which I have loved" (Ps. 119. 47).

My love to you all.

Your friend,
J. L.

July Searchers.

Age over 13 years.

1st Class.—E. Banks, D. Batey, H. Bennett, M. Craghill, E. Crook, I. Deacon, B. Edwards, N. Farrell, M. Foley, E. Grayland, E. Grimes, V. Gooch, V. Hayward, J. Hughes, M. Lefeanx, G. Loye, B. Mackrory, J. Merritt, G. Mowbray, E. Smith, Eunice Smith, M. Smith, E. Scott, R. Scudds, E. Tyreman, M. Weller, M. West, V. Woodrow, P. Woodrow, F. Yellow.

2nd Class.—A. Bengall, M. Coley, F. Male, A. Mennell, R. Plnder, E. Pyall, K. Redman, I. Smith.

3rd Class.—M. Clarke, R. Giddings, D. Kettle, G. Nicholls.

Age over 10 up to 13 years.

1st Class.—C. Ashmore, D. Andrews, D. Ayres, L. Bell, F. Birrs, J. Campbell, L. Couch, D. Coutts, L. Cocks, W. Cowey, M. Cutting, C. Curry, M. Curry, P. Denning, K. Deakin, B. Dewdney, B. Ellis, K. Fairbairn, F. Farrell, L. Fean, D. Foley, M. Green, M. Gold, W. Hamilton, H. Heath, O. Horner, M. Hole, H. Hunt, J. Hunt, H. Jones, F. Kendall, B. Lamplugh, M. Lefeanx, E. Loye, M. McARD, M. Melver, H. Mackrory, V. Merritt, E. Metcalf, M. Mitchell, W. Mitchell, M. Murray, K. Nicklin, B. Palmer, E. Park, M. Rose, G. Rosier, L. Simmons, K. Stanley, P. Sharnock, M. Stead, B. Smith, M. Solheimann, D. Scudds, J. Williamson, R. Williams, H. Willows, T. Wilson, E. Winter.

2nd Class.—M. Cowey, R. Fletcher, W. Kendall, A. Potts, P. Richardson, F. Stegney, N. Stocker, I. Turner.

3rd Class.—F. Ashmore, G. Barefoot, M. Charters, E. Cane, D. Griffiths, E. Humes, M. Hampton, T. Hunter, W. Kettle, K. McDonald, M. Mould, M. Storey, L. Stocker, E. Summers, V. Turner, M. Walker, I. Woodrow.

Age 10 years and under.

1st Class.—R. Batey, F. Bennett, D. Bell, R. Beal, S. Beavers, E. Burley, C. Craghill, D. Farrell, B. Foley, E. Garbutt, N. Green, G. Grimes, M. Hemingway, A. Jones, E. Jones, L. Lamplugh, J. Macdonald, M. Murray, J. Mundell, T. Mundell, E. Nelson, D. Owen, D. Purvis, A. Richardson, H. Ross, L. Ross, F. Rutherford, J. Storey, A. Storey, M. Thompson, B. Warmington, J. Barnes, H. Wilkinson.

2nd Class.—W. Craghill, B. Farrell, M. Hole, M. Potts, H. Warnes, F. Warren.

3rd Class.—J. Bewick.

Answers to July Questions.

Subject—The Gospel of John. Chapters 13. and 14.

1. The Lord Jesus loved them to the end (chapter 13. 1).
2. Because He knew who should betray Him (chapter 13. 11).
3. When we do them (chapter 13. 17).
4. There are many mansions there (chapter 14. 2).
5. By keeping His commandments (chapter 14. 15).
6. The Comforter, the Spirit of truth (chapter 14. 16-17).
7. The Lord Jesus (chapter 14. 19).
8. He will teach us all things and bring all the things which the Lord said to our remembrance (chapter 14. 26).
9. By this shall all men know that ye are My disciples, if ye have love one to another (chapter 13. 35).
10. Peter said, "Lord, whither goest Thou?" (chapter 13. 36). Philip said, "Lord, shew us the Father" (chapter 14. 8). Judas said, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (chapter 14. 22).

Thus saith the
LORD . . .

Seek ye Me,
and ye
shall live.

Amos 5. 4.

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



REPAIRING AN ATLANTIC CABLE.

LITTLE THINGS!

"TOM, said his father, "what you said just now was not true, was it?"

"Well, father, it was not quite true, but it was very nearly."

"But, Tom, if I had not found out, it would have deceived me into thinking what was not correct. It was very wrong of you to speak like that."

"Oh, father, I don't think it was *very* wrong!"

"Indeed it was. It was a sin."

"Oh, but if it was a sin at all, it was a *very little one*!"

"A sin, my boy, is a sin. There are no *little* sins, really. Those which you *think* little are really the most mischievous of all in their results. Remember that."

We would like not only Tom, but all our young readers, to remember that. More sinners have been eternally ruined by things which they have thought to be "little sins" than by the things they have called "big sins." Thinking they were but little, they did not trouble much about them, nor seek forgiveness, and one sin unforgiven, be it little or big, will shut the soul out of heaven for ever.

Under the surface of the dark and restless Atlantic Ocean there lie quite a number of cables along which the electric current runs and the messages are flashed from England to America. Each cable is composed of a number of copper wires, all bound carefully together, though each wire is separated and cut off from its fellows, and they are all covered outside with waterproof stuff that resists the action of the salt sea, and lasts for years.

One day, however, one of the cables stopped working. No messages would travel along it, and the cable repair ships had to start on a long and expensive journey across the Atlantic, grappling up

the cable and having it examined. What had happened?

If you had a guess, what would you say, I wonder? I expect I should hear answers something like this: "A whale had run into it and broken it"; "A shark had bitten it in two, thinking it was something to eat"; "A ship had cut it with its prow or its keel."

Ah! I see you all think that something *big* had happened. Well, you are wrong. It was something very *little*.

When at last they found the place where the mischief was, they discovered that a "cable-worm" had pierced the covering and eaten its way clean through the cable. A "cable-worm" is a very small and insignificant creature, but there was the little hole it made which allowed the water to get in and the electricity to escape, and which stopped the communication between the two continents.

We read in Genesis ii. of the happy communication there once was between Adam and his Creator. But, alas! it soon stopped. What stopped it? **SIN**. And notice, boys and girls, it was not what would be called a big sin. No, it was a *little* one. Just taking the fruit of the forbidden tree. Just disobedience! Ah! but it was a **big** sin. Every sin is big because it is against God. Every sin you have ever committed has been against God. That is the seriousness of it.

God is now offering you forgiveness for all your sins. How good He is. You have not to beg Him for it. He is offering it to you. The message is:—

"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).

Then again we read:—

"To Him [Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive

remission [or forgiveness] of sins " (Acts x. 43).

If you do believe in the Lord Jesus Christ, you will know Him as your Saviour and be able to hold communication with Him in prayer as never before.

The question now is. Will you own that you *are* a sinner, and will you just receive by faith what God is offering to you?

I hope you will.

F. B. H.

* * *

MANNERS AND CUSTOMS OF BIBLE LANDS.

X.

THERE is a word used several times in the New Testament which conveys to us to-day a very different meaning from that which it bore in our

Lord's time. That is the word — "Publican."

We find our Lord using it several times (Matt. v. 46 ; xviii. 17 ; xxi. 31) and the Pharisees and Scribes spoke with scorn of Him because He made friends with "publicans and sinners" (Matt. xi. 19 ; Luke vii. 34 ; Mark ii. 16).

In Matt. ix, Luke v. and Luke xix., we are told how our Lord went home with some "publicans" and was hospitably entertained by them.

What did the word mean in those days?

Palestine was then a Roman colony, subject to the powerful Roman Emperors, and accordingly heavily taxed.

Capernaum, which evidently was Matthew's home, lay on the high road from Damascus to the Mediterranean. It was a much-frequented halting-place, and crowds of pilgrims and numerous



AN EASTERN TOWN OF TO-DAY .

(Lent by B. & F. Bible Soc.)

caravans passed through it every day on their way to Samaria, Judea, Egypt, and north-east to Persia.

It was the great trade centre of eastern Galilee, and in it were stationed the "publicans"—or as we should now call them the tax-collectors, and customs officers—who collected the taxes for the Imperial Revenue.

Everywhere in Palestine, at the entrance ports, at bridges, and at city gates, these heavy tolls were exacted, and as a result the collectors of them were universally hated. Everyone looked on the "publicans" as extortionate tyrants. Too often they earned this character by their unjust and unscrupulous demands. Not content with taking the lawful toll, they enriched themselves at the same time, by extorting further sums of money on false pretences (see Luke xix. 8).

For a Jew to take service under the ruling Emperor was to recognize the dominion of the foreign Power. And, if we had been living under those conditions, we most probably would have shared in the common feeling of intense dislike for publicans, as a class.

But there were, however, honest men among them. There had been some of them amongst the disciples of John the Baptist (Luke iii. 12, 13), and he had not told them to give up their calling, but to pursue it honestly.

Great must have been the astonishment when Jesus called to Him, to be His disciple, a publican named Levi bar Alpheus (the son of Alpheus), henceforth to be known as Matthew, which name means "the gift of Jehovah."

We can picture this man sitting in his usual office one day, taking the money from the throng of travellers passing through the city: absorbed in his worldly calling and possibly thinking of nothing but worldly gain. But suddenly one man, dressed in a peasant's garb, and, to outward appearance, not

different from the rest of the passers-by, calls to him, "Follow Me." At once Matthew obeys. "He arose and followed Him." He waited for nothing. And he reaped in consequence a great reward. He wrote a book which has been read down the ages. He became a blessing to others as well as blessed in his own soul. As long as the world stands, the name of Matthew, the publican, the disciple of our Lord, will be known and loved.

And is it not a joy to know that our Lord Jesus Christ calls *us* just as of old He called people to Him? And it is as true now as it was then, that "this Man receiveth sinners" (Luke xv. 2).

Have you answered His call yet? E. A.

* * *

ARE YOU THINKING?

IT was the close of a Sunday evening service, one of a lengthened series held in a town near the Scottish border some years ago. The preacher stood near the door, speaking to one and another as they left. As a young girl was passing out he laid his hand upon her shoulder, and said kindly, "*You are not careless; you have been to a good many of these meetings. I suppose you are still thinking about your soul's salvation?*"

"Yes, Mr. C—," was her ready response. "*I am thinking.*"

"And Martha," he quietly but incisively rejoined, "*while you are thinking YOU ARE DYING.*"

Those words, so quietly spoken, evidently smote upon her conscience like a thunderclap. Her very face changed and grew white. She left the hall in confusion, and had no rest until her thinking led to acting, and that acting "the obedience of faith" (Rom. xvi. 26).

She knew well that she was a sinner needing salvation. She knew that the Gospel message runs, "Believe on the

Lord Jesus Christ and thou shalt be saved (Acts xvi. 31). Up till that moment, however, she had contented herself with *thinking*. Now she *acted*: she *believed*

on the Lord Jesus Christ, and salvation was hers.

Are you only thinking, or have you acted?



X.

THE New Hebrides are another large group of islands lying well out in the Pacific Ocean and inhabited by fierce savages of a very degraded type. When, many years ago, missionaries arrived there, they found the islands full of feuds and bloodshed. There was no law as we understand it, and consequently every man was a law unto himself, and you never saw a man go about unless he was armed with deadly weapons. Yet they had many strange customs that white people find it very hard to understand; and on the other hand the natives find it still harder to understand the white man and his ways of thinking and his strange inventions!

One day a missionary was walking beside a New Hebrides man on the palm-fringed shore of one of those beautiful islands when the keen-sighted native pointed out a tiny figure in the distance. "There goes one of my enemies!" he exclaimed. The white man happened to have a pair of field-glasses with him, so taking them out of their case he focused them upon the tiny speck in the

distance and then handed them to his companion. The man gazed through them and then became tremendously excited, for he was convinced that he beheld his foe face to face. The next moment he dropped the glasses, and seizing an arrow he looked up again to take aim, as though he would still see his foe as large as he had looked through the glasses. But, behold, his enemy was as far away as at first! Once more he snatched the white man's magic instrument, once more exchanged it for his arrows, and once more was baffled. To lose such an opportunity was unthinkable—"You hold the glasses," he besought the missionary, "and then I can shoot him!"

Some of the tribes in these islands had a strange system of caste. First of all there was a great separation made between the men and the women. A man would be considered defiled if even his mother, wife, sister or daughter were to touch his head, or to eat a part of his food. Then among the men themselves there were all kinds of distinctions.

For instance, a man dare not eat food which had been cooked on the fire of a man of lower rank; and, moreover, he could not even take a light from it, but had to make a fresh fire by friction, rubbing a sharp-pointed stick on a log, until the powdered wood ignited.

Then again, they have a great belief in sorcery. They quite believe that certain men have power to cause sickness and even death by burning scraps of food, clippings of hair, etc. When the Gospel appeared on the scene this sorcery was always used in opposition to it, and when the New Testament was obtainable in their language many were the long debates as to whether a copy should be permitted in the village. If at last one village decided to admit a copy it often resulted in surrounding villages making up their minds to wait a little and see first whether any evil befel them for so doing.

Even when the natives are converted they shake off the full effects of this evil sorcery but slowly in many cases. A missionary has told the story of how a very dear fellow, with a curious name of Barabunkabunk, came to him one day in great distress. He had been told that some man was bewitching him, and he had become so terrified that he had been unable to eat or sleep for several days. Knowing that these people always like to take something as a kind of medicine, the missionary mixed up a cup of good strong beef tea, putting plenty of both sugar and pepper in it. He did that because they like to have something with plenty of "nip" in it, though they have a great objection to anything bitter. The poor native asked a blessing on it and then drank it down while munching a hard ship's biscuit. Then the missionary reassured him as best he could as to the Heavenly Father's care and power, which are far greater than all the power of the enemy. So away he went, already feeling a great

deal better, and when at home he made a good big pudding of yams, and eating that quite established the cure.

To put the Word of God into their dialects was not an easy business. They had no words for "love," "forgiveness," "self-denial," and many such-like ideas, because the things themselves were practically unknown, and sometimes very queer expressions had to be made to do duty. Thus for "almsgiving" they had to use a long word which really means "to fatten a pig by frequent feeding." Many too were the pitfalls they found. They were just about to use a word that the natives use for a piece of ground that no one will tread on as a translation of "sacred" or "holy." Just in time, however, they discovered that its real meaning was "a graveyard."

Now that they have the New Testament, it exerts a wonderful influence over their minds and their lives. To the Christians it has become their code of laws, for they have no other. In some villages the chief is chosen by the people themselves, and before now they have come saying, "This man, whom we elected chief, is not acting according to the Word of Jesus which we find in this Book."

Would it not be a good thing if all Christians treated the Book like that?



Scripture Searching.

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

Questions for October, 1925.

Subject—The Gospel of John. Chapters 19. & 20.

1. Find two sentences of three words, beginning with "Behold," spoken by Pilate.
2. Pilate said the same words about the Lord Jesus twice, what were they?
3. What was the title on the Cross?
4. "There laid they Jesus." Who were they?
5. "They have . . . laid Him." Find this passage and write it out.
6. What Scripture did they not know?
7. What did the angels say to Mary?
8. What message did the Lord Jesus send by Mary?
9. Give three Scriptures which were fulfilled in chap. 19.
10. Why do you think Mary stayed at the sepulchre weeping?

DEAR YOUNG FRIENDS,—

I am interested in the answers you have given to Question 10. They are very different: perhaps the best and simplest is "When you have come to the Lord Jesus, doing the things which He wants you to do." This answer takes in a great deal, and I hope we may all do it more faithfully every day.

Our text this month is "I am a companion of all them that fear Thee" (Ps. 119. 63). Let us all beware of making friends of those who do not fear God.

My love to you all.

Your friend,

J. L.

August Searchers.

Age over 13 years.

- 1st Class.**—E. Banks, C. Bartley, M. Craghill, M. Cornall, E. Crook, M. Crookston, I. Deacon, B. Edwards, N. Farrell, F. Gale, O. Green, L. Hughes, G. Loxe, I. Merritt, G. Mowbray, R. Pinder, E. Pyall, B. Smith, Eunice Smith, I. Smith, P. Scudds, H. Scudds, M. Weller, P. Woodrow, F. Yellow.
- 2nd Class.**—D. Batey, E. Grayland, E. Grimes, R. Giddings, V. Joach, M. Lefaux, L. Phillips, K. Redman, M. Smith, V. Woodrow.
- 3rd Class.**—C. Ashford, G. Nicholls.

Age over 10 up to 13 years.

- 1st Class.**—C. Ashmore, D. Andrews, D. Ayres, F. Birrs, E. Cane, I. Couch, D. Coutts, I. Cocks, P. Denning, K. Deakin, E. Dewdney, K. Fairbairn, F. Farrell, R. Fletcher, M. Gold, W. Hamilton, H. Heath, M. Hole, H. Hunt, H.

- Jones, F. Kendall, W. Kendall, M. Lefaux, E. Loxe, M. McARD, M. McIVER, V. Merritt, E. Metcalf, W. Mitchell, K. Nicklin, R. Palmer, H. Parker, A. Potts, P. Richardson, M. Rose, G. Roser, P. Sharnock, E. Stepney, L. Simmonds, B. Smith, M. Schlemann, N. Stocker, L. Stocker, A. Turner, M. Ward, T. Wilson, E. Winter, I. Woodrow.
- 2nd Class.**—F. Ashmore, M. Green, D. Griffiths, O. Horner, D. Purvis, D. Scudds, E. Summers, J. Williamson.
- 3rd Class.**—J. Hunt, W. Kettle, V. Mitchell, J. Millward, M. Mould, W. Nicholls, J. Shepherd, I. Turner.

Age 10 years and under.

- 1st Class.**—R. Batey, D. Bell, S. Beevers, W. Craghill, O. Craghill, B. Farrell, Barbara Foley, E. Garbutt, N. Green, M. Hemingway, A. Jones, L. Lamplugh, E. Nelson, M. Potts, J. Storey, A. Storey, B. Warrington, F. Warren, H. Wilkinson.
- 2nd Class.**—R. Beal, E. Burley, E. Davy, D. Farrell, M. Hole, E. Johnson, E. Jones, F. Rutherford.
- 3rd Class.**—G. Barefoot, S. Logan, W. Ward, I. Wiseman.

Answers to August Questions.

Subject—The Gospel of John. Chapters 15. and 16.

1. Part of John 15. 9 written out.
2. That ye love one another as I have loved you (John 15. 12).
3. By bearing much fruit (John 15. 8).
4. The Comforter (John 16. 7).
5. Your sorrow shall be turned into joy (John 16. 20).
6. Your joy no man taketh from you (John 16. 22).
7. If we do what the Lord commands us (John 15. 14).
8. That they should go and bring forth much fruit (John 15. 16).
9. Of sin, of righteousness and of judgment (John 16. 8).
10. Growing more like the Lord Jesus.

RULES FOR SCRIPTURE SEARCHERS.

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

I will look
unto the
LORD . . .
my God
will hear me.

Micah 7. 7.

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, 19, WATERLOO STREET, WESTON-SUPER-MARE.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTH BRIDGELAND 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.



"PLAYING BY THE SEA."



"YES, BUT I LIKE IT."

A FATHER stood one day with his little boy on Whitby Pier when the sea was rough. The father looked over the side of the pier at a spot where steps lead down to the water's edge. On these steps played a group of children, who ever and anon seemed to challenge the sea to drench them, for they rushed down the steps every time the sea receded, as though to drive it before them, and when its rolling waters suddenly dashed back towards the shore they rushed up, but could hardly escape a thorough wetting.

Thinking to impress upon his son the danger which these children ran—for had the sea returned more quickly than they expected it would have washed them beyond the reach of help—the father pointed out the risk, and added, "Aren't they naughty children?" The reply he received was truthful, even if disappointing, "Yes,—*but I like it.*" The child thought the excitement and merry shouting more than outbalanced the danger.

How many boys and girls there are very like this little boy. Many of us have heard warning upon warning. We know the advice given us is good. We know sin is wrong, but still we indulge in it. Why? Because we "*like it.*" What folly! Many children have played as those little ones played at Whitby, and some have gone too far and have been drowned; but when it is a question of the soul, something more than danger is run by those who play with sin. They are courting *eternal death*. "Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap" (Gal. vi. 7). He who trifles with sin will be caught by the sin he loves and dragged down to ruin. Let us not deceive ourselves. Sin is sin, whether we love and like it or not, and sin is that terrible offense which has separated man

from God. There was no way whereby any person could be brought back to peace with God except through the work and death of the Lord Jesus, and to love any sin is to love that which caused the Lord Jesus so much suffering and sorrow.

Dare we think lightly of sin? Dare we love it? Oh, let us ask God that we may indeed have faith to believe in the Lord Jesus, and grace to repent of sin and confess it and forsake it, and then the death and sufferings of Christ (for these are what is signified by His blood) will cleanse us from all sin. Then, instead of loving sin, we shall love the Lord Jesus who has put it away. P. I. B.



MANNERS AND CUSTOMS OF BIBLE LANDS.

XI.

IT is no strange sight to us to see a blind beggar in the streets of our towns. And he is often accompanied by a faithful little dog who is the safe guide to his sightless master. In oriental lands beggars, blind and otherwise, abound. In all countries where the Lord Jesus Christ is not known and the Bible is not read, the poor and sick folk are very badly off indeed. At best they are neglected, and more often they are cruelly turned out of doors to die in misery.

The roadsides of Eastern cities and villages reveal sad sufferings and hideously degraded conditions of life.

In the streets of Jerusalem may still be seen strings of blind men, holding on to each other, under the leadership of one of their number who, knowing every nook and corner, and the obstacles to be avoided, inspires his followers with confidence. Doubtless it was just such a string which prompted our Lord's words in Matt. xv. 14. It would be much wiser for blind men to choose a guide

with useful eyes, would it not? Perhaps you are thinking, "How silly of them not to have a guide who can see!"

But think a minute, my young friend. What sort of a guide are you following? For your walk along the everyday road of life, and for your walk along that other road which you hope leads to Heaven, have you chosen a Guide who knows the way, and who can lead you safely?

Another and even a sadder sight is that of the lepers. For many years there has been in Jerusalem a Christian hospital where leper men and women are taken in and tenderly cared for, and in many cases their sufferings are greatly relieved and they learn about the Saviour who loves them.

Yet there are crowds of these unfortunate people outside all help. No one, except a Christian, will have anything to do with them, and they dwell in lonely

places, and when walking along the roads they have to keep as far as possible from other passers by. They utter the heart-rending cry, "Unclean, unclean!" to warn every one off.

Do you remember how the lepers came to Christ? (Mark i. 40-45; Luke xvii. 11-19.) He healed them and sent them away rejoicing.

In God's Word leprosy is often used as a type of sin, because it was incurable by any human means.

So in these Bible pictures of the blind men and the lepers, we are shown the Lord Jesus Christ as our Saviour. The One who "died that we might be forgiven" and cleansed from the sin that we can never get rid of by any other way; and as our "Guide"—the One who being Himself "the Way," can lead all who trust Him, to His bright home above.

Have you received and trusted Him as *your* Saviour and Guide? I. A.



(Lent by the British & Foreign Bible Society.)

THE INK ON THE WALL.

A CLASS of boys, having been left for a few minutes without the master, soon got into mischief. One boy filled his pen with ink and swung it round intending to splash another boy's collar. He missed his objective and, to his surprise, the ink went down the wall beside the window. When his class-mates saw what was done they were filled with dismay, and silence reigned as the footsteps of the master were heard. When he re-entered the room all were busy with their lessons. Trouble was in store for someone.

The master looked round on his class, and before many moments were gone he saw the ink marks on the wall. Then, amidst great silence and fear, the master made enquiries as to who had done it. The boy was found out and had to suffer for his wrong-doing; as the Bible says, "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). But his punishment did not, of course, remove the ink stains from the wall.

Some few days remained, and then the holidays came, and all the lads went off in high glee. While they were away, the painters and decorators came, and made the old school look quite clean again. In the course of their duty they came to the class-room of our story and soon covered up the ink marks.

The day came for the boys to return. It was a beautiful day and the sun was streaming in at the window. The boys were quite pleased with the work of the decorators and had almost forgotten the ink stains, as nothing could be seen to remind them. They had much to hear and tell of all the happenings of the holidays. Their lessons also had to be done, and so time began to go quickly by. The term wore on and each day the sun still streamed in at the window, till one day, early in July, one of the

boys, very much surprised, called the attention of his friends to the ink stains which had re-appeared on the wall. Sure enough, there underneath the colouring, they could be seen.

What a lesson our simple story has for each of us, young and old, all guilty before God. First of all, it says to us, "Be sure your sin will find you out" (Num. xxxii. 23). God sees and knows all that you have ever said, done, or even thought, and He has recorded every detail in His books.

Then, you may think that a good way to cover up the stains of sin is to turn over a new leaf and have a clean start. But remember, "God requireth that which is past" (Eccles. iii. 15), and presently the old leaves will have to be turned over, the old stains will show through the new paint.

But the question is, How am I, a sinner, to be cleared of all these sin-stains and be fit for God's presence? Not by any work on our part, for that would be to insult the perfect work of Christ on the cross. For He said, "It is finished." Nor is it by punishing ourselves, and doing penances. No amount of punishment suffered by that boy could possibly remove those stains. No, it is nothing that we can do, but trusting in a finished work. "Verily, verily I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24). "The blood of Jesus Christ, God's Son, cleanses us from *all* sin. (1 John i. 7).

Trust Him now, and let the language of your heart be :—

Just as I am to-day,
Lost, ruined by the fall,
My only plea Thy precious blood,
To Thee, Lord, now I call.

J. R. J.



XI.

TO the north of Australia lies the large island of New Guinea. If we count Australia as a continent it would be the largest island in the world. The inhabitants are very dark people, something like negroes in type, and are called Melanesians. They are very fierce and were all cannibals until missionaries reached their shores, and so their history was one long tale of cruelty and horror.

It is said that the natives do not eat human flesh because they like it, but rather because they think it expresses the fiercest anger and contempt. To roast an enemy and eat him like a pig is felt to be the last degradation that one man can inflict upon another. A very devoted man named Chalmers lived for long in New Guinea and preached the Gospel there, but at last he too fell a victim and was slain and eaten by some of the treacherous people.

This terrible spirit does not die quickly, yet it does die. Here and there the Gospel has won its way, and Christianity has become known amongst the people as the "Way of Peace." But many years of hard and dangerous toil have had to be put in by brave servants of Christ before much fruit has appeared. Years ago a missionary wrote: "I do not know if the angels of light are burdened

with the feeling of envy; but I regret to confess that I often suspect them of such a feeling toward us when they see what a glorious work God has given to us here! We were fourteen years working, watching and praying to get a footing in Namau. For nearly the whole of the time one of our tribes did its utmost to catch, kill and eat the missionary who passed in and out along the waterways of the Delta with the message of peace and good-will towards men—a message they abhorred, for it was antagonistic to their daily practice of hunting, killing and eating their neighbours."

The Melanesian people are a curious mixture, for along with this ferocious disposition they are marked by a very sociable nature; they are tremendously fond of dancing and games. They are proud, hot-headed, sensitive, shy, jealous—and all these things to a perfectly ludicrous degree; yet they are very light-hearted and have a great sense of humour, and love a joke.

The women, alas, are little more than drudges and are held in contempt. One chief slew his young wife who had saved him from a wild boar while out hunting rather than allow her deed to become known. He considered it a humiliation to have been saved by a woman. In

some parts a wife may be purchased at the standard price of one pig. Yet the missionaries report that the women are prominent enough at a wedding. "They form the orchestra at the celebration of a wedding. The interesting fact about a heathen wedding is that neither bride nor bridegroom is present. The happy man generally takes the opportunity for a quiet day's fishing on the rocks; where the girl is, who can say? It is hard to believe that she does not find a peep-hole in her hiding-place." Such a wedding would seem to us almost like a practical joke, would it not? Perhaps it is because the natives are so humorous that they arrange it in this fashion.

What a salvation the Gospel brings these people when they believe it! To leave the old life with all its horrible thoughts and customs behind and to step into the pure and holy light of Christianity is a deliverance indeed. The Melanesians feel this themselves, as can be seen by the fact that "Light-heart" is the name they have coined to designate a Christian, whilst they speak of a heathen as "Dark-heart."

When converted they have, of course, much to fight against. Being passionate and fickle they are easily moved one way or the other. By nature too they are just creatures of the present moment. They put up their buildings only to last a year or so, and they have no interest in the past: the doings of their great-grandfathers seem to them quite prehistoric. All this makes them very ready to backslide. They only become stable as Christians when they get the Word of God in their own tongue and read it.

If we are to become stable Christians, we ~~also~~ need to love and read and digest the Word of God. Then we shall make it manifest that our name has become "Light-heart," and not "Dark-heart," as it was in the old days.

DO YOU EVER SING A LIE?

SOME time ago a Christian gave this testimony:—It is now about fourteen years since God, by His Holy Spirit, spoke to my soul. I was sitting in a little thatched house among the hills of the Scottish highlands, singing that beautiful hymn, "My Jesus, I love Thee," when a young man, a Christian, addressed the friend who was with me, saying, "What an awful thing it is to be singing a lie to God."

Like an arrow that sentence went home with power to my soul, and I almost fell prostrate to the ground. For a week I was afraid to lie down at night for fear I would open my eyes in hell. After being spoken to, I seemed to grasp it faintly. But one day, when I read the fifth chapter of John, I got to the 24th verse:

"Verily, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life!"

Those words, "Hath everlasting life," filled my soul with peace and joy in believing. Praise God for that little word "HATH."

We have no more right to *sing* a lie than to *tell* a lie. If any of our young readers have been guilty of this, may they be troubled, too, until they can really say, "Everlasting life is mine as a believer in God's Son."



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, 1925.

Subject—The Gospel of John. Chapters 20. & 21.

1. What made the disciples glad?
2. How many times is it recorded that the Lord said, "Peace be unto you"?
3. "As . . . you." Find this passage and write it out.
4. What did the disciples say to Thomas?
5. Whom did the Lord speak of as "Blessed"?
6. How may we have "Life through His Name"?
7. "Be not faithless." By whom and to whom were these words spoken?
8. How many of the disciples went fishing, and where?
9. Who stood on the shore, and what question did He ask?
10. Who recognized the Lord, and what did he say?

DEAR YOUNG FRIENDS,—

Some of you have forgotten to put chapter and verse to your answers. Please be careful about this. As we have only one more month to finish the year, I think we can have a few more questions next month on Chapter 21, and then a few general questions on the whole book.

What difference has Chapter 20. 31 made to you? Our text this month is, "Thou art good, and doest good" (Ps. 119. 68). Let us never forget this, whatever happens. Everything that God does is good because He is good.

My love to you all.

Your friend,

J. L.

September Searchers.

Age over 13 years.

1st Class.—E. Hanks, D. Batey, C. Bartley, M. Craghill, F. Crawford, M. Crookston, I. Deacon, E. Grayland, E. Grimes, O. Green, V. Gooch, D. Laycock, F. Linton, (1.) Loye, F. Male, J. Merritt, R. Pinder, K. Redman, Eunice Smith, M. Weller, P. Woodrow, E. Yellow.

2nd Class.—E. Crook, N. Farrell, M. Foley, R. Giddings, V. Hayward, L. Hughes, M. Lefaux, A. Mennell, G. Mowbray, G. Nicholls, E. Smith, I. Smith, V. Woodrow.

3rd Class.—None.

Age over 10 up to 13 years.

1st Class.—L. Bell, F. Birrs, A. Clementson, D. Coutts, O. Curry, M. Curry, N. Davy, K. Deakin, K. Fairbairn, F. Farrell, D. Foley, D. Griffiths, J. Hall, H. Heath, M. Hole, H. Hunt, J. Hunt, M. Lefaux, E. Loye, M. McARD, M. McIver, V. Merrett, E. Metcalf, V. Mitchell,

W. Mitchell, M. Mould, M. Murray, R. Murphy, J. Murchell, W. Nicholls, B. Palmer, E. Park, H. Parker, A. Potts, D. Purvis, M. Rose, F. Stepany, L. Symonds, B. Smith, V. Turner, M. Walker, R. Williams, F. Wilson, E. Winter, I. Woodrow.

2nd Class.—J. Couch, M. Cutting, W. Hamilton, O. Horn, H. Jones, K. Nicklin, J. Williamson.

3rd Class.—O. Bell, I. Bell, W. Kettle, I. Turner.

Age 10 years and under.

1st Class.—R. Batey, F. Bennett, D. Bell, R. Beal, S. Beevers, E. Burley, W. Craghill, C. Craghill, D. Farrell, B. Farrell, B. Foley, Barbara Foley, E. Garbutt, N. Green, G. Grimes, J. Hamilton, M. Hole, E. Johnson, A. Jones, E. Jones, W. Lamplugh, L. Lamplugh, T. Murchell, E. Nelson, M. Potts, H. Ross, L. Ross, F. Rutherford, J. Storey, A. Storey, M. Thompson, B. Warrington, J. Watts, I. Wiseman.

2nd Class.—M. Hemingway, H. Wilkinson.

3rd Class.—G. Barfoot, Joyce Macdonald.

Answers to September Questions.

Subject—The Gospel of John. Chapters 17. and 18.

1. John 17. 3 written out.
 2. The work which the Father had given Him to do (John 17. 4.).
 3. Part of John 17. 11 written out.
 4. The cup which My Father hath given Me, shall I not drink it? (John 18. 11).
 5. That it was expedient that one man should die for the people. (John 18. 14.)
 6. Not this man, but Barabbas (John 18. 40).
 7. Because they were not of the world, even as the Lord Jesus was not of the world (John 17. 14).
 8. Of them which Thou gavest Me have I lost none (John 18. 9).
 9. For the disciples, and those who should believe on Him through their word (John 17. 20).
 10. Art Thou the King of the Jews? (John 18. 33).
- What hast Thou done? (John 18. 35).
Art Thou a King then? (John 18. 37).
What is truth? (John 18. 38).

RULES FOR SCRIPTURE SEARCHERS.

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

The LORD
is slow to
anger, and
great
in power.

Nahum 1, 3.

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

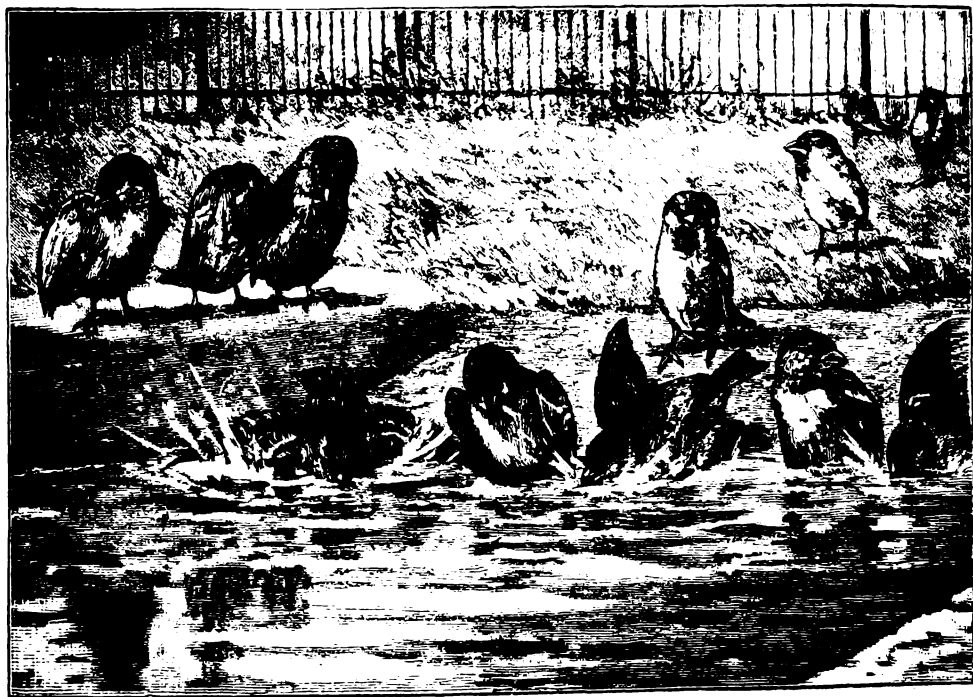
CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 13, WATERLOO STREET, WESTON-SUPER-MARE.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.

GOSPEL MESSENGER OFFICE, 9 & 3, BRISTOL PLACE, EDINBURGH.

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



A SPANISH PROVERB.

THEY have a proverb in Spain which, being translated into English, runs like this :—

“God gives food to the birds, but He does not put it into their beaks.”

That is very true. God does indeed care for even the birds. We have it from the lips of the Lord Jesus Himself that though two sparrows in the Land of Palestine were sold for a farthing, yet “one of them shall not fall on the ground without your Father” (Matt. x. 29).

God causes to grow all kinds of grain and fruit and insects which birds love to eat, and in the depths of winter, when snow and frost abound, He touches somebody's heart to throw out crumbs for the robins, does He not?

And yet He does not put the food into their beaks! Each bird must use its own beak and pick up its food.

This should teach us a lesson. Just as God gives food to the birds, so He offers salvation to sinners. He offers it freely, without money and without price, and He offers it to all. But each sinner must accept it for himself and herself. Each must personally receive it by faith.

Have you, dear young readers, accepted Christ by faith yet?

F. B. H.

* * *

“REMEMBER ... IN THE DAYS OF THY YOUTH.”

MANY children think there is no need to be converted until they are getting old. But let me tell you of three old men, over eighty years of age, to whom I spoke recently.

The first, when asked what his prospect was should death overtake him, evaded a reply by speaking about something else in connection with every-day affairs.

I pressed him again and again for an answer, and at last he replied, “I have been a teetotaller all my life, and don't know the taste of intoxicating liquor.” He seemed very clever at warding off every attempt to reach his conscience, and quite satisfied with his own goodness.

The second, when spoken to, said, “I am doing the best I can, and in fact I never did any harm to any one, but have done all the good I could, and feel as happy as I can be,” and then he walked quietly away.

I sat down beside the third, in one of our public parks. He entered into a pleasant conversation with me concerning the condition of things sixty years ago, saying that people then were more happy and contented than they are now, for wherever you turn you find the spirit of dissatisfaction and unrest. I replied, “What you say, I am afraid, is too true,” and then further added, “We are now according to our years nearing our journey's end, and it will be a happy relief to be out of this world altogether, providing we are right for the other side.” He arose as though a bomb had fallen, and walked quickly away.

The replies of those three old men made me sad. How difficult it is to reach the old, for they seem to be lulled to sleep in the arms of the wicked one, and have no desire to listen to the earnest entreaties of a Saviour God, who is not willing that any should perish.

Most converted people are saved when young, and I do earnestly plead with you, dear children, to come to the Lord Jesus Christ in the morning of life, when your hearts are young and tender, and own Him as Lord, trusting in His finished work alone for salvation. You will never regret it.

Satan will suggest to you that there is time enough, but don't be deluded, as he desires to keep you in his iron grasp until you grow old, when you will fall an

easy prey to his fatal delusions, and lose all desire for God's salvation. Remember that "Now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).
W. D.

* * *

MANNERS AND CUSTOMS OF BIBLE LANDS.

XII.

IN reading our Bible we should notice carefully the very definite way in which God has recorded details which we might think of no importance.

The more carefully we read, the more we shall find out the wonder and beauty of the Book. No human author could ever have put it together, so perfect in its unity, and with no mistake and no contradiction.

In the Tabernacle curtains, one of the materials was "rams' skins dyed red." Why "rams' "? This is one instance of the perfect accuracy in the minute details of Moses' records.

Time out of mind the plains of Armenia and Syria have supplied the southern countries of Palestine and Arabia with mutton, and the vast flocks that are annually driven down for sale are nearly all males. The shepherds do not usually bring the mother sheep. Therefore "rams' " skins would be by far the most plentiful, and God's careful instructions agreed with this fact.

Another command, given three times over, is "Thou shalt not scethe [or boil] a kid in his mother's milk" (Exod. xxiii.; Exodus xxxiv.; Deut. xiv.). Psalm clv. 9 tells us that God's

"tender mercies are over all His works," and to cook a baby animal in that from which it derives its life would be barbarous and unnatural. The Mosaic precepts have much to say concerning gentle and humane treatment of animals. But more than that, a favourite dish of the Arabs to-day—and doubtless it was the same long ages ago—is a young, fat, tender kid, stewed in sour milk, with onions and spices. It is a rich, unwholesome dish; and further, it was associated with idolatrous feasting and sacrifices, and God's people were to be separated from all such things (see Deut. vii. 6; 1 Cor. x. 31; Titus ii. 14).

One more command and a most important one, in Lev. vii. 26: "Ye



THE BLOOD THAT WAS SPRINKLED IN EGYPT.

shall eat no manner of blood." This, too, is repeated again and again. The first time is in Gen. ix. 4, very early in the world's history; and in Lev. xvii. 10 is a solemn warning to those who disregard it.

In the Old Testament the blood of the sacrifices always pointed forward to the Lord Jesus Christ, the Lamb of God, who by the sacrifice of Himself on the cross of Calvary put away sin, giving Himself as a ransom for all. His Blood shelters the one who trusts it from the judgment of God, as was pictured for us in the blood that was sprinkled in Egypt as recorded in Exodus xii. It is through His precious Blood, and through it alone, that we may be forgiven and become God's dear children (Heb. ix. 22; 1 John i. 7).

And because the Blood of Jesus was so precious in God's sight, the type and shadow of it under the Mosaic law was to be held sacred.

"Have *you* been to Jesus for the cleansing Blood?
Are *you* washed in the Blood of the Lamb?"

E. A.

* * *

WHAT AM I GOOD FOR?

A GENTLEMAN, while speaking to some children, took out his watch, and asked what it was for.

"To tell the time," the children answered.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But supposing the lead is out, and it won't mark, what is it good for?"

"It's good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To sharpen pencils with," said some.
"To cut with," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife is good for nothing unless each can do the thing for which it is made?"

"Yes, sir," the children all answered.

"Well, what is a boy or girl made for?"

The children hesitated.

"The chief end of man is to glorify God and enjoy Him for ever," said the gentleman.

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound—

"GOOD FOR NOTHING."

Now, boys and girls, God made you and gave you the powers you possess, and so He has the first claim upon you. If you construct a machine, you expect to get the benefit of your work; and if, after making it, you spend money in keeping it in order, you expect it to be useful to you.

Well, if children are made to glorify God, and they don't do it, are they good for anything? It is so much more important that they should glorify God, and be prepared to enjoy Him for ever, than anything else, that if they fail to do this, it is as though they failed in everything.

How can you glorify God, seeing that you are a sinner and therefore unfit for His holy presence? You must be converted, seeing the Lord Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). Then, having entered the kingdom, your sins will be forgiven. "I write unto you, little children, because your sins are

forgiven you for His Name's sake" (1 John ii. 12). Then you will begin to love God, for we read, "We love Him, because He first loved us" (1 John iv. 19). Without love to God, all other things are as nothing.

Are you answering the end for which you were made? If not, what are you good for? Think of the children's answer—

GOOD FOR NOTHING."

E. A.***



XII.

AT the present time a great deal is being said about Morocco because of the fighting which has been going on there. For years past there has been trouble between the Moors and the Spaniards, and of late it has blazed up into a regular war. The country is inhabited by various tribes of Moors and Arabs, and a certain number of Jews are to be found scattered all along the North African lands.

The Moors and Arabs are all fanatical Mohammedans and the Jews are equally opposed to the Gospel, so as you may suppose missionary labour in all those countries is a hard and difficult enterprise. Yet devoted men and women have for many years been living here and there among the people and seeking by life and by word to lead them to a knowledge of Christ. A good deal also has been done by Bible-sellers, or colporteurs, to put the Scriptures into the hands of

the people, and many an adventure have these earnest men had in the course of their journeys.

They frequently go to villages and small towns where markets are being held, and hence the people are gathered thickly together. Here the folk trade and bargain with each other and become so excited over it that they shout and make a tremendous din which can be heard a long way off. The sun is very powerful and the heat is very great, but the brave Bible-sellers go on until often they nearly faint. This is how one of them tells his story:—

"One Moor accosted me with the question: 'Why do you come to us with these books?'

"'In order that you may read them and know the truth.'

"'What? They are not the Koran.'

"'True, they are not the Koran; but they are the Word of God.'

"The Moor laughed incredulously.

"'Why do you laugh?' I asked. 'Have you read the Gospels?'

"'No.'

"'Well, do you not think it foolish for a man to laugh at his own ignorance?'

"The Moor looked at me with some surprise. He was on horseback and was well dressed. When a Moor is well-to-do, he expects to be treated with much respect and that people will bow before him and call him *Sidi*, a term equivalent to Mr. Nevertheless I have observed that it is best when a Moslem exhibits contempt for the Gospel, to speak plainly to him and show him his ignorance.

"Rather angrily he gave me back the book I had offered him. 'I have never read the Gospels, and I never will,' he said. I replied: 'Friend, I cannot force you to buy.' Whereupon he turned his horse and rode away. A number of people had gathered round and listened to all that we had said. One man who had inspected a book without offering to buy it now paid for the copy which the contemptuous Moor had refused; and several other bystanders, whose interest had been aroused by the conversation, purchased copies."

Not all the Moors are satisfied with themselves and their religion, however. At one place a colporteur offered a book for sale to one who refused it with a wave of the hand, as he said: "Our own religion is too much for us. Why should we further burden ourselves with another?" "You speak as though you were tired of your religion. Is that so?" was the colporteur's reply. The only reply the Moor made was a grimace and a shrug of the shoulders, as he turned away and left, but that showed pretty plainly what he thought.

Travelling in these lands is often a very trying business. It is always more or less hot, and at certain times of the year the stubble in the fields is burnt

preparatory to ploughing. Then with a very hot sun above and the fires around the heat is overpowering and men and animals get exhausted. A pail of water under those circumstances is worth all else beside. There are no comfortable restaurants where you may get a cup of tea; at best you might find a tent made out of rough sacking where perhaps you might be able to buy some black coffee, or perhaps grapes, melons, or prickly pears.

A good many Jews are scattered about and often the missionaries meet them. Sometimes they will listen to the message and prick up their ears when they hear about the Messiah. They believe, of course, that their Messiah is not yet come, and they do not like being told that He is come and that Jesus whom they rejected is the Messiah, or Christ. When told that the present state of dispersion and distress in which their nation is found is the result of their rejection of Christ they are surprised indeed. Many of them, though clever, are fearfully ignorant of their own law. They appear to have at least a slight knowledge of almost everything except the religion of their fathers.

We can go a step further, and say that all the trouble in the world to-day is the result of the rejection of the Lord Jesus Christ. The only way to be really happy is to accept Him as your own personal Saviour and Lord.

NOTICE.

Our young readers are invited to colour the Text on the back of this issue with either water colours or crayons, as a kind friend offers framed Texts as Prizes to the two children who send in the best coloured texts.

Send them in to—

B.A.,

c/o The Central Bible Truth Depot,
5, Rose Street, London, E.C. 4.

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, 1925.

Subject—The Gospel of John.

1. What did the disciples see when they came to land ? (chap. 21.).
2. Why did they not say—Who art Thou ? (chap. 21.).
3. What question did the Lord ask Peter three times ?
4. Give Peter's third answer.
5. Which is your favourite chapter in this Gospel ?
6. Find a verse which speaks of the serpent in the wilderness (chap. 3.).
7. Write out a passage about bread from heaven (chap. 6.).
8. Who is the bread of life ?
9. Find a verse about mansions in this Gospel.
10. Find a verse which tells us why these things were written.

DEAR YOUNG FRIENDS—

When this letter reaches you, we shall have come to the last month of the year. Let us look back and remember all God's goodness to us, and then let us thank and praise Him !

Our text this month is "All Thy commandments are faithful : . . . help Thou me " (Ps. 119. 86).

I am glad to welcome some new searchers this month. One of six years old is in 1st Class. This is very good. J. Murray and J. Boggan have left out their references. I did not receive any August papers from Herbert and Lex Ross.

My love to you all.

Your friend,
J. L.

October Searchers.

Age over 13 years.

1st Class.—E. Banks, D. Batey, C. Bartley, E. Crook, M. Cutting, I. Deacon, B. Edwards, N. Farrell, M. Foley, E. Grayland, E. Grimes, O. Green, V. Gooch, L. Hughes, D. Laycock, M. Lefaux, G. Loye, F. Male, I. Merritt, R. Pyall, K. Redman, E. Smith, Eunice Smith, I. Smith, M. Smith, F. Scudds, R. Scudds, M. Weller, V. Woodrow, P. Woodrow, F. Yellow.

2nd Class.—V. Hayward, L. Phillips.

3rd Class.—C. Ashford, B. Giddings, G. Nicholls.

Age over 10 up to 13 years.

1st Class.—O. Ashmore, D. Andrews, F. Ashmore, D. Ayres, O. Bell, I. Bell, F. Birrs, N. Butler, A. Clementson, I. Couch, D. Coutis, I. Cocks, C. Curry, M. Curry, N. Davy, K. Deakin, E. Dewdney, K. Fairbairn, F. Farrell, D. Foley, D. Griffiths, M. Gold, V. Golpin, D. Harvey, E. Humes, W. Hamilton, H. Heath, M. Hole, H. Hunt, J. Hunt, C. Jacobs, H. Jones, F. Kendall, W. Kettle, W. Kendall, M.

Lefaux, E. Loye, S. Logan, M. McArd, V. Merritt, E. Metcalf, V. Mitchell, M. Mitchell, M. Mould, J. Mundell, K. Nicklin, B. Palmer, E. Park, R. Pinder, A. Potts, D. Purvis, P. Richardson, G. Rosier, P. Sharnock, F. Stepney, L. Simmonds, B. Smith, M. Schliemann, D. Scudds, R. Thompson, V. Turner, I. Turner, F. Warren, M. Walker, J. Williamson, T. Wilson, E. Winter, I. Woodrow, G. Younger.

2nd Class.—W. Dobson, J. Faulkner, O. Horner, M. McIver, R. Murphy, E. Summers, D. Trotter, M. Woodman.

3rd Class.—J. Boggan, J. Murray, W. Nicholls, N. Stocker.

Age 10 years and under.

1st Class.—H. Bagley, F. Bennett, D. Bell, S. Beevers, W. Craghill, C. Craghill, A. Checkley, E. Davy, B. Foley, E. Garbutt, N. Green, G. Grimes, E. Johnson, A. Jones, E. Jones, E. Martindale, Joyce Macdonald, T. Mundell, E. Nelson, M. Potts, C. Reed, H. Ross, L. Ross, H. Scampton, L. Scott, J. Storey, A. Storey, M. Thompson, W. Ward, B. Warrington, H. Wilkinson.

2nd Class.—R. Batey, Barbara Feley, M. Hemingway, M. Hole, F. Rutherford.

3rd Class.—D. Farrell, B. Farrel.

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.

Answers to October Questions.

Subject—The Gospel of John. Chapters 19. & 20.

1. Behold the Man ! (John 19. 5).
Behold your King ! (John 19. 14).
2. I find no fault in Him (John 19. 4 and 6).
3. Jesus of Nazareth the King of the Jews (John 19. 19).
4. Joseph of Arimathea and Nicodemus (John 19. 38, 39).
5. Parts of John 20. 2 written out.
6. "That He must rise again from the dead" (John 20. 9).
7. "Woman, why weepest thou ?" (John 20. 13).
8. "I ascend unto My Father and your Father ; and to My God and your God" (John 20. 17).
9. Chap. 19. 24, 28, 36, 37.
10. Because she loved the Lord Jesus so much.

While we
were yet
sinners
CHRIST
died for us.

Romans 5. 8.

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

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

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

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

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.

1d. net or 16 per annum, post free. **No. 252.**