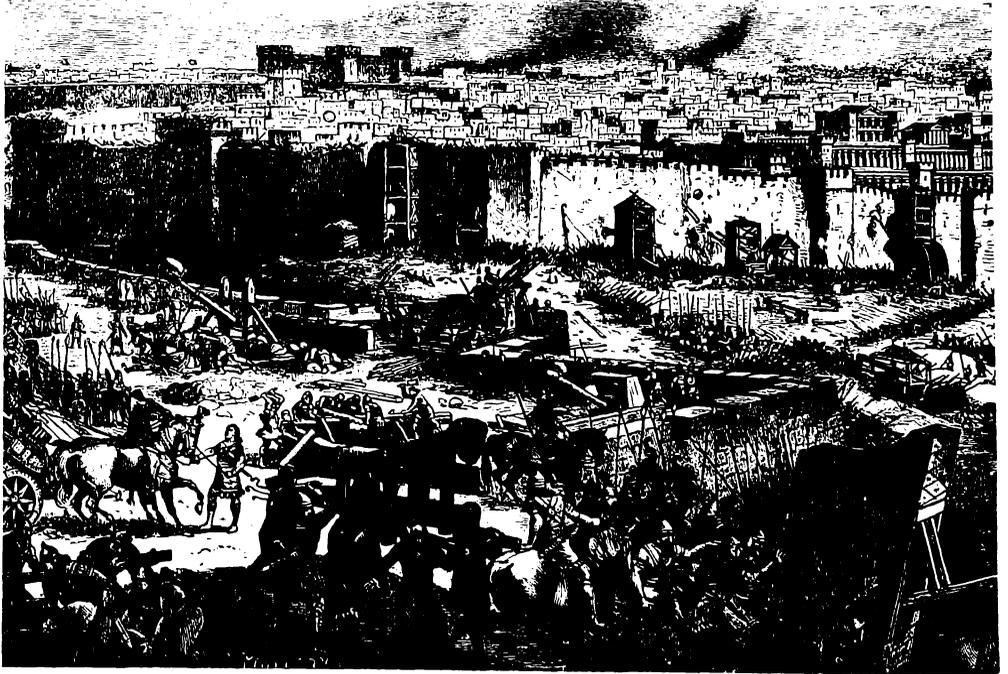


OUR CHILDREN

FORMERLY
WORDS OF WELCOME



SIEGE OF JERUSALEM BY ROMANS.



“BEGINNING OF MONTHS.”

IF you look into the pages of a Concordance, you will find that the word “Beginning” occurs in Scripture about seventy times. It is to be found in Genesis i. and in Revelation xxii. This word will be much in the mouths of all in the early days of the New Year; and it is our earnest hope that, for many of our readers, one of the Scriptures in which it occurs will assume a fresh meaning, early in the year upon which we have entered. We refer to Exodus xii. 2, where we read, “This month shall be unto you the beginning of months.” What joy would there be in the presence of the angels of God and in the hearts of many a parent and Sunday School teacher, if boys and girls who read these words would here and now decide that January, 1926, was to be the beginning of months in the history of their souls. We know that God in Christ has done all that is necessary to make such a beginning possible. As this Gospel Magazine once more finds its way into your hands, and you look into its pages to see what of interest it contains, let us remind you of a wonderful verse from that great Letter which the Apostle Paul wrote to all the beloved of God in Rome:—

“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.”

To those who have already “confessed” and “believed,” we would give **this** exhortation:—

“Soon every opportunity of serving a *rejected* Christ will have passed, and gone for ever. Oh! that, while we have the opportunity, we might seize it, and use it for His glory, Who loved us, and gave Himself for us.”

* * *

A JEWISH HERO.

ONE of the greatest of Jewish heroes was a man whose name is not mentioned in the Bible because he lived in the days between the close of the Old Testament and the opening of the New.

Judas Maccabreus (i.e., the Hammerer) was one of the five stalwart sons of a priest who lived in the days of the great Greek king, Antiochus Epiphanes. This heathen ruler, having conquered Palestine, determined to crush out the Jewish religion and compel the people of God to worship his idols. He sent a governor to abolish all the religious customs of the Jews, to desecrate the Sabbath, to collect and burn all the copies of the Law, and to set up an idol altar in the Temple itself. A fierce persecution fell upon all who refused to obey his wicked commands; women were tortured and paraded with their murdered infants hanging round their necks, and aged elders were put to a cruel and lingering death.

In a rocky valley, twenty miles from Jerusalem, lay a little village named Modin. Thither came the king's commissioner to set up the heathen worship and compel the villagers to sacrifice to false gods. Burning with indignation the aged father of Judas slew the officers and thus raised the standard of revolt. The people, fearing the vengeance of the king, fled to the desert above Jordan and hid in the dens and caves of the earth. Here they were joined by the Jewish Puritans, and soon Judas, who was named leader by his dying father, found himself, like David of old, in command of a brave band of guerilla warriors, determined to free their land and maintain the pure worship of Jehovah.

Three times did these patriots turn to flight the armies of the aliens in the

"Battles of the Passes," at Beth-horon, Emmaus, and Bethsur. In the first of these battles, the men cried, "How shall we be able to fight against so great a multitude and so strong, seeing we are ready to faint with fasting?" Judas reminded them that strength was not to be sought in numbers, but in the God who had given victory to Joshua almost on the very spot where they stood (Joshua x. 10). The third fight took place near the Valley of Elah where David slew Goliath. Judas' prayer accordingly was: "Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David."

The victor's first thought was for the Temple of Jehovah, which had been defiled by abominable sacrifices and now lay in desolation. Though unable to dislodge the heathen soldiers from the Citadel, he rebuilt the altar of the Lord and restored the daily service. In memory of this great deliverance the yearly "Feast of Dedication" (mentioned in John x. 22) was ordained. Years afterwards, when the true Deliverer came, He began His mission by another cleansing of the Temple, not of idols and heathen priests, but of money-lovers who had turned His Father's house into a den of thieves.

Unselfish and pure-hearted, Judas sought no honour or dignity for himself, but gave himself unsparingly to the defence of the little land of Judea. Enemies sprang up on all sides. Arabs in the south; Ammorites east of the Jordan; and Phœnicians in Galilee; but this new David, going in the name of the Lord of Hosts, was a match for them all.

Fresh armies were sent by the Greek kings who still claimed the land; and their leader, aided by a renegade High Priest, succeeded by false promises and oaths in securing and executing sixty of

the leading patriots. Judas, however, was wary and kept at a safe distance; but Jerusalem was once more taken by the enemy. The governor, having been repulsed in a skirmish near Modin, swore in his fury that, after he had defeated Judas, he would burn the Temple. Followed by the tears and curses of the afflicted nation, he left Jerusalem; but his great army, falling into an ambush, was completely routed; and the furious and wicked general perished in the Valley of Adasa. This victory and the presence of their saviour enabled the people to celebrate, with an increased joy, the thanksgiving Feast of Purim which commemorated the deliverance wrought in the days of Queen Esther.

But the hero's career was almost finished. A more skilful Greek leader was sent, against whom Judas' surprise tactics proved unsuccessful. The courage of his men failed, so that of his three thousand men all but eight hundred deserted. In the ensuing battle this heroic band was surrounded and annihilated: their gallant leader was slain. His body was recovered and buried with great lamentation in the village of Modin.

Though dead, his spirit still lived on; and, guided by his brothers and aided by the Romans, the Jews maintained their independence and preserved their religion, until their own bitter quarrels and civil wars caused the Romans to intervene and take away their liberty. Then came the true Deliverer Who was born 161 years after the death of Judas, in Bethlehem, to save His people from their sins, and Who wrought out for us His more wonderful victory, not on a battlefield, but on Calvary's Cross.

D. R.



"TALITHA CUMI."

THE damsel's heart had ceased to beat,

A sound of weeping filled the room ;
Prepare for her the winding sheet,
Her resting place must be the tomb.

Go forth and tell the damsel's sire
He need not bring the Teacher now ;
For Death has wreaked his vengeance dire,
And snow-like is the maiden's brow.

He came within the Ruler's door ;
He quelled the din, expelled the crowd,
"She sleeps : she is not dead" : a roar
His words had hailed, derisive, loud.



He touched the sleeper with His hand,
This Lord of Life : " Rise up," he
said ;

The maiden woke at His command,
Receive her, Jairus : give her bread.

* * *

"THE FIRST MAN—AND THE SECOND."

WITHIN a garden, watered by a river,
Where every tree was pleasant to
the sight,

Was placed the creature Man : that he
might ever
In God find his delight.

The woman listened to the voice
deceiving

Of one who cast discredit on God's
fame ;

Forth from the garden went the
fallen, grieving

Exiled by sword of flame.

Within a wilderness, wild beasts
around Him,

The stony ground alone His cheer-
less bed,

Hungered the Son of Man—there
Satan found Him,

And tempted Him with bread.

Lust of the Flesh, Eye's Lust, the
Pride of Living—

Alone He triumphed o'er their
triple might,

Speaking the Words of God ; and to
Him giving

Worship, and all delight.

* * *

TOMMY'S ANSWER.

ONE day, a few years ago, some
children were being taken to a
treat given by their Sunday School
teachers. On their arrival at the big

hall, which had been hired and decorated for the purpose, the boys and girls began to play about prior to receiving their tea.

During one of their games a little girl knocked over a fancy paper lantern attached to the platform, and her clothing was instantly set on fire. As there were no grown-up people near at the time, a plucky little boy named Tommy rushed forward, threw his coat over the little girl, and beat out some of the flames with his hands.

His hands being rather severely burnt, Tommy was immediately taken to a doctor for aid, and during the dressing of the hands he was asked by a teacher

what it was that had prompted him to do his brave deed. What do you think he said?

"Well, you know Jesus died for me!"

Just think how wonderful that must have seemed to Tommy. Knowing that Jesus died for him, he was unafraid to face danger. Are you boys and girls fearless of danger and secure in the knowledge that Jesus died to save you from your sins?

Think how God in His wonderful love sent His only Son to die on the cross, to give His precious blood to cleanse us from all sin.

E. K.



Children of Many Lands

NORWAY.

CROWDS upon crowds of them! Boys and girls, black, white, brown and yellow! Some with very fantastic clothing, others with very little clothing at all. Some of them in sunny lands where they never see snow, others in the far north, where the snow never melts and the sun shines for only a short season. But whatever the conditions in which they live, underneath all these outside things are the same human hearts, the same needs, the same capacity for fun and mischief, or for loving and helping.

During this year we shall take some "Thought-Visits" to other countries, and see something of the ways and doings of the lads and lasses therein.

First we will look at some of the countries of Europe, taking for this month our neighbour across the gray North Sea, Norway.

In many respects the Norwegians are much like ourselves. Long years ago, before the reign of our King Alfred, many of them migrated from their land and crossed the sea to the North of Scotland rather than submit to the tyranny of a man, Harald Haarfager (or 'Fair Hair') by name, who wanted to make them his vassals. In this, and in

other ways, we British people got mixed up with these Norse (or North) men.

Norway is a land with great natural beauties, but the climate is rigorous. The winters are very long—and the most has to be made of the brief hot summers in order to produce enough food. In the country, the boys and girls are early taught to help, and in the summer there is not very much school for them. They are needed at home.

Grass is very precious, because there is so little of it, and it has to be cut, and dried, as quickly as it can be. So boys are useful in clambering up to all the ledges where it is growing; and when it is cut, all help in spreading it on hurdles to catch all the sunshine possible. The sheaves of corn, too, have to be hung on poles, for the same reason. Twigs and leaves must be collected; and potato stalks cut down and dried before the potatoes are dug. Then in the autumn there are whortleberries and nuts to be gathered, and in this boys and girls, too, can help. Everybody has to be very careful, or there would not be enough food for the animals in the winter.

When these summer labours are over, school begins. And this may mean a walk of five or six miles there and back. The children who live in the far north often have no school house at all. A teacher goes to stay at a farm house for a few months, and the boys and girls for a long distance round come together there. When the snow lies deep and hard and dry the miles are quickly covered on "skis"—long wooden runners strapped to the boots.

Norway is a country where God is honoured and worshipped as in our own land.

Those of you who belong to the Scripture Union will like to know that your brothers and sisters across the North Sea are reading, in their own language, the same daily portions as you read.

Never forget, when you open your Bibles day by day, to ask God by His Holy Spirit to open the eyes of your soul, that all who are reading, whether in England or in Norway, may see what God has to say to you (Ps. cxix. 18).

* * *

E. A.

A MINING ACCIDENT.

THE Sunday School was over for the afternoon, and the children had gone, but the teachers remained for the short time of prayer which followed, when they brought their requests and put their longings into words before God.

The special burden on all hearts that day was the fact that in the two classes that contained the nearly-grown-up lads and lasses there seemed no movement toward God, no desire for Christ and His salvation. For the most part, as children of Christian parents, the sweet story of Jesus and His love had been told to them many a time; and any one of them could have told clearly how to be saved; but still they had not found their way to the feet of Jesus, had not heard His voice speaking peace and pardon to their hearts, had not accepted His offer of salvation. They were growing up, and the world would spread its lures before their eyes. Would they seek happiness there?

There was a tenseness that day in the prayers that went up, simple prayers of simple people, but definite; for those teachers knew what they wanted, that every one of that score or so of big boys and girls should be saved now and for eternity. So they prayed and looked up. They did not know how near the answer was, nor how the young people were to be awakened to the knowledge of their condition before God.

To be continued (God willing).

We hope to give in our February issue, God willing, the first of a series of papers on the men and women who wrote the hymns in the Little Flock Hymn Book.

Scripture Searching.

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

Questions for January, 1926.

Subject—New.

1. Find a passage about a "new song" (Ps. 40.).
2. Where does God promise to give a "new heart" to His people (Ezek. 36.).
3. What did the Lord say to His disciples about "new tongues"? (Mark 16.).
4. "This cup—you." Find this passage and write it out (Luke 22.).
5. Who is the mediator of the "New Testament"? (Heb. 9.).
6. What is the "new commandment"? (John 13.).
7. What "new" things did John see? (Rev. 21.).
8. What are new every morning? (Sam. 3.).
9. To whom is a "new name" promised? (Rev. 2.).
10. Write out a passage about all things being new.

DEAR YOUNG FRIENDS.—

A very happy New Year to you all! We are beginning *subjects this year* and are taking "New" as the first. I hope you will all like your new questions, and that they will help you to be more interested in the Bible than ever.

I wonder how many of you are beginning the year by turning to the Lord Jesus and putting your trust in Him. Do think much about this!

Our text this month is "I am *Thine*" (Ps. 119. 94). Is this true of you?

Try and get some new searchers to begin this year. J. and H. Ross have sent in October answers again, instead of November.

My love to you all,

Your friend,

J. L.

November 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. Grimes, O. Green, V. Gooch, V. Hayward, L. Hughes, D. Jaycock, M. Lefaux, G. Loye, A. Mennell, I. Merritt, E. Pyall, K. Redman, E. Smith, Eunice Smith, I. Smith, P. Scudds, R. Scudds, M. Weller, V. Woodrow, P. Woodrow, F. Yellow.

2nd Class.—M. Crookston, E. Grayland, F. Gale, F. Male, M. Smith, M. West.

3rd Class.—M. Craghill, G. Nicholls.

Age over 10 up to 13 years.

1st Class.—C. Ashmore, D. Andrews, F. Ashmore, D. Ayres, F. Birs, A. Clementson, I. Couch, D. Coutts, I. Cocks, M. Curry, P. Denning, K. Deakin, E. Dewdney, K. Fairbairn, J. Faulkner, R. Fletcher, D. Foley, M. Gold,

D. Harvey, W. Hamilton, H. Heath, O. Horner, M. Hobb, H. Hunt, J. Hunt, C. Jacobs, H. Jones, F. Kendall, M. Lefaux, V. Linton, B. Loye, M. McArd, J. McDonald, V. Merritt, V. Mitchell, W. Mitchell, M. Mould, R. Murphy, K. Nicklin, B. Palmer, E. Park, R. Pinder, A. Potts, M. Rose, G. Rosier, P. Sharnock, F. Stepney, B. Smith, M. Schlemann, N. Stocker, D. Scudds, I. Turner, F. Warren, M. Walker, J. Williamson, T. Wilson, C. Winter, L. Woodrow.

2nd Class.—E. Farrell, D. Griffiths, K. Harburn, W. Kettle, W. Kendall, H. Matthews, E. Metcalf, J. Mundell, W. Nicholls, D. Purvis, P. Richardson, L. Simmonds, L. Stocker, E. Summers, V. Turner.

3rd Class.—E. Linton, J. Robertson, E. Savage, F. Thompson.

Age 10 years and under.

1st Class.—R. Batey, F. Bennett, R. Beal, S. Beevers, E. Burley, A. Cheekley, C. Crilley, D. Dunsie, D. Farrell, B. Foley, Barbara Foley, F. Gardiner, E. Garbutt, N. Green, G. Grimes, R. Haffenden, J. Hamilton, M. Hemingway, M. Hobb, A. Jones, E. Jones, E. Martindale, M. Moon, L. Monk, T. Mundell, E. Nelson, J. Newmann, M. Potts, H. Ragier, F. Rutherford, H. Scampton, B. Scampton, J. Storey, A. Storey, M. Thompson, B. Warrington.

2nd Class.—D. Bell, W. Craghill, S. Dunsie, B. Farrell.

3rd Class.—G. Barfoot, C. Craghill, E. Stanborough.

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 $\frac{3}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

Answers to November Questions.

Subject—The Gospel of John.

Chapters 20 & 21.

1. Seeing the Lord Jesus (John 20. 20).
2. Three times (John 20. 19, 21, 26).
3. Part of John 20. 21 written out.
4. We have seen the Lord (John 20. 25).
5. Blessed are they that have not seen, and yet have believed (John 20. 29).
6. By believing that Jesus is the Christ: the Son of God (John 20. 31).
7. The Lord Jesus spoke them to Thomas (John 20. 27).
8. Seven: on the Sea of Tiberias (John 21. 1 and 2).
9. Jesus stood on the shore, and said, "Children, have ye any meat?" (John 21. 4 and 5).
10. John, the disciple whom Jesus loved, and he said -It is the Lord (John 21. 7).

The Law of
the LORD
is Perfect,
converting
the soul.

Psalm 19. 7.

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, WINDSON SUPER-MARE.

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

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

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

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



AN EASTERN SCENE.

AN EASTERN PRINCESS.

FROM 1926 A.D. to 1926 B.C. is a far cry. In the year 1926 B.C., there lived in Palestine a wealthy prince, who, because of his wisdom and Divine courage was honoured and revered by the neighbouring sheikhs. He had not been born in Canaan—as Palestine was first called in honour of Noah's grandson; nor had he inherited any possessions there. Indeed, no purchase made by him of land in Palestine is recorded in Scripture ere the death of his beautiful wife, the princess of our story; when he bought a field containing a rock sepulchre, in which to bury his dead. This sepulchre still exists, and is held sacred to this day. Even King Edward VII, when as Prince of Wales he visited the tomb, was allowed only a peep at the dark opening of the grave of this princess.

Her husband had been called by God to leave his native city, where idols were worshipped, and to make his way to an unknown land. There God would bless him, would give him a son, and make him the father of a great nation. So with wife and father and nephew he set out; the Euphrates would be crossed on a bridge of boats, the desert on camels; until at length, fatherless now, he reached Canaan. In course of time, he and his nephew grew wealthy, in herds of cattle and flocks of sheep, so that their herdsmen contended for pasturage. Uncle and nephew separated: the latter chose the well-watered plains with their fair cities. Soon he found himself with wife and children within one of these cities, associating with the godless, pleasure-seeking citizens. Little did his wife dream that her love for this city was to transform her into a pillar of salt—a warning to those who though associated with God's people are enticed by the ungodly and perish with them.

Meanwhile, the uncle and his wife lived

happily in their tent encampment, waiting till God would give them a son, the land, and the blessing promised. Years passed; the princess grew old; only by a miracle could a son be born to her now. One day, there came to the tent three messengers from God. She hastened to show them her customary hospitality; and, as she prepared their meal, she heard them announce to her husband, that ere a year had fled, her son would be born. Laughter stirred her; but the messengers said: "Is anything too hard for the Lord?" And within the year little "Laughter" was born—for that is the meaning of Isaac.

Thirty-seven years later the princess died. Nearly two thousand years later her name was inscribed by the Holy Spirit in the Roll of Honour of Heb. xi. Why? Because of her faith. Impulsive and impatient perhaps at times, she nevertheless feared God, and judged Him faithful Who had promised. That is why her memory is cherished, and her name cited as an example for the daughters of faith in all ages. Do you know her name?

F. W. F.

* * *

"SHOW ME A PENNY."

IN my hand I hold a British penny, dated 1893. Pennies of date later than 1900 are somewhat different from the older pennies such as this. Perhaps, when you have read my article, you will compare the old pennies with the new.

On one side of this 1893 penny, I find the Queen's head and a superscription; on the other side, no less than five things: Britannia ruling the waves, the date, the value, a lighthouse, and a fully rigged ship.

The Queen's image and superscription tell us to whom the penny rightly belongs. Have you ever considered to Whom you rightly belong?

As to the *fully rigged ship*, each one of us is like a ship with all sails set, hurriedly passing across the sea of time. There are dangers all around—shifting sands, hidden rocks, tempestuous seas; and many a fine vessel has through them come to grief. We, too, shall surely make shipwreck of our craft, if the Lord Himself is not on board. He knows the dangers, and He alone can guide us safe home to our desired haven.

Now when I look at the *lighthouse*, I remember that many a ship would have foundered but for the warning rays of these noble structures. The mariner sees the familiar light, knows where the dangerous passage lies, and so passes safely to the harbour. The Psalmist could write: "Thy Word is a light . . . and a lamp unto my path." Thus the lighthouse speaks to us of the Word of God, which, read and studied, will prove a light for the difficult paths through this benighted world.

As for the *value* of the coin, surely it reminds us that we, too, have a certain value. The Lord Himself gave our true valuation when He said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" If, then, we are so valuable, let us not live as if it mattered not what became of us. We have each a soul that will exist for ever. Be wise, boys, girls! Give that precious soul into the keeping of Jesus.

The *date* of my penny is now over thirty years of age. The marks of usage tell their own tale. Born in 1893, the penny still testifies as to whose it is, though its witness grows less distinct, year by year. But boys and girls who came to the Saviour in 1893, and are now middle-aged men and women, testify more clearly, year by year, Whose they are and Whom they serve. Perhaps the Lord will leave you here another thirty-three years; own Him *your* Lord now.

See how watchful and alert is the

figure of *Britannia*. On her head rests a helmet, in her hand she grasps a spear, while her shield is in readiness by her side. Here I wish to write a few words to those who have trusted in Jesus. The devil, our subtle, watchful foe, seeks ever to attack us, especially in our unguarded moments; but the Captain of our Salvation has given us wonderful armour. We read of it in Ephes. vi. 13-17: there you will find "the helmet of salvation"; "the sword of the spirit, which is the Word of God"; and "the shield of faith." Are we not well equipped?

You remember how one day some Pharisees and Herodians asked Jesus if it was right to pay taxes to Cæsar. They thought within themselves: if He says, "No," we can inform against him and so have Him arrested; if He says, "Yes," He will prove Himself no true king of the Jews. But Jesus said, "Show Me a penny." He asked them whose image and superscription it bore, and they answered "Cæsar's." And the Lord could then tell them to render to Cæsar what was Cæsar's. Now as the coin bears the image and superscription of the Ruler, so boys and girls, men and women, bear the image and superscription of God. Perhaps you will now appreciate the remainder of Christ's words, "Render unto God what is God's." Have you rendered yourself to the Lord, dear reader? Remember that He bought you with His own precious blood, so that He has a two-fold claim upon you. He is your Creator; He is also your Redeemer.

W. C. R.

* * *

A MINING ACCIDENT.

[Concluded]

Three days passed. On the afternoon of the fourth, an accident occurred in a neighbouring mine; and one of God's children was called from the darkness of

the mine to the light of the glory of God. Death, that old preacher, spoke now to the hearts of all the youths and maidens who knew and loved M—, and they trembled as they asked themselves: "What if it had been me? Where would I have been?" One by one they sought their teachers, who gladly repeated the well-known words, "Believe on the Lord Jesus Christ and thou shalt be saved," and "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should have everlasting life"; and many other words of life. There was joy in Heaven over many repentant sinners, and joy too even in hearts that bled with the pain of bereavement.

Many years have passed: these young people are elderly men and women now; but they look back with gratitude to God to the time when they were brought face to face with death, and made to think of what comes after death, the judgment.

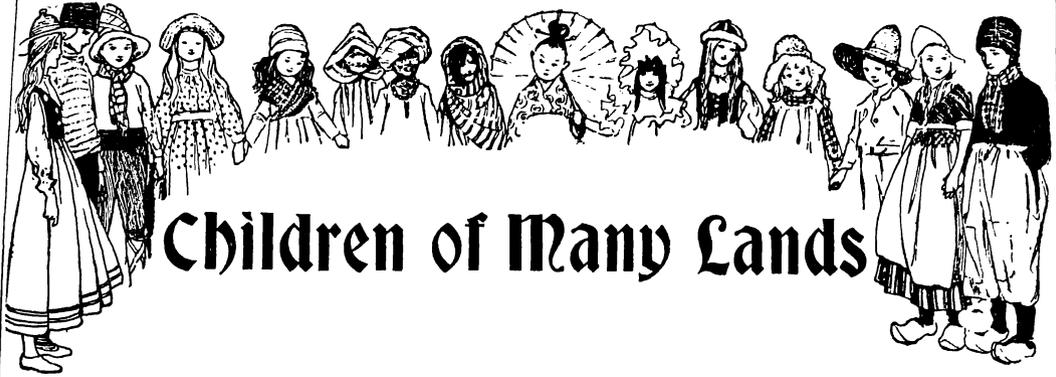
Reader, have you ever thought of it? Where are you going? Life is before you; but it is uncertain in its duration. Eternity is also before you, and there is no uncertainty about that. It means for ever. Where will you spend it? You say: "Of course we mean to go to heaven." Just so, but have you set out on the way there? Have you learned the way, and are you walking in it? The way is the way of the Cross of our Lord Jesus Christ where He gave Himself for our sins, that He might wash us from them all by His blood shedding. Have yours been washed away? See to it. To-day is the accepted time. To-day is the day of salvation. Have you taken advantage of this time? Are you saved? For "through this Man is preached unto you the forgiveness of sins"; "neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

J. L.



COAL MINES.

*This
book
for
No. 218*



Children of Many Lands

SPAIN.

FILIPE and his sister, Serafina, live in a village in the South of Spain. They are not troubled with many lessons. There is a School house, certainly, but the Schoolmaster himself does not know very much; and as his salary is small and often in arrears, he can hardly be expected to work hard. But no School does not mean all play. Filipe has to be busy in the big garden, for his parents are poor, and the vegetables and fruit must be turned into money.

There is very little rain in the summer, so beans and garlic and cucumber need watering, and grapes and olives have to be gathered.

Then, too, the pigs call for attention. They are taken along the hot dusty road to find more food than can be supplied at home; so while they sniff about for roots and acorns, Filipe can sit down to rest his tired little legs and while away the time by playing on his pipe. Very sweet old melodies he can produce, too. Serafina has also plenty of work to do. When mother does not need her help in the house or garden, she carries baskets of oranges to the station to sell to travellers. The trains do not travel very fast, and it is very, very hot in Spain: so that the juicy fruit and the cold water which Filipe will carry in jars from the

cool spring are very acceptable to thirsty people.

The mid-day hours are called "hours of fire," and everybody stays indoors. Streets are deserted and no business is done until the cool of the evening, when the people turn out again, and ices and iced drinks are in great demand.

The religion of Spain is Roman Catholic. This means that the name of God is known and a sort of worship is given to the Lord Jesus Christ. But the people are in the deepest and darkest superstition and ignorance. The Virgin Mary is worshipped as Saviour. The priests teach that she is more merciful than our Lord. The Bible is a forbidden book. Even a few years ago, quantities of the Scriptures were publicly burnt. And men and women who venture to read God's Word and to believe on the Lord Jesus Christ and love Him because He first loved them, suffer severe persecution. Spain is the land where the terrible Inquisition was in power in the fifteenth century, when great numbers of people suffered cruel deaths because they would not conform to the priests' orders. And even now imprisonment and suffering await those who confess Christ.

There are English Protestant Christians working among the Spaniards, endeavouring to teach them the truth as it is in God's Word. And there are several

gatherings of real earnest Spanish Christians who have accepted the message; while some are working as missionaries among their own country people.

But it is by no means easy work. And we who have such great liberty and Christian privileges in our happy England should pray earnestly for the boys and girls of Spain, who are kept in the dark concerning the Lord Jesus Christ Who loves them and Who wants them to know Him as their Saviour. E. A.

* * *

A BOY OF TEN.

WHEN I was a boy of ten years of age, just such another boy of ten as many of my readers, I used to find the meeting for Breaking of Bread the most interesting of all meetings. I still find it so—but for better, i.e., worthier reasons.

Now I am not going to tell you all my old reasons: that would take too long a time, and perhaps amuse you too much. But I shall tell you some of them. In the first place, I used to conjecture, or guess, if you like, who would pray next, or what hymns would be given out ere the Bread was broken; who would break the Bread that morning; what the meaning of certain words were ("Satanic" was one of them: this I never associated with its proper noun, but, curiously enough, with "raisins"); whether any brother would "minister" towards the end of the meeting; and who would first pass the "box." None of these thoughts were very harmful, I think; but help to show what the mind of a little "spectator" is like.

But there was one source of interest which I hope I shared with many boys of that age—conjecture as to the Christians who had written the hymns in the *Little Flock Hymn Book*. Their names I found at the end—strange names some

of them, so I thought: Whitlock Gandy; Mary Bowly, whose married name was Mrs. Peters; Theodolph, who lived in the early eight hundreds; Kammer, the German, and Gustafsson, the Swede; Bernard of Clairvaux, who "looked" French; and Haweis, who took me off in mind to the South Seas.

Then I came to know a little about the history of some of the hymns; how this was written because of the author's wonderful preservation from suicide; and that composed by one who sat by the coffin of his old sweetheart, a lady of high degree. And so my interest grew.

And now I know in some measure the truth of many of these hymns, and their sweetness grows upon me, so that I find no other collection of hymns can satisfy me as they do. And I should like boys and girls of to-day to share my feeling. So I shall try to tell you from month to month, God willing, a little about the authors of some of them; and perhaps next month we shall begin with *Addison*.

PRIZE LIST, DECEMBER, 1925.

Age over 13 years.

1. ELEANOR BANKS, 27, Bell Street, N. Shields.
2. NANCY FARRELL, age 15. 155, West Bromwich Road, Walsall.
3. DICK BATEY, age 15. 31, Richardson Terrace, New Washington, Durham.
4. PEARL WOODROW, age 11. Sump House, Corse Lawn, Near Tewkesbury.

COMMENDED.

1. Deacon, B. Edwards, E. Grimes, L. Hughes, G. Loye, M. Weller, V. Woodrow.

Age over 10 up to 13 years.

1. DOROTHEA COUTTS, age 12½. 2, Harlaw Road, Aberdeen.
2. H. BUNT, age 13. 63, Fore Hamlet, Ipswich.
3. MURIEL CURRY, age 12. The Parole, Chester-le-Street.
1. BESSIE PALMER, age 12. 29, Ridge Road, Stroud Green, London, N.

COMMENDED.

- F. Birrs, I. Cocks, K. Deakin, E. Dewdney, M. Gold, M. McARD, P. Sharnock.

Age 10 years and under.

1. JOHN STOREY, age 10. 58, Claremont, South Avenue, Gateshead-au-Tyne.
2. NORA GREEN, age 9. 37, Voltage Terrace, Philadelphia Durham.
3. STANLEY BEEVERS, age 8. 6, Park Terrace, Gateshead-au-Tyne.
4. GEORGE GRIMES, age 10. 10, Henry Street, Northampton.

COMMENDED.

- R. Batey, F. Bennett, D. Farrell, E. Jones, M. Potts, F. Rutherford.

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, 1926.

Subject—Reward.

1. "Fear not, . . . reward." Find this passage and write it out. (Gen. 15.)
2. What did Boaz say to Ruth about a "full reward"? (Ruth 2.)
3. Who will have a "sure reward"? (Prov. 11.)
4. Who will have a "great reward"? (Luke 6.)
5. Whom will the Father reward openly? (Matt. 6.)
6. What will the Lord bring with Him when He comes? (Rev. 22.)
7. Who had respect to the recompense of the reward? (Heb. 11.)
8. If a man rewards good with evil, what will happen to him? (Prov. 17.)
9. According to what will a man be rewarded? (1 Cor. 3.)
10. Find a parable in the Gospels which speaks about reward without actually using the word.

DEAR YOUNG FRIENDS,—

The prizes have been more keenly contested than ever this time. Dorothea Coutts has full marks and H. Hunt has only lost one, so this is excellent. The boys in the lowest division have done very well and have won three prizes.

As it is the prize month, we have "reward" for our subject. Whatever earthly rewards you receive, make sure that you will win a "reward in heaven."

Our text this month is "How sweet are Thy words unto my taste!" (Ps. 119. 103).

My love to you all.

Your friend,
J. L.

December Searchers.

Age over 13 years.

1st Class.—E. Banks, D. Batey, J. Boggan, E. Crook, M. Cutting, I. Deacon, B. Edwards, N. Farrell, E. Grimes, R. (Hiddings), O. Green, L. Hughes, D. Laycock, M. Lefaux, G. Loye, F. Male, I. Merritt, G. Mowbray, I. Parker, E. Pyall, K. Redman, Eunice Smith, I. Smith, F. Scudds, R. Scudds, M. Weller, V. Woodrow, P. Woodrow.

2nd Class.—M. Craghill, E. Grayland, V. Hayward, M. Smith.

3rd Class.—G. Nicholls, F. Yellow.

Age over 10 up to 13 years.

1st Class.—O. Ashmore, D. Andrews, F. Ashmore, D. Ayres, F. Birra, A. Clementson, I. Couch, D. Coutts, I. Cocks, C. Curry, M. Curry, K. Deakin, E. Dewdney, F. Farrell, M. Gold, D. Harvey, W. Hamilton, O. Horner, M. Hole, H. Hunt, C. Jacobs, H. Jones, F. Kendall, W. Kendall, E. Loye, M. McArd, M. McIver, V. Merritt, E. Metcalf, W. Mitchell, J. Mundell, M. Mould, W. Nicholls, K. Nicklin, B. Palmer, R. Pinder, A. Potts, M. Rose, P. Sharnock,

F. Stepany, L. Simmons, R. Smith, M. Schlicmann, N. Stocker, E. Summers, V. Turner, I. Turner, J. Williamson, T. Wilson, E. Winter, I. Woodrow.

2nd Class.—K. Fairburn, M. Lefaux, R. Murphy, E. Park, P. Richardson, G. Ruston, L. Stocker, D. Scudly, J. Taylor, F. Warren.

3rd Class.—A. Golphin, J. Hunt, J. McDonald, V. Mitchell, E. Savage, J. Sinclair, L. Scott.

Age 10 years and under.

1st Class.—R. Batey, G. Barefoot, H. Bagley, D. Bell, S. Beavers, C. Craghill, I. Dick, D. Farrell, E. Farrell, Barbara Foley, J. Gatenby, N. Green, G. Grimes, M. Hemmingsway, E. Jones, A. McIver, T. Mundell, L. Newman, M. Potts, H. Ross, L. Ross, H. Scampton, J. Storey, W. Ward.

2nd Class.—F. Bennett, W. Craghill, M. Hole, E. Nelson, F. Rutherford, R. Scampton.

3rd Class.—M. Middleton, E. Stanborough, E. Savage, I. Wiseman.

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.

Answers to December Questions.

Subject—The Gospel of John.

1. A fire of coals, and fish laid thereon and bread (John 21. 9).

2. Because they knew it was the Lord (John 21. 12).

3. Lovest thou Me? (John 21. 15, 16, 17).

4. Lord, Thou knowest all things; Thou knowest that I love Thee (John 21. 17).

5. The favourite chapter.

6. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (John 3. 14).

7. He gave them bread from heaven to eat (John 6. 31).

8. Jesus said, I am the bread of life (John 6. 35).

9. In My Father's house are many mansions (John 14. 2).

10. That we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through His Name (John 20. 31).

Casting all
your care
upon Him;
for He Careth
for you.

1 Peter 5. 7.

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

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C. 4.
WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTO PLACE, EDINBURGH.**
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 10, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



LESLIE'S FALL.

WITH whizz and bang, down came Leslie Bryan from the roof of her mother's little cottage. It was the dearest old building one could think of, with low roof reaching almost to the ground on the garden side.

She invented her own games, and these often led her into trouble.

The low roof allured her, and with one bound up she climbed to the top, where she sat astride to enjoy the view. Her mother, at work in the room below, hearing the thud and bang, hurried out to find Leslie preparing for another climb. Forbidden ever to do it again as the roof was old, and the nails hardly fit to support the roofing, Leslie, displeased at the interruption, strutted off, wondering why her mother always spoiled her fun.

She had been reading of Alpine sports, and one day, when her mother was absent for the afternoon, she could not resist the temptation to enjoy another coast down the steep slope. With more zest than ever, up she climbed, and holding on to the chimney, gleefully sang her latest chorus, about sunshine. Just then, the landlord, who lived next door, attracted by the noise, sharply shouted, "Come down, at once, you'll bring the roof about you!" With her fun spoilt, and much annoyed, her conscience working hard, down she slid, but not before the nails gave way, and the tiles came rattling down about her with a crash on the stones below.

Shame and disappointment stared her in the face. What could she do? 'Tell Jesus,' was her first thought, for she knew Him as her Saviour, and had been early taught to obey Him; but this accident was the result of self-will!

At the same moment the gate clicked, and from the wreckage around Leslie lifted her eyes to her mother's shocked face. Her bruises were painful, but the

pain was nothing to the prick of conscience. With a penitent sob Leslie flung her arms about her neck. "Mother, I am so sorry!" she cried. Drawing her child into the house, her mother bathed the bruises, saying as she did so, "Leslie, darling, how thankful we must both be that you have escaped serious injury. The temptation was strong, but had you been wise you would have turned away from it. God has given you a courageous spirit, but it must always be used for what is good and true. Remember, you have brought trouble on others. Who do you think will have to pay for the damage done?" This arrested her. Leslie asked her mother to kneel beside her, and with her sweet face set Heavenward, already in the joy of forgiveness, asked Jesus to help her to be brave and true, and to look to Him when temptation came.

And so there was joy in Leslie's home that evening. There was no thought of further chiding nor of roof climbing; all were in the enjoyment of God's love, and the power of forgiveness.

Children, early seek the Lord Jesus. If you would have a happy and victorious life, you must own Him as Saviour and Lord. Make Him the Captain of your life. The early gift is sweetest and best, just as a bud is more precious than a full blown flower.

Be like the Italian soldier, who never asked, "Shall we be able?" but cried, "Let us go on!" with the Precious One who gave His life for you. Be in time.

"Happy is the man who believes in Him,
Happy is the woman who is cleansed from sin;
Never to a child did the Lord say 'No!'
Let us one and all to the Saviour go."

* * *

J. S.

A BAFFLED TYRANT.

THE opening page of the New Testament tells of two kings of the Jews; one, a usurper called Herod the

Great; the other, the rightful heir, Jesus Christ, the son of David, the son of Abraham.

Herod was an Edomite, a descendant of Esau, the profane man, who for a mess of pottage sold his precious birthright. Idumea, his native land, had been conquered by the nephew of Judas Maccabæus, and its inhabitants compelled to adopt the Jewish faith. In course of time the governorship of this land fell to Antipater, a bold, cunning, determined man, who, by taking sides in the wicked quarrels of the Jewish rulers, and by favour of the all-powerful Romans, was made Procurator of Judea. His son, Herod, a young man of twenty-five years of age, was made governor of Galilee, where he showed great energy in stamping out rebellions. An invasion drove him from Palestine; but at Rome, to which he fled, he persuaded the Roman Senate to proclaim him King of Judea. The accession of this new occupant of David's throne was celebrated by a heathen sacrifice at Rome. The Romans helped him to conquer the land; and, to please his subjects, he married the beautiful Jewish princess Mariamme, the only being whom he loved—but that in his own mad, cruel way.

His capture of Jerusalem was followed by terrible bloodshed; and the rest of his reign was marked by cruelty and massacre, beside which the slaughter of the Innocents recorded in Matt. ii. 16, seemed so small that the Jewish historians of this time do not mention it. Even his wife and children were not spared. In a fit of jealousy and after a mock trial, he executed the lovely Mariamme. Then he was seized by such remorse and passion that he was brought to the brink of the grave; and all his lifetime he was haunted by the terror of this awful crime. This, however, did not restrain him from further evil, for later on he put to death his two

sons, children of the beloved Mariamme, because he was led to believe they were plotting against him. The accuser was their own half-brother; and the savage old monarch had a terrible gleam of joy five days before his death, in receiving permission from the Roman Emperor to execute this other son. Well might Augustus sarcastically remark that it was better to be Herod's hog than his son.

His great ambition to found a great and independent kingdom made him willing to profess the Jewish faith and make use of it for his own selfish ends. He rebuilt the Temple with great care, so that it might seem to be a restoration of the old Temple rather than a new one; and, to please the Jews, he employed priests alone in the construction of the Inner Sanctuary. Though the main building was finished in a year and a half, the additions took forty and six years (John ii. 20). The patronage of such a man, however, only degraded religion; and his appointment of worthless and worldly-minded High Priests deprived their office of its sacred character. A party, called the Herodians, despairing of securing a king of their own race, accepted him; but the mass of the nation hated the foreign, semi-heathen tyrant, and longed for a deliverer. Hence his last days were darkened and embittered by suspicions of plots.

At that time some Magi (or wise men) from an eastern land appeared in Jerusalem with the startling question, "Where is he that is born King of the Jews?" They had seen a brilliant new star which for some reason foretold the birth of the Jewish king. No wonder Herod was troubled at the thought of a rival, and Jerusalem trembled at the bloodshed which the discovery of a new plot might cause.

On inquiry, the wily monarch learned from the chief priests and scribes that the long-promised Messiah was to be born at

Bethlehem, the city of David. Hiding from the strangers his cruel purpose, he asked them when the star had appeared, and then sent them to Bethlehem. When they had found the child, they were to return with the news so that he too might come and worship him. Guided by a fresh appearance of the star, they reached the house where Jesus lay, and presented to Him the treasure of their land, gold, frankincense and myrrh,—beautiful picture of the coming day when—

“All nations shall adore Him,
His praise all people sing.”

Warned by a dream that Herod wished to kill the child, they returned to their homes without calling at Jerusalem. The baffled tyrant, to make sure of his rival's death, ordered the destruction of all children of two years and under in the Bethlehem district. But Jesus had been carried for safety to Egypt, where he remained until Herod's death.

A more terrible scene than the closing days of Herod would be difficult to imagine. Tortured by nameless terrors, frantically calling out for his murdered Mariamme and her boys, and in the grip of a loathsome and painful disease, he sought a remedy in the baths east of the Jordan. But his hour was come. He knew it, and in his wickedness planned that the joy of the Jews at his death should be turned into mourning. Summoning the noblest of the land, he shut them in the Hippodrome with orders that they should all be slain at his death. Fortunately,

his officers dared to disobey this command.

A man of great ability, he had, by fair means and foul, built up a kingdom which in outward splendour recalled that of Solomon. Yet within a century the whole Herodian race with their ambition and crimes were swept away, whereas the Kingdom of the Young Child whose life he sought, endures to-day, and of it there shall be no end. We who by grace and through faith are subjects of that Kingdom love to think and sing that—

“Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

Are all my young readers in this Kingdom? The King Himself said, “Suffer little children to come unto Me, for of such is the Kingdom of Heaven.”

D. R.



HYMN 297.

YOU will see from the 'List of Authors' at the end of the 'Little Flock Hymn Book' that Addison was the writer of Hymn 297, which begins with the line—

"When all Thy mercies, O my God."

The date given is 1729; but that must either be an error, or the date when the hymn was first published, for Addison died in 1719 at the age of 47. He had moved in the highest circles of society, knowing intimately Queen Anne, the Duke of Marlborough, the Earl of Shrewsbury and Lord Halifax; he had travelled in many European countries; he was an accomplished scholar; he had an unusual knowledge of men and affairs. Yet we find that in this very hymn, in verse four, he writes of this world as 'the desert.' Like the Apostle Paul, too,

he knew what it was to experience the perils of the deep, and in the same seas, for it was after a merciful escape from shipwreck in the Mediterranean that he wrote another hymn, which some of you may know—

"How are Thy servants blest, O Lord."

Now, perhaps you will look with fresh interest at Hymn 297. Addison is thanking God for His goodness to him. He thinks of the days when he was a tiny baby, unable to care for himself; the Lord cared for him then, and so through boyhood and youth and young manhood and middle age he could trace God's goodness. That is his theme for time, but it is his theme, too, for eternity. Even eternity, he feels, will be too short

"To utter all Thy praise."

May the Lord fill all our hearts with such gratitude to Himself!



Children of Many Lands

III.

THIS month we will take a big jump from sunny Spain to far N.W. America where there is more ice and snow than sunshine.

Many years ago the Red Indians had possession of most of North America; but the coming of the white men (or "pale faces" as they called them) from Europe, drove the Indians further and further north and west. They are de-

creasing in numbers, and in some districts they live in 'reserves,'—land granted to them by Government, where they can continue their native customs, and also trade with the white man.

There are great forests and wonderful rivers and lakes in the far north west. The summer is short, but very beautiful. 'Wing Feather' and his sister 'Silent Water' live in a wigwam, built by their mother, in the depths of the forest. It

did not take long to build. A few long poles are stuck in the ground in a circle, and tied together at the top. A covering of dried birch bark is fixed on this erection. A hole is left at the top to let out the smoke of the fire which is on the ground in the middle of the circle. In the autumn days quantities of bulrushes and reeds are gathered, and these are all dyed in beautiful colours made from roots, and woven into mats, which form the beds and chairs in the home, and also into baskets in which are kept the family treasures.

'Wing Feather' and his brothers and sisters and playmates early learn all there is to know about fishing in the lakes and rivers, and also about the habits of the different wild animals, deer, bear, beaver and others. He learns to run almost as swiftly and silently as many of these creatures, for he would get no food if he could not catch them. Their fur, too, is most valuable. Some of it is used for his strong leather leggings and warm sort of tunic; and much of it is sold to traders.

When these boys are twelve years old, each one goes into the forest to fast alone. A father takes his boy, and talks to him about the 'Great Spirit,' who will visit him and make him a brave Indian. After three days the father comes back, and finds his boy weak and faint for want of food. He gives him some water and leaves him again. Poor laddie, it is a hard test. The hours and days pass oh! so slowly, and he becomes almost unconscious through hunger. But he holds on bravely, for he has been taught that this is the way to learn patience and endurance, and to become a Brave, and a great man in his tribe. And to some extent that is quite true. Strong fine characters are only made through discipline and learning to endure. To have things made easy for us is not good, though it may seem nice at the time.

There is a wonderful verse (Hebrews v. 8) which tells us that even our Lord Jesus Christ in His human life learned through suffering. And so He fully understands when we, in our small lives, have difficulties to endure.

There has for very many years been a great missionary work among the North American Indians, and many of them have learned about the True God and Jesus Christ, and have lived very real Christian lives. Next month we shall hear something about them. E. A.

* * *

ACCEPTANCE.

WERE there no clouds to pass across
our sky,
Were there no thorns to wound our
weary feet,
We should not feel the Saviour's presence
nigh,
Or hear His loving voice divinely
sweet;
All comes from Him, Who knows
what best we need,
And perfect love in every act we read.

G. H.

The Editor has received the following letter from B. A., who so kindly offered prizes for Colour Work:—

"Altogether about fifty readers sent in their work, and the standard for the various ages was very good. Although I originally said I would give two prizes, I find I have to increase to four. The winners are:—

- "KENNETH HEWINSON (age 13),
"27, Queen's Hill Crescent,
"Newport, Mon.
- "MARGARET ROSTANCE (no age stated),
"100, Goodman Street,
"Burton-on-Trent.
- "MARGARET SMITH (age 9),
"74, Irvine Place,
"Aberdeen.
- "ELIZABETH NELSON,
"253, Hawthorn Road,
"Arkington,
"Northumberland.

"The rewards of Grained Texts have been forwarded to these addresses."

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, 1926.

Subject—Walk.

1. Find a passage which tells us before whom Abraham walked (Gen 24.).
2. "And I will walk—". Find this verse and write it out (Lev. 26.).
3. What is said about "walk" in Ps. 56.?
4. What are we told about those that walk uprightly? (Prov. 84.).
5. Who will not walk in darkness? (John 8.).
6. Find a short verse about walking by faith (2 Cor. 5.).
7. What does Daniel tell us about those that walk in pride? (Dan. 4.).
8. Of whom should we walk worthy? (Col. 1.).
9. How should we walk? (Rom. 13.).
10. What do you understand by "walking before God"?

DEAR YOUNG FRIENDS,

I am sorry there was a misprint in Question 8 last month, but I am glad to see that nearly all of you found the right verse. This month our subject is "Walk," for if we hope for a reward by and by, we must learn how to walk in the right way now. My very warm welcome to all the new searchers. Our youngest is seven years old and has done a very good paper, so I hope this will encourage others.

Our text this month is, "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119. 105).

My love to you all,

Your friend, J. L.

January Searchers.

Age over 13 years.

- 1st Class.**—I. Abraham, W. Akeroyd, E. Banks, D. Batey, N. Bell, E. Clayton, N. Clayton, F. Crawford, E. Campbell, M. Crook, M. Cutting, J. Deacon, M. Foley, F. Gale, E. Grimes, O. Green, V. Gooch, V. Hayward, E. Hall, F. Heavilides, H. Hunt, L. Hughes, E. Jenkinson, D. Laycock, M. Lefaux, G. Loye, I. Merritt, V. Merritt, W. Mitchell, G. Nicholls, B. Park, K. Redman, A. Sewell, E. Smith, I. Smith, M. Weller, J. Williamson, P. Woodrow.
- 2nd Class.**—N. Birrs, N. Farrell, E. Graylaud, F. Male, K. Nicklin, S. Rogers, F. Stepney, V. Woodrow.
- 3rd Class.**—M. Green, L. Johnson.

Age over 10 up to 13 years.

- 1st Class.**—J. Allen, L. Ashwell, D. Ayres, L. Bell, C. Binnles, F. Birrs, Frieda Birrs, A. Brown, I. Bowman, D. Bush, W. Craghill, A. Clementson, I. Couch, D. Coutts, C. Curry, M. Curry, G. Curry, D. Dansie, K. Denkin, F. Farrell, G. Grimes, I. Hindmarsh, W. Hamilton, H. Heath, E. Holmes, J. Hough, M. Hole, J. Hunt, M. Iveson, S. Jackson, O. Jacobs, E. Jeffery, E. Loye, S. Logan, M. Lyall, M. McArd, M. McIver, G. Moorby, V. Mitchell, G. Mowbray, R. Murphy, J. Mundell, E. Munton, W. Nicholls, B. Norton, B. Palmer, H. Parker, F. Pepper,

O. Peacock, R. Pinder, A. Potts, D. Purvis, A. Rose, M. Rose, J. Simmonds, B. Smith, M. Schlemm, J. Storey, E. Sewell, B. Warrington, F. Warren, F. Willis, T. Wilson, E. Winter.

- 2nd Class.**—E. Addyman, W. Bage, F. Clark, W. Curry, K. Fairbairn, D. Foley, L. Funge, J. Henderson, O. Horner, O. Jones, M. Lefaux, H. Matthews, E. Metcalf, T. Morris, M. Mould, D. Mould, E. Nelson, L. Porter, L. Scott, E. Tomlinson, M. Walker, F. Wheeler, L. Willis, I. Woodrow.

- 3rd Class.**—D. Harvey, A. Knight, S. Knight, L. Lamplugh, R. Lyall, L. Pollock, V. Roberts, E. Savage, R. Turner, E. Ward.

Age 10 years and under.

- 1st Class.**—R. Batey, G. Barefoot, H. Bagley, R. Beal, C. Craghill, D. Clark, A. Carroll, R. Curry, S. Dansie, R. Davis, C. Denkin, D. Farrell, B. Farrell, J. Gatenby, N. Green, M. Haylar, W. Hope, M. Hole, A. Jones, W. Lamplugh, A. Lyon, G. McKee, W. Morter, E. Morris, M. Murray, T. Mundell, A. Munton, M. Potts, J. Powell, D. Rose, F. Ruthierford, H. Scampton, R. Scampton, A. Storey, M. Thompson, W. Ward, I. Wiseman, L. Wiseman.

- 2nd Class.**—G. Allen, S. Beevers, E. Burley, F. Eiles, B. Foley, Barbara Foley, M. Foley, E. Garbutt, R. Hallenden, A. McIver, M. Moon, A. Moorby, D. Owen, E. Stanborough.

- 3rd Class.**—A. Douglas, E. Savage, G. Turner.

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

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

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

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Answers to January Questions.

Subject—New.

1. He hath put a *new song* into my mouth, even praise unto our God (Ps. 40. 3.)
2. A *new heart* also will I give you (Ezek. 36. 26).
3. They shall speak with *new tongues* (Mark 16. 17).
4. Part of Luke 22. 20 written out.
5. The Lord Jesus (Heb. 9. 15).
6. That ye love one another; as I have loved you, that ye also love one another (John 13. 34).
7. A *new heaven* and a *new earth* (Rev. 21. 1).
8. His compassions (Lam. 3. 23).
9. To him that overcometh (Rev. 2. 17).
10. He that sat upon the throne said, Behold, I make *all things new* (Rev. 21. 5).

It Shall be
Well With
Them
That Fear
God.

Eccles. 8. 12.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



"BE IN TIME."

PETER W. was a bright, intelligent boy of 14, full of life and energy, the treasure of his mother's heart.

His little chum had just commenced serving Jesus, and was very anxious that Peter should serve Him too. One day, as they talked together of Jesus, how He had died on the cross in order that men, women, and children might have their sins forgiven, Peter said, "I have decided to put my trust in Jesus, but I shall wait till Friday night, and do it at the revival meeting." Peter's chum urged him not to put off, as "Now is the accepted time, and behold now is the day of salvation"; and, very wisely, there and then, at his desk in school, Peter yielded himself to the Lord Jesus.

His father was a grocer, and Peter went to the shop with his dinner every day. On arriving that day, Peter's father saw an unusually happy look on his boy's face, and said, "What makes you look so happy, Peter?" Peter replied that he had been enjoying his chum's company down the road. The whole truth was that they had been speaking of Jesus; and, like the two disciples on the way to Emmaus, soon had His blessed company; and could have said with the two disciples, "Did not our hearts burn within us as He talked with us by the way?"

On the Friday morning Peter was absent from school. He had been taken suddenly ill, and was rushed to a nursing home for an immediate operation for appendicitis. It was too late, however, for peritonitis set in; and slowly Peter's earthly life faded away. But how blessed to know he awoke in that happy land where Jesus is. Now he is perfectly happy; at home with the many more children who have passed away, trusting Jesus.

You, my young reader, like Peter, have heard the Gospel message. Perhaps you hear it week after week at Sunday school, church, chapel or meeting room. Do you realize that it is God who is speaking to you in the Gospel? He is asking you to trust His own beloved Son the Lord Jesus Christ. You may say, "Yes, I want to trust Jesus, and I will trust Him; but I'll just wait a little, as I'm quite young yet." Oh, be warned by the call of Peter W.! He trusted Jesus when it was practically his last opportunity. He thought of trusting Jesus at the meeting on the Friday night; but he never reached the meeting. Who knows but that this may be your last opportunity? You may never hear or read the Gospel again. Death is very busy, and takes away old and young, though rich or poor. Peter was wise; he didn't put off; and death found him ready. Death acted as a servant to him; conducting him right into the Paradise of God, where Jesus is.

Some people think that Christians are not happy; that they must go about with long faces and appear glum and miserable. Do you think that, my dear young reader? If you do, I should have liked you to see Peter's face that day he trusted Jesus. No wonder his father asked him why he looked so happy; for his face beamed with joy. Christians are the happiest people in the world, because they have Jesus as their shepherd and guide every moment of the day. He watches over them; and keeps them amid all the difficulties and dangers of this dark world.

Will you not, my young reader, trust in Peter's Saviour? He is so worthy of that trust. Trust Him now!

WM. C. R.

* * *

HYMNS 15, 84, 319, 366.

LAST month you had an account of a hymn-writer whose name began with the letter "A." This month we pass on to the letter "B": and deal with the writer of Hymns 15, 84, 319, 366. Of these the best known is the last, which you must have sung many times. It tells of Rest and Living Water and Light: and each verse begins with the wonderful line, "I heard the voice of Jesus say." Perhaps you remember the first time you sang it, from a Hymn Sheet hung on the wall of some little Sunday School. I recall that 'first time' in my own case; and remember, too, the renewed pleasure I had when I first heard this hymn sung to the tune of "O Christ! in Thee my soul hath found." Our travelling days are not yet done, and each of them may be lit by the sunlight to be found in Jesus.

'319' also has three verses: the first tells of our sins; the second, of our wants; the third is full of the fragrance and splendour of the name of Jesus.

'84' has been changed a little, as it stands in our hymnbook. The fourth verse is particularly sweet:—

"We change—He changes not,
Though changing years roll by;
His love, not ours, the resting place,
We on His truth rely."

'19' begins with "Death" and ends with "Eternal Life"—a brief Hallelujah hymn perhaps overlooked in its close neighbourhood to '20.'

The writer of these hymns spent the first 29 and the last 23 years of his life in the city of Edinburgh, where his name is still almost a household word. He was born over a century ago, and lived to be 81. All his life his delight was to tell of the love of Jesus, of which he has sung so sweetly. And now he has gone to be with His Lord and Saviour. His name was *Horatius Bonar*.

THE STRONG MAN WHO
WAS WEAK.

A STRANGE title, you will say. Yes, but a true one. If you read over chapters xiii. to xvi. of the Book of Judges, and consider for a little the story of Samson, you will agree that he was a man both strong and weak. Suppose we summarize his life story. When he was a young man he met with a Philistine lady whom he desired to marry. Such a marriage was contrary to God's will, for not only was Samson an Israelite, but he had been separated to God's service from his birth. Yet, contrary to God's will, and in spite of his parents' wishes, he made up his mind to marry this woman.

Well, Samson did not long enjoy the fruit of his disobedience, for his wife was taken away from him. This made him very angry, and he avenged himself upon the Philistines by burning their corn. It was now the turn of the Philistines to be angry, and they came up and burnt Samson's wife and father-in-law to death. Samson then got his revenge by killing a number of the Philistines.

And so Samson came to be the man in Israel whom the Philistines feared the most; and they tried their hardest to capture or kill him; but his great strength, mightily increased by God, enabled him to win the day.

But poor Samson was fond of bad company, and once he narrowly missed being caught and killed when he was staying in a town of the Philistines where he had no business to be. Some time later he was again in bad company where his love of pleasure had taken him. And this time he was captured by the Philistines, who put out his eyes and made him grind corn in the prison. And you remember how terribly tragic his death was.

You now understand the title: "The

strong man who was weak." Samson was strong in muscle, but weak in character. Right at the beginning he disobeyed God and would not listen to his parents. A jailor once said that whenever he heard a boy say "shan't" to his mother, it made him almost tremble. The hardened criminals whom he had to look after probably began their life of sin and folly by disobeying their parents.

And then we see how fond of pleasure Samson was. He seemed to think of little else. He was the slave of his appetites. If he wanted a thing, he did not stop to ask if it was right or wise, but went after it, without caring what the consequences might be. Now, God did not make us butterflies, and although it is right for young people to play and enjoy themselves, there are other things. God has the first claim upon us, and He wants us to put Him first, and then He will not rob us of any innocent pleasures; we shall enjoy these all the more if we feel that He loves us and is watching over us and is keenly interested in everything that concerns us.

Samson, too, was revengeful. He was eager to "get his own back." The wonderful things which he did were generally prompted by the spirit of revenge. And although we read that he was a judge in Israel for a number of years, we are not told that he ruled well, for no one who is always seeking to avenge private wrongs makes a good judge or ruler.

To sum up, poor Samson seems to have been lacking in the "one thing needful"; he lacked a law in his heart that would lead him to do what was pleasing to God. He seems to have used his great natural advantages to please himself, and often in things that were evil. And there are boys and girls who are blessed with many advantages—they have health and strength, they are

good at games and quick at work—who nevertheless make shipwreck of life, simply because they have never learnt to put God first.

It is the inside that counts more than the outside. Come, then, to Jesus, that you may have eternal life in you, and then you will never make shipwreck of your life.

E. A.



* * *



Children of Many Lands

IV.

ON the map of North America, at the left top corner, you will see a river called the Mackenzie. It flows for about 2000 miles through a barren, desolate country, and empties itself into the Arctic Ocean. On either side of its banks various tribes of Indians, and Eskimos, live in small settlements, scattered at great distances from each other.

These people are, as you read last month, heathen; and there are very few missionaries in that great lone land. You shall hear about one of the earliest of these.

Forty-five years ago a brave Englishman and his no less heroic wife went out to carry the message of God's love to those far-away people. After 1000 miles or more of travel North-Westward from Winnipeg (which was in those days the outpost of civilization), partly by canoe and partly over roadless country, the first thing to be done was to learn the language. As three or four different dialects were spoken, this was slow work. But the missionary was not only a preacher. He was carpenter, builder, blacksmith, schoolmaster, doctor and

nurse all rolled into one! So while learning to speak like the natives, he was busily engaged in some of these handicrafts. He had to build a log cabin for a home for himself and his wife, and make the furniture for it. All the time the natives were watching their English visitors; and it was not long before they began to trust them, and then to love them. And when at length they could hear in their own tongue about the Wonderful God and how He cared for them, they were ready to gather together to hear all the missionary had to tell them. It was not easy work teaching them the difference between right and wrong: but God Who had sent His messenger worked in their hearts, and by and by many of them became "new creatures" in Christ Jesus. They learnt to love and obey Him.

Then came the joy of building a place in which they might meet to worship. Only a sort of log hut. But in it, when they came together to worship, the Lord Jesus was present, according to His promise (Matt. xviii. 20), and so the plain little building was made beautiful with His Presence.

If you could have taken a peep during

service time, you would have seen some little fur bags hanging here and there on the walls, and in each bag a baby! The mothers in that cold land make a cosy bag of some furry skin, turning the fur inside, and into this bag baby is popped. It is slung over the mother's shoulder by a strap—and there baby remains, warm and safe and out of mischief while mother is busy, and when they sit down, the bag and baby are hung up, and mother's back gets a rest.

During the seventeen years these devoted missionaries lived in that northern land, 1000 miles from the nearest shop, or doctor, one by one, seven little English babies came into that home. They were treated just the same as the native babies, and grew up strong and healthy and happy playmates with the yellow-skinned boys and girls.

Other messengers are in that land to-day, and other boys and girls need to be taught about the loving Saviour. Will you sometimes pray for them, that in that lonely, desolate, difficult place God will help them in the great work He has sent them to do?

E. A.

* * *

"BLACK BUT COMELY."

YOU will, no doubt, remember that in the January and February numbers of **OUR CHILDREN** there appeared a brief 'serial,' entitled, "A Mining Accident." While it was appearing, another mining accident occurred in which the father of two of our readers was hurt, not too seriously, I am glad to say. And while still suffering from his accident he wrote for us the story of his conversion. I have let his account in the exact form in which he wrote it, that by its very naturalness it may speak to the hearts of some of our readers.

MY CONVERSION.

For a period of years I went to the church, but all the time unconverted, till one night in the summer time I went to a Gospel meeting in a little tent to hear the Gospel preached, and the preacher's text was, "For God so loved the world, that He gave His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life" (John iii. 16). And the preacher told us all about God and His Great Love toward us by sending His only Son into the world to die for us so that our sins might be pardoned. It was then that I took a thought to myself that I needed that love to make me right with Jesus. So I took Jesus that very night as my Saviour. But I was not yet clear as to my salvation: I thought there was something that I had to do. But when I saw that my Saviour had done all that had to be done, that all I had to do was simply trust Him as my personal Saviour, I thought my heart would break for joy. I have since been asked if I ever regretted being converted. My answer was: "My only regret is that I did not yield to the love of God years before I did." If this should meet the eye of one who is halting between two opinions, I would plead with you to yield to the love of God. Make my Saviour your Saviour, and receive blessing for evermore.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

* * *

No doubt some of our readers know a little French: here are parts of two verses taken from a French New Testament (see the Text for Colouring). "Sachant que vous avez été rachetés . . . par le précieux sang de Christ, comme de l'Agneau sans défaut et sans tache."

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, 1926.

Subject—Way.

1. How did the Lord show the Israelites the way? (Exod. 13.).
2. What does Ezra say about "a right way"? (Ezra 8.).
3. "God . . . I went." Find this passage and write it out (Gen. 35.).
4. Who is the way? (John 14.).
5. What do we read about the way of peace in Luke 1.?
6. What shall be evil spoken of? (2 Pet.).
7. Find a sentence about the "way of the righteous" (Prov. 15.).
8. What way should we ask the Lord to teach us? (Psa. 27.).
9. To what kind of people will God teach His way? (Psa. 25.).
10. Find a verse which describes wisdom's ways (Prov. 3.).

DEAR YOUNG FRIENDS,

I am pleased to welcome some more new searchers this month and hope they will continue. Several at Byrher and one at Newcastle have forgotten to put the verses. Write out each answer carefully and then put the chapter and verse where you find it.

One paper has come without a name on it from N. Shields. Our subject this month is—Way. I trust we may all find the right way and walk in it. "Hold Thou me up, and I shall be safe" (Psa. 119. 117).

My love to you all,

Your friend,—J. L.

February Searchers.

Age over 13 years.

- 1st Class.**—I. Abraham, W. Akeroyd, E. Banks, D. Batey, N. Birrs, F. Crawford, E. Campbell, E. Crook, M. Cutting, I. Deacon, N. Farrell, E. Grayland, F. Gale, E. Grimes, O. Green, V. Gooch, V. Hayward, K. Hewinson, F. Heavisides, P. Hoare, H. Hunt, L. Hughes, D. Laycock, M. Lefeaux, G. Loye, I. Merritt, V. Merritt, W. Mitchell, G. Mowbray, K. Nicklin, R. Norman, J. Parker, E. Park, R. Pinder, K. Pedman, F. Stepany, A. Sewell, E. Smith, I. Smith, J. Smith, M. Weller, P. Woodrow, L. Young.
- 2nd Class.**—R. Brennan, N. Bell, M. Foley, R. Giddings, E. Hall, R. Johnson, F. Male, J. Williamson, V. Woodrow.
- 3rd Class.**—J. Chilvers, G. Ite, A. Mennell, F. Mennell, G. Nicholls, L. Phillips, N. Poole.

Age over 10 up to 13 years.

- 1st Class.**—L. Ashwell, E. Addyman, L. Atter, D. Ayres, W. Bage, L. Bell, O. Blinnie, F. Birrs, Frieda Birrs, A. Brown, I. Boreman, T. Boaz, A. Clementson, I. Couch, D. Coutts, O. Curry, W. Curry, M. Curry, G. Curry, D. Dansie, K. Deakin, F. Farrell, D. Foley, G. Grimes, M. Haykin, D. Harvey, W. Hamilton, H. Heath, O. Horner, M. Hole, P. Holloway, J. Hunt, C. Jacobs, L. Johnson, E. Loye, S. Logan, R. Lyall,

M. McArd, M. McIver, T. Morris, G. Moorby, J. Murray, F. Munton, L. Morchy, W. Nicholls, S. Norman, B. Palmer, H. Parker, L. Pollock, L. Porter, D. Purvis, A. Rose, M. Rose, L. Simmonds, R. Smith, D. Smith, J. Sinclair, J. Storey, F. Singer, E. Sewell, E. Schofield, R. Turner, B. Warrington, H. Walton, T. Wilson, E. Winter, M. Wiseman, M. Woodman, L. Woodrow.

2nd Class.—N. Adams, J. Allen, W. Bird, N. Clayton, K. Fairbairn, L. Funge, D. Griffiths, V. Golphin, M. Hampton, K. Hultson, M. Iveson, O. Jones, L. Lamplugh, M. Lyall, V. Mitchell, M. Mould, D. Mould, R. Murphy, G. McKee, E. Nelson, C. Norton, F. Pepper, A. Potts, F. Warren, M. Walker.

3rd Class.—D. Bush, G. Dansie, D. Farrell, R. Fiddes, M. Lefeaux, H. Matthews, E. Metcalf, S. Middleton, J. Mundell, D. Summers, L. Taylor, E. Ward.

Age 10 years and under.

1st Class.—G. Aiden, H. Bagley, D. Bell, S. Beevers, H. Calderbank, C. Crazhill, A. Carroll, P. Cutting, B. Farrell, B. Foley, Barbara Foley, J. Gatenby, E. Garbutt, N. Green, M. Hayllar, M. Hole, W. Lamplugh, A. Lyon, E. Martindale, A. McIver, W. Morier, M. Moon, E. Morris, M. Murray, V. Peters, M. Potts, D. Robertson, F. Rutherford, H. Scampton, A. Storey, G. Turner, W. Ward.

2nd Class.—G. Barefoot, R. Batey, A. Hendry, W. Hope, M. Hultson, J. Powell, D. Rose, E. Savage.

3rd Class.—G. Burton, C. Deakin, J. Horner, T. Mundell, I. Wiseman.

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Answers to February Questions.

Subject—Reward.

1. Genesis 15. 1. written out.
2. A full reward be given thee of the Lord God of Israel (Ruth 2. 12).
3. He that soweth righteousness shall have a sure reward (Prov. 11. 18).
4. Those who love their enemies and do good, and lend, hoping for nothing again, shall have a great reward (Luke 6. 35).
5. The Father will reward openly those who give alms in secret (Matt. 6. 4).
6. The Lord will bring His reward with Him when He comes (Rev. 22. 12).
7. Moses (Heb. 11. 26).
8. Evil shall not depart from his house (Prov. 17. 13).
9. Every man will be rewarded according to his own labour (1 Cor. 3. 8).

TEXT FOR COLOURING.

Redeemed
with
the Precious
Blood
of Christ.

1 Peter 1. 18, 19.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



"LITTLE, BUT EXCEEDING WISE."

I. THE ANTS.

I INVITE my readers to turn up in their Bibles the texts to which I refer in these short papers, inserting the numbers of the verses in the spaces left. In Proverbs, chap. xxx. ver. . we read that "there be four things that are little upon earth, but they are exceeding wise." "Great men," we read, "are not always wise" (Job xxxii.); and, though we may be only ordinary folks and not great men, yet from these creatures we may learn valuable lessons for this life as well as lessons which will profit us for eternity.

They are all little, and they are all wise; and yet they are not equally wise, and the wisdom they possess is not so much wisdom that has been acquired by experience, as wisdom given to them by God. They have a measure of intelligence; but what answers to intelligent mind in man is in these creatures called instinct. It is God who governs and directs them, and they require no guide, overseer or ruler. As we proceed, the nature of the wisdom displayed by each of the four things will unfold itself.

The ant is the first and also the tiniest of the four. Solomon in Prov. vi. , says to the sluggard, "Go to the ant: consider her ways, and be wise." She provides meat in the summer, and gathers her food in the harvest. Ants in Palestine and in other warm countries store grain in summer against the cold winter. Some naturalists who had not known about these ants to which Solomon refers, questioned these and other facts. It was proposed that Solomon had mistaken the eggs of ants for grain, but time has held against their objections, and it is now universally acknowledged by all naturalists that Solomon was right

and his critics wrong. It has been discovered that in cold countries ants sleep during the cold winter months, and do not store grain, while those of Southern Europe, Palestine and the Southern States of America act as the Bible tells us. You can rely on that book, for it makes no mistakes on any subject of which it treats.

These tiny ants afford praiseworthy examples of forethought, labour, diligence and carefulness, while they condemn indulgence in ease and slothfulness. The lesson taught is evident: God has made provision for His creatures; but if His creature, Man, neglects the fulfilment of his part, namely necessary work, and instead of engaging in honest toil, sleeps away the time, he must abide the consequences.

And what are these? They who neglect the warnings given and the lessons taught by the little ant find want and poverty coming upon them in old age, and often before it. In a spiritual sense, everlasting woe must be the fate of all who heed not warnings like those of the ant, when its voice is heard, saying, "Provide, gather, prepare in summer." The present time, the day of grace, is our summer time. Its moments are fleeting fast away, and eternity is coming on apace. Meantime, God's invitation is abroad. It is an invitation to come to the Saviour. His own words are, "Come to Me . . . and I will give you rest" (Matt. xi.). The danger of being for ever lost to life and blessing with Jesus in heaven is pointed out by the little ant. To those halting, she cries, "The voice of wisdom cries, Be in time."

The Lord Himself, when announcing the love of God and the gift of His own Son to save us, said,— "For God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not *perish*, but have

everlasting life" (John iii.). He gave warning when He used the word "perish," for that means to be lost for ever. Salvation has been provided through the death of the Lord Jesus. Come simply and humbly before God, owning yourself a sinner and helpless to save yourself, but believing on the Lord Jesus Christ, and thus accept Him as Saviour and Lord for yourself.

The warning cry of the ant is, "Now is the day of salvation" (2 Cor. vi.). "Flee from the wrath to come" (Matt. iii.). The Lord waits, knocks and seeks admission to the heart, saying: "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii.).

A. S. F.

* * *

ENGULFED.

ONE day about the middle of last century, in an upland village in Scotland, a busy mother handed a large sack to her eldest girl Marget, and told her to cross the river—by the bridge—to the sheep farm opposite them and bring back the sack full of wool. At the same time the younger children were given baskets and told to go up the moor and gather lichen from the old stone dykes that fenced the moorland fields. This lichen, called "stainery" by the country people, was boiled, strained, and used as dye, to dye wool the famous "hodden grey," which was the colour of the home-spun cloth worn for centuries by the Scottish peasantry.

All set off cheerily on their different errands, but the mother, looking at the thick clouds that enveloped the distant hills, ran after her eldest girl and warned her not to be tempted to wade the river at the ford, but to be sure to go round by the bridge, as the river, though small then, might rise rapidly, owing to rains

near its source. Marget obediently reached the farm by way of the bridge, got her sack filled with wool, and laid on her back, and started on her homeward journey. The full sack was heavy and very awkward to carry, and she looked across the river to her cottage home. Just one little field down to the river, then the ford to wade, another rising field on the other side, and her journey would be done. Then she thought of her mother's warning and started on the roundabout road; but the temptation to take the short cut proved too strong for her; so she turned into the byway, and soon reached the river side. She took off her stockings and boots, tied them round her neck, and, staggering under the big sack of wool, started to wade across the shingly ford.

Now at this part of the river there often comes a sort of tidal wave caused by heavy rains on the hills higher up the river. The country people call this wave the "eger," and fear it greatly, for it comes suddenly and gives little warning of its approach.

The poor, tempted girl had got well into the middle of the river when, like a relentless angry monster, the great wave of water came rushing, seething, swirling down, sweeping her off her feet and bearing her swiftly down stream. She was utterly powerless in that awful grip, and her sufferings could not be of long duration.

Next day when the "eger" had spent itself, the men of the village dragged the river with grappling irons and recovered the body from a shelving pool lower down. A melancholy procession of children followed them as they bore the body home, and when they reached the cottage door, the stricken father turned to the children and said:

"Oh, weans! see that you do as your mothers tell you. My Marget has lost her life through disobedience."

Our sojourn here on earth is a journey, and each traveller thereon has choice of two ways. One way is the good and the right way, the narrow way that leadeth unto life. The other way is called by the Lord Jesus the broad road that leadeth to destruction. Milton, in his poetic imagery, has described Satan on his return to his own place from the temptation in Eden, boasting to his hosts that he had succeeded in constructing a broad way from their awful abyss to the newly peopled planet earth, and had made the going on it easy by paving it with sin and death. He waited for the

cheers which he expected would greet this statement. but no applause came. nothing but a low, sad, prolonged hiss. for these very lost ones shuddered that their dismal abode had established communication with another sphere.

On that dark side we do not like to dwell, rather we long that each little child will simply trust the loving Saviour who paved the way to life eternal by His own atoning death and resurrection: His guiding hand will then keep them and lead them in paths of righteousness.

M. M.

* * *

SO GREAT SALVATION.

I WONDER if you have heard the true story of the great "Red" Chief who was converted to God through the preaching and teaching of a missionary and whose whole life was changed. He ceased his idol worship, gave up his heathen customs, and was keenly interested in the welfare of his people, that they, too, should be taught about the love of God.

One day the great "White" Chief came to visit him and said, "So I hear you worship the white man's God now." "Yes, it is quite true," said the "Red" Chief. He then began to tell him about Jesus and the wonderful Gospel story.

"Do not try to teach me," said the "White" Chief, "for I do not understand."

Without a word the "Red" Chief led the way to a clearing in the wood, where he picked up some dry sticks and twigs and placed them all round in a circle. Then he dug the ground till he found a worm which he placed in the middle, next setting fire to the wood. As the worm felt the heat, sensing danger it tried to find a way out, but there was no escape. The wood burned more fiercely, and it seemed as though the worm must be scorched; but just then the "Red"



Chief darted forward, put his hand through the flame, and brought the worm to safety.

"That is just what the Lord Jesus did for me," he said simply. "I was, as a sinner, doomed to death, but the Lord died for me that I might live for ever."

"I understand now," said the great "White" Chief; "tell me more." And as the outcome of that conversation, a missionary was sent over to teach the people of his tribe the wonderful story of Jesus and His love.

Is this Saviour—who loves and wants you—yours? A. M. W.



HYMNS 4, 49, 291, 382.

I WONDER how many who have enjoyed reading that well-known poem, "The Loss of the *Royal George*," know that its author was also the writer of some of the most beautiful hymns in the English language. Four of them are in

the "Little Flock" Hymn Book, and one of these (382) was written in circumstances of peculiar interest. William Cowper was a gentle Christian who suffered severely from attacks of a peculiar illness, during one of which Satan tempted him to take his own life. But the Lord intervened in a wonderful way, and Cowper was able to write:

"God moves in a mysterious way
His wonders to perform."

You can understand that the third verse must have been of great comfort to Cowper himself.

Of the other three hymns, No. 49 is well known, especially verse 3, which begins:

"Can a mother's tender care
Cease toward the child she bare?"

No. 4 has a divine grandeur; while No. 291 expresses the longings of many who love the Lord Jesus in these days, when we feel how near His return must be!



Children of Many Lands

V.

FURTHER north than the Red Indians, right up at the end of the world, there are some people who dress in bear skins and eat raw flesh. And the boys and girls relish a piece of oily blubber as you like chocolate! These are the Esquimaux.

Greenland and North Labrador are especially their home; and learned men say that these people have lived a longer time in the same kind of way than any other race on the earth.

Their language is very difficult for Englishmen to learn, and their names sound very queer to our ears. How would you like to have a boy friend

named "Maisanguaq," or a girl whom you called "Meqo"?

But it is more than likely, if they were to come over to England and see our ways and hear *our* talk, they would think that it was *we* who were queer, and they would hurry back home again to their snow huts. After all, home is home to all of us, wherever and whatever sort it may be; and the strange folk of other lands love their homes as we do.

The snow huts of the Eskimo do not appeal to us as being exactly comfortable. They are half under ground, and finished off on top in a dome shape. A huge hole is dug in the ground, and in this are built great solid blocks of frozen snow to form the walls. There is only one room for the whole family, and the furniture consists mostly of a bench, made of the same material as the walls, running all round them inside. There is no fire. Some warmth is derived from lamps in which seal oil is burned.

Through the long, dark winter, life is a bare subsistence on what fish can be caught through holes made for the purpose in the ice; or on animals that may be trapped.

In some parts of Greenland, as well as in Labrador, things are not quite so severe. In sheltered valleys and slopes timber grows, which is used for building purposes; and berries are abundant, several sorts being fit for food.

In these northern lands, as in every country where conditions of life are hard and comforts few, the boys and girls early learn to take their share of the hardships, and so grow up well able to endure, and to conquer, difficulties. You who live in happier circumstances, see to it that you turn to good account all the many and rich blessings God gives you. Never forget to thank Him from the bottom of your hearts for His good gifts.

In spite of the terribly hard conditions

and the many dangers to be faced, there have been during the last hundred years or more a number of brave missionaries who have carried the message of redeeming love to the dwellers in the frozen north.

Schools and orphanages have been built for boys and girls, and hospitals for sick folk. And there are places where, on the Lord's Day, these little Eskimo folk gather together to worship God and sing hymns of praise in their strange language to Him.

And in that glorious day when Rev. vii. 9, 10 shall come to pass in great and wonderful reality, there will be many souls amongst that crowd from Greenland and Labrador. They, as we who read this, will find their way to that glad throng in the "City Bright" through, and only through, trusting in the cleansing blood of our Lord and Saviour Jesus Christ.

E. A.

* * *

THE BOOK.

MOST of our readers will have heard of Sir Walter Scott, the writer of many famous books and poems. When Sir Walter lay a-dying, he said to his son-in-law, Lockhart: "Bring me the book." "What book?" said Lockhart. "*The Book*," replied Scott. "There is only *one* book—the Bible." That was *his* testimony who had written so many books: and surely it is our testimony too!

* * *

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, 1926.

Subject—Trust

1. Who shall be safe? (Prov. 29.).
2. Who will never be desolate? (Ps. 34.).
3. What is said of those who trust in Him? (Nahum 1.).
4. What is better than putting confidence in man? (Ps. 118.).
5. What does Romans 15. say about trust?
6. What is hard for those who trust in riches? (Mark 10.).
7. "That we should . . . dead." Find this passage and write it out (2 Cor. 1.).
8. Who is blessed? (Jer. 17.).
9. To whom was the parable of the pharisee and the publican spoken? (Luke 18.).
10. What is your favourite text about "trust"?

DEAR YOUNG FRIENDS,

I think I must have given you very easy questions, as so many are in 1st Class. Our subject this month is "Trust." I want you all to think carefully as you answer the questions, whether you have trusted in the Lord Jesus.

I am sorry there was a misprint last month, but most of you found the right verse in Ps. 84.

Our text this month is "The entrance of Thy words giveth light" (Ps. 119. 130).

My love to you all,

Your friend,

J. L.

March Searchers.

Age over 13 years.

- 1st Class.**—W. Akeroyd, E. Banks, D. Batey, N. Bell, J. Crawford, E. Campbell, J. Chilvers, E. Crook, I. Cocks, M. Cutting, J. Deacon, B. Edwards, N. Farrell, E. Grayland, F. Gale, O. Green, E. Grimes, R. Giddings, V. Gooch, E. Hall, K. Hewinson, P. Hoare, H. Hunt, L. Hughes, G. Ite, L. Johnson, R. Johnson, M. Lefaux, E. Leach, G. Loye, I. Merritt, V. Merritt, W. Mitchell, K. Nicklin, N. Poole, E. Pyall, K. Redman, P. Stepany, A. Sewell, E. Smith, I. Smith, M. Smith, R. Studds, M. Weller, D. Weed, J. Williamson, V. Woodrow, L. Young.
- 2nd Class.**—V. Hayward, W. Hamilton, F. Male, G. Nicholls, R. Pinder, P. Woodrow.
- 3rd Class.**—M. Mould.

Age over 10 up to 13 years.

- 1st Class.**—L. Ashwell, E. Addyman, D. Ayres, L. Atter, F. Ashmore, D. Andrews, C. Ashmore, L. Bell, C. Binnie, F. Birrs, Frieda Birrs, W. Craghill, O. Calderbank, A. Clementson, I. Couch, D. Coutts, W. Curry, G. Curry, D.

Dansie, K. Deakin, K. Fairbairn, F. Farrell, D. Farrell, J. Faulkner, M. Ferguson, R. Fiddes, L. Funge, G. Grimes, V. Golphin, M. Gold, K. Harburn, H. Heath, M. Hemlingway, I. Hindmarsh, E. Holmes, O. Horner, M. Hole, P. Holloway, J. Hunt, C. Jacobs, W. Kendall, F. Kendall, M. Lefaux, E. Loye, S. Logan, M. McArd, M. McIver, J. Macdonald, A. Mitchell, T. Morris, G. Moorby, M. Mould, D. Mould, R. Murphy, J. Mundell, E. Muntion, E. Nelson, L. Newman, W. Nicholls, B. Norton, R. Palmer, H. Parker, B. Parsons, J. Porter, D. Purvis, P. Richardson, A. Rose, M. Rose, G. Rowley, F. Ruthertord, P. Sharnock, E. Sewell, L. Simmonds, B. Smith, D. Smith, M. Schlieemann, J. Sinclair, N. Stocker, M. Strouger, E. Summers, R. Turner, H. Turner, I. Turner, E. Varley, R. Warming-ton, F. Warren, T. Wilson, B. Winter, M. Woodman, I. Woodrow.

2nd Class.—J. Boreman, D. Griffiths, M. Jones.

3rd Class.—D. Bush, J. Glass, H. Watson, M. Murray.

Age 10 years and under.

1st Class.—E. Andrews, R. Batey, H. Bagley, R. Bod, S. Breyers, G. Burton, H. Calderbank, C. Craghill, I. Clark, C. Cox, B. Curry, P. Cutting, C. Deakin, I. Dick, B. Farrell, Barbara Foley, E. Garbutt, N. Green, A. Lyon, E. Martindale, A. McIver, W. Morter, A. Moorby, E. Morris, T. Mundell, H. Scampton, A. Storey, I. Strouger, G. Turner, R. Young.

2nd Class.—D. Rose, I. Wiseman.

3rd Class.—G. Barefoot, G. Burston, P. Schoen, J. White.

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 $\frac{1}{4}$ stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after.

Answers to March Questions.

Subject—Walk.

1. The Lord, before Whom I walk (Gen. 24. 40).
2. Lev. 26. 12 written out.
3. That I may walk before God (Ps. 56. 13).
4. God will not withhold any good thing from them (Ps. 84. 11).
5. Those that follow the Lord Jesus (John 8. 12).
6. We walk by faith, not by sight (2 Cor. 5. 7).
7. Those that walk in pride, He is able to abase (Dan. 4. 37).
8. Walk worthy of the Lord (Col. 1. 10).
9. Let us walk honestly (Rom. 13. 13).
10. To ask Him about everything, and to obey Him.

With
the mouth
confession
is made unto
salvation.

Romans 10. 10.

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

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

GEN. BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 13, WATERLOO STREET, BOSTON SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTO PLACE, EDINBURGH.
THE NORTHERN BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.
19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



THE WEAK MAN WHO WAS STRONG.

WHAT a contrast to Samson, the strong man who was weak, we have in the Apostle Paul! The name "Paul" means "little," and there seems no doubt that the apostle was a man of small stature, with nothing in his outward appearance to win admiration. And some of the meaner sort, who thought that bigness was the same thing as greatness, despised him for this. He had his infirmities, too, including a painful disease of the eyes; and he was, no doubt, glad of the medical skill of his friend, the doctor, Luke. And his bodily strength was greatly reduced by the privations he underwent for the sake of the Gospel. But in spite of all these things he was one of the greatest figures the world has ever seen.

Boys are always fond of books of adventure; but in these books the characters held up to the reader's admiration are often really rascals, whose example ought to be avoided instead of imitated. And in history, too, there are people for whom we ought to have contempt rather than admiration. Take King Richard the First, for instance. Although brave and generous in a way, he had a very poor idea of his duties as king, and spent most of his reign abroad, indulging himself in his favourite pastime of fighting; and meanwhile the country was going to rack and ruin.

Napoleon the First ought to be considered as one of the greatest criminals that ever defiled the world. He was utterly selfish, and worshipped himself. His evil ambitions caused Europe to flow with blood. He was a wholesale murderer.

When we have man's thoughts and accept God's thoughts, we see how truly

great was Paul. We know more about him than about any other man in the Bible. He was very active and brave and seemed to welcome difficulties. He nearly lost his life at the hands of angry mobs; he seemed equally at home whether speaking to a crowd of people who were thirsting for his blood, or to the despairing crew of a doomed vessel, or to some women at a quiet prayer meeting, or to the clever thinkers of the university city of the ancient world, Athens, or to rulers and kings on their thrones. He forded rivers, crossed burning plains, climbed mountain ranges, was shipwrecked, stoned, beaten with rods, attacked and slandered; yet he kept right on in the service of the Master he loved so well. And at the last he laid down his life for the Gospel he had been sent to proclaim.

And what was the secret of it all? Over and over again he tells us that it was the power of God working in him that made his life such a record of trial and achievement. Christ had captured him, and he had fully given himself over to the Lord Jesus to be His servant all his life.

Can we be like Paul? In one sense, no; for Paul was a special man, specially called by God to do a special work. But in another way we can be like him. We can have the same Master as he had, the same principles, the same motives, the same spirit. In fact, God implants the germ of true greatness in everyone who receives Christ as his Saviour and yields his life to Him as his Lord and Master. Will you not then enlist in the army in which Paul, the hero, was such a champion? Fix it now and for ever.

"Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

E. ADAMS.

THE SAILOR'S REFUGE.

THE evening service had ended in the little village church by the sea, and the people were wending their way homeward, discussing the fine sermon they had just been hearing. As they walked they looked towards the sea, and saw that a storm was raging; and, knowing the dangerous part of the coast where they lived, they went to their homes and prayed for those "that go down to the sea in ships, that do business in great waters" (Psa. cvii. 23). One brave woman returned to the shore; and, straining her eyes, saw a large vessel, at the mercy of the waves and driving swiftly to the rocks. She told others; and soon the beach was lined by the villagers who, helpless and powerless to assist, watched the vessel drive on to the rocks and break in two. They shut their eyes in silent prayer for the crew; and, when they looked again, all they could see was one man clinging to a spar. The clergyman who stood among the villagers suggested shouting a message to the seaman, and, as the people heartily agreed, he cried as loud as he could, "Look to Jesus. Can you hear?" And soon they heard, "Aye, Aye, Sir," from the seaman. Encouraged by knowing he had heard, they listened eagerly, and soon heard him singing the first verse of that beautiful hymn, "Jesus, Lover of my soul." The noise of the tempest rose above the singing, but they were able to hear a line or two of the hymn. The clergyman remarked, "Poor fellow, there's no refuge for him now but Jesus," and just as he said so, the singer was heard again, singing, "Other refuge have I none, Hangs my helpless soul on"—but before he could finish the line he dropped into the sea and disappeared. The villagers returned to their home in tears, yet rejoiced in the assurance that the seaman had found refuge in Jesus.

Dear young reader, have you found refuge in Jesus yet? He waits to welcome you to His heart of love. Come to Him now. G. H.

* * *

A GIRL OF TEN.

A FEW months ago we were reading about a "boy of ten." Now we shall read about a girl of ten—how she became converted, or in other words, how she turned right round to God. Mary was the little girl's name. Mary went to Sunday School and heard about Jesus, and how He died such a cruel death because of sin. She heard all about it; but, just like many another little girl of ten, she did not think it had anything to do with *her* particularly. But Mary fell ill. The Doctor was sent for, and did all he could! Yet Mary grew worse; and then, when the Doctor came in, he just shook his head. Mary saw him shake his head; and this made her frightened. Was she going to die? Oh! what about meeting God? She wasn't ready to die. She knew she had often told a lie, and had done things—not very bad things, certainly; but didn't teacher say *one* sin shuts us out of Heaven! Well, she had committed more than one sin. Oh! she became troubled about her soul. The pain in her body was as nothing compared to the pain in her soul. She asked her mother, if she would please God by singing hymns, and, of course, mother said "Yes." Mother did not know that Mary was having such soul trouble and was wanting to "do" something in order to appease an angry God, as she thought. But Mary found out she wasn't able to sing; she was so ill. What could she do now? Ah! she could pray! Yes; and she prayed to God, believing that He would hear her; and did God hear her? Well, we shall see next month (D.V.). M. B. W.

THE TWO AERIALS.

A FRIEND of mine one day looking out of her window discovered that two aerials had been erected by her opposite neighbours. As she mused, she saw they were fixed crossways, and the thought flashed through her—"Two crosses." Instantly, her mind travelled to Calvary—but, ah! there were *three* crosses there—and she reflected what it would have meant had there been only two. The gospel message of Love, Hope, Comfort, would never have been written. But John tells us that they took Jesus, and led Him away to Golgotha. "where they crucified Him and two other with Him, on either side one, and Jesus in the midst" (xix. 18). The crucifixion of the

malefactors would have been an unrecorded, forgotten incident, but for "Jesus in the midst." That is the central point of all—the very heart of the Gospel. Jesus Christ crucified for *our* redemption. "We have redemption through His blood, even the forgiveness of sins" (Col. i. 14).

"Lord of glory, Who hast bought us,
With Thy Life-blood as the price,
Never grudging for the lost one
That tremendous sacrifice."

In response to such love shall we not yield ourselves—our hearts to love, and our lives to serve Him? and shall we not make that prayer a real *personal* one.

"Take *my* life and let it be,
Consecrated Lord to *Thee*."

A. M. W.



SADNESS AND GLADNESS.

SOME time ago, when visiting a well-known seaside town, I was invited to go over a home for invalid and crippled children. The matron, who has a great love for these children, began telling me some of their sad stories, and I almost feared to see them lest I should find sadness written on every face.

What was my surprise when I saw them laughing, singing, playing games, just as you do, my young reader!

It was Saturday afternoon, and their half-holiday, so they were allowed to do very much as they liked, and instead of the "sadness" I expected, I found "gladness" all over the house.

What had turned the sadness of their lives into gladness? I think it was the love of the kind matron and her helpers. They were humble Christians who loved and followed the Lord Jesus; and it was

their joy and delight to care for these little ones, and to show the kindness of God to them.

As I came away, I thought of all the sadness in the world, sadness which even children experience, and I asked myself: What can turn *this* sadness into gladness? It is the love of God Who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

These children trust themselves without fear to their friend, the matron; and if you, my dear boys and girls, will trust yourselves, in the same simple way, to the Lord Jesus Christ, Who died for you, I am sure that you will be happy, not only now, but for ever.

Will you not turn to Him, and say truly from your heart? "Jesus, I do trust Thee."

J. R.



Children of Many Lands

VI.

AWAY in Sunrise Land (otherwise Japan) half-past four in the morning finds the households stirring. Granny (they call her "Inkyosama," the retired lady) sees to it that the clock is right and that the maids are up betimes to prepare breakfast. The clock is an ancient one, with a face that goes round while the

hands stand still. Granny has no confidence in the new-fangled European sort.

O Hana San (Honourable Miss Blossom), and her little sister, O Matsu San (Moonlight), are awakened by the sunlight pouring in, for the sliding shutters on the verandah have been opened for the day. They raise their heads from their hard wooden pillows; and unrolling themselves from the "futon" or padded

quilt in which they have slept, get into their picturesque day clothes.

Before going to breakfast, their room must be left quite clean. Mosquito nets are put away; the 'futons' are neatly rolled up, and also the other padded quilts which serve as mattresses; and all is ready for sweeping.

The Japanese are very clean, dainty people, and also extremely polite.

When the members of the family meet for breakfast, they have polite bows and salutations for each other, after which they all sit down on their heels on white mats on the floor around the "Hibachi," a pan filled with hot charcoal upon which a kettle is boiling.

Breakfast consists of hot rice, and, perhaps, salted fish, daintily served in tiny bowls and eaten with chop sticks. Tea, without milk or sugar, is drunk out of the thinnest china cups.

Mother (the "Honourable Lady of the House") and the eldest sister have already offered the regular morning worship to the family idol. Fresh rice and incense are placed on the little shelf, and the lamp is trimmed, ready for lighting in the evening.

Breakfast over, lunch baskets have to be packed, and school books collected, and O Hana San and O Matsu San start off to school attended by their maid. Their brothers can go by themselves.

Lessons are not easy. It is said that the Japanese alphabet is so difficult that it takes seven years to learn.

Poor little people! Fortunately, they have been gifted by nature with wonderful memories. Reading and writing both begin from the bottom of the page and go backwards.

On the whole, Japanese boys and girls are, perhaps, the happiest in the world. They are treated very kindly when quite small. Babies are carried on the back of their nurses; or, if the children of poor people, on the back of mother or elder

sister. One of the wonders of Japan is that babies seldom cry! But among the poor, life becomes hard for girls as they grow older and have to go out to work in the large factories.

And with all that is so bright and happy in that Eastern land, there is the sad darkness of heathendom. For while there are many mission stations where the Gospel is proclaimed, the greater number of the people have never heard it.

Remember Japan when you pray for heathen lands.

E. A.

* * *

IN EVERYTHING GIVE THANKS (1 *Thess.* 5. 18.).

TWO THANKSGIVINGS.

I.

WHAT God gives, and what we take
'Tis a gift for Christ His sake:
Be the meat of Beans and Pease
God be thank'd for those, and these:
Have we flesh, or have we fish,
All are Fragments from His dish.

II.

Here a little child I stand,
Heaving up my either hand;
Cold as Paddocks though they be,
Here I lift them up to Thee,
For a Benison to fall
On our meat, and on us all.

HERRICK.

* * *

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, 1926.

Subject—Believe.

1. What did Jehoshaphat say to the people about believing? (2 Chron. 20.).
2. What did the Lord Jesus say to the father of the child about believing? (Mark 9.).
3. Who are made "sons of God"? (John 1.).
4. "I believe . . . God." Find this passage and write it out (John 11.).
5. Write out a text which tells us how we may be justified (Acts 13.).
6. Give the answer of Paul and Silas to the jailor (Acts 16.).
7. Find a verse in Rom. 10. about being saved.
8. What is given to those who believe? (Gal. 3.).
9. What is said in 1 Pet. 2. of those who believe?
10. What is His commandment? (1 John 3.).

DEAR YOUNG FRIENDS,

I must remind you again to read the rules. L. Taylor and D. Summers have given chapters only in their answers and no verses. S. Dansie must do 8 questions. D. Harvey was in 3rd class because she gave no answer to Question 2, only the references. L. Hughes did only 8 questions. L. Johnson gave no age on Feb. paper. I have looked at it again and Answer 9 was wrong so if we put him in "Age over 13," he will be in 3rd class.

I hope you will answer the questions very carefully this month as June marks decide the prize winners.

Our text this month is, "I cried unto Thee; save me." Ps. 119. 146. Have you all done it?

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

April Searchers.

Age over 13 years.

1st Class.—I. Abraham, W. Akeroyd, E. Banks, D. Batey, F. Crawford, E. Campnell, J. Chilvers, E. Crook, I. Cocks, M. Cutting, I. Deacon, B. Edwards, N. Farrell, F. Gale, O. Green, E. Grimes, E. Hall, K. Hewinson, P. Hoare, H. Hunt, G. Iffe, L. Johnson, R. Johnson, D. Laycock, G. Loye, I. Merritt, V. Merritt, G. Mowbray, M. Mould, Muriel Mould, I. Nicklin, K. Nicklin, G. Nicholls, E. Park, R. Pinder, J. Proctor, A. Sewell, E. Smith, J. Smith, M. Smith, E. Schofield, R. Scudds, M. Weller, D. Weed, J. Williamson, V. Woodrow, P. Woodrow, L. Young.

2nd Class.—E. Graylands, M. Lefeaux, P. Male, W. Mitchell, K. Redman, F. Stepney, I. Smith.

3rd Class.—L. Hughes.

Age over 10 up to 13 years.

1st Class.—J. Allen, E. Addyman, D. Ayres, J. Atter, F. Ashmore, D. Andrews, G. Ashmore, B. Appleby, E. Andrews, P. Blackmore, L. Bell, D. Bell, C. Binnie, F. Birra, Frieda Birra, I. Boreman, W. Craghill, A. Clementson,

D. Cottle, C. Curry, W. Curry, M. Curry, G. Curry, K. Deakin, E. Dewdney, J. Farquhar, K. Fairbairn, D. Farrell, J. Faulkner, R. Fiddes, D. Foley, G. Grimes, M. Gold, D. Harvey, H. Heath, I. Hindmarsh, E. Holmes, O. Horner, P. Holloway, J. Hunt, M. Iveson, C. Jacobs, F. Kendall, M. Lefeaux, E. Loye, M. McArd, M. M'Iver, E. Metcalf, V. Mitchell, T. Morris, G. Moorby, D. Mould, R. Murphy, E. Munton, W. Nicholls, E. Norton, B. Palmer, H. Parker, B. Parsons, L. Porter, D. Purvis, P. Richardson, A. Rose, M. Rose, G. Rowley, F. Rutherford, P. Sharnock, R. Smith, D. Smith, M. Schliemann, N. Stocker, E. Summers, D. Scudds, R. Turner, H. Turner, I. Turner, B. Warrington, F. Warren, R. Wallis, T. Wilson, E. Winter, M. Woodman, I. Woodrow.

2nd Class.—D. Bush, I. Couch, D. Dansie, F. Farrell, L. Funge, V. Golphun, L. Lamplugh, M. Lyall, R. Lyall, J. Mundell, S. Norman, L. Simmonds, M. Wiseman.

3rd Class.—S. Dansie, D. Griffiths, H. Matthews, D. Summers, L. Taylor, M. Walker, E. Ward.

Age 10 years and under.

1st Class.—G. Allen, R. Batey, H. Bagley, S. Bevers, G. Burton, H. Calderbank, C. Craghill, P. Cutting, C. Deakin, B. Farrell, B. Foley, Barbara Foley, E. Garbutt, N. Green, M. Hayllar, A. Hendry, J. Hendry, E. Jehu, W. Lamplugh, E. Martindale, A. M'Iver, H. Mayhaw, W. Morter, E. Morris, T. Mundell, M. Fotts, D. Rose, D. Robertson, M. Robson, H. Scampton, A. Storey, G. Turner.

2nd Class.—J. Gatenby, W. Hope, P. Schoen, I. Wiseman.

3rd Class.—G. Barefoot.

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 April Questions.

Subject—Way.

1. The Lord went before them in a pillar of cloud by day and in a pillar of fire by night (Ex. 13. 21).

2. He proclaimed a fast that they might seek from God a right way (Ezra 8. 21).

3. Gen. 35. 3, written out.

4. Jesus said, I am the Way (John 14. 6).

5. To guide our feet into the way of peace (Luke 1. 79).

6. The way of truth shall be evil spoken of (2 Pet. 2. 2).

7. The way of the righteous is made plain (Prov. 15. 19).

8. Teach me Thy way, O Lord (Ps. 27. 11).

9. The meek (Ps. 25. 9).

10. Her ways are ways of pleasantness and all her paths are peace (Prov. 3. 17).

I will
remember
the works
of the
Lord.

Psalm 77. 11.

Most 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, 19, WATERLOO STREET, LONDON-SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTO PLACE, EDINBURGH.**
THE NORTHERN BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



THE STOWAWAY.

THE little barque had been buffeted by the hurricane winds and mountainous seas for days; and, instead of abating, the storm seemed to increase in fury. Above the crashes of thunder and the deafening roar of the waves, came the cry that the ship had sprung a leak. Although the men worked with all their might, they could not prevent the inrush of water, and realized that they must take to the boats with all speed. To their dismay, they found that only one boat was available, the others being entirely smashed or badly damaged by the fury of the gale. The captain ordered all the men to push off in this,—the men made room for him, for according to the noble tradition of the sea, he was the last man to leave the ship. But just as he was springing off—a lad, ragged, thin, pale, rushed terrified across the deck. A stowaway! The captain had no time to question how he got there—where he had hidden—how he had existed since they left port. He only knew that on the small boat there was room for but *one* more, and no time to lose. He pushed the boy into it—deaf to the entreaties of the sailors to jump in too, and risk it. He knew the tiny craft would not bear the weight of another; and even as it leapt away, the barque lurched and plunged to its watery grave, bearing the noble captain with it.

After much suffering and hardship the crew were rescued, and the boy's whole life was changed. He felt he must be worthy of so great a sacrifice. He never forgot the captain, and ever treasured a photo of him which he used to show, and say with a thrill in his voice of love and gratitude, "He gave his life for *me*."

When we were equally lost and utterly undeserving of being saved—and only death awaited us—the Lord Jesus took our place upon the Cross.

"He died that we might be forgiven,
He died to make us good;
That we might go at last to heaven,
Saved by His precious blood."

Can you say of the Lord Jesus, He "loved *me* and gave Himself for *me*"? If not, come to Him and accept His great salvation now. A. M. W.

* * *

THE ORPHANS OF THE CONGO.

THIS month we commence the first of a series of articles written by our sister, Miss Chalmers (of Baka Mbule, Lusambo, Belgian Congo), on eleven little orphans now in her charge. Next month we hope to reproduce on our title page a photograph of ten of the orphans. This will help you to know better these little black friends.

My dear Children,—

May I tell you a little about eleven dear little orphans who live in Central Africa? Of course they are black. I expect most of you have learnt that all African children are.

There is nothing very startling to tell about them; but I thought you might be interested to hear just how they live and what they do every day.

They are six boys and five girls; and their ages range from 1½ to 12 years. Perhaps I should give you their names, so that you will be able to pick them out as they are referred to throughout the story. Beginning with the eldest and going down to the youngest. The boys' names are: Malo, Diambi, Diluba, Mbembe, Misenga, and Kiena Nkumbu. Names of the girls: Mabuku, Katengi, Ngeya, Cende, and Ninga. I cannot give you the origin of them all, as most were here before me; but I have been told that they were all poor little neglected creatures; their parents dead; and, although they mostly had some

relatives, it is not the custom of the tribes around here to look after orphans, and so many must just die of starvation, which would most likely have been the fate of these little ones had they not been rescued. However, I remember when "Mbembe" was brought here. He is the son of a Christian chief; but, first his own mother died; then his father; and, although chiefs mostly have many wives, not one of them cared for little Mbembe. Thus he wandered about the town, stealing all the food he ate, and sleeping on someone's verandah at night. It was certainly the beginning of a new era for him when one of our fellow-sisters found him and brought him to the Mission Station to be as her own child. How grateful the little chap must have felt as she tenderly bathed his feet and removed his endless jiggers. You don't have jiggers in the homeland, so some of you may not know what they are; but if you look up your dictionary for the word "*Chigoe*," you will get as near an acquaintance with them as is desirable.

Mbembe's new-found 'mother' made little shoes for him to prevent too many fresh jiggers from entering into the holes the others had left; and in a few weeks' time he did not look the same poor wee mite he was on his arrival. Now he is a fine, healthy, growing boy, and learning to read and write nicely in school. He has lived with us a year-and-a-half now.

I expect all the others have a similar history; but times have completely changed for them since they came to live on the station. They are a healthy little group of children, and have splendid opportunities compared with the ordinary native child; and we just hope it will all be turned to good account, when they grow up, in furthering the cause of Christ among their own people who are less privileged.

We believe one or two of the older ones among them are really exercised about

their souls. One of our sisters commenced a little girls' Sunday School not very long ago, and they all seem very interested and keen to learn their verses. The three oldest girls were 'enquiring' last week. By enquiring I mean they came of their own accord to ask concerning "the way of salvation."

Perhaps I should tell you now a little of their mode of life and what they do day by day. Well! first of all, the little boys have a house to themselves on one side of the street and the little girls one on the other side. We have a caretaker or nurse for the boys, named Lupansa, one of the school-boys, and a Christian.

They are all expected to be in school in time to answer their names at the roll-call before the morning address (6.30 a.m.). At the close of the meeting they come to receive orders for the morning's work. I mean the boys; the little girls are very diligent, and do their own housekeeping, so we leave them to plan out their work as it pleases themselves.

(To be continued.)

* * *

AN INVISIBLE CHAIN.

LIFE was ebbing away. He was drawing near the Glory Land, and wished to leave behind to his wife and child encouragement and hope to go bravely on, trusting in God. "Come near to me, Faithie, darling! I want to tell you about your name." Faith seated herself, nestling her hand in her father's frail one. "We called you Faith, because we thought we might lose you when first you came, but we trusted in God, and He spared you to us." "How wonderful!" exclaimed Faith. "I want you," continued her father, "to be your mother's little friend and sunbeam, bringing joy and gladness to chase away sorrow in the days to come. It is only through loving Jesus that you can do this."

Just then her mother brought in a little refreshment for the invalid, and as it was Faith's bedtime she sent her off. "Mammy, dear, I haven't sung my little hymn to Daddy! May I stay?" "Only one verse then, darling!" For a moment she stood wondering what to sing, and chose—

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest."

Then her father gave to Faith what proved to be his last good-night kiss.

Difficult days came, but faith in God tided them along. Faith was naturally a bright, energetic girl, and was in her element when helping others and render-

ing real service. Meanwhile school work filled up her days.

Her mother had a nice way of conveying instruction in an easy and interesting manner. One evening she read from Prov. iii., "Let not mercy and truth forsake thee: bind them about thy neck; write them on the table of thine heart," making clear how necessary it was to make a right start in life, and that mercy meant kindness, so quoted "kindness and truth."

Faith was full of fancies and novel ideas. This time, however, it was no mere fancy, but something real enough to help in the battle of life. She designed it that evening from Prov. iii. "HER NECKLET." "HER INVISIBLE CHAIN."

She wore it for years without telling her mother or anyone else of her treasured possession. This chain was the secret of her school successes. Although she made the right start in life, it must not be thought that she never swerved from it. Often she was disobedient and forgot her Necklet, and brought many a punishment on herself. However, as she grew older, she found that there was a time for play as well as for work, and so entered College, determined to be a soldier of Jesus Christ and a credit to her mother.

It was near the end of her studies, her final exam. over, that she hurried home one afternoon, calling gleefully, "Mother, I owe it all to you and my Necklet! I have passed my final with honours! I know you prayed me through!" "Your Necklet, Faith? Tell me what you mean, dear!" Dropping on the arm of her mother's chair, she told how Prov. iii. was the commencement of her chain; that she prayed each morning, before leaving for school, that her clasp of kindness and truth might hold fast throughout the day.



As time went on, more links were added. In one very stiff exam, she couldn't get her drawing correct, and prayed to Jesus to help her. Gripping the link of "Help me, Lord Jesus," she held to it, and forthwith the difficulty cleared away, carrying her triumphantly through.

During the summer she was on holiday in the country, and in the field alongside the road she spied a young horse greatly distressed by a strong bramble, root and all, which had become entangled in the long hair of its tail. The creature was unable to free itself. The pity in her heart sent her through the hedge, but the frightened animal didn't understand her wish to help it, and she was in danger from its heels. Seeking guidance from above, the link of "Fear not, I am with you," was given. Seeing a girl on the

road, she called her to come and help. The newcomer was accustomed to horses, and deftly held the horse by the halter, while Faith's speedy fingers disentangled the brier, and set the creature free.

Going home with a happy heart, Faith said joyfully to herself, "'Fear not' is another link I have added to my chain to-day."

You cannot possess this chain, however, children, till you accept Jesus as your Saviour, for it is really made up of living links with Himself—little prayers asked in faith. You all like to have possessions. Well, why not make for the greatest of all—Life in Jesus. He is waiting. Accept Him now, and this chain of LIFE and JOY is yours to-day. He is the One to help you. Let Him in.

J. S.



Children of Many Lands

VII.

HAVE you ever heard of a baby being pickled? That is what happens to every little Greek boy and girl on their entrance into the world. First he (or she) is put into warm wine and myrtle leaves, and then rubbed with salt. Sometimes pepper is used as well as salt, and when it gets into his eyes and makes him sneeze and cry, the nurse does not mind, because she thinks that the more he cries, the stronger he will grow. And she will

probably call him 'Sideros,' which means iron, in the hope that he will become very strong.

Yanni (or John), as soon as he can toddle, is put into a pretty dress called a 'fustanella,' something like a white kilt, with white leggings and baggy breeches, and red morocco shoes. A white shirt with baggy sleeves is covered by a wonderful short coat with no sleeves at all, made of dark blue, or buff, and elaborately embroidered in many colours.

On his head is a small round cap with a

long blue tassel bobbing on to his shoulder. You can tell exactly what part of Greece he comes from by the colour of his coat and the shape of his leggings.

He loves going out in the evenings with his father and mother, and they sit in an open-air café, listening to the band and eating ices. The days are so hot that it is pleasant to be in the gardens and orange groves when the sun goes down.

New Year's day and Saints' days and Easter are times much looked forward to by the children. And birthdays, too. There are presents and feasting, and many kinds of merry-making. But sad to say, the religion of the Greek Church is very dark and superstitious; and the Lord Jesus Christ is little more than a name to most of the people.

Do you remember how, a few days before our Lord was crucified, some Greeks came to the disciple Philip with the petition, "Sir, we want to see Jesus"? We are not told *why* they wanted to see Him, and it is very certain that they never imagined their desire would be recorded all down the ages. Turn up the story in John xii.

Their desire may have come from curiosity to see the Wonderful Man whose words and works were making such a stir up and down the country; or it may have been that, like the wise men from the East who sought the Infant Jesus (Matt. ii.), they really believed Him to be the long-promised King of the Jews whom all the Eastern world was expecting.

Strange that these foreigners should have shown more interest in Him than their own people did! (John i. 11). Their request drew from our Lord's lips some of the most remarkable and precious words which He ever uttered.

Some day we too shall see Jesus. Then it will be as the great and glorious King that He will appear.

E.A.

A GIRL OF TEN.

WE read last month of Mary, and how she started to pray. It is a good thing when we begin to pray. Have you begun yet?

Well, now, what do you think Mary prayed for! She prayed to get better, and she promised God that, if He would raise her up, she would go back to Sunday School and listen as she had never listened before. She would find out *how* to be saved and how to be ready to die and meet God, and spend her eternity with God. And did God answer her prayer? Yes, He did. And did Mary remember her promise? Yes, she faithfully kept her promise. She never pulled the other girls' pig-tails now. She never nudged her next-door neighbour and said something to make her laugh and so distract her attention from what the teacher was saying. No; Mary listened earnestly and attentively, and had her texts all ready to say to her teacher; but still her little longing heart was not satisfied. She was not saved yet. No; it had to be borne for a while yet. All the yearnings and the burden of her sin were in her little heart yet. If she had only spoken to her kind, loving teacher, or her superintendent, they would have gladly pointed her to Jesus, the Lamb of God. But the Treat came on, or the Soiree as we call it. A dear man, who was a doctor through the day and an evangelist at night, spoke to the children from Isaiah i. 18. This beautiful invitation is from God: "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they shall be red like crimson they shall be as wool." Oh, joyful news! Mary believed: the burden of sin rolled away, joy and peace came in instead, and Mary was saved and happy; and is still rejoicing in God her Saviour.

M. B. W.

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, 1926.

Subject—Believed.

1. What did they do when they believed God's words? (Ps. 106.).
2. Why was there "no manner of hurt" found upon Daniel? (Dan. 6.).
3. When the Lord Jesus manifested His glory, what did His disciples do? (John 2.).
4. Give two reasons why the Father loved the disciples (John 16.).
5. What was the result when they preached the Lord Jesus at Antioch? (Acts 11.).
6. "I know whom . . . day." Find this passage and write it out (2 Tim. 1.).
7. When were the Christians sealed with the Holy Spirit? (Eph. 1.).
8. Who was believed on in the world? (1 Tim. 3.).
9. What kept the Psalmist from fainting? (Ps. 27.).
10. Where and of whom is it first said: "He believed in the Lord"?

DEAR YOUNG FRIENDS—

A searcher writes to tell me that they trusted in the Lord Jesus last month. This is good news indeed, and I should like it to be true of many of you. I am very pleased with the beautiful verses you have chosen about "trust." It has been quite a cheer to read them.

E. Ward should do eight questions now. A paper has come from Preston Avenue, N. Shields, with no name. Look out for a surprise with the June Prize List.

Our text this month is: "Thou art near, O Lord" (Ps. 119. 151).

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

May Searchers.

Age over 13 years.

- 1st Class.**—I. Abraham, W. Akeroyd, E. Banks, D. Batey, F. Crawford, E. Campbell, J. Obilvers, E. Crook, M. Cutting, N. Farrell, M. Foley, O. Green, E. Grimes, W. Hamilton, K. Hewinson, P. Hoare, H. Hunt, L. Hughes, R. Johnson, D. Laycock, N. Littlejohn, G. Loye, F. Male, I. Merritt, V. Merritt, G. Mowbray, K. Nicklin, G. Nicholls, N. Poole, A. Sewell, E. Smith, J. Smith, M. Weller, V. Woodrow, N. Young.
- 2nd Class.**—E. Grayland, J. L. Johnson, M. Lefaux, W. Mitchell, M. Mould, Muriel Mould, I. Nicklin, K. Redman, F. Stepany, I. Smith, P. Woodrow, L. Young.
- 3rd Class.**—None.

Age over 10 up to 13 years.

- 1st Class.**—J. Ashwell, E. Addyman, L. Bell, O. Blinnic, F. Barrs, Frieda Biers, J. Boreman, E. Clark, A. Clementson, G. Curry, K. Deakin, F. Farrell, D. Farrell, R. Fiddes, D. Foley, G. Grimes, V. Golpin, D. Harvey, I. Hindmarsh, E. Holmes, M. Hole, P. Holloway, J. Hunt, C. Jacobs, E. Lamplugh, M. Lyall, S. Logan, H. Matthews, M. McArt, V. Mitchell, T. Morris, J. Mundell, F. Munton, W. Nicholls, E. Norton, B. Palmer, H. Parker, L. Pollock, L. Porter, D. Purvis, L. Simmonds, D. Smith, R. Turner, E. Varley, B. Warrington, F. Warren, E. Winter, M. Wiseman, M. Woodman.
- 2nd Class.**—J. Allen, L. Atter, D. Bush, W. Craghill, I. Couch, D. Coutts C. Curry, M. Curry, K. Fairbairn, L. Funge, K. Harburn, H. Heath, O. Horner, M. Iveson, R. Lyall, M. Lefaux, E. Loye, J. Macdonald, D. Mould, A. Rose, M. Rose, F. Rutherford, R. Smith, J. Sinclair, M. Walker, T. Wilson, I. Woodrow.
- 3rd Class.**—E. Metcalf, E. Ward.

Age 10 years and under.

- 1st Class.**—H. Bagley, A. Carrol, P. Cutting, C. Deakin, B. Farrell, B. Foley, J. Gatenby, E. Garbutt, N. Green, M. Hole, W. Lamplugh, E. Martindale, W. Morter, E. Morris, T. Mundell, D. Rose, D. Robertson, M. Robson, H. Scampton, A. Storey, G. Turner.
- 2nd Class.**—G. Allen, R. Batey, G. Burton, Barbara Foley, A. Hendry, J. Hendry, W. Hope, A. Lyon, R. Young.
- 3rd Class.**—F. Gardiner, J. Watts.

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Answers to May Questions.

Subject—Trust.

1. Whoso putteth his trust in the Lord (Prov. 29. 25).
2. Those who trust in the Lord (Ps. 34. 22).
3. The Lord knows them (Nah. 1. 7).
4. It is better to trust in the Lord (Ps. 118. 8).
5. In Him shall the Gentiles trust (Rom. 15. 12).
6. It is hard for those who trust in riches to enter the kingdom of God (Mark 10. 24).
7. Part of 2 Cor. 1. 9, written out.
8. Blessed is the man that trusteth in the Lord (Jer. 17. 7).
9. To those who trusted in themselves that they were righteous and despised others (Luke 18. 9).

Pleasant words
are as an
honeycomb,
sweet to the
soul.

Prov. 16. 24.

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

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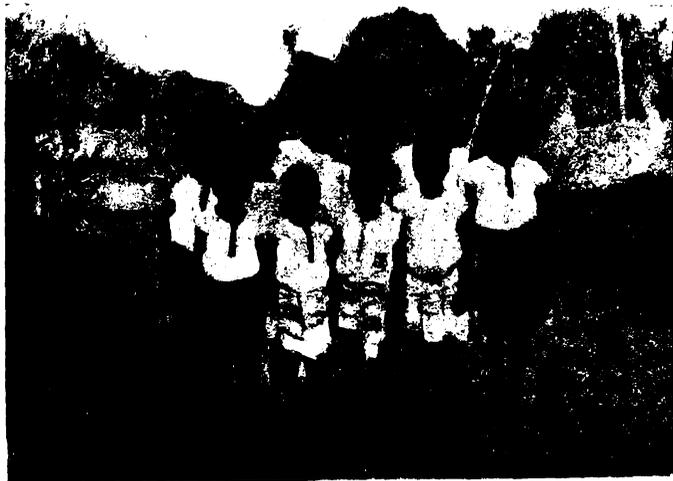
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



THE ORPHANS OF THE CONGO.

(Continued).

ON the front page of our magazine is a photograph of the orphans, with the exception of Cende, who was not with us when it was taken.

Perhaps I should give you an idea as to who is who. The three girls have handkerchiefs on their heads. The tall one is "Katengi," with "Ninga" in her arms; "Mabuku" is on her left and "Ngeya" on the right. "Diambi" is next to "Ngeya," and "Malo" near "Mabuku" on the other side, and the front row from left to right reads "Mbembe, Misenga, Kiena Nkumbu, and Diluba."

I am sorry I can't say the boys are diligent; no boys are, out here. Their little sisters are taught to draw water, pound food, and do all sorts of work; but the boys are left to grow up in idleness, which is not at all good for them.

One boy is appointed to sweep their house and the younger ones to go and gather firewood, as they like a fire in the evenings to warm up the house, before going to bed. Lupansa and the two older boys—Malo and Diambi—do some hoeing or cut grass. But they really don't love work at all; they would much rather play all day long. About 10 a.m. they are supposed to gather together and go down to bathe at the stream, and return in time for morning school at 10.30 a.m. (Morning school is for arithmetic.) They are out by 12 o'clock, and have two hours either to sleep or play, whichever they choose, until 2 p.m. when we go in for afternoon school. After school they are mostly free except that two of them amuse their baby-sister Ninga, and teach her to walk.

One morning in the week they take their Sunday clothes down to the stream

and wash them, and sometimes Lupansa irons them for them, which is a great treat because they like them smooth. I wonder how little English boys would enjoy having their own clothes to wash!

Perhaps some child wonders what sort of clothes little black boys wear; so I had better tell you. Well! their whole wardrobe consists of a piece of native cloth for weekdays, but, for Sundays, of a loin-cloth of strong navy-blue cloth, and a dainty little white or striped vest. Each boy possesses a trunk (?) of his own (namely, a biscuit-tin); and some time ago, when the teachers were here, one or two of them sold their trunks for the paltry sum of 30 centimes each (a sum about equal to a penny at the present rate of exchange). Happily, their "mother" heard of it before the teachers left, and was able to recover the coveted biscuit-tins; and the culprits were warned as to what should happen if they tried to sell their property again.

Like children all over the wide world they do very naughty things sometimes, and have to be punished for them, and it is difficult to know which method of punishment will have longest effect. A beating doesn't make much impression. I find that putting them in prison subdues them most of all. Only yesterday I had "Mbembe" and "Kiena Nkumbu" locked up in the hoe-house nearly all day, and didn't let them have any food to eat in the evening. They have both been very good boys to-day—we will see about to-morrow! But they both assured me that they had "judged themselves" before I released them, so I should only expect good deeds now. "Namadibela"—"I have judged myself"—is a favourite expression among the natives; children and grown-ups alike use it; but, alas! in many cases, it is very soon evident that the self-judgment has only been on the surface. We had an amusing example of this a while ago. Misenga

and K. N. had been naughty, and were put in prison until they had "judged themselves" and confessed their wrongdoing. They had been in a day and a night, and in the morning were let out for an airing, but were still sullen and unrepentant, so had to be put in ward again. About midday news went round that one of our number was returning from a journey, and the school-boys always enjoy making a great noise and fuss as their evidence of joy at seeing us again. The prisoners thought this was too good to miss, so in a minute or two, two little voices began piping: "Twamadibela" — "We have judged ourselves." This is one instance where the self-judgment only took place when they thought they were missing some fun. However, as that was the limit of their punishment, they were let out.

The boys receive a Saturday coin and a little salt provided they have not been too naughty during the week and are free from jiggers. But if even one of them is known to have jiggers in his feet, none of them receive their coin or salt until they are removed. This method was adopted because we found it made them keep each other up to the scratch. One or two of them are very careless and lazy at taking their jiggers out, and continually need to be poked up. They can't help them getting in, but if they keep a close look-out they are not obliged to let them remain in; and, if removed before they have had time to lay eggs, it's no great palaver.

A neighbour's hen chose to lay her eggs in their house; and one day Mbembe very naughtily struck it with a stick and broke its leg. So we had to eat the fowl for dinner and give "Ma Diombe," to whom it belonged, another in its place. So Mbembe can't have his coin for a lot of Saturdays until he pays up for the fowl. He has repented of the hasty act many times, I am sure, as he stands by

and sees the others receive their coin. But we feel they must learn that these little wicked acts bring punishment; it is not that we delight in inflicting them, but to pass over things lightly would never do. When I think Mbembe has learnt his lesson, he shall have his coin again, even although the fowl is not paid up for; but I shan't tell him that.

(To be continued.)

* * *

QUEENIE'S HALF-CROWN.

THE longed-for morning came. With high hopes Queenie set off with her Mother on her yearly visit to her Aunt. Her sky seemed cloudless, the only shadow was that of parting with her Daddy.

There was a train journey followed by a drive to the village where her Aunt stayed. On this journey Queenie's Mother had an old friend to visit. It was her custom to do so as each summer came round, so that Queenie was well acquainted with the events of the way.

In a back street, up an old rickety stair, in an attic lived old Granny Webster. A very shy little girl was Queenie, standing behind her Mother on such an errand of love, awaiting a reply to the knock at the door. Granny hastened to answer, wearing her beautiful Scotch mutch with frills and ties. The blaze of sunshine from the attic window, and Granny's beaming face that greeted them, were not soon forgotten.

There was much happiness in that short hour. Queenie felt God very near when in that room. She loved going round looking at the little plants. There were pots and jugs filled with scented geraniums, sweet-smelling musk and peppermint. How they grew! Granny told her their history, bringing back memories of days gone by. "The reason they grow so well," she went on to

explain, "is, that they get so much sunshine, I keep turning them to the light. This is how I should like to see you grow, childie, towards the True Light—Jesus Christ."

Queenie found her Mother's side after this bit of well-wishing, and, although her attitude seemed to say, "Is it coach time, Mother?", nevertheless she hid this in her heart.

It was part of the plan to take tea with Granny, and although this world's goods were scant, she had managed to save from the old home some very pretty silver teaspoons, which she took pleasure in using on these occasions. Queenie loved to handle them, they were so dainty.



It was Granny's face, though, and her flow of thanks to her Heavenly Father for covering her table again with good things, that held Queenie.

With tea over, Granny asked Queenie to sing a hymn which she had sung to her on her last visit, and without hesitation she sang out—

"Oh, I am so happy in Jesus!

For He is my Saviour from sin;

I sing with such joy in my gladness

That Christ is now dwelling within!

"Oh, I am so happy in Jesus,

From sin and from judgment set free,

So happy that He is my Saviour,

So happy that Jesus loves me!"

Then came the leave-taking. Queenie saw tears in her Mother's eyes as she bade Granny good-bye. This troubled her, and she tried to think of something bright to tell her Mother. But now came Queenie's test of love. Seeing her Mother leaving money with Granny, the impulse darted into her mind to put her treasured half-crown, lying in her pocket, into Granny's hand, and in the moment stepped back, saying, "This is for you, Granny!" Queenie looked radiantly happy, but by the time she reached the open air again, Satan was whispering to her. "That's all your money gone! A poor look out for starting a holiday!" Walking down the street Queenie slipped her hand through her Mother's arm, and confided softly, if not a little pathetically, "Mother, I gave Granny my half-crown and have nothing left!" "That was

a kind little girl. Give not grudgingly, dear, God has been so kind to you." Satan then said to Queenie, "That's not very comforting anyway." But Queenie had a better source and centre than that.

The radiance had gone from her face. She was fighting a battle.

Getting into the coach she sat silent for a time, to all appearance enjoying what was passing, but in thought far

away. She was telling Jesus that she didn't want to feel sorry for having parted with her half-crown, and that she gave it gladly to His poor. Naturally she was sore at heart, for she had built many castles with this money.

Her Mother, partly observing the struggle that was going on, deemed it wise to leave her alone meantime.

(To be continued.)



Children of Many Lands

VIII.

IN Persia a baby boy is joyously welcomed into the world. If he comes into a rich family he is wrapped in beautiful embroidered garments and placed in a silk-covered cradle and shown to admiring friends. A feast is given to friends, and priests and beggars, with a great deal of music and dancing.

If he comes into a poor family, he is still warmly welcomed, though his clothing and cradle may be very rough, and there may be no feasting at all. If the new baby happens to be a girl, things are altogether different. Nobody wants her and her mother feels disgraced.

You might think that the little rich boy would be dressed in costly garments when he goes out. But, oh! dear, no. That is just the time to put him into plain and even coarse clothing so that he

may not attract attention. If passers-by admired him and called out, "How beautiful he is!" who knows what illness or calamity might come to him!

When Ismail can walk he looks very funny, for he wears such grown-up clothes. He is just a small model of his father, in a long frock-coat and an astrakhan "kolah" on his head. At school he learns to read the Koran and also to write. For all time the Persians have thought writing to be a fine art, and their beautiful manuscripts are their pride.

Slates are unknown, and Ismail and the other boys rest their sheet of shiny paper on their knees, and draw the curious Persian letters in Indian ink with a reed pen. If they make a mistake they lick off the wrong letter with their tongue!

Most of the Persian cities have their

houses built of sun-dried mud bricks, with high mud walls round them, and it is from them we get the word "khaki," meaning dust or dust-colour.

One of the chief industries is carpet making and repairing; and wonderful indeed is the way the patterns are woven. Hand looms are used, and very many of the workers are quite small boys and girls under the direction of an "ustad," who calls out the design from memory. "Two green and four black forward, three to the left, six blue," and so on. The children call back as they follow the directions with their clever fingers.

If at work, or at school, they do not do their little best, they have to lie on their back and "eat sticks"—in other words, hold up their feet to be beaten.

The reason why little girls are not wanted is because Persia is a Mohammedan land, and the Lord Jesus Christ is despised. And in all countries where He is not known and loved, the women have very, very hard lives indeed. They are treated as little better than beasts of burden. Even in wealthy homes, they are not considered of much account.

Christian missionaries have for many years carried the message of the Gospel to Persia. Pray for them, and for native Christians, that God will very richly own their labours for Him.

E. A.

* * *

MARY AND THE MILK.

MANY years ago I took my little sister, aged about seven, for a walk in the beautiful country near Leeds. It was a lovely afternoon, and the houses and gardens were at their best. We were rather interested in a milkman's hand-cart; it was so bright and well kept; but the milkman was nowhere to be seen. We looked this way and that, but no one was in sight. Wishing to test

my sister, I said, "Let us take a nice drink of milk"; she laughed, and thought it quite a good idea, but I quickly added, "Mary, we have forgotten to look up." The thought that God could see us made her rather serious; and we did not touch the milk, but passed on, talking of the Bible words that "the eyes of the Lord are in EVERY PLACE," that "the darkness and the light are both alike to Him," and that the heavens tell us of His glory.

I wonder if you, my young reader, have found out that God loves you, that He gave His well-beloved Son, the Lord Jesus Christ, to suffer and die on the cross for you. Do you know for yourself the meaning of that sweet name of Jesus (Saviour), and have you trusted yourself to Him? If so, you will love to think God's eye is always on you, day and night, and that Jesus, the good Shepherd, carries you on His shoulders and on His heart always.

J. R.

PRIZE LIST.

Age over 13 years.

1. ADA SEWELL, age 15. 4, Camanon Street, Glasgow.
2. GRACE LOYE, age 16. Girls' Orphan Home, 64, Lewisham Road, S.E.13.
3. MARY WELLER, age 15. Ditto.
4. OLIVE GREEN, age 16. 37, Vantage Terrace, Philadelphia, Co. Durham.

Certificate List.

Winnie Akeroyd, Eleanor Campbell, Edith Grimes, Doris Laycock.

Age over 10 up to 13 years.

1. MARY McARD, age 13. 6, Studley Gardens, Whitley Bay, Northumberland.
2. FLORA BIRRS, age 13. 50, Minari Road, Partickhill, Glasgow.
3. FREDIA BIRRS, age 11. Ditto.
4. CHRISTIE BINNIE, age 12. Lemmington, Alnwick, Northumberland.

Certificate List.

L. Bell, A. Clementson, G. Curry, W. Nichols, H. Parker, D. Purvis, B. Warmington, M. Woodman.

Age 10 and under.

1. WINIFRED MORTER, age 9. 10, Lime Tree Avenue, Tillington, Street, Stafford.
2. HENRY BAGLEY, age 7. Thames Villa, Chestnut Avenue, Qultou Broad, Lowestoft.
3. BARBARA FARRELL, age 9. Sunnyridge, Vincent Street, Walsall.
4. ELLA MORRIS, age 9. Little Ryle, Whittingham, Northumberland.

Certificate List.

B. Foley, E. Garbutt, W. Lamplugh, D. Rose.

Scripture Searching.

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

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

Questions for August, 1926.

Subject—**Faith.**

1. What was the second question that the Lord asked the disciples after the storm? (Mark 4.)
2. What did the apostles ask the Lord about faith? (Luke 17.)
3. Two men are spoken of as "full of faith." Give their names and where you find them (Acts 6. and 11.)
4. What should follow "repentance towards God"? (Acts 20.)
5. What law excludes boasting? (Rom. 3.)
6. "Faith . . . love." Find this passage and write it out (Gal. 5.)
7. What breastplate should we put on? (1 Thess. 5.)
8. Mention three people who had unfeigned faith (2 Tim.).
9. "I have." The apostle says this three times. Complete the three sentences (2 Tim. 4.)
10. Find a verse in the Old Testament about Faith.

DEAR YOUNG FRIENDS—

I told you to look out for a surprise with the June Prize List. We are so anxious to give you more encouragement to do the questions and so we intend to give Certificates to all searchers who are in 1st Class every month for the half year. Two certificates will win a prize. You will find a list of those who have won certificates with the Prize List. I hope you will be very pleased with this new plan.

Our text for this month is—"Great are Thy tender mercies, O Lord" (Ps. 119. 156). My love to you all.

Your friend, J. L.

June Searchers.

Age over 13 years.

1st Class.—I. Abraham, W. Akeroyd, E. Banks, D. Batey, F. Crawford, E. Campbell, E. Crook, M. Cutting, N. Farrell, M. Foley, E. Grayland, O. Green, E. Grimes, V. Hayward, W. Hamilton, P. Hoare, H. Hunt, L. Hughes, L. Johnson, D. Laycock, M. Lefaux, E. Leach, G. Love, F. Male, I. Merritt, W. Mitchell, G. Mowbray, Muriel Mould, K. Nicklin, G. Nicholls, I. Nicklin, R. Pinder, N. Poole, K. Redman, F. Stepney, A. Sewell, I. Smith, J. Smith, E. Scholfield, R. Wade, M. Weller, J. Williamson, V. Woodrow, P. Woodrow, L. Young.

2nd Class.—R. Johnson, M. Mould.

3rd Class.—V. Merritt.

Age over 10 up to 13 years.

1st Class.—J. Allen, L. Ashwell, E. Addyman, L. Atter, H. Barrett, L. Bell, C. Blinnie, F. Birrs, Frieda Birrs, O. Calderbank, A. Clementson, I. Couch, C. Curry, M. Curry, G. Curry, K. Fairbairn, F. Farrell, H. Fletcher, R. Fiddes, G. Grimes, V. Golpin, H. Heath, I. Hindmarsh, M. Hole, P. Holloway, M. Iverson, M. Lefaux, E. Loye, M. McArd, M. McIver, E. Metcalf, T. Morris, G. Moorby, J. Mundell, W. Nicholls, E. Norton, B. Palmer, H. Parker, D. Purvis, J. Mundell, A. Rose, M. Rose, F. Rutherford, L. Simmonds, R. Smith, J. Sinclair, E. Varley, B. Warrington, F. Warren, T. Wilson, E. Winter, A. Wright, M. Woodman, I. Woodrow.

2nd Class.—J. Boreman, D. Bush, D. Cautts, K. Deakin, D. Foley, J. Hunt, L. Lamplugh, V. Mitchell, R. Murphy, E. Minton, L. Porter, D. Smith, R. Turner, M. Walker.

3rd Class.—W. Crutchill, D. Farrell, L. Funge, F. Gardiner, A. Horner, O. Jones, M. Lyall, R. Lyall, E. Ward.

Age 10 years and under.

1st Class.—R. Batey, H. Bagley, E. Barrett, G. Burton, P. Cutting, C. Deakin, B. Farrell, M. Fletcher, B. Foley, Barbara Foley, E. Garbutt, N. Green, M. Hole, W. Lamplugh, A. Leon, E. Martindale, A. McIver, W. Morner, E. Morris, T. Mundell, J. Pendle, Dorothy Robertson, D. Robertson, D. Rose, M. Robson, A. Storey, G. Turner.

2nd Class.—G. Allen, A. Hendry, J. Hendry.

3rd Class.—W. Hope, H. Scampton.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 18, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by letter post.

Answers to June Questions.

Subject—**Believe.**

1. Believe in the Lord your God (2 Chron. 20. 20).
2. If thou canst believe, all things are possible to him that believeth (Mark 9. 23).
3. Those who believe on the name of the Lord Jesus (John 1. 12).
4. Part of John 11. 27 written out.
5. By Him all that believe are justified from all things (Acts 13. 39).
6. Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16. 31).
7. Rom. 10. 9.
8. The promise by faith of Jesus Christ (Gal. 3. 22).
9. That the Lord Jesus is precious to them (1 Pet. 2. 7).
10. That we should believe on the name of His Son Jesus Christ, and love one another (1 John 3. 23).

My yoke
is easy,
and
my burden
is light.

Matt. 11. 30.

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

CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, BOSTON SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTO PLACE, EDINBURGH.**
THE NORTHERN BIBLE & TRACT DEPOT, 10, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



QUEENIE'S HALF-CROWN.

(Concluded.)

THERE were children in the coach, and Queenie wasn't long in getting over beside them, when their chatter and fun chased away all gloom of the empty purse.

Looking out, round the bend of the road, the village housetops could be seen, making Queenie spring up with gleeful prospects. Her Aunt lived alone, and it gave her great joy to have a little girl in her house.

Her Aunt had an attic, and it was her promise that Queenie should sleep there. At that time her Mother did not quite see her idea for such attic love, but later in life she, one day, confided to her Mother that her love for attics began through her reading Daniel—his outlook and upward gaze, and Granny Webster's one look out, where the sunshine streamed in, and there was nothing between her eyes and heaven.

In a few days, however, Queenie's Mother had to go home, leaving her little girl behind with her Aunt.

Time passed very happily. The burn, singing past the foot of the garden, gave her no end of delight. There she spent most of her time, along with girls from the farm close by, sailing little boats, making mud pies, gathering buttercups and wild roses, catching minnows and carrying them up to the water barrels which stood at the back of the house. Sometimes she annoyed her Aunt by dabbling in these barrels, putting the minnows in and trying to run them out by the tap. On the whole, though, her Aunt and she were good friends.

The days wore on pleasantly, and there was the promise to spend a day in the near town. Queenie remembered her empty purse, and wondered what to do. She didn't like telling her Aunt

that she was penniless. Kneeling by the open attic window she told Jesus that she had given her all to Granny, and to please send her a few pennies for her day in town.

The next morning Queenie rose early and dressed quickly in the bright sunshine that filled her room. Taking her Testament from under the pillow she read from John xiv., "Let not your heart be troubled," etc. Reading towards the end she found it again in the 27th verse, and with such peace and comfort knelt to thank her Lord for His goodness and love.

Out in the garden she found her Aunt picking raspberries, and, giving her a good-morning kiss, helped to fill the basket. They then went inside to breakfast. RAT-TAT-TAT at the door. "POSTIE!" shouted Queenie, running to the door with a glad good-morning. "A letter for you. Miss!" "Auntie, here's a letter from Mother!" On opening, she found inside the letter an order for five shillings. "This is to use as you think best, my Queenie," ran the letter. "It gladdened my heart when I heard of your kindness to Granny. I saw, too, that you had a tussle with Satan over it, and delayed sending it. Knowing that you take your little difficulties to Jesus, I wanted it to be a real trial of faith. You know where it says, 'Give, and it shall be given to you' (Luke vi.). Read it for yourself, dear."

Overjoyed, she asked her Aunt if she might be excused from the table for a few minutes. What do you think she wanted? To run up to the attic to thank her Lord for sending such a grand answer without delay.

This letter from her Mother was on the way, of course, before she called to the Lord, but it was He who prompted the action. How often we find relief on the way before we call.

Stay not, children, from acknowledg-

ing Him in all things. As you grow older trials and temptations will grow too, and to try to overcome them in your own strength means disappointment and failure.

The Lord will come into the midst of your difficulties to prove His tender love to you, and will deliver you BECAUSE YOU ACKNOWLEDGED HIM.

Don't stop praying! the Lord is nigh;
 Don't stop praying! He'll hear your cry;
 God has promised, and He is true;
 Don't stop praying! He'll answer you.

J. S.

* * *

THE ORPHANS OF THE CONGO.

(Continued.)

NOW I wonder if I should tell you a little about the characteristics of each of the boys. Malo is the eldest, so we will begin with him. He is rather a shy boy and generally peaceful; but, when he is roused, it is difficult to subdue him again. He is of a dour disposition and needs wise handling; but we don't hear many complaints of mischief he has wrought. He is in the top class at school, and just recently he and Mabuku have begun writing in copy books, but oh! what a mess they make, for their little "black paws" are never very clean, and, owing also to the perspiration produced by the effort, they hand in some very smutty pages. However, they must learn to see that their hands are clean before entering school, and persevere; we want them to learn to write neatly. (Copy books are not in general use in our schools. We hardly think they would be practical. Slates that can be washed and re-washed serve the purpose better.)

Diambi, the second boy, is of an outstanding character. Quick and intelligent, he has a splendid memory, and an

exceptionally affectionate nature, for a native child; but he conceals the latter before the others. Some of you may have heard about our American sister who worked on the Congo, and went Home to be with Jesus over a year ago. She was the first adopted-mother to most of these orphans; and, after her death, Diambi was found many an evening weeping bitterly on her grave. It was difficult to persuade him to leave. He loved her because she had first loved him and had 'mothered' him so tenderly. The loss of her made a deep impression upon the child, and, ever since, he is most sympathetic when anyone is ill. He was very ill himself recently, but is quite better now. I was interested to see how thoughtful Malo was for him—always on the spot and doing things so patiently, although Diambi was rather hard to please (as all children are when ill). They both love their baby-sister dearly. I believe the younger ones do, too, except Diluba, who is a little bit self-centred.

Diluba comes next; but I am afraid I can't say much about him as I really don't understand the child yet; he seems to keep himself by himself so much. He always pays me a visit on Saturday (you will guess why); but I seldom see him here during the week except when he hears that so-and-so has received an egg. On these occasions he remembers he belongs to the white people. Still there are some good points about him. He is well-behaved, always sits quietly in the meetings, listens attentively to the preacher, and quite a long time ago said one day that he knew he was a sinner, not in an off-hand way, but as one really exercised. He is very smart in school, and tidy in his person. He is *not* one of those who are *lazy* at removing jiggers. Perhaps I am more to blame than Diluba for his distant manner, but we have a busy life out here and one thing crowds out the other. I often wish

I had more time to spend with these little ones, just to get to know their thoughts and in a discreet way to seek to lead their little feet in right paths.

(To be continued.)

* * *

“LITTLE, BUT EXCEEDING WISE.”

II. THE CONIES.

WE noticed how exceedingly wise the ants are; and, if we are wise, we shall profit by the warning note, “Be in time,” struck by them. The conies are little, but wise. They are called “a feeble folk” (Prov. xxx.). The learned name for the cony is the hyrax, which, in many respects, resembles the rabbit. The meaning of the Hebrew name for it is “the hider”; and it gets this name because it makes its home in the clefts of the rocks, where it is safe from its enemies. It is counted among the unclean animals mentioned in Lev. xi. and

Deut. xiv. because, though it chews the cud, it does not divide the hoof. The only other places in the Bible where it is mentioned are Prov. xxx. and Psalm civ. : “The high hills are a refuge for the wild goats, and the rocks for the conies.”

Thousands of conies are found among the rocks; and they choose sentries, whose duty it is to watch for the approach of enemies and give warning. At the squeal of a sentry all the conies flee for their refuge. We see how both ants and conies strike a warning note; and how, conscious of their littleness, and knowing that they are “a feeble folk,” the conies will run no risk, but with the utmost speed flee to seek shelter.

The lesson we have to learn is evident. Like the conies we have enemies, and are exposed to far greater dangers than they. We have sinned against God, and the wages of sin is death (Rom. vi.); after death comes the judgment (Heb. ix.). We have a great enemy who is pictured as a roaring lion, roaming about, seeking whom he may devour (1 Peter v.); also as a serpent, deceiving as he deceived Eve in Eden—who said, “The serpent beguiled me, and I did eat” (Gen. iii.).

The writer was once told by a game-keeper on the estate of the Duke of Hamilton, that along the banks of the River Clyde there were steep rocks which afforded shelter for thousands of rabbits. These, like the conies, were perfectly safe from either the hunter's gun or the trapper's snare.

Like these rabbits we have enemies which are represented by Satan, sin, death, judgment and an eternity of woe; and our only refuge is in the Lord Jesus Christ, of whom it is said, “That Rock was Christ” (1 Cor. x.), referring to the rock which was smitten in the wilderness and from which the living waters flowed. That rock spoke of the Saviour who is



called by Isaiah "the Rock of Ages." See note to "everlasting strength" in the margin of Isaiah xxvi. 1.

This "hider," as we have called the cony, being an unclean, diminutive, and helpless animal, flees to the rock and is safe. So, too, the helpless, unclean sinner, feeling his need, and knowing the judgment that will soon overtake him, flees for refuge to Jesus, and finds Him to be the Rock of Ages. As in the clefts of the rock the cony finds a hiding-place; so in Him who was wounded for our transgressions and bruised for our iniquities (Isa. liii.) the believing soul finds a refuge. Thus David could say, after describing the blessedness of one whose sins are forgiven, "Thou art my hiding-

place: Thou wilt preserve me from trouble" (Ps. xxxii.); and again, "Deliver me, O Lord, from mine enemies: I flee to Thee to hide me" (Ps. cxliii.).

Will my readers follow the example of the cony; and, like "the prudent man who foreseeth the evil, and hideth himself," find a refuge in Jesus? (Prov. xxii.).

Then will he be able to say, "Thou hast been a shelter to me. . . . I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings" (Ps. lxi.).

"Other refuge have I none,

Hangs my helpless soul on Thee:

Leave, ah, leave me not alone,

Still support and comfort me."

A. S. F.



Children of Many Lands

IX.

IF you were to pay a visit to a native home in India—that is, a *rich* native home—you would see such a lot of people that you would wonder how they all "belonged." In one part of the house, shut off from the rest, and called the "Zenana," you would find swarms of women and children. In the other part there dwell numbers of men and older boys. The reason for this is that as each son of the family marries, he does not go away with his wife and set up another home, but brings his wife

to live in his old home with his father and mother. And in this way the crowd grows. Among the better class Hindus, women and girls over 12 years of age are never seen in public. They seldom leave their own rooms, and on the rare occasions they pay visits to other lady friends, they drive in closely curtained carriages.

Life for the most of them is a dreary time. They cannot read and so they have nothing to think about but their dress and their jewels and their food: and sad to say, family quarrels make much unhappiness. Into these Zenanas

many an English lady doctor and missionary has found her way, and being welcomed, has gone again and carried help and healing to suffering bodies, and the news of a loving Saviour and Friend to hearts that are weary and heavy laden. And the little boys and girls of these homes have heard of the Friend for little children Who still calls them to come unto Him.

And in some places the influence of Christian missions and Christian education has worked upon the minds of the Hindu gentlemen, and they are allowing their wives and daughters to learn many things that will tend to broaden and brighten their lives. But it is sad to think that the homes are so many and the missionaries so few, that still vast numbers are waiting to hear the message of God's love. We need to remember our Lord's command, given 1900 years ago, which you will find in Luke x. 2. The harvest fields are waiting for the reapers who are so slow to go out. I wonder if any of the boys and girls who read OUR CHILDREN will some day hear, and obey, the call to "Go"? (Matt. xxviii. 19; Mark xvi. 15).

The children of the poor, while they are quite young, have much brighter lives than those who are rich. They can play in the sunny streets and run about as they like. Even among them, however, the girls are married very young and go off to be slaves and drudges in their husband's home. Sometimes in the streets you may see a poorly dressed man with a gaudily dressed little girl. She is decked out in jewellery and finery, and her father is taking her to be sold to some man to be his wife. And according to the amount of jewellery she has, her price will be. Poor little woman! How gladly she would escape from her lot, but she knows of nothing better to be.

There is one day in the year which is

a red-letter day to young and old, when they all make holiday and go to a city on the banks of a river where a great fair is being held. The native drums or "tom-toms" are making their biggest noise; everyone who has anything to sell advertises his wares at the top of his voice, and the multitudes of men, women, and children are all chattering and laughing, so you can imagine the din! One chief reason for going to this "mela" or fair is to drink a little of the water of the river, which is considered sacred, and to bathe in it in order to wash away one's sins for the year and to start afresh.

Amongst the crowds, it is possible sometimes to see a gathering of listeners round a missionary who is preaching and telling the people of something and Someone Who can *really* take away their sin, and give them a new heart, so that they shall have no longer any love of what is sinful, but shall love God and find in Him their Hope and their Friend.

"What can wash away my sin?
Nothing but the blood of Jesus."

E. A.

* * *

SUNLIGHT and shower; the air we
breathe;
The golden grain; the ripened fruits;
The love of friends; the smiles that
wreathe
Round mothers' mouths; our clothes,
our boots;
Our sheltering homes; our food and drink
Are gifts from One Whose love and grace
Brought Him from Heaven to Death's
dark brink
That *you* might have with Him a place.

Scripture Searching.

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

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

Questions for September, 1926.

Subject—Faith.

1. How were their hearts purified? (Acts 15.).
2. How may a man be justified? (Rom. 3.).
3. "For we . . . sight." Find this verse and write it out (2 Cor. 5.).
4. How may we become children of God? (Gal. 3.).
5. Mention three things which were done by faith (Heb. 11.).
6. Who was wise unto salvation through faith? (2 Tim. 3.).
7. Say where you find the following:—
Weak in the faith (Rom. 14.).
Rich in faith (James 2.).
Steadfast in the faith (1 Pet. 5.).
8. Through what was the lame man made strong? (Acts 3.).
9. What should our faith stand in? (1 Cor. 2.).
10. What chapter in the Bible tells us the most about faith?

DEAR YOUNG FRIENDS.—

We are having "faith" as our subject again this month. As you find the answers, I trust they may help you to put your faith in the Lord Jesus.

I am so glad to welcome a number of old searchers who have re-joined. I hope they will like the new plan of having certificates.

D. Coult's should do 10 questions. A paper has come from Polter Street, Newcastle, without a name.

Our text this month is—"The fear of the Lord is the beginning of knowledge" (Prov. 1. 7).

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

July Searchers.

Age over 13 years.

- 1st Class.**—E. Banks, D. Batey, F. Bage, R. Brennan, N. Birrs, E. Campbell, E. Crook, I. Coeks, M. Cutting, E. Dewdney, N. Farrell, E. Grayland, O. Green, E. Grimes, P. Hoare, H. Hunt, L. Hughes, D. Laycock, M. Lefeaux, E. Leach, N. Littlejohn, G. Loye, I. Merritt, G. Mowbray, Muriel Mould, K. Nicklin, I. Nicklin, R. Pinder, N. Poole, K. Redman, S. Rogers, I. Smith, J. Smith, M. Smith, F. Stuart, C. Stuart, M. Weller, P. Woodrow, L. Youag.
- 2nd Class.**—I. Abraham, W. Akroyd, C. Ashmore, B. Edwards, K. Hewinson, L. Johnson, F. Kendall, F. Male, W. Mitchell, M. Mould, J. Proctor, F. Stepany, V. Turner, E. Winter, V. Woodrow.
- 3rd Class.**—D. Coult's, M. Foley, V. Hayward, W. Hamilton, V. Merritt, G. Nicholls, V. Saft, J. Williamson.

Age over 10 up to 13 years.

- 1st Class.**—L. Ashwell, E. Addyman, L. Arter, F. Ashmore, D. Andrews, H. Barrett, L. Bell, A. Clementson, I. Couch, K. Deakin, K. Fairbairn, F. Farrell, L. Funge, V. Golplin, M. Gold, H. Heath, H. Holmwood, P. Holloway, J. Hunt, M. Iveson, C. Jacobs, W. Kendall, M. Lyall, M. Lefeaux, E. Loye, M. McArd, M. McIver, A. Mitchell, G. Moorby, E. Nelson, B. Palmer, B. Parsons, M. Potts, L. Porter, D. Purvis, F. Rutherford, L. Simmons, J. Smith, M. Schliemann, L. Stocker, E. Summers, R. Turner, H. Turner, B. Warmington, E. Ward, T. Wilson, I. Woodrow.
- 2nd Class.**—J. Allen, E. Andrews, D. Bell, C. Binnie, F. Birrs, E. Bond, D. Bush, F. Clark, C. Curry, M. Curry, G. Curry, R. Fletcher, D. Foley, G. Grimes, G. Horner, L. Lamplugh, A. Marsh, E. Metcalf, T. Morris, D. Mould, W. Nicholl, E. Norton, H. Parker, A. Rose, G. Rowley, P. Sharnock, N. Stocker, D. Scudds, I. Turner, F. Warron, R. Young.
- 3rd Class.**—D. Griffiths, M. Lyall, R. Lyall, H. Matthews, F. Taylor, H. Watson.

Age 10 years and under.

- 1st Class.**—N. Anderson, R. Patey, B. Bagley, E. Brett, G. Burton, P. Cutting, C. Deakin, M. Fletcher, Barbara Foley, N. Green, A. Lyon, A. Melver, W. Morter, E. Morris, D. Rose, A. Storey.
- 2nd Class.**—G. Allen, B. Farrell, B. Foley, J. Gatenby, M. Hayllar, E. Holloway, W. Lamplugh, H. Mayhew, R. Radbourne, Dorothy Robertson, D. Robertson, M. Robson, G. Turner.
- 3rd Class.**—A. Hendry, J. Hendry, W. Hope, J. Watts.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age over 10 up to 13, do 8 questions. Over 13, answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Do not stick down, but tuck in flap, put on ½d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter* post.

Answers to July Questions.

Subject—Believed.

1. They sang His praise (Ps. 106. 12).
2. Because he believed in his God (Dan. 6. 28).
3. His disciples believed in Him (John 2. 11).
4. Because they loved Him, and had believed that He came out from God (John 16. 27).
5. A great number believed and turned to the Lord (Acts 11. 21).
6. Part of 2 Tim. 1. 12 written out.
7. After they believed (Eph. 1. 13).
8. God, manifest in the flesh (1 Tim. 3. 16).
9. He believed to see the goodness of the Lord (Ps. 27. 13).
10. Of Abraham in Gen. 15. 6.

Let
the peace
of God
rule in
your hearts.

Ccless. 3. 15.

Most 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, BOSTON SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTO PLACE, EDINBURGH.**
THE NORTHERN BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME



“LITTLE, BUT EXCEEDING WISE.”

III. THE LOCUST.

IF we have accepted the warning of the ants, to avail ourselves of God's provision for the never-ending future; and, like the cony, have fled for refuge to Jesus the Rock of Ages; we shall be prepared to accept from a third wise little creature instruction for our pathway. For all boys and girls who have believed in Jesus as their own Saviour, must now own Him as their Lord, learn from Him, and seek to follow Him and be like Him.

Locusts are insects which feed on plants, appear in swarms, and do a vast amount of damage to crops. To most of our young readers the name “locust” suggests the creature so called in Exodus (x.), and there described as one of the plagues of Egypt.

They are also mentioned in Joel (chapter ii.), where they are likened to a large and well-trained army. There is no need for us at present to turn to writers on natural history, as we have in the book of Joel what serves our purpose, that is, a description of their habits and actions which corresponds in almost every detail with what these writers tell about them.

Joel tells us that they ate up every green herb and tree, until they passed on, leaving behind them a “desolate wilderness” (Joel ii.). One would think when reading this second chapter that there was over them a king to whom each individual submitted with perfect obedience, so orderly are their actions, and so harmoniously fitted to each other all their doings. “They climb the wall like men in war; they march everyone on his way; they do not break their ranks, nor do they thrust one against

the other.” Yet in Proverbs (xxx.) we learn that they have no king, and yet they go forth in bands, or, as in the margin, “gathered together.”

How is this absence of clashing prevented, and how is this perfect agreement in action brought about? No doubt it is effected by a divinely given instinct by which every individual acts in concert with each and all of his neighbours. What will answer to this in the lives and ways of Christian boys and girls? These are all brought into the flock of Christ, are members of God's family, and are also united to Christ the Head of His body, the Church, who is absent from this world, but who is in heaven. Christ's flock is one, God's family is one, and the Church is the One body of Christ. One flock (John x. 16, where “one fold” should read “one flock”) and “one shepherd”; “one body” (Ephesians iv.) and “one Spirit”; “one God and Father” (Ephesians iv.).

Our Lord has been crucified, dead and buried. He is risen and seated on His Father's throne (Rev. iii.). Those boys and girls who belong to Him have no visible Captain, Head or King. But they have One who is their Captain, Head and King, although He is presently unseen by mortal eyes. By the eye of faith He is seen, for “we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour,” (Heb. ii.). The locusts obey their instinct, and all is perfect harmony and unity. If we obey our Captain (Heb. ii.) all will be in order, peace and unity.

Our companions should be chosen from those who love and follow the Saviour. “I am a companion of all them that fear Thee, and of them that keep Thy precepts.” (Psalm cxix.). We should submit to our Captain, follow His word, be guided by His Spirit, who will teach us how to learn of Him who

is meek and lowly, and thus we shall be in love, joy, and peace with one another.

Every individual believer is a part of Christ's body, the Church. He is also a member of God's family, and one of Christ's flock. It is from those who are of this happy company that he should choose his companions, should love them as the Lord has directed, and should in love serve one another (Gal. v.). Our behaviour to one another should be as harmonious as that of the locusts who keep step, do not break their ranks, and do not thrust one against another (Joel ii.).

Kindness and love to all I owe ;
No other debt does God allow,
Kindness and love, then, I must pay
To everybody every day.

A. S. F.

* * *

THE ORPHANS OF THE CONGO.

(Continued.)

"**R**EBEMBE" I have told you something about already. With all his naughtiness he is a very lovable child, and when in a scrape he is so nervous that one feels it almost cruel to punish him. He has such big pathetic eyes and a chubby round face; and, being the son of a chief, he has a certain dignity about him.

Next comes Misenga. His name means "crumbs"; and one would think to look at him that he must really live only on crumbs. He never seems to grow, has such tiny arms and legs, yet he eats well; I cannot understand where it all goes to. When I came to live at Baka Mbule he got to know that I had lots of safety pins and pictures; so he came one day and said, "I think I would like to be your child." However, I pointed out to him that although his mother had a lot of children, she loved them all

and would be sorry to lose even one. He went off; but a day or two after, as I was walking along the path, he came and slipped his little hand in mine so coaxingly, and looking up to me said, "I have thought of your words, but how would it do if I have Misi Masusu for my 'old-mother' and you for my 'new-mother'?" Misenga would have thought me very dense, if I had not seen the reasonableness of this arrangement, and his 'old-mother' did not raise any objections.

At school, Misenga has been in what we call "the writing-class" for ages, (where the little tots learn to make the letters of the alphabet); but he does not worry at all. When asked one day, when Madami was going to send *him* up to the next-class, his prompt reply was, "Eh! Bwalo bwandi" i.e., "Her palaver"—not Misenga's palaver, notice, but the teacher's!

One day last week he didn't feel quite well, and, because Diambi had slept in my house during his illness, Misenga thought he should like to have a trial at it too, to see what it was like; but I thought differently because I was feeling tired and wanted the house to myself at night. He was very disappointed; but soon recovered when I gave him medicine and a bad egg (because I hadn't a good one—but it pleased M. equally well); and off he trotted to the town. He is a comical wee chap and a great favourite with all the workmen and people of the town.

Last but not least comes "Kiena Nkumbu" which means "Without family;" but, while that might be true of him long ago, it certainly isn't now. He is growing quickly into a fine healthy boy, and clever in school; he has left Misenga in the writing-class long ago, although K.N. is the younger of the two.

He loves to play at "preaching," and goes about it in such a business-like

fashion. We just hope he will be a brave soldier of Jesus Christ when he grows up, and go forth "preaching" in real earnest.

He is growing out of it now, but, poor youngster, he used to find it so difficult to keep awake during the meetings, and was told day after day that he must overcome his sleepiness. He was really ashamed of himself; but at last a wise thought struck him, and one morning he presented himself at the Pharmacy window and asked for "medicine for sleep." The one in charge found it difficult to keep a serious face as she administered to him some unmedicated pills, telling him to take so many then and so many next morning just before going into the meeting. These pills worked wonders for a day or two; he sat bolt upright, with eyes shining and with no thought of going to sleep.

He knows most of the folk-lore of his ancestors, and must have got hold of it when scarcely more than a baby, for he can't be more than seven years old now, if that. But he entertains grown-up people as they sit around their fires in the evenings, and I am afraid that accounted for his sleepy-headedness in the morning. They are very apt to sit up too late at night, especially when the moon is bright.

Like Mbembe he learnt the art of stealing food, before he was rescued; and the complaints about his little thefts were continuous. We tried smackings, imprisonments, and various other modes of punishment, with no effect. So at last I thought of another way; and the next time he was brought, just said quietly to him, "I am not going to punish you any more for stealing; but let us kneel down and tell God all about it," and we asked that the next time he was tempted to steal he would remember God was looking down upon him. From that day to this I have not had a single complaint about K.M. stealing anything; only that *once* did we kneel and tell the

Lord about it. How it makes one realise the power of prayer.

Perhaps you wonder what kind of things he stole. Well, so-and-so had a field of maize, and one day he would go and have a feed there, next day go to somebody else's pea-nut garden, and perhaps next one to our sweet-potato field, gather a few potatoes, roast and eat them. None of them, things of much account, for they all grow so plentifully; but stealing is stealing, and K.N. knew he was doing wrong, and he has no need to make sure of his own food now-a-days. One of the Christian women cooks for the six boys, and is very liberal with them. It is amusing to see them sitting around the big pot and each diving in a dirty little hand. The girls cook their own food, but I must tell you about them later on.



Well, I expect after reading about these six boys of ours you will say to yourselves, "what naughty little things"; but, as a dear lady who lives in Glasgow wrote in a letter to me lately, "The Lord looks down in mercy on the 'naughty children'; otherwise, where should we have been." How true! and we just look to the Lord to save every-one of them.

When on earth, Jesus said, "Suffer the little children to come unto me" and I am quite sure He includes our dear little black orphans.

Do pray for them please, and for us, too, that wisdom may be given to us as we seek to lead them to Jesus.

(To be continued.)

* * *

"BEWARE OF DOGS."

IN Africa the native preachers are very fond of pressing home the truth by means of stories, which they tell very realistically. One, taking the subject of sin, illustrated it in this way. A certain white man kept some very fierce dogs, some large and powerful, while others were quite small. These dogs one day attacked a passing traveller, who, natur-

ally, first tried to protect himself from the big dogs, and paid much less attention to the little terriers, which came up behind him and bit his legs.

Hearing the noise, the owner of the dogs came out and called them off, and the traveller pursued his way. Presently he sat down to rest, and was horrified to find he could not get up again when he tried to do so. His legs had been so severely bitten by the little dogs that they were all swollen and hopelessly crippled, and there he lay helpless on the high road, a prey to the wild animals that infest that country.

Are we quite satisfied and pleased with ourselves because we have no outstanding sins? Taking no notice of the little faults, as we call them, that we gloss over and excuse so lightly. God bids us beware of "the little foxes that spoil the vines" (S. of S. ii. 15); and we are solemnly told that "whosoever shall keep the whole law and yet offend in one point is guilty of all" (James ii. 10). The big dogs have gaping jaws and strong teeth; but do not forget the little dogs that bite; therefore let us flee to the Saviour to cleanse us from *all* sin.

A. M. W.



Children of Many Lands

X.

KRAFFIR boys and girls live as you probably know, in South Africa;

and their land has been for many years a part of our great British Empire. Since they came under British rule their lives have been much happier than in

the old days. They still live, mostly, in their own native villages composed of little houses of mud and thatch which look very like large beehives. Many of the children go to school until they are old enough to work. And work has to start while they are quite young. They begin by acting as "scarecrows" to keep the birds from the cornfields; and, when a little older, the boys herd cattle, while the girls take a good share of the housework.

Like boys and girls everywhere else, they love toys; and as there are no shops, such as we know them, in their country, they make their own toys of clay, and bake them hard in the hot sun.

There is not very much difference in the lives of these Kaffir children from those of Central Africa. They live in the sunshine, and they have their own pleasures and their own troubles.

To find out something more definite about them, we will take a long jump back in thought, and find out how those far away people were discovered, and how the good news was brought to them.

In 1486 a Portuguese Captain sailed with a small squadron of vessels to explore the east coast of Africa. When he sighted the Cape the weather was so stormy that he named the place "Cape Storm." King John however changed it to "Cape of Good Hope."

About 120 years later, in 1605, the first Dutch colonists landed and settled there. Seventy years later they were joined by a number of peasants from France and Piedmont. These were Huguenots, who had been driven from their own country by the persecution which arose owing to the revocation of the Edict of Nantes. This meant that if they dared to worship God in any way different from that decreed by the King and the Pope, they were cruelly punished, and many were put to death. So like the Pilgrim Fathers, they left home

and friends and country, and set out on the long weary journey to find a new land where they could worship God and read His Word in peace and safety.

In these days travel is so easy and luxurious, that it is a pleasure to journey and see other parts of the world. But 300 and more years ago, it was a very different thing. There were no motors, no trains, and no steamboats. The ships were small, and not comfortably fitted up; and they were dependent on the wind to send them along. So a sea voyage meant discomfort and danger, and great uncertainty as to what the travellers would find at the end of it. I wonder if we, who live in the safety and comfort of the twentieth century, and have freedom to read our Bible and go to Christian meetings when and where we like, value our privileges and use them as we should? If you were asked: How much are you willing to give up for God? What does the love of the Lord Jesus mean to you?—what would you say?

(To be continued.)

* * *

OUR BABY BOY.

WHAT shall we ask for our baby boy?
 Shall we ask for fame, or gain, or joy,
 For the dear-bought wisdom of the schools,
 Or a skilful hand in the use of tools?
 Ah, nay, our wishes much higher go
 Than the highest hill with its cap of snow,
 And the heart's desire must wider be
 Than the utmost stretch of the boundless sea.
 We ask for the blessing of God above,
 And an early sense of the Saviour's love,
 An early share of His wondrous grace,
 And an early start to seek His face.
 A place in his heart for the words of truth,
 And God for his guide from his early youth.
 Great things we ask for our baby boy—
 A place in God's universe of joy.
 A home in the land where His Son supreme
 And His wondrous cross are the dearest theme.

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Questions for October, 1926.

Subject—Love.

1. What does love cover? (Prov. 10.).
2. Find a verse like this about love (charity) in 1 Peter.
3. What did the Lord say of His love to Israel? (Jer. 31.).
4. How has the greatest love been shown? (John 15.).
5. What question is asked about the love of Christ in Rom. 8.?
6. How may we serve one another? (Gal. 5.).
7. Why is love the fulfilling of the law? (Rom. 13.).
8. What is said about the love of Christ in Ephes. 3.?
9. What have we known and believed? (1 John 4.).
10. Paul remembered their labour of love (1 Thess.). Find a verse in Hebrews where God did not forget it.

DEAR YOUNG FRIENDS,

Our subject this month is "Love," and I think it will last us until the end of the year. May we all learn to show more love in our lives, first to the Lord Jesus and then to those around us.

E. Butterwick and F. Taylor have forgotten to give the references.

I am so glad to welcome some new searchers under 10. They have done very well for the first attempt. Do try to get your friends and school-fellows to join the searching. If each of you bought one extra magazine and gave it to a friend who would do the searching, our numbers would soon increase. It will cost you *one farthing* a week.

Our text this month is, "The Lord giveth wisdom" (Prov. 2. 6).

My love to you all.

Your friend,—J. L.

August Searchers.

Age over 13 years.

1st Class.—I. Abraham, W. Akeroyd, E. Banks, D. Batey, E. Campbell, E. Crook, I. Cocks, E. Dowdney, B. Edwards, N. Farrell, E. Grayland, E. Grimes, P. Hoare, H. Hunt, L. Hughes, F. Kendall, D. Laycock, M. Lefaux, E. Leach, E. Loye, F. Male, I. Merritt, V. Merritt, W. Mitchell, G. Mowbray, K. Nicklin, R. Pinder, N. Poole, F. Stepney, A. Sewell, J. Smith, M. Smith, R. Scudds, V. Turner, M. Weller, V. Woodrow, P. Woodrow.

2nd Class.—O. Ashmore, W. Hamilton, L. Johnson, N. Littlejohn, G. Loye, P. Revell, M. Rose, I. Smith, J. Williamson, E. Winter, L. Young.

3rd Class.—D. Coutts, R. Johnson, G. Nicholls, K. Redman.

Age over 10 up to 13 years.

1st Class.—J. Ashwell, F. Ashmore, J. Batey, W. Bage, L. Bell, C. Blunnie, F. Birrs, W. Craghill, F. Clark, A. Clementson, C. Curry, M. Curry, G. Curry, K. Deakin, F. Farrell, D. Farrell, R. Fletcher, L. Funge, G. Grimes, V. Golphin, M. Gold, H. Heath, O. Horner, J. Hunt, W. Kendall, L. Lamplugh, N. Lomas, H. Matthews, M. McArd, M. McIver, A. Marsh, E. Metcalf, V. Mitchell, T. Morris, G. Moorby, E. Nelson, W. Nicholls, B. Palmer, H. Parker, B. Parsons, M. Potts, A. Potts, D. Purvis, H. Raven, A. Rose, G. Rowley, F. Ruthford, P. Sharnock, M. Schlemann, N. Stocker, L. Stocker, E. Schofield, E. Summers, D. Scudds, R. Turner, B. Warrington, F. Warren, A. Wright, J. Woodrow.

2nd Class.—J. Allen, D. Andrews, E. Andrews, K. Fairbairn, H. Holmwood, M. Hole, M. Iveson, M. Lyall, R. Lyall, R. Murphy.

3rd Class.—M. Lefaux, L. Simmonds, J. Smith, F. Taylor, W. Thatcher, H. Turner, I. Turner, H. Watson.

Age 10 years and under.

1st Class.—N. Anderson, H. Bagley, G. Burton, C. Craghill, A. Carrol, P. Cutting, C. Deakin, B. Farrell, M. Fletcher, J. Gatenby, N. Green, A. Hendry, J. Hendry, G. Holmwood, W. Lamplugh, A. Lyon, A. McIver, W. Morter, E. Morris, D. Rose, M. Robson, A. Storey, H. Wormald.

2nd Class.—G. Allen, G. Deacon, Barbara Foley.

3rd Class.—E. Brett, E. Butterwick, M. Damsie, W. Hoop, R. Radbourne, V. Ratcliffe, J. Willer.

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Answers to August Questions.

Subject—Faith.

1. How is it that ye have no faith? (Mark 4. 40).
2. Increase our faith (Luke 17. 5).
3. Stephen (Acts 6. 5), Barnabas (Acts 11. 24).
4. Faith toward our Lord Jesus Christ (Acts 20. 21).
5. The law of faith (Rom. 3. 27).
6. Faith which worketh by love (Gal. 5. 6).
7. The breastplate of faith and love (1 Thess. 5. 8).
8. Lois, Eunice, and Timothy (2 Tim. 1. 5).
9. I have fought a good fight, I have finished my course; I have kept the faith. (2 Tim. 4. 7.)
10. The just shall live by his faith (Hab. 2. 4), or, They are children in whom is no faith (Deut. 32. 20).

I will
love Thee,
O Lord,
My Strength.

Psalm 18. 1.

Most interesting articles containing the Gospel will be welcomed by the Editor:—
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WESTERN BIBLE TRACT DEPOT, 12, WATERLOO STREET, LONDON SUPER-MARKET.
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME



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BIBLE TOOLS.

I. THE HAMMER.

EVERY boy likes tools. How happily he watches the workman who wields hammer or mallet, driving nail or chisel, and how proud he is when he has a hammer and nails of his own.

Men began to use tools of bronze and iron very early in history. Before the flood we read of Tubalcain, who taught men to make and use metal tools, and though Tubalcain and his brothers lived before the flood and his apprentices and workmen were swept away with it, men continued to use the hammer. They used it to make their tents secure, as well as to do the many everyday things that we do now with the hammer.

And yet the one person whose name has come down to us who used a hammer is a woman. Jael killed Sisera, the Captain of the host of Jabin, the oppressor of Israel. When defeated, he ran away. Jael was one of a tribe of wanderers who lived securely near to Israel, and felt safe because she had learned of the God of Israel and His power to protect. So His enemy was Jael's enemy, and she put the finishing touch to Israel's victory with her hammer.

In 1 Kings vi. 7, we read again of hammers, in connection with building the Temple. No doubt they were used in the great quarries to break and shape the stones. But neither hammer nor any tool of iron was heard in the House while it was being built.

Isaiah xliv. 12, gives us a graphic account of the smith at work making what?—an idol; using a chisel and hammers. His heavy toil is described, and it is all for nothing, for an idol could not save them.

Jeremiah also speaks of a wooden idol

fastened with nails and hammers that it move not. Here Babylon is likened to a hammer, a broken hammer. She had tried her power against Jehovah and had used it against His people, but in the end she is broken and powerless, under His judgment.

And now we read of something that is like a mighty hammer. A hammer in a mighty hand. God says, "Is not My word like a fire, like a hammer that breaketh the rock in pieces?" This hammer is a sure one, and the Hand that wields it is the untiring Hand that upholds all things. I wonder how much we know of this power of the Word of God? Has it broken in pieces the pride of our hearts?

You know Who is named the Word—Jesus, the Son of God. It is His Hand that has all power now, but He does not use His power to break; that will come; now His Word is of love. He calls to us to come to Him and learn His love. He died for us that we might be saved; and instead of enemies, He would make us friends. And this Jesus, Who was on earth for men, is still the mighty God, and shortly the world that does not love Him will know.

J. M.

* * *

A BOY'S PRAYER.

GOD most merciful and just.
 I rest on Christ Thy Son;
 And now accept with childlike trust
 The work that He has done.
 His death has made me pure within,
 His blood is life to me,
 For He has washed away my sin,
 And brought me nigh to Thee.

A. J. S. P.

* * *

LITTLE THINGS.

THOSE of our readers who have been following with interest the account of the Orphans of the Congo, given in these pages by Miss Chalmers, will be interested to read a letter which was written by a devoted sister who gave her life for these black boys and girls, and is now in the presence of the Lord Whom she learned to love here below.

“DEAR FRIENDS,

“I have had a great longing to speak to you for some time, and to-night I want to write a few lines to you before going to bed. I have been thinking of how much *little things* count in our lives. Years ago when quite young, I read a book called *Things as they are*, and in it the one who wrote it, told of the sorrow and suffering among those who were in India, who did not know Christ. The writer loved the people she was speaking of, and it meant so much to her, that I never ceased to think of that book and of those who were away from the sound of the Gospel, at least in some measure.

“Many years ago I heard two servants of God at the close of a general meeting at Pottstown speak of the books of Mr. Bellett, C.H.M., and others, in such a way that I knew they really loved the books they spoke of. It made me want to read them too, and it was those few words that gave me to know those books later. Just *little things*, but how much they have meant in my life. In a letter we had recently from Mr. Wilson, he told us of a teacher, who had been taken as a boy from his village and sent to work on the big road the State was making. He knew nothing about God, but one day he saw some natives sit down to eat; but before eating they closed their eyes and said something. He asked them about it, and they told him they were thanking God for their food. This

was a *little thing*, but it started him thinking. Later a bunch of bananas was stolen, and the white man from whom they were stolen said, ‘I do not know who took them, but God saw him.’ That made him think more, and when the time was up, he went where he could learn more about God, and he is now serving Him. *Little things!* but sometimes little things mean a whole life lost or won. You may have heard of the actress who on her way to the theatre one night heard some children singing, ‘Depth of mercy, can it be, there is still reserved for me?’ and after having them sing it once for her, went on her way. But instead of singing what was expected of her that night, she sang a verse of the hymn instead, and then hurried home to seek mercy from God.

“A few words, a book, a giving of thanks, and who knows what may come of it? And if no one here knows, but in what we do we seek to honour God’s dear Son, surely we will have no regrets. And what of you? In the places you go, in the books you read, in the things you do and say? How are you speaking to others? Do those you see know you love God’s Son; do they know you belong to Jesus? If not, I do beg that you will stop and ask yourself if love so abundant does not deserve our love, and if we will not wish we had been all for Him, when we see His blessed face, and see those hands and feet nail-pierced for us? And one more thing, if you have trusted the Lord Jesus; do seek for time to be alone with Him. I have three little orphan girls in my care, and as they are my children, I naturally like to have them with me when possible. The eldest, Katenge, never comes to me unless she wants to ask for something, or when I send especially for her. Mabuki comes sometimes just to be with me, and sometimes comes at night and wants to sleep in my room and is never in a

hurry. Ngee comes too, once in a while, and always when she is sick or in trouble ; and she likes to sit on my lap and talk or just be loved. And my heart likes to have them come, and know their joys and sorrows and have their love. And is not our God and Father like that ? He longs to have our love, and to have us come to Him, and have us sit in His presence. Seeing such love as this should draw out our love for Him. May you seek to honour Him in the little things, and to count all things here but nothing that you may tell others of His love. And God will help you.

“ With love in Christ,
 “ Yours in Him,
 “ MERCY McCANDLESS.

“ ‘ Surely I know that it shall be well with them that fear God, which fear before Him ’ (Eccles. viii. 12). ”

* * *

THE ORPHANS OF THE CONGO.

(Continued.)

SHALL I tell you now about the five girls by themselves ? I have said already that the boys and girls have each their separate little home. I mean the boys live in one house and the girls in another.

One of the women in the town cooks food for the boys ; but the little girls do their own housekeeping ; hence they are kept very busy. When one remembers that four of them are still only children, and the other a baby whom they have to care for, they really do remarkably well indeed. Their house is always nice and clean and they themselves as well. Of course, all girls out here are taught to work hard and carry great heavy loads on their head, beginning almost as

soon as they can walk. So our four little girls do not think they are doing anything wonderful in doing for themselves, with practically no help from any of the women. They receive rations every Friday, and go out to the neighbouring towns in search of food. The general custom is to place the money in the hands of women who have fields, and receive a few roots of manioc one day, then perhaps a few another day, and so on. Nobody believes it is the best way to finish off a transaction there and then ; the native, whether adult or child, loves debt. It seems to be born with them. Well ! the girls gather in food in this way ; then it has to be pounded into flour, thoroughly dried in the sunshine, and boiled in a big pot. This forms their staple food : “ bidya ” they call it ; we call



it cassava pudding because it is just like a big white steamed pudding, and as stiff almost as leather. The natives don't enjoy it by itself; they need leaves boiled in oil or, best of all, a piece of meat to help it over. The schoolboys are clever at catching field-mice and other tiny animals in traps, while the girls go out to the streams and catch tiny fish, thus providing for themselves in the absence of better meat such as monkey. The hunter is sent out with the gun at least once in the week; but, of course, he is not always successful. There is great rejoicing when he arrives back with four or five monkeys. That means there

is enough for the white people and the school-children as well. How would you like to eat monkey? Well! however strong your aversion may be at present, if you were placed in circumstances where other meat is seldom seen, you would learn to like it all right. The idea of it is far worse than the reality! But I fear this is a wide digression from my particular subject.

(To be continued.)



Children of Many Lands

XI.

WHEN these early Dutch settlers arrived in Cape Colony, the country was thinly peopled by a dark skinned race, whom they called "Hottentots," and later named Kaffirs. They were not a warlike people, and they allowed the new comers to settle among them. Sad to say, however, before long the white people—the Dutch—made slaves of the blacks and treated them with cruelty. And while many of them, and also the French, were Christians, their influence was not strong enough to prevent much wrong doing. And, too, in a strange land, largely heathen, some of those who went out in the fear of God would find

it very hard not to grow cold unless they were watchful to keep near to their Saviour in their own hearts and lives.

So things got pretty bad in South Africa; and it was not until the British rule began there, that slavery was put down.

God cared for the suffering people all this time, however, and away in Germany there was a young man in whose heart God had put the determination to carry the message of eternal love to Africa.

In July, 1737, one hot afternoon, a young man, lame and only poorly clad, landed in Table Bay. He had only a few shillings in his pocket and hardly any luggage besides his most precious Bible. His name was George Schmidt—

remember it, for it is an honoured name in missionary annals. His home was in Moravia, and when he was sixteen years old he was converted to God, and soon began to tell to others the story of his Saviour's love. Three years later he went with an aged missionary to Bohemia. There they were both put into prison for preaching. The fearfully cold winter spent in a dark damp prison cell was more than the aged man could endure, and God took him Home to be with Himself.

For six long years Schmidt was kept in iron chains, in his cell, and when at last released, he was hopelessly lame as the result, and in shattered health.

Nothing, however, could daunt his determination to be a missionary. His heart was overflowing with the Saviour's love; and having heard of the sad and needy condition of the black men in South Africa he set about getting to them. No one had tried to reach them with the Gospel.

He had no money to pay for his passage; so for one long year he worked as day labourer on a farm in Holland to secure the needed fare.

It was a lonely voyage, and a lonely landing in a strange land. But God was his very real, though unseen Companion, and He led him first to a small Inn, where, to his delight, he found some people who could speak his own language. After preaching for a while in this place, he started off up-country, finally settling at a native village 120 miles from Cape Town.

Here he built a small log house for himself and planted a garden, naming his abode, "The Vale of Grace." At first the natives were shy and afraid of him; but he won the confidence of the boys and girls. They soon loved and trusted him, and before many months had passed the fathers and mothers found that the children were right in

their confidence. A cow was brought to him to provide milk for the scholars who came to his school, and in many ways he found an entrance into their hearts, and their homes. On and on he patiently plodded, sowing the good seed of the Word of God, until he had the great joy of knowing that three at least of these Hottentot idol-worshippers had opened their hearts to let the Saviour in.

This greatly encouraged him; and, though quite alone, he continued in the work, happy in the confidence that God was with him.

He travelled in the surrounding country, preaching the Gospel in the scattered hamlets. These journeys were not without danger, for lions and leopards and hyenas abounded. One day a leopard sprang upon him, biting him badly, and would have killed him but for the quick shot of one of the natives who was with him. For several years Schmidt laboured in this way, until circumstances compelled his return to his native land.

Sorry, indeed, were his black friends to part with him, and sorry was he to leave them. Back in Moravia, he still told out the glad news that filled his own heart; he could not cease while he had the chance of winning souls to his Saviour. He was only and always, a poor man so far as money went; and he had again to work in the fields to earn enough to live upon, while preaching on every possible opportunity.

At length, worn out by incessant toil, he went Home to God, leaving behind him the record of a brave and faithful life of Gospel ministry and laying the foundation of real Christian faith in Kaffir land. Other missionaries have laboured there since, and now from many a native Church and native Christian heart among those dark skinned people, there arise songs of praise to the One God and Saviour.

Scripture Searching.

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

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

Questions for November, 1926.

Subject—Love.

1. What does God commend to us? (Rom. 5).
2. How may His love be perfected in us? (1 John 4).
3. By what do we perceive the love of God? (1 John 3).
4. How may we show the love of God? (1 John 5).
5. "Walk . . . us." Find this passage and write it out (Ephes. 5).
6. What is the measure of Christ's love to us? (John 15).
7. What commands were given to the Israelites as to love and obedience? (Deut. 30).
8. What question was asked by Jehu about love? (2 Chron. 19).
9. Who should say "The Lord be magnified"? (Psa. 40).
10. Write our your favourite text about love.

DEAR YOUNG FRIENDS,

I suppose I need not remind you to do your searching extra well as the Prizes month is very near. I had one paper sent which was very well done but the reference was left out in one answer. Please read your answers through before you post them and make sure you have not left anything out.

I did not receive a paper for July from D. Farrell. Our text this month is, "Trust in the Lord with all thine heart" (Prov. 3. 5).

My love to you all,

Your friend,—J. L.

September Searchers.

Age over 13 years.

- 1st Class.**—W. Akroyd, E. Banks, D. Batey, R. Brennan, I. Coocks, D. Courts, G. Curry, M. Cutting, E. Dewdney, N. Dyson, B. Edwards, N. Farrell, H. Hunt, L. Hughes, R. Johnson, F. Kendall, E. Loye, I. Merrif, W. Mitchell, G. Mowbray, K. Nicklin, L. Pearnan, B. Pinder, K. Redman, P. Revell, M. Rose, F. Stepany, A. Sewell, I. Smith, F. Stuart, C. Stuart, V. Turner, M. Weller, J. Williamson, E. Winter, N. Williams, V. Woodrow, P. Woodrow, L. Young.
- 2nd Class.**—C. Ashmore, E. Campbell, E. Clemens, E. Grimes, D. Laycock, M. Lefeanx, E. Leach, N. Littlejohn, F. Male, G. Nicholls, M. Smith.
- 3rd Class.**—L. Johnson, R. Scudds.

Age over 10 up to 13 years.

- 1st Class.**—E. Ashwell, F. Ashmore, D. Andrews, R. Batey, H. Barrett, C. Binnie, E. Clark, K. Deakin, K. Fairbairn, F. Farrell, D. Farrell, R. Fletcher, V. Golphim, M. Gold, H. Heath, H. Holmwood, M. Hole, P. Holloway, M. Iveson, W. Kendall, M. Lefeanx, H. Matthews, M. McArd, M. McIvor, A. Marsh, E. Metcalf, V. Mitchell, T. Morris, J. Mundell, E. Nelson, B. Palmer, B. Parsons, M. Potts, D. Purvis, A. Rose, G. Rowley, F. Rutherford, P. Sharnock, L. Simmonds, J. Smith, M. Schliemann, C. Schofield, E. Summers, I. Turner, E. Warrington, F. Warren, E. Ward, T. Wilson, I. Woodrow.
- 2nd Class.**—E. Andrews, D. Bell, D. Bush, A. Clementson, E. Couch, C. Curry, M. Curry, L. Funge, G. Grimes, O. Horner, J. Hunt, L. Lamplugh, G. Moorby, W. Nicholls, N. Sanderson, J. Smith, N. Stocker, L. Stocker, D. Scudds, Helen Turner, H. Watson, M. Wiseman, A. Wright.
- 3rd Class.**—J. Allen, E. Diggins, M. Lyall, R. Lyall, H. Parker, F. Taylor, H. Webb.

Age 10 years and under.

- 1st Class.**—N. Anderson, H. Bagley, E. Brett, G. Burton, P. Cutting, M. Dansie, C. Deakin, G. Deacon, B. Farrell, J. Gatenby, N. Green, G. Holmwood, A. Lyon, B. Martin-dale, A. McIvor, W. Morter, E. Morris, T. Mundell, R. Radbourne, V. Ratcliffe, D. Rose, D. Robertson, A. Storey, J. Weller, D. Wormald.
- 2nd Class.**—G. Allen, E. Barrett, M. Fletcher, E. Holloway, W. Lamplugh.
- 3rd Class.**—Barbara Foley.

RULES FOR SCRIPTURE SEARCHERS.

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

Answers to September Questions.

Subject—Faith.

1. By faith (Acts 15. 9).
2. By faith in Christ (Rom. 3. 28).
3. 2 Cor. 5. 7. written out.
4. By faith in Christ Jesus (Gal. 3. 26).
5. Any 3 from Heb. 11.
6. Timothy (2 Tim. 3. 15).
7. Rom. 14. 1; James 2. 5; 1 Pet. 5.9.
8. Through faith in His Name (Acts 3. 16).
9. In the power of God (1 Cor. 2. 5).
10. Heb. 11.

If ye
love Me,
keep My
Command-
ments.

John 14. 15.

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

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



THE ORPHANS OF THE CONGO.

(Continued.)

I WAS trying to show you how diligent our four little girls are. Besides finding their food, they have the firewood to fetch and the water to draw, before it can be cooked. You would be amused to see what heavy loads they can carry on their heads—big buckets of water and never spill a drop; or loads of firewood; “tree trunks” longer often than they themselves, and they walk so erect, and always in single file. But all four of them seem to like their work and get on most harmoniously together.

Now I will endeavour to tell you a little about each girl in turn as I have done with the six boys. We will begin with “Mabuku.” Her name means “books” and she was the first of her sex among the tribe she belongs to, to learn to read. Practice has made her a very nice little reader indeed; and, lately, her keen interest in anything new helps her greatly in grasping it. Even in appearance she differs from the ordinary native girl. Instead of the characteristic thick lips, she has a nice round little mouth and altogether a pleasant countenance. Although clever, she is of a nice spirit, in fact a shade diffident, and, while younger than Katengi, her qualities seem to fit her out to take the responsibility of being “mother” in the home better; at least we count her as such, and the other three look to her instinctively.

“Katengi” comes next. She and Mabuku are of entirely different temperaments, but get on very happily together. K. leans on M. at every turn. If Mabuku will just take the lead, Katengi is always ready to help her all she can. Katengi and Mluba are full brother and sister; and, when she was younger, she

showed the same indifferent hard spirit as D. does now. However, that has left her, or rather she has grown out of it, but she is not naturally of the sunny temperament Mabuku is. It is so hard for Katengi to learn in school. Somehow it won't go in; so she is months in grasping simple syllables. Several of the others have caught her up, gone through the class and passed on, leaving poor Katengi still plodding away. If only she would buck up, but the women and girls out here are mostly quite indifferent as to whether they learn or not, and therefore do not apply themselves as they might.

“Ngeya” is the third. She is a small thing for her age, partly because she is lazy at taking out jiggers. That has been her failing all along, and children who always have jiggers never grow well. It isn't that Ngeya is lazy in other ways, but she never sits down to remove a jigger of her own accord. Several times her feet have been cleared for her and the sores healed up, and we have thought, “Now Ngeya will appreciate so much being able to run about like other girls, we will never have any more trouble.” But not so! Still she is young yet, and, we trust, will learn by and by. She is a very happy, playful child, and has such a nice way with baby. She is much smarter in school than Katengi, and, although small, seems strong. Ngeya's special job is to go and gather greens for the household; but that is only one of many duties that fall to her day by day. At times she will arrive home with such a load of firewood on her head that we really wonder how she has managed to walk under it.

(To be concluded.)

BIBLE TOOLS.

II. THE AXE.

THE different times that the axe is spoken of in the Scriptures, throw side lights on these times. First, we have in Deut. xix. 5, a reference to the cities of Refuge, to which any man who had by accident killed a man, might flee, till his case could come before the judge. Should two men be cutting down a tree, one might have an accident with his axe; and his neighbour be killed. There was a city of refuge for the slayer. Such good laws God gave to His people Israel.

Again in Deut. xx. 19, we are told, that in besieging a city they were not to lift an axe against any fruit tree (for the tree of the field is man's life). Those of us who remember the late great war will see how far the world is from such laws now. In the lawless time after Gideon's death we read of his son cutting boughs of trees with an axe to avenge himself on the men of Shechem.

1 Sam. chapter xiii, verses 19-21, show how low Israel had been brought when Saul began to reign. There was no smith found in all the land—"lest the Hebrews make swords or spears," verse 21; yet they had a file to sharpen the needful tools, and axes are mentioned here. 1 Kings vi. 7 we have seen already, where we are told that neither hammer nor axe was heard in the temple while it was being built.

In the sad days which followed, on account of the failure of Kings and people, we read again of an axe and an accident; and here a miracle restores the axe's head. (See 2 Kings vi. 5.) The desolation of Israel is again shown in Psa. lxxiv. 6, and the prophet Jeremiah also speaks of the axe. John the Baptist, preaching to the people of Israel in his day, shows by a parable of the axe

laid to the root of the tree, the nearness of judgment to those who did not repent.

To-day judgment is near to us. Now we know, and we are called to repent, because (Acts xvii. 30. 31.) "He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

We know who that Judge is; and to-day the offer of Salvation is held out to us by this same Jesus, who is risen from the dead.

J. M.

* * *

"LITTLE, BUT EXCEEDING WISE."

IV. THE LIZARD.

THE last of the "four things which are little upon the earth, but are exceeding wise," is called in the Bible "the spider," but it is generally understood that the correct translation from the original Hebrew is "the lizard." This is a little animal which frequents grand houses, and takes delight in climbing up smooth marble walls, and crawling across ceilings, in search of flies and spiders—creatures of which it is very fond. On its toes are small lobes from which comes out a sticky liquid, which enables it to climb and crawl at will; so that it may be said, "to take hold with its hands."

This lizard is very small and very ugly and seems still uglier because it makes a noise like the croaking of a frog. Both Solomon and Agar were not above learning from such a creature. As in the case of the other three little things, this fourth one expressed its wisdom by what it did. "It taketh hold with its hands, and is in king's palaces." Those who

have heeded the warning of the ant, fled like the cony for refuge, and are now found in the happy circle of the redeemed, may learn additional wisdom from the lizard. For like that creature they may "take hold with the hands and be in the King's palace."

In the Book of Proverbs a great deal is written about knowledge, wisdom and understanding ; and it is good for those to whom the fear of the Lord has been the beginning of wisdom, that they should also "incline their ears unto wisdom and apply their hearts to understanding" (Proverbs ii.). Wisdom throughout this Book is looked upon as a person, who has built a house (chapter ix.), and made ready a feast to which she invites old and young. We read of Solomon entreating his son to give heed to the voice of wisdom ; and in every way encouragement is given to turn from folly and sin and seek after knowledge and the fear of God. Those who are invited to listen to her pleadings are addressed as children, thus : "Now, therefore, hearken unto me, O ye children" (chapter viii.). The words of that chapter from verse 22 onwards are generally considered as spoken by the Lord Jesus ! and this may enable us to understand what is meant when He says, "But wisdom is justified of all her children" (Luke viii.).

To explain the meaning of the King's Palace, we would refer to the places of learning usually called schools, academies, colleges, etc. These are institutions for the pursuit of knowledge and instruction ; and the King's Palace in Proverbs may be called the House of Wisdom. Similarly, we may regard those who have come to the Saviour as disciples or scholars of Jesus, and these may be said to be in Christ's school. He calls upon them to learn of Him, as in the following verse : "Take My yoke upon you and learn of Me" (Matt. xi.).

This being so, it becomes us to turn regularly to the Holy Scriptures and learn about the Lord Jesus. Of the Scriptures it is said, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness" (2 Tim. iii.). Of Timothy it was said that from a child he knew the Scriptures which were able to make him wise unto salvation, through faith which is in Christ Jesus.

The Lord said to the Jews, "Search the Scriptures . . . for these are they which testify of Me" (John v.). The Bereans are commended because they "searched the Scriptures daily" (Acts xvii.). We read of others whom Peter exhorted, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter ii.). Young believers are thus exhorted to become acquainted with the Bible, and therefore they should read it regularly, pray about it, learn more about Jesus from it, and above all, keep in communion with Him. They should get acquainted with His life and ministry on earth, His love that led Him to die for



Photo. by B. Hanley.

our sins, His present place in glory where He serves us and keeps us from evil, and His coming again to fulfil His promise made to His own on the night of His betrayal. "I will come again and receive you to myself that where I am, there ye may be also" (John xiv.).

The promise so given is precious and will be shortly fulfilled. We can lay hold

upon it as a hope set before us and rejoice that soon we shall be in the real Palace of the King—the place prepared in the Father's House.

"More about Jesus would I know ;
More of His grace to others show ;
More of His saving fulness see ;
More of His love Who died for me."

A. S. F.



Children of Many Lands

XII.

ONE evening a soldier's little daughter was saying her prayers at her mother's knee. As she prayed she asked God to bless her Daddy, and Lieutenant so and so, and Sergeant so and so, and Corporal and Private so and so, mentioning the name of every man she knew in the Regiment.

Her mother waited until she had finished, and then said, "Darling, you have taken a long time over your prayers to-night. Why not just say, 'God bless Daddy, and all the men in the regiment.?' " The little girl looked at her a moment, and then said, "O but mummies, I couldn't! When I pray for them I *see* them."!

During the year that is now nearly at an end, we have paid many "thought-visits" to far away lands, and seen just

a little of the sort of life the boys and girls live in the places where the Lord Jesus Christ is never heard of. In this, our last chat together for 1926, we will take one more look at the children in Moslem lands, and it may help all my young readers to so *see* the pitiable conditions in which they exist, that they may *have* to pray for them because they see them.

Imagine if you can, a wee baby living in the dirty surroundings and air of a mud hut inhabited by several human beings, some animals, and a collection of poultry. If the baby is a girl, she is entirely unwanted, and is left dirty and neglected. In many cases serious illness follows, and terrible eye disease, often resulting in blindness. The mother adds to the baby's sufferings by her ignorance of what to do. If the little one manages to grow up, in spite of all, his little

mind gets filled with all sorts of terrors and fears of evil spirits; he does not learn, as you do, of a loving Saviour who will keep him and help him.

One day as a missionary lady in Egypt was standing on a balcony, watching the little "raggeds" collecting outside the house for Sunday School, she saw something coming down the road which at first she took to be an animal; but, as it drew nearer to the school gate, it proved to be a little girl crawling on all fours along the dusty road. Poor little Hameeda! She was a pitiful object, thin and pale, with a great shock of matted hair, looking as if it had never been brushed, and two poor little shrunken useless legs which dragged behind her as she crawled.

This was her first visit, and it was the first time she ever heard of the One who says to-day as He said long ago, "Suffer little children to come unto Me."

Many a time since has she crawled over the long, hot, dusty road, bringing with her two smaller brothers, to hear again the news that brought the first gleam of sunshine into her life.

Can you see her enough to *pray* for her? There are about 80,000,000 (eighty million) children in the Moslem lands. If all these boys and girls were lined up, hand in hand, they would form a chain long enough to reach *twice* round the world!

Think of it! Two rows of these neglected unhappy, suffering, little ones standing hand in hand, bigger ones behind, tinies in front reaching right round the world!

Can you see them? Will you *pray* for them? And when you thank God for the goodness and love with which He has surrounded *your* life, ask Him to help His messengers to go out quickly to gather in these lambs to the Good Shepherd's fold.

E. A.

THE RAINBOW.

WHAT a wonderfully beautiful thing a rainbow is; and yet in the tiniest dewdrop there are exactly the same lovely colours, showing that God cares for the little things quite as much as the big.

The rainbow is mentioned in three books of the Bible. In Gen. ix. 13, God says, "I do set My bow in the clouds." Here it tells us of God's *providence* in our physical life.

In the vision described in Ezek. i. 28, there was a wonderful brightness all around, "as the appearance of the bow that is in the cloud,"—God's *mercy* illuminating all.

Again, in Rev. iv. 3, it occurs in the awe-inspiring account of the Throne of God. "There was a rainbow round about the Throne in sight like unto an emerald." Here it most surely speaks of *hope*. None could stand before that Throne were it not for the Lamb "in the midst" (v. 6), before Whom all those around fall down, crying, "Thou wast slain and hast redeemed us to God by Thy blood." Christ's redemption work was finished on the Cross, where He purchased our pardon, that we might be cleansed through His precious blood; and so the otherwise terrifying Throne of God is surrounded by the rainbow, the emblem of mercy and hope. With the past blotted out, we may approach and join in the song of thanksgiving and praise (v. 12, 13).

To have a rainbow there must be a dark watery cloud, and the sunshine, with a point of contact between them. God's rainbow of mercy and hope will mean nothing to us unless we have come into touch with Christ, so that He may dispel the dark clouds of sin, illuminating our lives, and clothing us with the spotless robes of His own righteousness.

A. M. W.

Scripture Searching.

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

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

Questions for December, 1926.

Subject—Love.

1. Who should hate evil? (Psa. 97.)
2. Whom does the Lord preserve? (Psa. 145.)
3. "To do . . . thy God." Find this passage and write it out (Micah 6.)
4. Whom should we love? (Luke 6.)
5. What are we taught of God? (1 Thess. 4.)
6. Which is the best known verse about God's love?
7. What do we know about those who love God? (Rom. 8.)
8. Why did the Father love the disciples? (John 16.)
9. What are we told about "His great love" in Ephes. 2.?
10. Find a chapter in the New Testament which is all about "love" (charity).

DEAR YOUNG FRIENDS,

When this magazine reaches you, we shall have come to the last month of 1926. How many things we have done during the year! I want to ask each one of you if you have taken that great step of coming to the Lord Jesus, of believing on Him, the mighty Son of God, Who came down here as Man, and died for us on Calvary. Do think this over seriously, as the hymn puts it,

"Only a step to Jesus,
Oh I why not take it now?"

Our text this month is "Ponder" (or think about) "the path of thy feet" (Prov. 4. 26).

My love to you all,

Your friend,—J.L.

September Searchers.

Age over 13 years.

- 1st Class.**—W. Akeroyd, C. Ashmore, D. Batey, R. Brennan, I. Cooks, M. Cutting, E. Dewdney, N. Farrell, E. Grimes, H. Hunt, P. Kendall, D. Jaycock, E. Leach, P. Male, I. Merritt, V. Merritt, G. Mowbray, E. Park, L. Pearman, R. Pinder, A. Sewell, I. Smith, M. Smith, R. Scudds, V. Turner, J. Williamson, P. Woodrow, I. Young.
- 2nd Class.**—E. Banks, W. Hamilton, L. Hughes, L. Johnson, M. Lefaux, E. Loye, W. Mitchell, K. Nicklin, N. Poole, P. Revell, M. Rose, F. Steppay, F. Stuart, C. Stuart, E. Winter, E. Williams, V. Woodrow.
- 3rd Class.**—F. Birrs, M. Foley, R. Johnson, N. Littlejohn, G. Nicholls, J. Proctor.

Age over 10 up to 13 years.

- 1st Class.**—J. Allen, F. Ashmore, D. Andrews, E. Andrews, J. Batey, L. Bell, D. Bell, C. Brewster, C. Binnie, A. Clementson, C. Curry, M. Curry, K. Deakin, K. Fairbairn, P. Farrell, R. Fletcher, D. Foley, G. Grimes, V. Golphin, M. Gold, H. Heath, H. Holmwood, A. Horner, P. Holloway, J. Hunt, W. Kendall, M. Lefaux, S. Logan, M. McArd, A. Marsh, E. Metcalf, T. Morris, G. Moorby, A. Moorby, E. Nelson, W. Nicholls, N. Nicholas, B. Palmer, H. Parker, B. Parsons, M. Potts, D. Purvis, G. Rowley, F. Rutherford, P. Sharnock, I. Smith, M. Schliemann, N. Stocker, L. Stocker, E. Summers, D. Scudds, I. Turner, Helen Turner, B. Warrington, F. Warren, H. Watson, T. Wilson, I. Woodrow.
- 2nd Class.**—L. Ashwell, H. Armstrong, E. Bond, D. Bush, E. Cragg, I. Couch, D. Farrell, L. Funge, M. Iveson, L. Lamplugh, V. Mitchell, J. Mundell, A. Rose, L. Simmonds, H. Turner, E. Ward.
- 3rd Class.**—A. Bainbridge, J. Dixon, M. Lyall, M. Middleton.

Age 10 years and under.

- 1st Class.**—G. Allen, N. Anderson, H. Bagley, E. Brett, G. Burton, C. Craghill, G. Cooper, P. Cutting, M. Dausie, C. Deakin, G. Deacon, B. Farrell, M. Fletcher, Barbara Foley, J. Gatenby, N. Green, W. Hope, G. Holmwood, W. Lamplugh, A. Lyon, W. Morter, V. Ratcliffe, V. Wormald.
- 2nd Class.**—B. Foley, E. Garbutt, J. Hendry, E. Morris, T. Mundell, R. Radbourne, D. Rose, A. Storey, J. Weller.
- 3rd Class.**—None.

RULES FOR SCRIPTURE SEARCHERS.

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

Answers to October Questions.

Subject—Love.

1. Love covers all sins (Prov. 10. 12).
2. Charity shall cover the multitude of sins (1 Pet. 4. 8).
3. I have loved thee with an everlasting love (Jer. 31. 3).
4. Greater love hath no man than this, that a man lay down his life for his friends (John 15. 13).
5. Who shall separate us from the love of Christ? (Rom. 8. 35).
6. By love serve one another (Gal. 5. 13).
7. Because love works no ill to his neighbour (Rom. 13. 10).
8. The love of Christ passeth knowledge (Ephes 3. 19).
9. The love that God hath to us (1 John 4. 16).
10. 1 Thess. 1. 3 and Heb. 6. 10.

The Counsel
of the
Lord
standeth
for ever.

Psalm 23. 2.

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

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