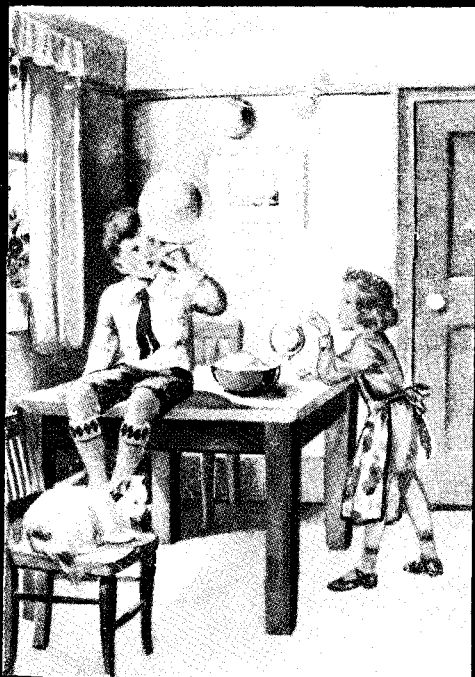


GOSPEL STORIES

FOR THE YOUNG





EVENING PRAYERS

GOSPEL STORIES

FOR THE YOUNG

1952



G. MORRISH

114 CAMBERWELL ROAD, LONDON, S.E. 5

GOSPEL STORIES FOR THE YOUNG

No. 1. Vol. LVII

January, 1952



Winter Sport

NINETEEN-FIFTY-TWO

Nineteen-fifty-one is past,
Youthful days are going fast;
Nineteen-fifty-two is here,
Telling all of duty clear:
We have each one life to live,
Each one heart to keep and give;
Help me, Lord, to faithful be,
And to give my heart to Thee.

CREATED FOR THY GLORY

ANNE stood looking and thinking; then she walked up and down the long gallery and stood looking and thinking again. She was staying in a mansion in Norfolk with a large family of cousins, but had not gone out with them as usual this Sunday morning. The gallery was full of portrait paintings of the family ancestors. Some dated back to the thirteenth century, quaint and faded, and others were quite modern; but there was one thing true about them all: they were portraits of the *dead*. Not one person represented there was now alive.

Anne stopped pacing up and down the gallery. She began to think seriously. "Where are all these people now?" she asked herself. "What did they live for? Who cares about them now?" She thought on, "Why did God allow men and women to come into the world and live their lives and then die? What was the good of it all? Had God or men gained by their being in the world?"

Then she turned her thoughts on herself. "I suppose I shall be another to live and die, and leave this world for ever. I really must be serious," she concluded, "and look into these things and see that I do not live in vain."

When her cousins returned, she said to Kitty, the eldest, who was her special friend, "I am twenty and you are twenty-five: what are we living for? I am determined I will read the Bible and find out if it is true, and if it is I shall do all it directs me to do."

Anne was in earnest, and she prayed to God and

asked Him to help her to find out the truth and to reveal Himself to her.

Did He answer her prayer? He did indeed, and as Anne read the Scriptures, she believed in her heart, for God gave her faith; and then she confessed with her mouth the Lord Jesus and He became her object in life, and more and more precious to her. Now she began to realise a little why she had been born, that she might not live to herself, but unto Him, the Lord Jesus Christ, who had died for her.

If you will look at a verse in your Bible, in the Second Epistle to the Corinthians, chapter five, verse fifteen, you will see plainly how a Christian should live, for it says: "He [Christ] died for all; that they which live should not henceforth live unto themselves, but unto him, which died for them and rose again."

Anne had now an object in life and she became very concerned that she might live unto God and for Christ who had given Himself for her. It was worth being brought into this world, she now thought, if whilst in it she could glorify God and serve Christ and then pass out of it to be for ever with the One who had loved her and saved her.

How wonderful to go through life with such an Object, Christ Himself, and so be here for the glory of God! Every boy and girl who loves the Lord Jesus can pray and ask that this may be so, and can say in the words of the hymn:

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

K. M. R.

A NEW YEAR MOTTO

SOME sixty years ago, when I was at school, it was the custom of the top classes in the school to try to excel each other in printing at the week-end in Old English letters, or German text, a motto in colours. These were handed in on Monday morning, and the headmaster chose the best and placed it on the notice-board in the school for one week with the boy's name underneath. Many and varied were the

mottoes, as you may guess, but one stands out in my memory to this day and many times have I proved its truth. It was:

Never Despair— God Answers Prayer

These are not actually the words of Holy Scripture, but abundant scriptures illustrate their truth and many precious souls can truly say they have proved the truth for themselves. Really they are worth committing to memory, they are so true and simple, so why not for YOU!

MARCUS.

“HE LOVES ME! HE LOVES ME!”

I WAS passing by the park the other day and a little toddler, not more than three or four years of age, came running to the gate. Attracted by a smile as I looked upon the little one, she came near and I spoke in simplicity to her of the love of Jesus, God's dear Son, and of the words of the hymn:

“Jesus loves me! This I know,
For the Bible tells me so;
Little ones to Him belong,
I am weak, but He is strong.”

As I moved on my way, I heard the little girl running back again and shouting as loud as she could, “He loves me! He loves me!”

Dear children, how precious is the love of the Lord Jesus; how blessed it is to be conscious of it; how fully He has proved that love, bearing our sins in His own body on the tree. (1 Peter 2. 24.) His love is towards each one, but He wants you to come into it now and, by accepting the Saviour whom God has provided, thus become the special objects of His love.

Then you will be able to say as the little girl of whom I have written, “He loves me,” and to take up the words of the Apostle Paul, “The Son of God, who loved me, and gave himself for me.” (Galatians 2. 20.)

E. L. S.

GOD'S WONDERFUL TENT

1. How it Came to be Made

TENTS are always fascinating things, and I expect every boy and girl has sometimes envied the people who live in them. It must have been very thrilling to the boys and girls belonging to the children of Israel when, with their mothers and fathers, they not only left their cruel masters in the land of Egypt and crossed the Red Sea on dry land, but started on a long, slow journey across the desert, living not in houses but in tents.

The Israelites' tents were not like any we see in England to-day. They were long and low, and made of black goats' hair, which is strong and waterproof. Inside they were divided by a curtain into two "rooms," an inner and an outer one; and the Israelites called them "houses of hair." The Arabs use the same kind of tent to this day.

Three months after they left Egypt the children of Israel came to a great rugged mountain called Sinai. Of course, you know what happened there, how God came down to speak to His people and give them His law. And then He said a most wonderful thing: "Let them make me a sanctuary; that I may dwell among them." (Exodus 25; find the verse.) They were to make a tent for God Himself, and He would come and dwell among them, and be with them all through the long wilderness journey.

This wonderful tent—the Tabernacle, as it was called—was to be no ordinary "house of hair." It was much bigger and it had a courtyard all round. The Israelites had beds and seats and cooking-pots and big earthenware water-jars in their tents; there were none of these things in God's tent. It was divided like theirs into two rooms, but there the likeness ended.

So God told Moses to tell the children of Israel that they might bring things to help to make His tent. Look at Exodus 25 again and find the list of things

they might bring. Gold and silver, spices and precious stones, and many other things. And the offerings came pouring in; everyone wanted to give something for the Tabernacle, the very best they had. In fact, they brought so much that in the end Moses had to tell them to stop. (Exodus 36.)

Where did all these precious things come from? Do you remember how, just before God brought the people out of Egypt, He told them to ask the Egyptians for gold and silver and jewels and raiment? And how the Egyptians were so frightened by the death of all their eldest boys and girls that they gave them whatever they wanted? You can find out about it yourselves in Exodus, chapters 11 and 12. You see, God knew even before the people left Egypt that He wanted them to make Him this wonderful Tabernacle, so He saw to it that they had everything ready when the time came, and everyone who wished had something he could bring.

All this is important because God has a house now. It is not made of gold and silver and embroidered curtains, as the Tabernacle was; it is not made of bricks or of stones. It is made of people of all ages and all races, men and women, boys and girls the world over, who love the Lord Jesus and believe that He died to save them. And every bit of that wonderful tent where God lived with His people long ago has its own special meaning. It is a picture of the "spiritual house" where God lives now in the hearts of those who love Him. He was pleased with the offerings of gold and silver the Israelites brought Him; but He is much more pleased with the love and thankfulness that we can bring. We must see to it, mustn't we, that we bring Him as much as ever we can. He will never tell us to leave off. In fact, He asks us not only for our love and thankfulness, but for our own selves. He wants us to be "living stones" in His great "spiritual house." (1 Peter 2.)

Next month, if God will, we will begin to find out what the Tabernacle was like, and look at the way it was made.

A. N.

My Dear Young Friends,

The questions this month are from the Epistle of James. The writer was one of the chief brethren at Jerusalem, where the believers were nearly all Jews, and he is thinking chiefly of them in what he says. But we can all learn something from it. One thing is that if we have given our hearts to the Lord Jesus, our lives should be pleasing to Him. This is not hard if we really try to find out how to do so as I am sure many of you do. But see if you can learn something more as to this while reading this epistle.

Will all new Gleaners please read the rules before writing out their answers. If you will follow them carefully, it will be a great help to us in marking your papers. Wishing all readers a happy new year.

Yours affectionately,

S. F. M.

RULES

To be read carefully and retained for reference

1. Gleaners under 10 years of age on January 1, 1952, to do the first five questions; under 12, questions 1 to 7; 12 years and over, all the questions.

2. Find the answers from the Bible, without help. *Do not copy one another.* A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name and address distinctly at the TOP RIGHT HAND CORNER of the paper, then put "age on January 1st—9" (or 10, or whatever it may be). *Keep to this age right through the half year.*

4. Use one sheet of paper only, writing-pad size, or not smaller than an exercise book; write on the back if necessary. Head your paper with the *month and book.*

5. State clearly the answer to each question, as well as the book, chapter, and verse. Be short and concise, and arrange your paper in columns, like the printed answers. Special marks will be given for neatness.

6. Post answers on or **before the 25th of the month**, addressing envelopes thus: "Gleaners," 114 Camberwell Road, London, S.E. 5. **Gleaners abroad** should post not later than three weeks after receiving the book, **whenever that may be.**

QUESTIONS FOR JANUARY, 1952

The Epistle of James, chapters 1 and 2. Gleaners under 10 years, chapter 1 only.

1. What does "the trying of your faith" work?
2. (a) What is any one to ask for, if he lacks it?
(b) How is he to ask? (4 words).
3. "Blessed is the man that . . ." Give the next 2 words.
4. What does lust bring forth?

5. From whom does every good gift and every perfect gift come? (4 words).

Gleaners under 10 years finish here.

6. "Pure religion and undefiled . . . is . . ." What?

7. What are the two things which the Lord "hath promised to them that love Him"? (One in chap. 1 and one in chap. 2).

Gleaners 10 and 11 years, finish here.

8. (a) What is "the royal law"?

(b) By what law shall we be judged?

9. Name the two people who are said to be justified by works, and say what each of them did to merit this.

ANSWERS TO DECEMBER QUESTIONS

Jonah, chapters 3 and 4

- | | |
|---|---------------|
| 1. "The preaching that I bid thee." | Chap. 3. 2. |
| 2. "Yet forty days, and Nineveh shall be overthrown." | " 3. 4. |
| 3. "Believed God." | " 3. 5. |
| 4. "It is better for me to die than to live." | " 4. 3 & 8. |
| 5. A gourd; a worm; a vehement east wind. | " 4. 6, 7, 8. |
| 6. Asshur. | Gen. 10. 11. |
| 7. "For they repented at the preaching of Jonas." | Luke 11. 32. |
| 8. Gracious, merciful, of great kindness, and repenteth of the evil. | Jonah 4. 2. |
| 9. "God repented of the evil, that he had said he would do unto them; and he did it not." | Jonah 3. 10. |

LIST OF PRIZES FOR SCRIPTURE SEARCHER'S ALMANAC, 1951

	AGE		AGE
Mary Boyman, Wood-		Pauline Temple, Hastings	12
ford Green	13	Norman Venables, New-	
John Carruth, Glasgow .	15	town	16
John Clarke, London,		Grace Wightman, Wood-	
N. 19	14	bridge	14
Theodore Deacon,		For those under 12—	
Reading	15	Jane Wallace, Hamilton .	11
Elizabeth Hemmings,		For those abroad—	
Barnet	14	Ruth Allan, Winnipeg .	9
Priscilla Jones, Croydon	15	Mary James, Jamaica .	15
Dorothy Melville,		Margaret Malcolm, N.Z.	14
Larbert	14		
Margaret Nunn, Middles-			
brough	14		

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5. NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 2. Vol. LVII

February, 1952



A Lighthouse

THE STORY OF A KOREAN FATHER

THE story I am going to tell you is about a man who lived far away from England in the country called Korea. I expect you know that it is in far eastern Asia. Well, this man and his wife lived together in a hut some years ago. They were not rich people, but they had enough for their needs, and then one day God gave them a little baby boy. Oh, how pleased they were to have a dear little son of their very own! but they did not know that it was God who had given him to them, for they were heathen. They did not even know that the Lord Jesus once came into this world as a babe.

They took very great care of their little boy, for he was the most precious thing that they possessed; and as he grew older, so their love for him grew greater. All their hopes were centred in him. Then one sad, sad day they made the terrible discovery that their beloved son had become a leper. The leprosy began with such a tiny spot that perhaps they hardly noticed it at first, for leprosy is like sin, which shows itself to begin with in very little ways; perhaps by one lie, or by an act of disobedience, or selfishness, or by a fit of temper. But that one spot showed that the dreadful disease was there, just as one sin shows that our whole nature is sinful.

The poor father was broken-hearted. His constant thought was, "What can I do for my boy?" He did not know of Jesus, the unfailing Friend, to whom we may turn in every trouble. He thought that evil spirits had brought this calamity upon him, and he cast about in his mind for some way of turning aside their anger.

About thirty miles away from where he lived was a mountain, which, though very beautiful, was thought by the people who lived around to be the dwelling place of spirits. The thought came to this poor man that if he went to the mountain he might be able to do something to gain the goodwill of a spirit that could heal his boy. Having made up his mind what to do, he set out, taking with him only enough food

for himself to last for a short time, but quite determined to stay up there until the spirits granted his desire.

He reached the top of the mountain, and set to work to build a tiny straw hut, just big enough to crawl into and sit down; and then he put little poles around the hut, and tied string from pole to pole, making a circle round it. All along the string he tied little bags of rice and bits of coloured cloth, for he thought this would keep the bad spirits out of his hut. Then on the rocks all about he placed rice for the spirits to eat.

He did not know the true God, who alone can answer prayer, but he planned to stay up there praying to the spirits, and he had a dim thought that through them his prayers would reach some god. But though this broken-hearted father did not know God, God knew all about him, and was even then leading him. He has said, "I will bring the blind by a way they knew not" (Isa. 42. 16), and this poor heathen man was indeed blind.

(To be concluded)

GOD'S WONDERFUL TENT

2. The Ark

HOW do you think Moses knew exactly how to make the Tabernacle? You know, two important people are needed when a house is to be built—an architect to plan the house, and a builder to carry out the architect's plans. Of course, they are not the only people; there are bricklayers, plumbers, carpenters, and ever so many more. And all these people have one thing in common: they are all carrying out the architect's plans.

God Himself was the Architect of the Tabernacle. When Moses was on the mount, God showed him the pattern of the Tabernacle so clearly that Moses could not forget even the tiniest detail. Moses was like the master-builder; he was responsible for seeing that everything was made exactly as God said. Then God gave Moses two helpers called Bezaleel and Aholiab.

and He made these two specially skilful by His Holy Spirit, so that they could make all the beautiful furniture and curtains that God had described to Moses. Besides these two, we find that everyone who wanted to help could do so.. God had a lovely name for these people; He called them the "willing-hearted" ones. Have you ever thought that He still has work for willing-hearted ones, boys and girls as well as grown-up people?

* * * * *

What do you think was the first thing that God told Moses about on the mount? Not the actual Tabernacle at all, nor the courtyard, but something that was to go inside. It was a golden box called the Ark, and it was to be put all by itself in the little inner room I told you about last month. It was really the most important thing of all, because it was a most wonderful picture of the Lord Jesus, and that is why God started with it.

The Ark was to be two and a half cubits long, one and a half cubits wide, and one and a half cubits high. A cubit is about 20 inches. It was made of a specially hard kind of wood called shittim wood, and was to be covered all over with gold, inside and out, so that none of the wood showed at all. It had an ornamental border of gold and a lid of pure gold—no wood at all—with two beautiful figures called "cherubim," one at each end. This lid was called the Mercy Seat, and it was to be like God's throne, a sign that He was really there, dwelling among His people.

Then there were poles for carrying the Ark when the people journeyed, and rings for them to slip into. Now, before we go on, will you get your Bible and read about the Ark for yourself? You will find it in Exodus 25, verses 10 to 22.

* * * * *

Now we are ready to find out a little of the meaning. The Ark was made of wood covered with gold, wasn't it?

The wood speaks of Jesus as Man. Shittim wood, or acacia wood, will never rot, so it reminds us that

Jesus never gave way to a temptation or did anything wrong. He was always perfect, always just the same.

Gold speaks of Jesus as God. You remember how when He was baptized God spoke to Him from heaven, and said, "Thou art my beloved Son." That was the gold.

Then there is another thing. God said to Moses, "In the ark thou shalt put the testimony that I shall give thee." The Ark was to hold God's law and keep it safe. Now get your Bible again and look at Psalm 40, verses 7 and 8. Those verses are really about the Lord Jesus; we know this because we are actually told so in the tenth chapter of Hebrews. (Find the verse.) In this psalm, then, the Lord Jesus says to God, "Thy law is within my heart." He did God's will always, all the time, as no one else has ever done. There was not a moment His whole life through when God was not delighted with Him. So the Ark is a picture of Jesus in that way, too.

That is just the meaning, like the outline of a picture that has to be filled in. There is ever so much more, but to understand it you must ask the Holy Spirit, who taught Bezaleel and Aholiab, to teach you, too.

We will talk about the Mercy Seat next time.

A. N.

My dear Young Friends,

Gleaners in Great Britain and Ireland will be looking forward to this month's magazine to see if their names are among the prize-winners or in the commended lists. The results of the last half-year are very good, and it has not been easy to select those for prizes, as so many are nearly equal. Many thanks and sincere congratulations to the prize-winners. And to those in the commended lists I would say, it may be your turn to find your name at the top next time; so persevere.

I hope you will appreciate my desire to encourage you to do so by again giving lists of Diligent Gleaners, and show your appreciation by continuing regularly each month. May I also once more remind you to send in your answers before the end of the month.

Now as to Scrap Books. I hope many of you have them nearly completed. If not, make up your mind to have yours ready to send in during the first week in March.

Yours affectionately,

S. F. M.

LIST OF PRIZE-WINNERS

JULY to DECEMBER, 1951

AGE 12 YEARS AND UNDER 16

First Prize—NAOMI WHITE, Parkstone.

Second Prize—EILEEN COOK, Horley.

Third Prize—HAZEL CLARK, Hull.

Fourth Prize—SAMUEL LOCK, Sidcup.

Specially Commended

Philippa Bazlinton, Ruth Beaumont, Elizabeth Eayrs, Gordon Fellows, Rodney Lock, John Ross, Helen Satchwell, Jean Broadbridge, John Clarke, John Craig, Rachel Eayrs, James Gray, Janet Nason, Ann Perrett, Ralph Cadman, Peter Elsey, Mabel Falconer, Trevor Fry, Andrew Gibson, Ann Goody, Marian Trim, Ruth Williams, Margaret Brockie, Rhoda Crozier, Bryan Davis, Timothy Davis, Theodore Deacon, Christine Ellis, Jean Ford, Robert Harding, David Middleton, Wendy Symonds, Pauline Temple, Olive Venables.

AGE 10 AND 11 YEARS

First Prize—JANE WALLACE, Hamilton.

Second Prize—HAZEL ROSS, Rutherglen.

Third Prize—PAUL KNIGHT, Southport.

Fourth Prize—MAY FOWLER, Maidstone.

Specially Commended

Helen Barrett, Grace Brown, Jean Greswell, Ruth Moxham, Barbara Perrett, Dorothy Bennett, John Bennett, Christopher Evershed, William Innes, Jane Picton, Mary Rooke, Arnold Cameron-Smith, Michael White, Mary Bell, Philippa Braham, Arthur Buchan, Eric Campbell, Margaret Harding, Malcolm Harvey, Angela Hewer, David McLeod, Gordon Mitchell, Anne Sutherland, Monica Welch, Keith Wheeler, Raymond Wiseman, Janet Biggs, David Crozier, Mary Davidson, David Emerson, Hedley Gilbert, Jean Hislop, Honor James, Elizabeth Macphail, Jean Munro, Michael Nunn, Margaret Satchwell.

AGE UNDER 10 YEARS

First Prize—ANDREW SHEDDEN, London, N. 21.

Second Prize—GRAHAM BROWN, Bexley.

Third Prize—JOY HEYWOOD, Crediton.

Fourth Prize—DAVID BODMAN, Birmingham.

Specially Commended

Charles Bazlinton, Alison Broadfoot, Marion Craig, Wilfred Crawford, Ruth Desborough, G. Devenish, M. Devenish, Stephen Dolding, Alasdair Drummond, Laurence Drummond, James Fear, Andrew Gillingham, Ruth Gillingham, Christopher Gough, Geoffrey Groombridge, Jean Harthill, Peter Harvey, Alexander Hastie, Paul Hawgood, Judith Hemery, Ann Knight, Alison Lamming, John Lowe, George McPhail, Ronald Martin, David Munckton, Esther Parson, Jeanne Phillips, Audrey Purves, Paul Rogers, Janet Satchwell, Helen Smith, Brian Speirs, Ruth Staton, Maurice Temple, Philip Thompson, Rosemary Thompson, Ruth

Weatherson, Peter Wilson, Neil Atmore, Charles Barrett, John Bazlinton, Susan Burge, Margaret Dible, Shelagh Dodsworth, Ella Gibson, Richard Giles, Andrew Gillmore, Margaret Groombridge, Vida Hatton, Kenneth Hollands, Marjorie Hollands, Elizabeth Holmes, Helen Jay, Katherine Lock, Ann Lyons, Norman McCosh, Eric Mitchell, Alexander Mowat, Irene Nicol, William Nicol, Stephen Rydon, Patricia Smerdon, Gillian Tydeman, Naomi Walker, Ruth Walker, Grace Weatherson.

DILIGENT GLEANERS

AGE 12 YEARS AND UNDER 16

E. Adams, D. Bazlinton, M. Brockie, P. Brookbanks, J. Brothers, N. Brothers, H. Browning, A. Butler, D. Cane, A. Carrie, D. Clarke, B. Cooper, R. Crawford, R. Crozier, R. Culmer, A. Davey, B. Davis, T. Davis, S. Deacon, T. Deacon, P. Duncan, K. Duns, M. Eardley, D. Easthaugh, C. Ellis, G. Ellis, M. Elsey, S. Emerson, J. Eustice, R. Evershed, D. Ford, J. Ford, Julia Giles, I. Goldsworthy, M. Gough, G. Granger, A. Groombridge, R. Harding, H. Harper, P. Harvey, C. Haughton, Wm. Hazell, P. Hazell, R. Herring, C. Horner, K. Horner, O. Hubert, R. Hughes, David Innes, D. Ireland, G. Lamming, M. Laurie, D. McMullan, Jas. Main, D. Middleton, P. Middleton, J. Morris, E. Mounter, W. Mowat, A. Moxham, S. Munro, A. Nash, D. Parr, P. Perkins, J. Perrett, R. Pyper, M. Read, H. Redding, S. Robb, R. Rogers, R. Ross, M. Ryall, R. Shearer, J. Shreeve, M. Slade, P. Cameron-Smith, E. Speirs, T. Stephens, H. Street, I. Swan, P. Symonds, W. Symonds, H. Temple, P. Temple, H. Trevvett, A. Venables, O. Venables, G. Welch, G. White, G. Wightman, S. Witcombe, R. Wright.

AGE 10 AND 11 YEARS

P. Arnett, C. Atmore, P. Barter, R. Bazlinton, C. Bedford, A. Bedford, R. Bell, G. Bodman, E. Browne, D. Buchan, E. Butcher, C. Chattell, I. Clark, J. Crimp, A. Critchley, D. Day, P. Diplock, J. Dodsworth, C. Draper, C. Foxall, R. Fussell, M. Gardner, R. Gaskell, P. Geary, M. Gravenstede, P. Green, A. Harris, J. Hastie, D. Haughton, M. Hill, M. Huffey, D. Jay, T. Knappett, E. Lamming, M. Leeder, E. Lowe, P. McMullan, G. McNicol, J. Maiden, E. Morris, P. Morris, A. Mowat, A. Musker, T. Perkins, J. Peters, R. Powell, D. Railton, E. Rubie, E. Shedden, E. Sheppard, J. Shimwell, R. Simmins, B. Skinner, E. Smith, G. Speirs, E. Stenning, M. Stevens, M. Street, J. Temple, A. Turner, P. Warne, R. White, K. Willetts, G. Williams.

AGE UNDER 10 YEARS

J. Arnett, K. Atmore, P. Badams, M. Barber, D. Barter, P. Bedford, M. Bennett, R. Bentall, M. Biggs, J. Bladen, J. Bond, I. Buchan, A. Cane, M. Carter, J. Chapman, E. Cheeseman, P. Cheeseman, M. Cherry, M. Cross, J. Cunliffe, J. Darcy, E. Day, R. Doling, B. Eagle, J. Eagle, J. Eayrs, I. Evershed, M. Fennell, A. Freeman, A. Gaskell, J. Gilder,

M. Graham, P. Gravenstede, B. Griffith, E. Groombridge, Jas. Harris, M. Haughton, G. Holding, R. Hopwood, K. James, M. Jones, R. Knappett, A. Leader, J. Liddell, A. Mair, M. Meech, E. Mitchell, I. Munro, J. Nason, C. Nunn, R. Nunn, B. Parr, G. Parr, J. Potts, J. Purdy, Wm. Robertson, Wm. Rodgers, A. Scott, I. Skirton, P. Smith, A. Spiers, D. Stephens, P. Venables, A. White, R. White, D. Wilkinson, R. Wilkinson, G. Willetts, A. Wilson.

QUESTIONS FOR FEBRUARY

The Epistle of James, chapters 3, 4 and 5. Gleaners under 10 years, chapter 3 only

1. "If any man offend not in word, the same is . . ." What?

2. What are "so great," yet turned about by something very small?

3. What is "a little member, and boasteth great things"?

4. What is it that man can do to every kind of beast, but cannot do to the tongue?

5. Give the first two things which are said about "the wisdom that is from above."

Gleaners under 10 years, finish here

6. (a) "Ye have not." Why?

(b) "Ye ask, and receive not." Why?

7. "The friendship of the world is . . ." What?

Gleaners 10 and 11 years, finish here

8. "Ye ought to say . . ." Finish the verse.

9. Give the names of two men from the Old Testament, mentioned in this chapter, and say what each was noted for.

ANSWERS TO JANUARY QUESTIONS

The Epistle of James, chapters 1 and 2. Gleaners under 10 years, chapter 1 only

- | | |
|--|----------|
| 1. Patience. | ch. v. |
| 2. (a) Wisdom. | 1. 3. |
| (b) "In faith, nothing wavering." | 1. 5, 6. |
| 3. "Endureth temptation." | 1. 12. |
| 4. Sin. | 1. 15. |
| 5. "The Father of lights." | 1. 17. |
| 6. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." | 1. 27. |
| 7. "The crown of life." | 1. 12. |
| "The kingdom." | 2. 5. |
| 8. (a) "Thou shalt love thy neighbour as thyself." | 2. 8. |
| (b) "The law of liberty." | 2. 12. |
| 9. "Abraham . . . had offered Isaac his son upon the altar." | 2. 21. |
| "Rahab . . . had received the messengers, and had sent them out another way." | 2. 25. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 3. Vol. LVII

March, 1952



The Ark and the Mercy Seat

THE STORY OF A KOREAN FATHER

(Concluded)

A LITTLE while before this one of the Lord's servants, who was feeling the need of rest and quiet, had built for himself a summer house on that very mountain top.

He knew that the Koreans were afraid to stay up over-night, and he was very much surprised when he looked out one morning from his little home among the clouds to find that he had a near neighbour. He made friends with the old man, who told him all his grief, and why he was there enduring both cold and hunger; for though he had brought plenty of food for the spirits, he had very little for himself, and when it rained he always got wet to the skin and shivered in the cold mountain air. His little hut, too, was no match for the rains, and his bed, which was on the ground, was almost mud.

What joy it was to the missionary to tell him of the true 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." (John 3. 16.) The poor old man understood so well what it meant to himself to have an only son, that the thought of a God who loved him so much that He gave His only Son to save him touched his heart, and he readily listened to what was told him. His constant request was, "Tell me more." The missionary taught him a few sentences of prayer that he could use in praying to God, for though an old man he was like a little child whose mother teaches it to say,

"Gentle Jesus, meek and mild,
Look upon a little child,"

until the little one has learned to pray to God in its own language. And God, who hears and answers prayer, set the old man's heart at rest about his dear boy.

Not far from the mountain is a place called Kwangju, where there was one of the largest leper settlements in the world. It was under the charge

of a doctor who through love of Christ devoted his time and skill to lessening the sufferings of the poor men and women and children who live there, many of whom are after a time able to return home to their friends. But the best thing of all was that every one of the lepers in this home is taught about the Lord Jesus, and told how once when a poor man full of leprosy fell at his knees saying, "Lord, if thou wilt, thou canst make me clean," Jesus, moved with compassion, stretched out his hand and touched him, and said to him, "I will: be thou clean," and immediately his leprosy was cleansed.

Dear young reader, have you ever come to Jesus and asked Him to make you clean in God's holy sight?

The missionary sent for the boy to come and live in this home at Kwangju, and the old man was so filled with joy and gratitude that he at once began to do all he could to show it. He saw that those who were living in the missionary's house took walks in certain directions each day, and he began cutting the grass and making paths from the house so that they should not get wet when it was damp. No one told him or asked him to do it, but a grateful heart will always find a way to show gratitude; like the Samaritan who left his nine companions to go on to the priest, and turned back alone to fall on his face and give thanks to Jesus for having cleansed him of his leprosy. Those who went on were content with having received blessing, but that one man felt he must go back and thank the One who had blessed him.

Have you, dear reader, ever thanked the Lord Jesus for dying for you? and do you ask Him to keep you near to Himself always? We cannot all do big things to show our love to Him, like the doctor who had the care of the lepers in the home I have told you about; but if we ask Him to give us something to do for Him, He will show us just the very thing that will give Him pleasure.

ADAPTED.

FORGIVEN

ANN was fourteen years old when she went to live as a little maid in a Christian household, where the Bible was read every morning and prayer made to God. Ann didn't understand anything that was read or said, she knew nothing of the Bible; indeed, when asked to fetch a New Testament, she brought a newspaper. She had left school before she could read properly.

Her mistress was very anxious to win her little maid's heart for the Lord Jesus, and asked her to go with her to hear the gospel preached. Ann went, but she did not enjoy it, as she felt lonely and out of place, and she sat as stiff and as uninterested as a post. Her kind mistress tried to help her to know about God and His goodness.

"Who gives you food to eat and clothes to wear?" she asked her one day; but Ann only answered, "I guess I work hard enough for them."

One Sunday, Ann was taken to a meeting in a private house, where she heard an earnest speaker, but she remembered nothing that he said, except the text which was:

"Thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6. 6.)

This verse entered into Ann's mind and heart. She had never spoken to God in her life, but that evening when the day's work was done she went up to an attic at the top of the house. It was a bare room with only a chair in it, but for the first time in her life she knelt down and began to cry. She felt she was all wrong and sobbed so violently that her mistress heard downstairs, and went up to find out what was the matter.

Ann looked up, in reply to her question, and said: "I don't know what is the matter, m'am." Then suddenly she stammered out between her sobs, "Oh, yes, I do; I see all the sins that ever I did from the time I was five years old, all written on the chair

in front of me!" And then as she looked down, she said, "Oh, m'am, worse than all, I see hell open ready to swallow me up!"

Then, without ever having heard the scripture, she cried out like the publican, "God, be merciful to me, a sinner!"

Her mistress tried to quiet her, and said, "Don't let your master hear you."

But Ann was too much in earnest to trouble about this, and said, "I don't care, m'am, if all the world hears me; I must cry for mercy."

After a time Ann went to her room, and the Lord Jesus revealed His grace to her, in dying for her. She saw, by faith, His blood shed, the precious blood which made atonement for her sins, and knew for the first time that God for Christ's sake had forgiven her.

She said, when speaking of that never-to-be-forgotten night, "I just longed for the morning that I could go home and tell my parents what the Lord Jesus had done for me."

Now Ann wanted to read, so that she could find out herself more about Jesus, and His life and death and resurrection. She found a Testament, and then made her first request as a child of God:

"O Lord," she said, "You, who have taken away this awful burden of sin, couldn't You help me to read one of these little things?" putting her finger on a verse. Then she tried, and was able to make out these words, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." (John 4. 13, 14.)

This was the first time she had ever read a verse of scripture herself, and although she didn't read it all, she had made a good beginning, and went on reading each day until she could read well and easily.

Ann grew up into a happy woman, full of joy, because the Lord Jesus had spoken to her heart and she knew He loved her: full of desire, too, to serve Him and His children. She was greatly blessed in her service, for she delighted herself in the Lord, and He gave her the desires of her heart.

I expect you know the verse I am referring to, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Ps. 37. 4.) I hope you will speak to the Lord Jesus as Ann did, and then you will have the same joy, and the same answer to your requests, for He said when down here: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7. 7.)

K. M. R.

GOD'S WONDERFUL TENT

3. The Mercy Seat (Exodus 25. 17-22)

WE saw last month that the most important thing in the Tabernacle was the Ark, the golden box which held the law, and which was such a wonderful picture of the Lord Jesus. This month we are going to find out more about the Mercy Seat, which formed the lid of the box, and was to be God's throne.

First, its size was two and a half cubits long, and one and a half wide, so it fitted the Ark exactly.

Then its material was to be all of gold, unlike the Ark, which was of wood covered with gold. There was no shittim wood at all in the Mercy Seat.

Now its pattern. It must have been very beautiful, for there were two golden figures called cherubim, one at each end, facing inwards towards the Mercy Seat, and with their wings spread out to cover it.

One other important thing. If you look at Leviticus 16 you will see that once a year, on the day of atonement, the high priest had to kill a bullock and a goat, and take their blood right into the Holy of Holies, and sprinkle it on the Mercy Seat. It was the only time he was ever allowed in that little inner room.

Now we are ready to find out what God wants to say to us by all these things.

Mercy means kindness or help that we do not deserve. I think that the Mercy Seat was made all of gold to teach us that when God shows us mercy He must do it all. There is just nothing we can do to deserve it. You remember that gold speaks of God,

wood speaks of man. The wood was not in the Mercy Seat, but in the Ark, and it spoke of Jesus as the perfect Man. Because Jesus pleased God so perfectly as a Man (though we must never forget that He was God as well), He was able to "offer himself without spot to God" as a sacrifice for our sins; and because of that wonderful sacrifice God could forgive us, and be perfectly just and right in doing so. That is why the Mercy Seat fitted the Ark exactly, and why it was sprinkled with blood, speaking of the precious death of Jesus.

The cherubim are only mentioned once in the Bible before this. In Genesis 3 we read that God put them at the entrance of the garden of Eden to keep Adam and Eve out after they had sinned. Then they had a flaming sword which turned every way; their work was to keep sinful men away from a holy God. And so they remind us that God is always perfectly just and righteous. But the cherubim on the Mercy Seat were not keeping men *out*; instead they were looking inwards and downwards at the blood which was sprinkled there, and which told of God's way *in*.

Put simply, it means just this: because God is holy and we are sinful, we have no right to be near Him at all. But the blood of Jesus has made a way for us to come back to God, a way for God to bless us as He wants to, a way which He has planned Himself and provided for us by giving His own dear Son to die in our stead. No wonder the Lord Jesus Himself is called a Mercy Seat in the New Testament. (Rom. 3. 25: the long word "propitiation" simply means "mercy seat.") Now God wants us to come to Him in His own way. Have you done it yet? A. N.

My dear Young Friends,

I have been thinking of a verse in Psalm 141 in connection with our questions last month about the tongue: "Set a watch, O Lord, before my mouth; keep the door of my lips." Words are wonderful things; they can be sweet like the honey the bees make, or like the bees they can have terrible stings. What we say shows what is in our hearts. So let each of us who know the Lord Jesus as Saviour seek only to say such things as will be pleasing to Him.

Those who have not done so should now send scrapbooks

to "Gleaners," 114 Camberwell Road, London. The full list of those who send in books will be published, and prizes awarded for the best books.

Your affectionately,
S. F. M.

QUESTIONS FOR MARCH

The Epistle to the Philippians, chapters 1 and 2.

Gleaners under 10 years, chapter 1.

1. "He which hath begun a good work in you will . . ." Finish the verse.

2. Of what does Paul say they "are manifest in all the palace" ?

3. Quote the verse which says "to live is . . . and to die is . . ."

4. (a) What is to be "as it becometh the gospel of Christ" ?

(b) "With one mind striving together for . . ." What?

5. How many times is "the gospel" mentioned in chapter 1 ? Give the verses.

Gleaners under 10 years, finish here.

6. Read the verses which tell us of the mind which was in Christ Jesus, and say :

(a) What He made Himself.

(b) What He took upon Him.

(c) Unto what He became obedient.

7. "Every tongue should confess . . ." What ?

Gleaners 10 and 11 years, finish here.

8. What are the two things the sons of God do ?

9. (a) Paul says that Timotheus had served with him in the gospel. How ?

(b) Give the four things which Paul says about Epaphroditus, to show how they worked together.

ANSWERS TO FEBRUARY QUESTIONS

The Epistle of James, chapters 3, 4 and 5.

Gleaners under 10 years, chapter 3

1. "A perfect man."

2. Ships.

3. The tongue.

4. Tame it.

5. "First pure, then peaceable."

6. (a) "Because ye ask not."

(b) "Because ye ask amiss."

7. "Enmity with God."

8. "If the Lord will, we shall live, and do this, or that."

9. Job—patience; Elias—he prayed.

ch. v.

3. 2.

3. 4.

3. 5.

3. 8.

3. 17.

4. 2, 3.

4. 4.

4. 15.

5. 11, 17.

SCRIPTURE SEARCHERS' ALMANAC

Will any whose names appeared in the list of prize-winners in January number send their addresses to the publisher if they do not receive their awards, as some addresses have been lost.

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

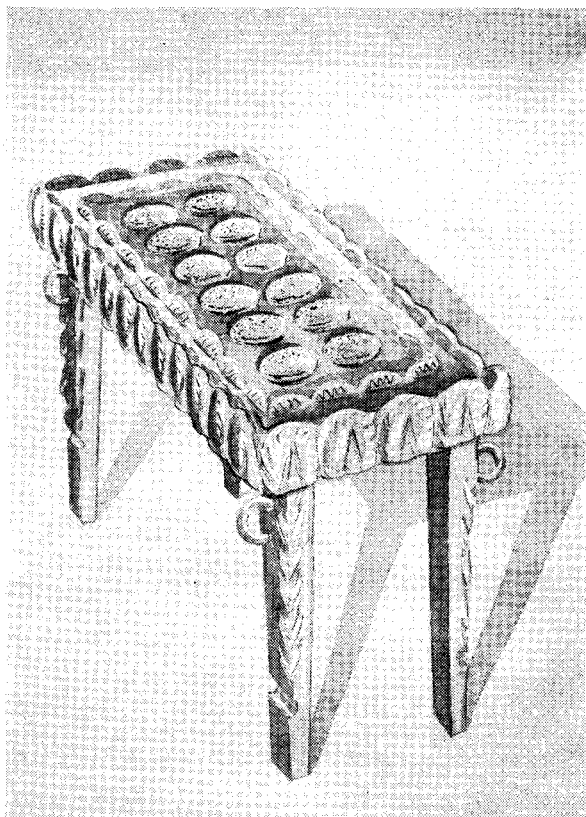
Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 4. Vol. LVII

April, 1952



The Table of Shewbread

GOD'S WONDERFUL TENT

4. The Table of Shewbread

WHEN God had finished telling Moses how to make the Ark and the Mercy Seat, He gave him instructions for two other things which were to stand in the large outer room of the Tabernacle. One was a golden table, the other a golden candlestick. The Ark shows us in picture language how pleased God is with the Lord Jesus; the table comes next because it shows how God can be pleased with us.

The table was a little smaller than the Ark. You can find out how big it was in Exodus 25. But it was made of the same materials, shittim wood covered with gold, and it had two ornamental borders or "crowns," one outside the other. So you will know without being told that the table is another picture of the Lord Jesus, who was a perfect man (the wood) as well as the Son of God (the gold).

What was on the table? There were golden dishes and spoons and covers, but the most important thing was the "shewbread," twelve flat cakes of fine flour sprinkled with sweet-smelling frankincense. They were arranged in two rows on the table and changed every Sabbath day. You can read all about this in Leviticus 24.

Now God said to Moses, "Thou shalt set upon the table shewbread before me alway." The shewbread was *for God*, and it is a picture of those who belong to the Lord Jesus. This is why. I expect you know that the offerings which were burnt on the big brazen altar outside the Tabernacle all spoke in different ways of the Lord Jesus. One of these was called the "meat offering," which really means "meal offering"; it was of fine flour sprinkled with frankincense. Fine flour has no lumps or rough bits in it; it speaks of the lovely life of the Lord Jesus down here, with no crossness or impatience or selfishness to spoil it. And the frankincense tells us how pleasing that life was to God. Now think. The loaves on the table were made of the same kind of flour as the meat

offering. So they are a picture of people whom God can be pleased with because they are *like Jesus* in their feelings and ways.

That sounds very wonderful, doesn't it? But how can you and I be like Jesus?

Before God told Moses anything about the table, He had told him about the Mercy Seat with the blood sprinkled on it, speaking of how Jesus died to make a way for God to bless us. So first of all we must come to God and ask Him to forgive and bless us because of what Jesus has done on the cross.

You may say, "I have done that; I know God has forgiven me for Jesus' sake." If so, we are ready for the next step. The loaves were held up by the table, and we can only please God if we are held up by the Lord Jesus, who is not only "able to save" but "able to keep." We cannot please God by ourselves; we can if Jesus keeps us. You remember that the table had a double border; that would keep the loaves in place very securely, wouldn't it?

Then the loaves were like the fine flour of the meat offering. Now we can't be like someone we don't know, so we shall have to learn all we can about the Lord Jesus. But knowing about Him in our heads is not enough; we must ask Him to send His Holy Spirit into our hearts. For the Holy Spirit can fill us so full of love to Jesus that some of His own love and obedience and unselfishness will begin to come out in our lives. We shall really begin to be like Him.

There is just one thing more. The loaves were arranged in two rows on the table, they were not just thrown down anyhow. I think that means that God likes to see those who love Him loving each other too, and feeling that they belong to one another, and getting together to talk about Him and pray to Him. I wonder if we make the most of the Christian friends God has given us to help us?

Never forget those two little texts: "Able to save" and "Able to keep." Can you find the verses where they come? The first is in the seventh chapter of Hebrews; the other is in the Epistle of Jude. A. N.

GORDON'S ANSWER

JOAN and Gordon were staying with friends, although they were only about five and four years of age respectively. One day their friends' mother was reading to all the children out of the Bible, and she read about the Lord Jesus coming into this world as a Baby, and growing up to be a Man. She then asked the little ones if they could tell why Jesus came.

Joan thought for several minutes, but could not think of any special reason. Gordon looked very solemn, and then said in a quiet little voice, "He came to DIE!" Joan looked rather surprised at Gordon's answer, but he was quite right.

The Lord Jesus came into the world to do the will of God, which means what God wants. Do you know what that is? It is something very wonderful, for God wants to have us with Him! And that is why the Lord Jesus died, because we could never make ourselves fit to be with God, so Jesus died to make this possible.

We could never be happy in the presence of God with our sins upon us, so because God loves us so very much, He sent His beloved Son, the Lord Jesus, here to die for us to take away all our sins. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3. 16.) The Lord Jesus bore the judgment of God due to sin when He died on the cross, and when God raised Him again from the dead, it was to show that Jesus had taken away our sins so that God could have us with Him for ever and ever.

So Gordon gave a very good answer when he said that Jesus came to die. Have you ever thanked the Lord Jesus for dying for you? He is waiting for you to do this, and to trust Him and to love Him. Jesus is worthy to be thanked and loved and trusted. Will you do this now?

E. B. R.

"ALL SHALL KNOW HIM"

HARRY was a young soldier, living and behaving like the other soldiers around him, caring for his body and his pleasures, but with never a thought for his precious soul. I hope you are not like him! He had heard a great deal about the goodness of God in sending His beloved Son to be a friend of sinners, but he had never spoken to Him and did not *know Him*.

There is a wonderful day coming for this world, when instead of preachers and teachers all engaged in telling men, women and children to *know* the Lord, to be reconciled to God, everyone *will know* the Lord, for we are told, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." (Jer. 31. 34.) Think of looking down a street and being quite sure that everyone in every house *knows* the Lord. Such a time is really coming. But until it does, preachers and teachers are begging men and women and children to *get to know Him*.

There was a Christian man who longed that Harry might know the Lord, so he spoke to him seriously, saying how he longed that he would wake up and be concerned about this wonderful knowledge. But Harry, like so many other boys, only said in reply, "I'll think it over."

"Harry," said his friend, "listen to me a moment. Suppose you were in the trenches, whilst heavy firing was going on from the enemy, and you were hit and couldn't move yourself, and a friend, we will call him Perry, came and carried you to the dressing-station, and in doing so got badly hit himself, so that you were both taken to hospital, where you were well cared for and began to recover. Supposing one day the doctor came along bringing Perry with him. 'Now, Harry,' he would say, 'I have brought your kind rescuer to shake hands with you, I want you to know him.' Do you think you would say, 'Thank you, I'll think it over'?"

"I am quite sure you would not, but would seize his hand and say how glad you were to see he was recovering, and how pleased you would be to *know* him. You would not be able to make enough of him. And, tonight, I am trying to introduce you to Jesus, the Lord of life and glory, who stooped so low to rescue you from Satan's grasp, and you say that you can't receive Him now, but you'll think it over."

I am glad to tell you that Harry was ashamed of himself and said, "No; I'll accept Him *now*." He knelt down with his friend and thanked the Lord for His grace in saving him, and accepted the Lord Jesus as his Saviour and Friend.

Have you done this? Don't treat the Lord Jesus as you would never treat a friend who had been good to you. Remember what He suffered for your sake.

"'Twas all for us—our life we owe,
Our hope, our crown of joy, to Thee;
Thy suffering in that hour of woe—
Thy victory, Lord, hath made us free."

K. M. R.

A WISHED-FOR IMPOSSIBILITY

A CHILD was awakened to a sense of her sinfulness before God. When this was made known to her mother, the child was told that she must lead a good life. But it was the life she had already led that was her trouble, so her mother's advice was no comfort to her.

Another day she went again to her mother, and asked questions about Jesus. "Was He not more than a man, mother?"

Somewhat impatiently she was answered, "I told you before, He was a man."

"But was He only God's Son, as I am your child?"

To this the mother replied, "He was a good man, and left us an example, for He never sinned."

This brought the following reply from the anxious child: "Oh, mother, I wish I had never sinned!"

That wish, no doubt, was heart-felt and honest,

but there was no comfort in it for her troubled conscience. The wish that she had never sinned had to do with the past, and to alter the past is utterly impossible for any sinful creature.

What then was she to do? Having no other friend that she felt she could speak to about the matter, she resolved to search the Scriptures for herself; and often she went to sleep with a large family Bible, the only one in the house, clasped in her arms. In addition to this, she went again and again to her mother, but got nothing in the way of relief or help from her. At last in child-like simplicity she decided to ask God whether or not Jesus was His Son. God graciously ordered it no doubt, for opening the Bible at the ninth chapter of Isaiah her eye fell on the sixth verse: "Unto us a child is born . . . and his name shall be called Wonderful, Counsellor, The Mighty God." She could doubt no more. The Child born was The Mighty God.

Afterwards she came to the story of His death and resurrection. And when she came to Galatians 2. 20, "The Son of God, who loved me, and gave himself for me," it was enough, and her conscience was satisfied, and her heart and mind were set at *rest in believing the word of God.*

Improvement of the past is as impossible as ever. But the One on whom God once laid our sins is now at God's right hand without them. He Himself is the witness in God's presence that the sinful past of the youngest believer has been quite wiped out, to be remembered no more for ever.

GEO. C.

My Dear Young Friends.

I have been pleased with the number of answers which have been received from Gleaners abroad during the past few months. In the June magazine I hope to publish the names of the 1951 prize-winners, and the names of Gleaners commended.

A packet containing eighty-eight answers to January questions has just been received from Gleaners in Barbados. This is a splendid start to the new year, and I hope that our young friends there will continue all through this year, so that I shall see many of their names in the lists in 1953, if the Lord will. Perhaps other readers abroad will be encouraged by this to join in, too. They will be most welcome.

At the time of writing the scrap-books are coming in well. Next month I want to include a list of names of all who have sent one.

Your affectionately,

S. F. M.

QUESTIONS FOR APRIL

The Epistle to the Philippians, chapters 3 and 4.

Gleaners under 10 years, chapter 3 only.

1. To which of the tribes of Israel did Paul belong?
2. "I count all things but loss for . . ." What?
3. "I press toward the mark for the prize of . . ." What?
4. For whom do we look from heaven? (Six words).
5. He "shall change our vile body, that it may be fashioned like unto . . ." What?

Gleaners under 10 years, finish here.

6. "Think on these things." Give five single words used to describe them.
7. "I can do all things." How?

Gleaners 10 and 11 years, finish here.

8. "My God shall supply all your need." Give the next six words.

9. Look through the whole Epistle, and see how many times the word "rejoice" (or rejoicing, rejoiced) occurs. Give references.

Post answers, arranged as the printed ones, not later than the 25th to "Gleaners," 114 Camberwell Road, London.

ANSWERS TO MARCH QUESTIONS

The Epistle to the Philippians, chapters 1 and 2

- | | |
|---|--------------------------------|
| | ch. v. |
| 1. "Perform it until the day of Jesus Christ." | 1. 6. |
| 2. "My bonds in Christ." | 1. 13. |
| 3. "For to me to live is Christ, and to die is gain." | 1. 21. |
| 4. (a) "Your conversation." | |
| (b) "The faith of the gospel." | 1. 27. |
| 5. Six times. | ch. 1. 5, 7, 12, 17, 27 twice. |
| 6. (a) "Of no reputation." | |
| (b) "The form of a servant." | |
| (c) "Death, even the death of the cross." | 2. 7, 8. |
| 7. "That Jesus Christ is Lord." | 2. 11. |
| 8. "Shine as lights in the world; holding forth the word of life." | 2. 15, 16. |
| 9. (a) "As a son with the father." | 2. 22. |
| (b) "My brother, and companion in labour, and fellow soldier . . . and he that ministered to my wants." | 2. 25. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 5. Vol. LVII

May, 1952



The Golden Candlestick

EARTHQUAKES

EARTHQUAKES, as the name implies, are more or less violent tremblings or quakings of the earth's surface. They sometimes cause great cracks in the ground which even swallow up whole houses. In this part of the world we seldom get more than a slight trembling of the ground, but elsewhere earthquakes occur at intervals and are naturally greatly feared, especially as they often come on very suddenly, and fearful results may follow of which I will give a few instances.

At Lisbon, in Portugal, in the year 1755, the greater part of the city was wrecked in less than ten minutes and between 30,000 and 40,000 people were killed. At Kingston, in Jamaica, there was an earthquake in 1907, and a man I knew, who was there at the time, told me that he was out on a walk near the town when a blinding dust-storm came on, and when it had cleared away he saw that a large part of the town had been overturned. In 1908 Messina, in Sicily, and Reggio, in Italy, and other towns nearby, were destroyed and 77,000 people in all lost their lives.

But there is one instance recorded in the Bible where an earthquake actually had good results. The Apostle Paul and Silas were one night in the inner prison at Philippi for the truth's sake with their feet fast in the stocks. They were praying, and even singing praises to God, when suddenly there was a great earthquake, and the prison doors were opened, and every one's bonds were loosed. But nobody took the opportunity to escape. They had not listened to Paul and Silas in vain. I think they were greatly impressed and so stayed by them.

The jailor, thinking the prisoners had fled, would have killed himself, but Paul said, "Do thyself no harm: for we are all here." (Acts 16. 28.) Then it became evident that being face-to-face with death had quite changed him, and he cried out, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And he and all his household believed, and rejoiced.

May you, like the jailor, realise your danger (for wrath is soon coming on this world which crucified Christ and still rejects Him), and turn to Him as the Saviour whom God sets forth as His salvation for all.

W. M. H.

COMING TO JESUS

THE front-door bell rang, and when it was answered a little girl stood waiting on the step.

"Please can I see Mrs. Dimk?" she asked.

The answer was disappointing to anxious Jean: "I am afraid you cannot, for Mrs. Dimk is in bed with a headache. Is it anything important?"

"Well, yes, it is rather."

"Mrs. Dimk hopes to be up in a day or two, so if you will come again at the end of the week, she will see you."

In two or three days Jean came again, and this time she was shown in and met by Mrs. Dimk with a welcoming smile.

"Come in and sit down," she said encouragingly. "I don't think I know you, but perhaps I should."

"No, you don't know me; I'm Jean and I live quite near. I want to know how to come to Jesus and I knew you would tell me."

Mrs. Dimk was only too glad to try and help Jean, for it was her greatest joy to speak of the Lord Jesus Christ, her Saviour, and to help others to know Him, so she said something like this: "Suppose the Lord Jesus was still on the earth and you wanted to go to Him, Jean, it might be easy if He lived in the same town as you, or if He were some miles away, you would do your best to get to Him, and to be blessed, wouldn't you? He is in heaven now, and it is easier to get to Him than when He was on earth, for we need not move from our houses. As you know, we cannot see Him there, but He sees us. King David says, 'Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.' (Ps. 139.)

“The Lord Jesus not only sees what you have done today, but reads your thoughts and sees your wish to come to Him, and, more still, He hears all you say, for David also tells us, ‘For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.’” (Verse 4.) The way I came to Jesus, and the way thousands have come, and the way you may come, too, Jean, is by speaking to Him. Go up into your room and shut the door, kneel down and ask the Lord Jesus to forgive your sins, for He has died, as you know, that you may be forgiven. And then give yourself to Him to be His for ever. And you will be His. *You will have come to Him*, and He will fill your heart with joy and keep you as His for ever.”

Jean listened to what Mrs. Dimk said, and gave herself to the Lord. This is what is meant by coming to Him. Now she was one of His lambs, and would never be lost, for the Lord Jesus said when down here, “My sheep . . . shall never perish.” (John 10. 27, 28.)

Perhaps you are like Jean, and want to come to the Lord Jesus in answer to His call, for He says still; “Come unto me.” He wants our hearts, for He loves children, and calls them to Himself. How wonderful that Jesus, the Lord of life and glory, who made the heavens and the earth, should trouble about the heart of a child, and yet He does:

“Incline your ear, and come unto me; hear, and your soul shall live.” (Isa. 55. 3.) God said this, and you see there are several things for you to do. To “incline your ear,” means that we are to listen attentively to what God tells us. Then we are to “come,” and then to “hear,” which means answering in our hearts to God, just as Samuel did, for when God called him, he answered and said, “Speak, for thy servant heareth.”

So, don't let Jean have all the joy and miss it yourself, but be sure that you, too, have the delight of knowing Jesus as your very own Lord and Saviour.

K. M. R.

GOD'S WONDERFUL TENT

5. The Golden Candlestick

THE next thing God told Moses to make was a golden candlestick, which was to stand in the outer room of the tabernacle, opposite the table of shewbread. A better name for it would be "lamp-stand," for it was much bigger than our candlesticks, and it held, not candles, but seven golden lamps. It had a main stem with a firm base to stand on and a lamp at the top. Then there were three pairs of branches, each holding a lamp; and both stem and branches were decorated with carved golden buds and flowers. Then there were golden tongs and snuffdishes which Aaron would use to trim the wicks of the lamps. Now if you find Exodus 25, verse 31, you can read for yourself all about the candlestick and how it was ornamented.

God did not tell Moses how big the candlestick was to be. Instead He said, "Of a talent of pure gold shall he make it, with all these vessels." Now a talent would be quite a big, heavy block of gold, and the candlestick itself, the lamps, the tongs and the dishes all to be made out of the same piece.

Now let us try to find out a little of what the candlestick is meant to teach us. You remember that the table was of wood covered with gold; it is a picture of the Lord Jesus *as a Man on earth*, who was perfectly good and holy because He was God as well. It held up the twelve loaves, speaking of those who are like Jesus because His Holy Spirit in their hearts is teaching them to think and act in the same way. The candlestick was all of gold, like the Mercy Seat. So it is a picture of the Lord Jesus *as He is now*, a living glorious Man in heaven.

The lamps show us how God looks at those who belong to the Lord Jesus; and this needs a little explaining. You see, if you are His you are one of a wonderful company of people whom He looks on as *His own*; we sometimes call it "the church" or "the assembly," and it includes every man, woman,

boy and girl, the whole world over who can truly say, "Jesus is my Saviour and my Lord." Can you say that?

Now God looks at these people, not only separately, but as one great whole—all the hundreds of thousands who love the Lord Jesus and have His Spirit in their hearts. And this is what He says of them: "Both he that sanctifieth [the Lord Jesus] and they who are sanctified [His own] are *all of one*." (Heb. 2. 11.) Now can you see why the lamps were made from the same piece of gold as the candlestick? They were "all of one" with the candlestick, and God says that those who belong to the Lord Jesus are "all of one" with Him. The long word "sanctified" means made fit to serve God, and that is one of the things the Lord Jesus does for us.

That brings us to another point. The lamps shone inside the tabernacle; they were for God, and the people outside did not see them at all. And they lit up the candlestick itself. The light of the lamps is the beauty of the Lord Jesus coming out in His own, and that is what God loves to see.

Suppose you are teased at school because you are a Christian, and instead of answering back you take it quietly. The others may laugh and think you more silly than ever, but God will see it and be pleased. It will be a little of the "meekness and gentleness of Christ" coming out—a little gleam of light shining on the golden candlestick to give God pleasure.

One thing more. The lamps would be no use at all without oil, would they? In the Bible oil is always a type of the Holy Spirit. We cannot possibly manage without Him, any more than the lamps could shine if they had no oil. And we need not do without Him, for God has promised to give the Holy Spirit to those that ask Him. It's as simple as that—just ask. Have you done it?

A. N.

CAMBRIDGE TRACTS FOR THE YOUNG, series 3 and 4, illus., 48 asstd. in a packet, 1s. 8d. each by post.

GOSPEL STORIES, back numbers, fifty asstd., 3s. 3d. by post.

WORDS OF SALVATION, ditto, 2s. 3d. by post.

My Dear Young Friends,

Very many thanks for the splendid number of albums you have sent me for the hospitals. I am sure the sick children who see them will be very grateful for them too. Some of us spent a very happy time examining them, and there were so many good ones that we are giving eight awards this year.

There are still some who have omitted to put in some gospel reading and hymns as well as texts. Some books would have been classed higher but for this. Many thanks to Gleaners abroad who have sent books. Now as they go out to the many hospitals, let us all follow them with our prayers, that the little stories, hymns and texts may be used not only to interest the children, but that through them some may be led to a knowledge of the Saviour.

Yours affectionately,
S. F. M.

SCRAP BOOKS

Prizes for the best albums have been awarded to:

Arthur Buchan, Peterhead.

C. H. Rustling, Swansea.

Eric Campbell, Glasgow.

Beryl Turner, Watlington.

Margaret Graham, New-castle.

Rhoda Waterman, Southsea.

Naomi White, Parkstone.

Ruth, Malcolm and Mary Pyper, Tamworth.

Excellent albums have been received from:

Grace Bodman, Jennifer Chapman, Thomas Congdon (U.S.A.), Timothy Congdon (U.S.A.), Mary Davidson, Ruth Fiddler, Isobel Field (N.Z.), Richard Grugeon, Vida Hatton (4), Francis Hepburn (2), Myrtle Judd (N.Z.) (2), Paul James, Kathleen James, Heather Kenwood, Ian MacLean, Margaret McIntyre, Elizabeth, Andrew and James Shedden, Muriel Stocks, Kathleen Stocks, Pauline Temple, Rosemary, Philip and Alfred Thompson, Elsie Taylor, Patricia Walker.

Very good albums have been received from:

Rhoda Allanson, Anthony Brimsted, Berry Buchan, Edmund Butcher, Gerald Butcher, John Cane, Margaret Dible, May Fowler, Anne Gaskell, Andrew Gilmore, Alison Harris, Paul and Geoffrey Hawgood, Geoffrey Holding, Michael Hughes, Judith James, Honor James, Stanley Lemon (2), Lorna McLean, Ralph Morris, Jean Munro, Irene Nicol, Helen Satchwell, Eugenie Sheppard, Heather Sheppard, David Stephens, H. R. Street, Mildred Story, Elsie Watt, Grace Whiteman, Janet Wigginton, Andrew Wilson, Joyce Bissett (Tasmania), Helena Cox (Victoria).

Good albums have been received from:

Helen Alexander, Eileen Allen, Margaret Allanson, David Bodman, Peter Bodman, Rachel Bodman, Adam Buchan, Dorothy Buchan, Isabel Buchan, Patricia Buchan, Ruth Buchan, John Chapman, Elizabeth Cherry, Margaret Cherry, Lemuel and Evelyn Daniel (B.W.I.), Eleanor Day, Hazel Fennell, David and John Fidler, Evelyn Forshaw, Eleanor

Groombridge, Graham Hall, Peter Harvey, Eric Huffey, Maurice Huffey, Rachel James, Elizabeth Lowe, John Lowe, Grace McNicol, Esther Mitchell, Isobel Munro, Joy Nason, Douglas and James Pile (B.W.I.), Catherine Rubie (2), Barbara Stoute (B.W.I.), Margaret Street, Hazel and Elizabeth Ward (B.W.I.), Dorothy Wilson, George Wilson, Rose Wilson, Maggie Wiseman, Angela and Wendy Withnall (B.W.I.), Ruth Gaskell.

Also smaller ones (very useful) from:

Phoebe Carlyon, Elizabeth Davidson, Deirdre Day, Margaret Eardley, Paul Forshaw, Hazel Geary, Sheila McIntyre, Allan Munro, Lena Murray, Wilma Nicol, Hazel Reid, Janet Rudd, Margaret Saunders, Robin Small (N.S.W.), Marian Smith, Margaret Spinks, Elizabeth Tchappat (N.S.W.) (3), Eileen Tullett, Rhoda Watt, David West, George Wood.

From old Gleaners and friends 12, making a total of 148.

QUESTIONS FOR MAY

The Epistle to the Colossians, chapters 1 and 2.

Gleaners under 10 years, chapter 1, 1-20 only.

1. "The hope which is laid up for you. . . ." Where?
2. "That ye might walk. . . ." How? (Four words.)
3. "The Father . . . hath made us meet (fit) to be partakers of. . . ." What? (Seven words.)
4. (a) What are we delivered from?
(b) What are we translated into?
5. "Having made peace. . . ." How? (Six words).

Gleaners under 10 years finish here.

6. "That their hearts might be . . . knit together. . . ." In what?

7. "In him dwelleth. . . ." What? (Seven words).

(Gleaners 10 and 11 years finish here.)

8. In what are we "buried with him" and also "risen with him"?

9. (a) What is ministered to the body from the Head?

- (b) Give one word which is twice used in chapter 1 to explain what "the body" is. (Give both references).

ANSWERS TO APRIL QUESTIONS

The Epistle to the Philippians, chapters 3 and 4.

- | | |
|---|--------|
| 1. Benjamin. | ch. v. |
| 2. "The excellency of the knowledge of Christ Jesus my Lord." | 3. 5. |
| 3. "The high calling of God in Christ Jesus." | 3. 8. |
| 4. "The Saviour, the Lord Jesus Christ." | 3. 14. |
| 5. "His glorious body." | 3. 20. |
| 6. True, honest, just, pure, lovely. | 3. 21. |
| 7. "Through Christ which strengtheneth me." | 4. 8. |
| 8. "According to his riches in glory." | 4. 13. |
| 9. Twelve times. Ch. 1: 18 (twice), 26; ch. 2: 16, 17, 18, 28; ch. 3: 1, 3; ch. 4: 4 (twice), 10. | 4. 19. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

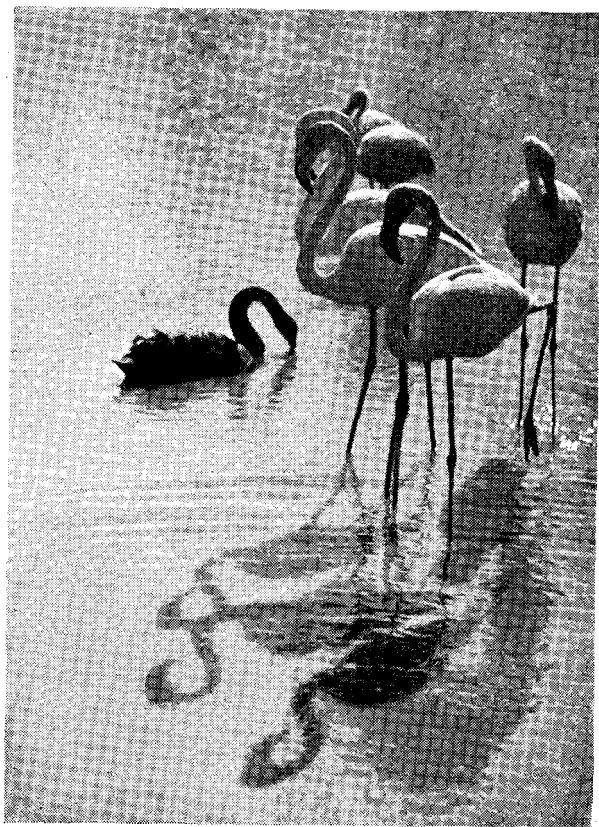
Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 6. Vol. LVII

June, 1952



The Flamingos

GOD'S WONDERFUL TENT

6. The Embroidered Curtains

WHEN God had shown Moses those first three great pictures of the Lord Jesus, the Ark, the table and the candlestick, He went on to explain how the tabernacle itself was to be made. If you know something about the tabernacle already you will probably say, "What about the golden altar? That was inside, too." It was, but God did not say anything about it till later, and for a very good reason, which we will find out when we come to it.

So now God told Moses how to make the curtains which were to form the inside of the tent itself. You can read about them in Exodus 26. There were ten of them, each four cubits wide and twenty-eight long. They were fastened together in two groups of five, and then the two groups were joined with loops of blue and golden clasps. These were the most beautiful curtains of all, because they were inside, and would be seen only by God and the priests. They were of fine white linen, embroidered all over with cherubim in blue and purple and scarlet.

Now if you look at the end of the chapter you will find that something else was made of the same lovely embroidered linen. It was the veil which hung in front of the Holy of Holies, the little inner room where the Ark was. We are told very clearly in the New Testament what the veil meant: "The veil, that is to say, his flesh." (Heb. 10. 20.) It is another picture of the Lord Jesus, who became a man on purpose that we should be able to know God through Him. And what a wonderful Man He was! A book you will enjoy reading when you are older* explains the colours of the embroidery something like this:

Blue is the colour of the sky, so it speaks of Jesus as the *heavenly* Man. Though He lived on this earth, He never belonged to it; He belonged to heaven all the time.

Purple is the royal colour, and is a picture of Him as

* 'Notes on Exodus,' by C. H. M.

the *kingly* Man, the One who is one day going to be owned as King of kings.

Scarlet is the colour of blood; it speaks of the *suffering* Man. No one else ever suffered as Jesus did when He bore our sins on the cross.

All the embroidery was done on pure white linen, which always speaks of *righteousness*. The Lord Jesus explained perfectly what the white linen means when He said, "I do always those things that please him." (John 8. 29.)

There was only one veil, just as there was only one Ark, one table, and one candlestick. But there were twelve loaves on the table, seven lamps on the candlestick, and now ten curtains embroidered to match the veil; so we shall expect them to be a picture of those who belong to the Lord Jesus. I think these things go in pairs to show us that when the Holy Spirit teaches us something fresh about the Lord Jesus, He wants us to grow like Him in that particular way. If Jesus belongs to heaven, those of us who love Him belong there, too. Do we really believe it? If He is one day to be King of kings, why not make Him King in our hearts now? If He suffered so much for us, are we ready to suffer a little bit for Him? And are we learning day by day, with His help, to do always those things that please Him? This is the way the Holy Spirit makes us fit to be part of God's house.

Then there is another thing. Though we cannot see it, the same Holy Spirit is working in the hearts of thousands of people the world over, helping them not only to love the Lord Jesus better, but also to love each other better. That is the way the curtains are joined together. One curtain by itself would not be much use, would it? It needed all of them to make the tabernacle. You know what happens when you quite unexpectedly find someone who loves the Lord Jesus, too? You feel friendly and loving towards them at once. That is like another stitch to help join the curtains together.

The night before He died the Lord Jesus had a long talk with His disciples, and told them over and

over again to "love one another." Then He spoke to His Father about His own, not only those disciples, but all who were going to believe on Him, which includes you and me; and He prayed that they all might be one. (John 17.) I do not think anything pleases Him more than to see those who love Him loving each other, too, not because they are extra nice people, but just for His sake.

A. N.

A SAMPLER 107 YEARS OLD

I WONDER if you have ever seen a sampler? It is true they are old fashioned, but they are very pretty. They are the work of skilful hands; threads of various colours worked into canvas to make letters and words. Usually the alphabet and figures are placed at the top, and then perhaps a motto, or a verse of Holy Scripture, or the heart's longing in poetry.

One I saw in a house in Teignmouth so struck me with its beauty that I am passing it on to the readers of "Gospel Stories," for it was the work of a little girl of nine years and was a desire which the Lord graciously answered. It is worded as follows:

"Lord, look upon a little child,
By nature sinful, rude and wild;
Oh, put Thy gracious hand on me,
And make me all I ought to be.

Make me Thy child, a child of God,
Washed in my Saviour's precious blood;
And my whole soul from sin set free,
A little vessel full of Thee.

Oh, Jesus, take me to Thy breast,
And bless me that I may be blest!
Both when I wake and when I sleep,
Thy little lamb in safety keep."

Clara Sheering,
Aged 9 years, 1844.

Perhaps you would like to print or paint these verses, or put them in your autograph album. But, better still, make it the language of your heart, and so come into all the blessing enjoyed by that little girl 107 years ago, for "Jesus is the same yesterday, to-day and for ever."

MARCUS.

HER SOUL'S AWAKENING

MARY was a schoolgirl living with her parents and brothers and sisters in a London suburb.

Each summer they used to go to the seaside for a holiday, but one year a friend of Mary's mother asked her to stay with her family in the country.

Mary thought that she would enjoy it, but after a few days she was dreadfully home-sick. Everything and everybody was different from home; the days were long and the nights were drear. There was no kiss from her mother each morning, and she made up her mind that never again would she leave home alone.

It was, however, the best thing that could have happened to her, for it became the means of her soul's awakening. One day she was reading the sixth chapter of the Gospel of John, about Jesus and the blind man who was given his sight, and trying hard to think about what she was reading and not let her thoughts wander back to home. Suddenly as she was reading of the wonderful scene between the once blind man and Jesus, the words spoke to her heart as if the Lord Jesus Himself stood by her.

You will remember that Jesus said to the man, who had been cast out of the synagogue by the Jews, "Dost thou believe on the Son of God?" and the man replied, "Who is he, Lord, that I might believe on him?" and the glorious answer was, "Thou hast both seen him, and it is he that talketh with thee." The man believed and worshipped, "did him homage," and so did Mary—

She knew that her sins were forgiven long before this, and she loved the One who had forgiven her,

but this was something more. It was the Son of God, the One who had passed through the heavens and was seated on the right hand of the Majesty on high, He, who was indeed Jesus, who was nearby her now. He was drawing her heart to Himself, and for the first time in her life she realised that He was the *Son of God*, and He *loved* her. He, who was supreme in heavenly glory and had all power, He loved her. She knew it, she felt it and tears of joy dropped on her Bible.

Everything was changed now, for His love, the love of the Son of God, filled her heart with such intense indescribable joy that she could echo the words of the apostle Paul, and say: "The Son of God, who loved me, and gave Himself for me." (Gal. 2, 20.) The home-sickness vanished, for a greater love than her mother's flooded her heart.

Has your soul been awakened? If you are a child of God, and know your sins are forgiven, do you realise that everything that took place in the life of Jesus was for *your* benefit, not only for those who were blessed when He was on earth? Mary used to say, in the words of another:

"Lord, I desire to trace Thee more
Than e'er mine eye has done before;
Each passage of Thy life to be
A link between my soul and Thee."

You can do so, too, and know the immeasurable joy which she felt, when her soul was awakened to know Jesus as the Son of God.

"Blest Son of God, my language fails,
How can I praise Thee more?
Thy wondrous presence so prevails,
That silent, I adore."

K. M. R.

My Dear Young Friends,

June has come round again, and with it the results for the year of Gleaners abroad. They will find the names of those who have won prizes, and of others who are commended for their work during 1951. This is the earliest month in which

we can publish the list to include December answers from Australia and New Zealand. I hope all whose names appear will feel rewarded for their patience in waiting so long for their results. Do not be discouraged if you have commenced answering this January, but continue to the end of the year, so that there will be a longer list next June, if the Lord will.

This month we finish reading the Epistle to the Colossians, and we shall need to decide what scripture to study for the last half of the year. I have been thinking of the Gospel of Matthew, and if all is well we will give questions from it next month.

There is one thing to mention in closing. Several papers for April were received with no name attached. Do not forget to give your name, for we cannot amongst several hundred papers always trace the sender from an address, and so you may lose your marks.

Yours affectionately,

S. F. M.

QUESTIONS FOR JUNE

The Epistle to the Colossians, chapters 3 and 4.

Gleaners under 10 years, chapter 3 only.

1. Where are the things which we are to seek, and set our affection on? (Give two verses.)

2. "Forgiving one another . . . even as . . ." Give the next three words.

3. What is to "rule in your hearts"?

4. What are children told to do? (Six words.)

5. "Whatsoever ye do, do it heartily . . ." Give the next eight words.

Gleaners under 10 years, finish here.

6. "Continue in prayer, and . . ." Finish the verse

7. What is to be "always with grace"?

Gleaners 10 and 11 years, finish here.

8. Give the names of the two men who are said to be "one of you" (i.e. of the Colossians).

9. Look back to chapter 3, and make two lists; one of the five things in one verse which we are to put off; and the other of the five things in one verse which we are to put on.

ANSWERS TO MAY QUESTIONS

The Epistle to the Colossians, chapters 1 and 2

- | | |
|--|---------------|
| 1. "In heaven." | ch. v. |
| 2. "Worthy of the Lord." | 1. 5. |
| 3. "The inheritance of the saints in light." | 1. 10. |
| 4. (a) "The power of darkness." | 1. 12. |
| (b) "The kingdom of his dear Son." | |
| 5. "Through the blood of his cross." | 1. 13. |
| 6. "Love." | 1. 20. |
| 7. "All the fulness of the Godhead bodily." | 2. 2. |
| 8. Baptism. | 2. 9. |
| 9. (a) "Nourishment." | 2. 12. |
| (b) "Church." | 2. 19. |
| | 1. 18 and 24. |

PRIZE-WINNERS ABROAD FOR THE YEAR 1951

Prizes have been awarded to:

Estelle Samuel (Australia)	Murray Morton (Australia)
Cedric Gibbs (S. Africa)	Russell Hulse (Australia)
Valerie Groves (Australia)	Julia Murray (New Zealand)
Philip Grace (Australia)	Ruth Langrell (Canada)
Timothy Congdon (U.S.A.)	Philip Moody (Australia)
Nancy Joyce (Australia)	Ruth Jones (Australia)

Specially Commended

Argentine.—Eileen Hellberg, Margaret Hellberg.

Australia.—David Bennett, David Chesterfield, Denis Chesterfield, Judith Enever, Margaret Lindsay, Elspeth Lindsay, Graham Fawkes, Russell Gage, Anne Hulse, Jocelynn Groves, Rodney Groves, Helen Joyce, Adrian Light, Anthony Light, Gillian Mansley, Douglas Morton, Olive McCalman, Lex Roulston, Kathleen Ranten, Janet Scoular, Beryl Stead, Harold Tchappat, Jessie Lockhart.

Canada.—Jean Drever, Harold Evans, David Green, Norman Plater, Betty Silk.

New Zealand.—Isobel Brewerton, Lois Brewerton, Audrey Elliott, Elaine Flett, Isobel Ford, Neville Green, Ethel Green, Dorothy Hoyle, Florence Hoyle, Kathleen Hoyle, David Hoyle, Steven Hoyle, Ruth Hoyle, Hilda Mack, Alison Johnson, Janet Johnson, Evelyn Malcolm, Edward Malcolm, Clair Malcolm, Bevan Malcolm, Edith Murray, Ruth Prestidge, Neville Prestidge, Eirene Prestidge, Brenda Stewart, Lindsay Stewart, Zelda Stewart, Leonard Richards, Margaret Simpkin, Neville Simpkin, Rachael Simpkin, Ronald Whitehouse, Beryl Williams.

Tasmania.—Leslie Christian, Lois Knight, Kathleen Knight.

United States.—Lawrence Adamson, Nathanael Adamson, Thomas Congdon, Molly Lock, Connie Lock, Quentin Rich, Caryl Symington, Clayton Symington, Phyllis Symington, Patricia Walker.

South Africa.—Mercia Gibbs, Ian Mullne.

Diligent Gleaners

Australia.—Elizabeth Kennard, Nelson Gage, Elva Vellacott, Peter Andrew, Bruce Cox, Elcanor Butcher, David Lindsay, Eunice Jones, Dorothy King, Coran Matthews, Judith Slater, Beth Tchappatt, Robin Small, David Thomas, Ernest Thomas.

Canada.—Grace Langrell, Robert Stowell.

Jamaica.—Christopher McCleck.

Germany.—Hans Maak, Knut Maak.

New Zealand.—Maurice Clist, Jennifer Currie, Margaret Elliott, Murray Flett, Sarah Field, Eirene Hoyle, Raewyn Vautier, Philip Malcolm, Mary Simpkin, Valma Simpkin, Helen Prestidge, Ken Prestidge, Ross Stewart.

United States.—Alvin Haynes, Charles Johnstone, Tony Lock, Barbara McAbery, Donald McAbery, Linnea McElrath, Allen Rich, Alyce Symington.

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES FOR THE YOUNG

No. 7. Vol. LVII

July, 1952



Summer Days

GOD'S WONDERFUL TENT

7. The Outer Coverings of the Tabernacle

THOSE beautiful embroidered curtains we learnt about last month were not seen by everybody.

The priests who went into the tabernacle saw them, but outside they were carefully covered up to protect them from the hot sun and the dust and sand of the desert. This month we are going to find out about the coverings.

Look at Exodus 26, verses 7 to 13; there you will find instructions for making eleven curtains of goats' hair. The Israelites' own tents were made of this. It was black and not at all beautiful, but very thick and strong. Now if you look up the measurements of the embroidered curtains and compare them with the goats' hair curtains, you will see that these were bigger all round; there was a cubit extra on each side and two cubits at the back and front. So the linen curtains would be covered up completely, and these verses tell us exactly how it was done.

But the goats' hair curtains were not enough: there was another covering of rams' skins dyed red, and yet another of badgers' skins. So, you see, God's tent was not at all beautiful on the outside; all the beauty was inside, in the Holy Place, showing that it was all for God. It is just the same today. God still has a house, made up of all those who love the Lord Jesus and have His Spirit in their hearts. Not the clever ones, nor the kind and generous ones, nor even the good ones; but those who are letting the Holy Spirit have His way in their hearts to make them like Jesus. That is what God loves to see. It is like the inside of the tabernacle.

Now Satan does not want God to have this special place in the hearts of His own, so he does his best to get into our hearts and lives and spoil them, so that God cannot have the pleasure in us that He wants to have. And that is where the goats' hair curtains come in. What would have happened to the tabernacle if they had not been there? Why, the hot sun would have scorched the linen and faded

the lovely embroidery; the sand and dust would have got in and made it dirty. If it rained, the rain would have trickled through into the Holy Place and spoiled the things inside. But those ugly black curtains kept out the dust and the rain and the scorching sun, so that the tabernacle was kept beautiful inside all through the wilderness journey.

Our "curtain of goats' hair" is called *separation*, which just means that God wants us to keep out of our hearts and lives all the things which would stop us being entirely for Him. We know best what those things are, and God knows, too, so if we are not sure we can ask Him. The Lord Jesus is spoken of as being separate from sinners, and you remember that when He was only twelve years of age He said, "I must be about my Father's business." He was determined to please His Father, and nothing else mattered. Real separation does not mean that I do not go to the worldly amusements because I must not; it means that I am so keen on giving God pleasure that I do not want to go.

Does that seem hard? Then God has given us another picture lesson in the rams' skins dyed red. Rams were offered to God in sacrifice, so this covering reminds us that the Lord Jesus has gone all the way, right into death, on purpose that God should have us for His pleasure. Surely we are not going to disappoint Him, are we?

The outside covering was of badgers' skins. Badgers' skins were used for making sandals, so I think they remind us that God wants those who belong to His house to be "strangers and pilgrims on the earth." (Heb. 11. 13.) Other people will be able to see this. They will notice that somehow we are different; we do not "belong." And they will be quite right, because we who belong to the Lord Jesus must be strangers where He was a Stranger. Our real home is in Heaven, where He is, and very, very soon He is coming to fetch us and take us to be with Himself for ever. What a wonderful day that will be! Thousands of His own are looking forward to it. Are you?

A. N.

"NOBODY'S NOTHING"

ONE day a kind gentleman who knew all about little children wanted to talk to a little boy.

"What is your name?" he asked him.

"Franky," answered the little boy.

"Where do you live, Franky?" asked the gentleman.

"Over there, with Daddy and Mummy," answered Franky, pointing towards his home.

"And have you any brothers and sisters, Franky?" asked the gentleman.

"Oh, yes! There's Molly. She's bigger than me. She's Daddy's girl. Then there's Johnny. He's only little. He's Mummy's boy."

"So Molly is Daddy's girl, and Johnny is Mummy's boy!" said the gentleman. "And who are you, Franky?"

"Me? I'm just Nobody's Nothing," said Franky sadly.

Of course, Franky was wrong when he thought he was "Nobody's Nothing," because he belonged to Daddy and Mummy just as much as Molly and Johnny did, and the kind gentleman soon helped the little boy to understand this.

Perhaps some of you little boys and girls have not got any Daddy or Mummy, and perhaps no brothers or sisters. But there is no need for any little child to be a "Nobody's Nothing," because God's own dear Son, the Lord Jesus Christ, who is the Good Shepherd, wants you to be one of His little lambs. He wants you so much that He died for you, so that all your sins may be washed away in His own precious blood. He says, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10. 11); and, of course, that means for the little lambs too.

Now the Lord Jesus would not need to ask you any questions like the kind gentleman asked Franky, even if He were down here on earth. He knows all about you without asking even one question. Is not that wonderful? He knows your name, and where you live. He knows if you have any brothers and sisters,

and where you go to school. He knows, too, everything you do, and He knows that sometimes you are naughty. That is why He has died for you, because being naughty is sinning against God, and God says, "the wages of sin is death." (Rom. 6. 23.) So Jesus has paid the "wages of sin" for you, because He wants you to live with Him for ever and ever, where He is (John 14. 2, 3.) He says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10. 27, 28.)

Dear little children, would not each one of you like to be one of the Good Shepherd's little lambs? He is calling you by your name, and He wants you to follow Him, and to have eternal life. He will take care of you all your life, and He has said, "I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14. 3.) Will you not start following Him today?

C. M. R.

THE SUN OF RIGHTEOUSNESS

I WANT to tell you about a boy, whom we will call Rudolph, or Rudi for short, who lived in Austria.

When he was five years old, he was so ill that all the big doctors, who knew most about his disease, said that he would die, and that they couldn't do any more for him. Poor little boy, his face was white and his lips were blue, his arms and legs were quite useless, and all over his body were sores and lumps. He was terribly ill, and lay almost lifeless and speechless.

His body *outside* was what God says about our souls *inside*, for as sinners we are full of wounds and sores. (Isa. 1. 6; Rom. 3. 13, 14.)

A Dr. Rollier, who lived at Leysin, in the mountains in Switzerland, who believed in the wonderful healing power of the sun, took little Rudi and started giving him sun-baths. This was in the month of July, and by next June his body was quite healed, and brown all over. There were no lumps or sores and Rudi was a healthy, happy boy, running about on the

mountain side, wearing hardly any clothes and enjoying the sunshine.

Three years later he went to school and in the holidays helped in the hayfields, and now he is grown up and a market gardener, working with his hands and arms and legs and feet, which the wise doctors said would never be used again.

What had changed Rudi so wonderfully? Was it good food or medicine? Oh, no, for he had both since he was first ill! It was the healing rays of God's glorious sun—first very little and then more and more, till his whole body was in full sunshine. The sun had indeed risen with healing in its beams on little Rudi.

* * * *

One day when the Lord Jesus was on earth, He went up into a mountain and sat down, and it says, "Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." (Matt. 15. 30.)

The crowds wondered. Why did they wonder? Jesus sat there. He was *then* and is *now*, and *will be* in a day to come, the Sun of righteousness "with healing in his wings."

It must have been hard work to get the lame people up the mountain. I dare say a boy might have said, "I'm too lame, I can't get to Jesus," and his friends would say, "Don't miss this wonderful opportunity, we'll carry you or get you there somehow." And when he reached Jesus, one touch or one word from Him would have healed the boy in a moment, and he would have walked down the mountain with the rejoicing crowd, praising God.

It did not take nearly a year to heal the sick in this crowd, as it did little Rudi. Oh, no, the blind saw, the deaf heard, the lame walked in one moment, for the Lord of heaven and earth, the Son of God was there in His hidden majesty. He looked like an ordinary man, but He was God.

This was a wonderful scene, wasn't it?

Picture to yourself the sick crowd wending its way

slowly, painfully up the steep mountain side, then one by one coming to Jesus, coming close to Him and each one being healed in a moment, and then all returning to their homes singing praises, and glorifying the God of Israel.

Have you been to Jesus, the Sun of righteousness, to be healed of those sores: those sins, which He sees and knows about? You can go, you know. Jesus is in heaven now, but you can speak to Him, and say as Jeremiah the prophet did, "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise." (Jer. 17. 14.) Or you can say as King David, who knew he needed to be healed: "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee." (Ps. 41. 4.)

K. M. R.

My Dear Young Friends,

The questions this month on the Gospel of Matthew begin a new half-year. So will you all please read the rules again, and keep to them. Any of you who have had birthdays since January should give their new age, and answer the right number of questions. Next month I hope to publish the results of your work for the first six months of this year.

I am very thankful to know that the Lord's work is still going on in a definite way amongst our young readers. I have had one or two letters lately from Gleaners who have given themselves to the Lord. Others may be just ready to do so. May the Lord bless and help you all.

Yours affectionately,

S. F. M.

RULES

To be read carefully and retained for reference

Gleaners under 10 years of age on July 1, 1952, to do the first five questions; under 12, questions 1 to 7; 12 years and over, all the questions.

2. Find the answers from the Bible, without help. *Do not copy one another.* A reference Bible may be used, but a concordance or other book of reference is not allowed. ALWAYS read the monthly letter before commencing.

3. Write your name and address distinctly at the TOP RIGHT HAND CORNER of the paper, then put "age on July 1st—9" (or 10, or whatever it may be). *Keep to this age right through the half year.*

4. Use one sheet of paper only, writing-pad size, or not smaller than an exercise book; write on the back if necessary. Head your paper with the *month and book.*

5. State clearly the answer to each question, as well as the

book, chapter, and verse. Be short and concise, and arrange your paper in columns, like the printed answers. Special marks will be given for neatness.

6. Post answers on or **before the 25th of the month**, addressing envelopes thus: "Gleaners," 114 Camberwell Road, London, S.E. 5. **Gleaners abroad** should post not later than three weeks after receiving the book, **whenever that may be**.

QUESTIONS FOR JULY

Matthew 1: 18, to 3: 17.

Gleaners under 10 years, to chap. 2: 12 only.

THE BIRTH OF JESUS

1. "Thou shalt call his name *Jesus*." Why?
2. Give the name "which being interpreted is, God with us."
3. What question did the wise men ask of Herod?
4. When Herod, the king, asked where Christ should be born, what was the answer?
5. Name the three things which the wise men presented as gifts.

Gleaners under 10 years, finish here.

6. (a) To what country was Joseph told to flee?
(b) What reason was given by the angel?
7. When Joseph returned to the land of Israel, in what city did he dwell?

Gleaners 10 and 11 years, finish here.

8. (a) Give four words which John used to say how he baptized.
(b) Give seven words which John used to say how He that would come after him should baptize.
9. What did the voice from heaven say?

ANSWERS TO JUNE QUESTIONS

The Epistle to the Colossians, chapters 3 and 4.

- | | |
|--|-----------|
| 1. "Above." | ch. v. |
| 2. "Christ forgave you." | 3. 1, 2. |
| 3. "The peace of God." | 3. 13. |
| 4. "Obey your parents in all things." | 3. 15. |
| 5. "As to the Lord, and not unto men." | 3. 20. |
| 6. "Watch in the same with thanksgiving." | 3. 23. |
| 7. "Your speech." | 4. 2. |
| 8. Onesimus and Epaphras. | 4. 6. |
| 9. (a) <i>Put off</i> Anger, Wrath, Malice, B'asphemy, | 4. 9, 12. |
| Filthy communication out of your mouth | 3. 8. |
| (b) <i>Put on</i> Bowels of mercies, Kindness, | |
| Humbleness of mind, Meekness, Long- | |
| suffering | 3. 12. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 8. Vol. LVII

August, 1952



David's Five Smooth Stones

NOTHING TO FEAR

YOU must have all heard stories of David and his adventurous life, and as you have listened to them, perhaps you have grown to love him and longed to be like him. You can be, for we are clearly told in the Bible the secret of his courage.

Think of the story of his fight with Goliath! As that mighty giant's voice thunders across the valley, calling for a man to come and fight him, terror grips the hearts of the warriors of Israel; but unafraid in their midst we see the young shepherd boy who has come to visit his older brothers in the camp. He looks from the proud figure on the opposite hillside to the white faces around him, and asks hotly, Who is this uncircumcised Philistine who dares to defy the armies of the living God?

It is not long before he is calmly telling King Saul that he will fight the champion. So, as Goliath of Gath strides forth, the light gleaming on his heavy bronze armour, his cruel sword and spear, his polished shield, David runs to meet him, a small defenceless figure, unarmed save for his shepherd's staff and sling. He loads the sling with a stone from the brook and takes careful aim. There is a tremendous crash as the giant falls to the earth, with the stone sunk deep into his forehead; a moment's breathless hush as David leaps on the huge form, seizes Goliath's sword and cuts off his head. Then the Philistines turn and flee, the Israelites hot on their heels with shouts of victory.

If we had listened to his interview with King Saul, we should have heard the secret of David's fearlessness; heard him tell how when he was guarding his father's sheep he had once snatched a kid from the jaws of a lion and killed the marauder, and how he had also slain a prowling bear; heard him say to the king, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

Is not David's God your God? Can you not trust Him, too? If there is one thing in life that we are all afraid of, it is death, for we have all sinned. No

one is good enough to go into the presence of the holy righteous God. Yet God, in His great love, has found a way for us to draw near to Him. He has given His Son to live a holy sinless life as a Man down here, to die a criminal's death on the cross, that in taking that awful punishment for our sins, Jesus who knew no sin might put away for ever the guilt of our sins; yea, even the memory of them.

As the believer looks on his Saviour, the Lord Jesus Christ, now raised and glorified, seated at the right hand of God, he knows that there is indeed nothing left for him to fear; and as he goes forth to fight the Lord's battles, putting his trust in God, he is sure of victory every time. As Paul says, "In all these things we are more than conquerors through him that loved us."

D. M. B.

GOD'S WONDERFUL TENT

8. The Boards and Bars. (Exodus 26. 15-30.)

NOW we come to a very important part of the tabernacle—the boards which held up the beautiful curtains and the other coverings. There were forty-eight of them: twenty for each side, six for the back, and two extra ones to strengthen the corners; and they were all the same size. Now if you can find out from the Bible how long and wide they were, you will easily be able to work out the size of the whole tabernacle.

The boards were of shittim wood covered with gold, and each one had two tenons, or feet, which fitted into sockets of silver to make it stand up firmly. Then they had to be joined together to make a solid golden wall. So God told Moses to make five bars for each side, four short ones, and one long one, which was to reach from end to end. So when the bars were slipped through golden rings on the boards, they stood up firmly and perfectly in line, all ready to have the beautiful curtains stretched over them. And that is how God's wonderful tent was put together.

Now we are ready to find out what God wants to teach us by the boards. Of course, the gold and shittim wood remind us at once of the Ark, which is such a wonderful picture of the Lord Jesus. But there was only one Ark, and there are forty-eight boards, so that makes us think that they are another picture of those who belong to the Lord Jesus, and who are part of God's house now. On the outside they were covered up by the different curtains; they were only seen inside the tabernacle, which means that they show how God looks at us. He sees every boy and girl who trusts in the Lord Jesus as covered in all His beauty and preciousness. That is the gold.

Perhaps you say, "I do not understand that; it does not seem possible." Well, God gives us an explanation in the silver sockets. However beautiful the boards were, they could not stand up or be the slightest use until they were firmly fixed into their silver sockets. Now this silver came from the atonement money that every Israelite had to pay, and which you can read about in Exodus 30, verses 11 to 16. So the silver sockets speak of the way the Lord Jesus has atoned for our sins on the Cross, and that is the secret of the whole thing. We owed God more than money, for we were sinners, and God says, "The soul that sinneth, it shall die." But Jesus has paid the debt we owed to God, so that God is perfectly satisfied with what He has done, and will never remember our sins any more. He says He has cast them into the depths of the sea, and behind His back; He has finished with them absolutely. And now He looks at the goodness and beauty of the Lord Jesus as though it were ours. Could anything be more wonderful than that?

There is a verse which explains all this perfectly in 2 Corinthians 5. 21. "He hath made him to be sin for us, who knew no sin," that is the silver sockets; "that we might be made the righteousness of God in him," that is the gold on the boards. You see, God wants you to be perfectly sure about this; He wants every board in His house to be firmly fixed

into its socket, otherwise it will not be of much use. Can you say for certain that, because of the wonderful work Jesus did on the cross, God has cast all your sins behind His back? If so, you are ready for what comes next.

The boards had to be fitted together, and those who belong to the Lord Jesus have to be fitted together, too, if God is to have His house. Every board was needed, and if one of them was out of place the whole tabernacle would be spoilt. And so God puts us with others who love the Lord Jesus, too, so that we can be "builded together for an habitation of God through the Spirit." (Eph. 2. 22.) He needs every one of us in His house; He needs you. And He would join us all together with that wonderful golden bar called Love, which Paul says is "the bond of perfectness." (Col. 3. 14.)

A. N.

My dear Young Friends,

You will be interested first of all to see the list of prize-winners, and the names of those who are commended. There are others, too, who have done well, but who, having missed a month, perhaps through no fault of their own, their names do not appear. But whether you have won any distinction or not, I trust you have all profited by getting a greater knowledge of the Lord's word. Prizes perish in course of time, but the word of the Lord endures for ever. Scripture speaks of many "who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast . . . even Jesus." (Heb. 6. 18-20.) I thank God for the many readers of "Gospel Stories" who have laid hold of that Anchor and are safe. Are you one of them, my dear young friend?

Yours affectionately,

S. F. M.

ANSWERS TO JULY QUESTIONS

Matthew 1: 18 to 3: 17

- | | |
|---|------------------|
| 1. "For he shall save his people from their sins." | ch. v.
1. 21. |
| 2. Emmanuel. | 1. 23. |
| 3. "Where is he that is born King of the Jews?" | 2. 2. |
| 4. "In Bethlehem of Judaea." | 2. 5. |
| 5. "Gold, and frankincense, and myrrh." | 2. 11. |
| 6. (a) Egypt. | |
| (b) "For Herod will seek the young child to destroy him." | 2. 13. |

- | | |
|---|--------|
| 7. Nazareth. | ch. v. |
| 8. (a) "With water unto repentance." | 2. 23. |
| (b) "With the Holy Ghost, and with fire." | 3. 11. |
| 9. "This is my beloved Son, in whom I am well pleased." | 3. 17. |

LIST OF PRIZE-WINNERS JANUARY to JUNE, 1952

AGE 12 YEARS AND UNDER 16

- First Prize**—THEODORE DEACON, Reading.
Second Prize—MARGARET BROCKIE, Glasgow.
Third Prize—RUTH WILLIAMS, Wincanton.
Fourth Prize—JEAN FORD, New Southgate, N. 11.

Specially Commended

Ruth Abbot, Ralph Cadman, Mary Carlyon, Robin Culmer, Elizabeth Eayrs, Mary Gough, Mary Laurie, Rodney Lock, Samuel Lock, Heather Lomax, Dorothy Prisgrove, Gordon Read, Joy Shreeve, Elizabeth Steel, Marian Trim, Pamela Warne, Grace Wightman, Gwyneth Williams, Andrew Bazlinton, Deborah Bazlinton, Philippa Bazlinton, Jean Broadbridge, David Cane, Freda Christie, Hazel Clark, Ivan Clark, John Craig, Ruth Crawford, Phyllis Duncan, Rachel Eayrs, Trevor Fry, Julia Giles, James McCallum, James Main, Ruth Mayall, John Morris, Stephen Mullis, Janet Nason, Elizabeth Shedden, Edward Spiers, Rosemary Thomson, Christopher Tydeman, Arthur Watson.

AGE 10 AND 11 YEARS

- First Prize**—HEDLEY GILBERT, Slough.
Second Prize—PHILIPPA BRAHAM, Beckenham.
Third Prize—MICHAEL NUNN, Bristol.
Fourth Prize—JOHN BENNETT, Halesowen.

Specially Commended

Pauline Arnett, James Barbour, Dorothy Bennett, Grace Brown, Dorothy Buchan, Susan Burge, Eric Campbell, Jennifer Campbell, Paul Cheeseman, Joy Crimp, Alison Critchley, Georgina Crozier, John Dodsworth, Joyce Eayrs, Alison Harris, Jean Harthill, Alexander Hastie, Norman Henry, Ann Kerkham, Elizabeth Laurie, Ann Leader, Grace McNicol, Alexander Mair, Agnes Mowat, Jean Munro, Joy Penberthy, Margaret Reid, Hazel Ross, Eugene Sheppard, Jane Shimwell, Rachael Simmons, Helen Smith, Malcolm Stevens, Jane Wallace, Helen Barrett, Arthur Buchan, Phoebe Carlyon, P. Diplock, Roselind Fussell, Donald Jay, Paul Knight, Elizabeth Lowe, Gordon Mitchell, Philip Mortimer, Joyce Nemes, Anne Price, Andrew Shedden, Barbara Skinner, Arnold Cameron Smith, Margaret Street, Michael White.

AGE UNDER 10 YEARS

- First Prize**—CHRISTOPHER GOUGH, Calne.
Second Prize—MARION CRAIG, Airdrie.
Third Prize—ALISON BROADFOOT, Stockport.
Fourth Prize—BRIAN SPEIRS, Edinburgh.

Specially Commended

John Arnett, Peter Badams, Christine Bailey, Margaret Barber, Arthur Barbour, Charles Barrett, John Bazlinton, Ruth Bentall, Judith Bladen, David Bodman, Anthony Brimsted, Iain Brockie, Ishbel Buchan, Patricia Buchan, Eleanor Cheeseman, Elizabeth Davidson, Andrew Coldrick, Wilfred Crawford, Oliver Denny, Margaret Dible, Shelagh Dodsworth, Stephen Dolding, Stuart Doherty, Alasdair Drummond, Lawrence Drummond, Ian Evershed, George Flett, Hazel Flett, Roger Foxall, Anne Gaskell, Andrew Gilmore, Margaret Graham, Hazel Gray, Fiona Green, Jennifer Hands, Joan Harper, John Harrington, Vida Hatton, Paul Hawgood, Ruth Hayes, David Hemery, Judith Hemery, Elizabeth Holmes, Eric Hufley, John Ikin, Heather Kenward, Alison Lamming, Katharine Lock, Norman McCosh, Anne Macfarlane, George McKay, Ronald Martin, Leonard Mason, Andrew Mauchan, Edith Mitchell, Eric Mitchell, Alexander Mowat, David Munckton, Isobel Munro, Christopher Nunn, Roger Nunn, Nelson Pallister, Dennis Parson, Esther Parson, Robin Penberthy, Jeanne Phillips, Norman Phillips, Michael Picton, Audrey Purves, David Purves, Sheila Ross, Marion Rothwell, Janet Satchwell, Ruth Shimwell, Heather Simmons, Patricia Smerdon, Philip Venables, Naomi Walker, Charles Weatherson, Grace Weatherson, Barbara Wheatcroft, Janet Wheatcroft, Janet Wigginton, Martin Wigginton, Andrew Wilson.

DILIGENT GLEANERS

AGE 12 YEARS AND UNDER 16

E. Adams, M. Aris, C. Atmore, R. Beaumont, A. Bedford, J. Biggs, G. Bodman, P. Brookbanks, H. Browning, A. Butler, A. Carrie, M. Christie, D. Clarke, J. Clarke, R. Cockburn, B. Cooper, R. Cooper, R. Crozier, D. Crozier, M. Davidson, T. Davis, S. Deacon, C. Draper, M. Eardley, G. Ellis, M. Elsey, P. Elsey, M. Falconer, E. Fear, G. Fellows, H. Fennell, R. Fielder, D. Ford, A. Gibson, I. Goldsworthy, A. Goody, J. Gray, S. Greeves, A. Groombridge, P. Harvey, C. Haughton, D. Hetherington, D. Hine, O. Hubert, R. Hughes, D. Innes, A. Keddlle, E. Lamming, G. Lamming, M. Leary, M. Leeder, S. McIntyre, D. McMullan, S. Mitchell, D. Moore, P. Morris, E. Mounter, S. Munro, E. Nason, D. Parr, P. Perkins, H. Redding, R. Rogers, J. Ross, R. Ross, J. Rouse, H. Satchwell, P. Cameron Smith, A. Steel, E. Stenning, H. Street, I. Swan, H. Temple, S. Thresher, A. Venables, O. Venables, G. Welch, J. Wells, R. Wells, N. White, S. White, D. Willows, S. Witcombe, R. Wright.

AGE 10 AND 11 YEARS

P. Amos, D. Aris, K. Atmore, N. Atmore, D. Barltrop, P. Barter, A. Baxter, R. Bazlinton, S. Bazlinton, P. Bedford, J. Britchford, A. Cane, C. Chattell, P. Cheeseman, J. Darcy, D. Day, M. Devenish, A. Dickson, M. Fennell, J. Fielder, J. Flett, M. Fowler, C. Foxall, P. Geary, J. Gresswell,

G. Groombridge, M. Hazell, A. Hewer, J. Hislop, K. Hollands, J. Holley, C. Horner, M. Hughes, M. Hufley, W. Innes, H. James, T. Knappett, N. Lamming, S. Lister, J. Lowe, M. McCallum, P. McMullen, J. Maiden, E. Morris, A. Musker, M. Osman, J. Palmer, J. Peters, J. Picton, C. Ridewood, M. Rooke, E. Rubie, G. Speirs, D. Stephens, J. Storey, A. Sutherland, R. Thompson, E. Thwaites, A. Turner, J. Turner, M. Welch, D. Whiffin, K. Willetts.

AGE UNDER 10 YEARS

A. Bance, C. Bazlinton, M. Biggs, J. Bond, G. Brown, M. Brown, G. Bywater, J. Canham, M. Chapman, M. Cheetham, M. Cross, J. Cunliffe, J. Dallow, E. Day, R. Desborough, G. Devenish, M. Dobney, M. Dolding, R. Duns, J. Eardley, J. Fear, D. Fidler, C. Fielder, D. Fleck, A. Gates, B. Gates, E. Gibson, J. Gilder, R. Giles, A. Gillingham, E. Groombridge, M. Groombridge, T. Haldane, Jas. Harris, P. Harvey, A. Hawker, F. Hepburn, M. Hetherington, M. Haughton, Joy Heywood, G. Holding, M. Hollands, Paul Hutchinson, P. Hutchinson, K. James, P. James, H. Jay, P. Knappett, B. Lamming, R. Lang, J. Lewis, J. Liddell, P. Lomax, G. Macphail, M. Mair, R. Martin, Ruth Martin, E. May, M. Meech, T. Melville, G. Millar, A. Miller, J. Nason, I. Nicol, K. Parkin, G. Parr, E. Parsons, H. Philpott, J. Pittman, J. Potts, D. Rice, B. Richardson, P. Rogers, A. Scott, J. Shedden, E. Shimwell, G. Skirton, J. Smerdon, P. Smith, A. Spiers, M. Spurgeon, J. Stevens, E. Stewart, D. Storey, E. Taylor, A. Thompson, P. Thompson, G. Tydeman, L. Wallace, P. Welch, H. Wheatcroft, A. White, R. White, E. Winteringham, G. Wavell.

QUESTIONS FOR AUGUST

The Temptation of Jesus

Matthew 4 and 5. Gleaners under 10 years, to chapter 4.
22 only

1. For how long did Jesus fast?
2. When the tempter came to Him, what did he tell Him to do?
3. How many times did Jesus answer the devil with the words, "It is written"? (Give the verses.)
4. What had Jesus heard, before He departed into Galilee?
5. What did Jesus say to Simon and Andrew?
Gleaners under 10 years finish here
6. (a) Who shall see God?
(b) Who "shall be called the children of God"?
7. Give the two things which Jesus says "Ye are."
Gleaners 10 and 11 years finish here
8. What is our communication to be, and why?
9. (a) What are we to do for those who despitefully use us?
(b) What shall we be if we do this?

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

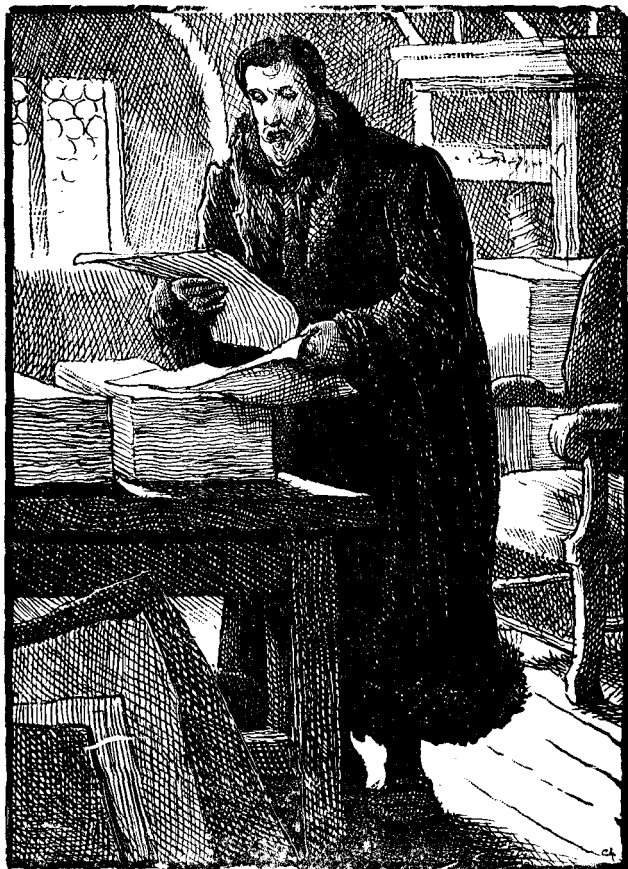
Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 9. Vol. LVII

September, 1952



Printing the First French Testament

HOW FRANCE GOT THE BIBLE

IT was a wonderful day for Europe when about the year 1450 a Dutchman, named Gutenberg, and his friends set up the first printing press. Caxton soon followed with one in England, and then for the first time for hundreds of years "men opened their eyes and saw." Now everyone could easily and cheaply put his views before the whole world, so that the end of the fifteenth century became a period of great literary activity.

At this time there lived in the city of Meaux, twenty-five miles from Paris, an old man who thought that he would like to write and print a book before he died. His name was Jacques Lefevre, a professor in the University of Paris. He decided that he would write on the lives of the saints, and in order to get as much information as he could he began to read the four gospels in Latin.

He could not find, however, any of the absurd stories about the saints that the priests circulated, but instead his attention was riveted on the life and death of a holy Man, named Jesus. He had never read of Him before, and the Holy Spirit made him conscious that for the first time in his life he had found the truth. As he read on through the New Testament he felt that he was in the very presence of God and that He Himself was speaking to him; and he bowed his soul to the One who, though higher than the heavens, had stooped so low in order to win men and women and children to Himself. At last he could say in the words of another, a modern poet,

Jesus, the One who knew no sin,
Made sin to make us just;
Thou gav'st Thyself our love to win,
Our full confiding trust.

Lefevre realised that this lowly Man was the Son of God, and that He was God.

Now there was indeed something to write about, for Lefevre's heart was aflame with love to the Lord

Jesus. He decided that France must have this blessed book about this glorious Person, and commenced to translate it from the Latin into the language of the country. In his capacity as a professor in Paris, he sowed the seeds of the truth in his lecture room, and many students brought to the knowledge of Jesus went over the land circulating it. The effect was marvellous.

His own city Meaux was full of working-people—mechanics, cloth-workers and other artisans—and all these were now able to read the Scriptures in their own language for the first time. If you had walked through Meaux at noonday, you would have seen groups of these workers listening to one of their number reading the New Testament during the dinner-hour.

Lefevre continued his translation work, and in the year 1524 a complete edition of the New Testament in French was published. The poor in the city of Meaux were given copies, and the results were sudden and extensive, for God's light was taking the place of Papal darkness. Sundays and holidays were devoted to reading and learning and inquiring into "the good pleasure of the Lord." This is how France got her Bible. It was greatly valued at first, and many suffered for loving the Lord Jesus and His truth.

May you and I value the holy word of God more and more! It is the *only* book which is a revelation from God, and shows us His great salvation. It tells us the truth about God and about men, about life and death and a world to come, and everything that it is essential for us to know.

King David could say that was more to him "than thousands of gold and silver." (Ps. 119. 72.) He tells us, too, that "the law of the Lord is perfect, converting the soul," and that "the judgments of the Lord are . . . more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." (Ps. 19. 9, 10.)

K. M. R.

THREE PINK GLASSES

"**N**OW, Clare," said Mother, "you are in charge until I come back"; then, turning to Clare's two little sisters, she added, "and you, children, are to do as Clare tells you."

This was an exciting day for the three little girls. Clare had never been left in charge at a meal before, but now Mother had gone off in the middle of dinner to meet Father, who was joining them all at the sea-side for the rest of their holiday. Then, too, Mrs. Smith, in whose house they were staying, had three pretty little pink glasses, which she kept in a cabinet in the parlour, and to-day she had allowed the little girls to have them out to use for their water at dinner-time.

Clare felt very important serving out the pudding; then they all had more water, just for the fun of drinking from the pink glasses. Then the trouble started. Betty began to blow bubbles in her glass! Clare knew this was naughty and she ought to tell her to stop. But it did look such fun! She would do it just once herself first, then they would all stop. Of course, little Ann joined in.

Suddenly the laughter stopped and Clare gave a gasp of horror. Ann had bitten a piece right out of her pink glass, and in her fright had dropped it on the table and spilt all the water on the cloth! When Father and Mother came in a few minutes later, they found three very unhappy, frightened little girls, a broken pink glass and a big spill on the cloth.

Clare was sent upstairs in disgrace. "Why is it always me to be punished?" she grumbled, rubbing her eyes to keep back the hot angry tears. "Betty started it, and if Ann hadn't been so silly. . . ." She stopped in the middle of her sentence and looked all round the room in a fright. She thought she was alone, but a loud voice had spoken to her, "Would nobody have known, Clare?" She felt very shaky and her knees wobbled, so she sat down on the bed. "Why, silly," she said to herself, "there isn't anybody here, it was inside you!" What she meant was that

God was speaking through her conscience. Again the voice came, "Would nobody have known?"

Now Mother had often told them of Hagar, Sarah's maid-servant, and how she called the Lord's name, "Thou God seest me" (Genesis 16. 13), when the angel of the Lord found her in the desert, running away from her mistress. She knew quite well that God sees everything we do, even when we are alone. "Yes," she said, "I *did* know it was naughty. It wasn't Betty's fault and I am much sillier than Ann!" So she knelt down by her bed and told the Lord Jesus how naughty she had been and how sorry she was. Dear children, always tell Him at once when you have been naughty, and you can know that God has forgiven you, for the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1. 9.) But still she was not quite happy and rather timidly she asked the Lord Jesus if it would be possible for the little pink glass to be mended for Mrs. Smith. Just then she heard Mother calling her to come downstairs, so she quickly dried her eyes, for she was crying now because she was sorry, then ran down to join the others. Of course, she had to go and tell Mrs. Smith how sorry she was and that it was really all her fault. Soon they were all on their way to the beach, the little girls carrying their shrimping nets and promising Father to catch him some for a real "sea-side" tea.

When they came back at bedtime, Clare felt she must just peep in the cabinet in the parlour. As she did so she caught her breath. "Oh! thank you!" she gasped, for there on the shelf were the three little pink glasses, looking just as pretty as before. It does not matter how short our prayers are. The Lord Jesus understood Clare's "Oh, thank you!" just as well as the longest grown-up prayer. Mrs. Smith showed Clare how her husband had glued in the broken piece, and, although it would not do for the table again, the little pink glass looked just as pretty in the cabinet.

As Clare knelt beside her bed a few minutes later, she was so full of "Thank you's" that she could not say anything else. When Mother had tucked her up, you might have heard her whispering one little sentence over and over until she went to sleep. "Yes, He still loves me, even when I'm naughty!" Yes, the Lord Jesus still loves us, even when we are naughty; loves us so much that He died and shed His precious blood that all our sins might be washed away. Have you trusted Him as your own precious Saviour?

C. M. R.

GOD'S WONDERFUL TENT

9. Putting up the Tent

NOW that God had shown Moses how the boards were to be made, He could go on to tell him how everything was to be put together. So the next thing He said to Moses was, "Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." (Exod. 26. 30.) The boards were to be fitted into their sockets and joined together with the golden bars, to make the two long sides and the back of the tabernacle. Then the curtains were to be stretched right across; the embroidered curtains inside, then the goats' hair curtains, then the rams' skins dyed red, and on the outside of all, the badgers' skins.

There was still one thing more to be done. I expect you have been saying already, "What about a door?" So at the end of Exodus 26 we read that Moses was to make two curtains, one more beautiful than the other—can you find out why?—but both worked in the same colours. We learnt a little about the inner one, called the vail, when we were thinking about the ten large curtains, and we saw how wonderfully it spoke of the Lord Jesus as a Man. Now the vail was to be hung on four pillars made of shittim wood overlaid with gold, and standing in sockets of silver, like the boards. It was to hang right across the tabernacle, just underneath the row of taches, or clasps, that fastened together the two

sets of curtains making the roof; and it divided the tabernacle into two rooms. The little inner room was all ready now, with its gleaming golden walls and brightly embroidered roof. So the Ark was brought inside the holy of holies, as it was called. Then the table and candlestick were arranged just outside in the holy place, the table on the right side and the candlestick on the left of the outer room.

There was just one thing left now: the hanging for the door. This other curtain was to hang on five pillars with sockets of brass at the entrance to the holy place. We have not heard of anything made of brass before this, but when we come to the things in the court outside we shall find plenty.

Now can you imagine what the tabernacle looked like when it was set up? If you saw it from the back or the side it would not be very wonderful, with only the badgers' skins showing. But from the front you could see the beautiful hanging of the door, and the golden pillars with their sockets of brass, suggesting all the beautiful things inside. And if you look at the next chapter, verse 16, you will find that the gate of the court, right outside, had the same kind of hangings. So the way into the court, the way into the holy place, and the way into the holy of holies, were all made of the same fine linen, embroidered in blue, purple and scarlet. I expect you remember how all those colours spoke in different ways of the Lord Jesus Himself, who said, "I am the way . . . no man cometh unto the Father, but by me." (John 14. 6.)

As you grow older the Holy Spirit will teach you, if you ask Him, more and more about God's great love, and about the Lord Jesus, who died to make it possible for God to bless us and bring us into His wonderful house. He will help you to enter into all the blessings God has for you. But the way is always the Lord Jesus Himself; God can only bless us because of His beloved Son and what He has done. The more we know of the Lord Jesus, the more beautiful we shall find Him; that is why the inside curtains were the loveliest of all. Keep your

eyes open, when you are reading the New Testament, for verses which tell you what God thinks of Jesus, and I think you will get a little glimpse of the inside curtains.

A. N.

QUESTIONS FOR SEPTEMBER

Matthew 6 and 7

Gleaners under 10 years, to chapter 6: 25 only

THE TEACHING OF JESUS

1. When is thy left hand not to know what thy right hand doeth?
2. "Enter into thy closet, and when thou hast shut thy door. . . ." Give the next eight words.
3. What does your Father know before ye ask him?
4. Quote the verse which speaks of "your treasure" and "your heart."
5. What are the two masters that no man can serve?
Gleaners under 10 years finish here
6. Of what does Jesus say "That even Solomon in all his glory was not arrayed like one of these"?
7. What are we told to do, "for this is the law and the prophets"?

Gleaners 10 and 11 years finish here

8. Give the words which describe the two things which lead "unto life."
9. (a) Who "shall enter into the kingdom of heaven"?
- (b) Who is likened to "a wise man, which built his house upon a rock"?

Post answers arranged as the printed ones not later than the 25th to "Gleaners," 114 Camberwell Road, London, S.E. 5.

ANSWERS TO AUGUST QUESTIONS

Matthew 4 and 5

- | | |
|---|--------------|
| 1. Forty days and forty nights. | ch. v. |
| 2. "Command that these stones be made bread." | 4. 2. |
| 3. Three times. | 4. 3. |
| 4. "That John was cast into prison." | 4. 4, 7, 10. |
| 5. "Follow me, and I will make you fishers of men." | 4. 12. |
| 6. (a) "The pure in heart." | 4. 19. |
| (b) "The peacemakers." | 5. 8. |
| 7. "The salt of the earth." | 5. 9. |
| "The light of the world." | 5. 13. |
| 8. "Yea, yea; Nay nay: for whatsoever is more than these cometh of evil." | 5. 14. |
| 9. (a) Pray for them. | 5. 37. |
| (b) "The children of your Father which is in heaven." | 5. 44. |
| | 5. 45. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

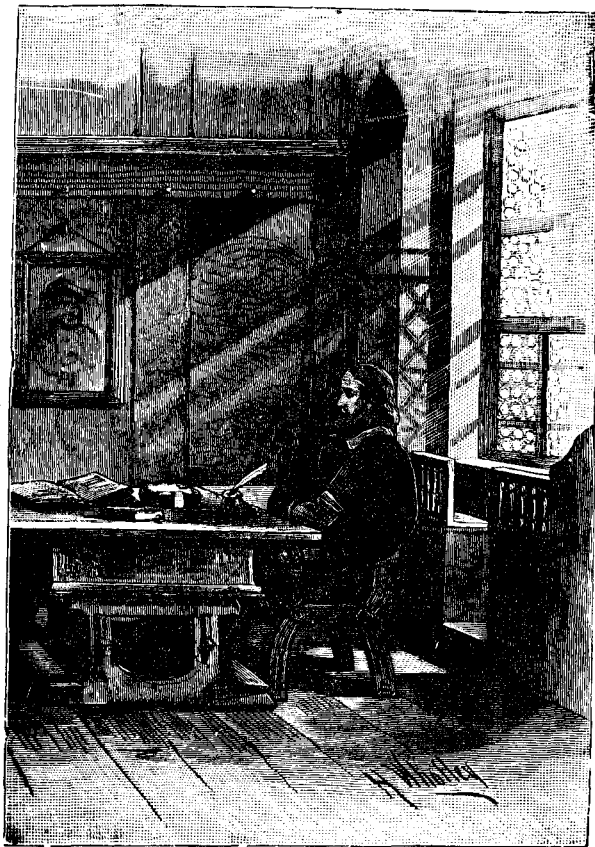
Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 10. Vol. LVII

October, 1952



Translating the Scriptures

HOW THE BIBLE WAS GIVEN TO GERMANY

WHATEVER has become of Luther? Is he dead? Is he hiding? These were the questions asked all over Germany at the commencement of the sixteenth century. It was not likely that Martin Luther would hide, the fearless monk, who was courageous enough to speak the truth before the godless priests around him. But where could he be? This is the answer to the many questions.

Luther was riding quietly near Wittenberg, where he lived, when a party of armed soldiers seized him and took him away to a castle, called the Wartburg, a very strong, almost impregnable fortress. He found out at once, however, that these armed men were his friends, not his foes, and that he had been taken captive to save him from a band of men who had planned to assassinate him. His friend, the Elector of Saxony, who had ordered his seizure, treated him with love and respect, called him "Knight George," and induced him to leave off his monk's clothes, and dress as an ordinary gentleman.

You will wonder why the monks were so anxious to get rid of Luther! What had he done? He had spoken the truth to them about God and about man. He had learnt wonderful things when a monk in his cell, reading the word of God in Latin and meditating on it, and now, shut up in the friendly atmosphere of the Wartburg, he commenced to translate the Gospels into German. Faith had freed him from the old doctrines and had shown him that God was a forgiving God, and that Christ had died and "put away sins by the sacrifice of himself," so that God was free to forgive the sins of every man, woman and child who came to Him asking for forgiveness. Luther had become independent of man, but truly subject to God, and His holy word.

"I must give this wonderful book to Germany," he said, "and I will work till I do"; and so his prison, like the prisons of the Apostles Paul and

John, became the quiet, hidden places from which God sent out His mind and word.

In the Wartburg, Luther could attend undistractedly to his work, and when he left at last, the translated gospels went with him, to be printed and circulated throughout Germany, giving spiritual treasure to the people, at a price which was within the reach of all. In the summer of 1521 he actually finished the translation of the New Testament.

"Let this single book," he exclaimed one day, "be in all tongues, in all hands, before all eyes, in all ears and in all hearts."

When the New Testament was printed, Luther drew back a little, for God had shown Himself. Everyone could now listen to the words of God Himself. Luther knew, what I hope you and I may learn, too, that God does more by His Spirit and His word than all the world could do with all its strength. This we see in nature. When, for instance, there is a heavy fall of snow all over the country, with drifts many feet deep, stopping all traffic, one day of warmth from the sun in God's heavens will in a very short time melt away what a million men could not remove in a week. So when the Sun of righteousness shone out through the written word all over Germany, thousands of cold, dark hearts were melted and given light, and learned to delight in this blessed shining out of the love of God to men. Thus we see how the *captivity* of the servant of God was used to give *liberty* to thousands. The German people, who were perishing from lack of knowledge, now learned to love God and to live to Him.

I hope you look upon your Bible as the most wonderful thing in this world and the greatest treasure you possess, and can say with David, "I rejoice at thy word, as one that findeth great spoil." (Ps. 119. 162.)

K. M. R.

THE WIDOW OF LYONS

MANY years ago there lived in the great city of Lyons a poor widow who found a great treasure one day, of which I will tell you. Her parents were poor, and her husband had to work hard for their daily bread, so when the old man died the widow was left poor and lonely, and getting very feeble. Want soon entered her home, so she sold everything she could possibly do without and moved to a small garret to spend her remaining days.

She was a Roman Catholic and knew little of the precious gospel of Jesus Christ. The sweet message of His love had never gladdened her weary heart. All was sad darkness: prayers to saints and angels, masses and confessions, had long been her sore, heart-breaking task.

One day, as she was sitting alone in her half-empty room, looking round the white-washed walls, she noticed a singular outline on one of the beams. It looked as if there had been a square opening which had been carefully closed with a kind of door. The thought occurred to her: Perhaps there is some treasure hidden there, for she remembered as a child the fearful days of the revolution when no property was safe. Perhaps some rich man had concealed his treasure there and some of the saints to whom she had so often prayed had preserved it there to sweeten her last days.

Ah, poor woman! she was looking for help and comfort from the wrong source; but God in His great grace and mercy was seeking this poor, lost sinner. She rose and tapped with her finger, and the boards returned a hollow sound. With a beating heart she soon removed the board, but instead of the gold and silver she hoped to see she beheld a dirty, mouldy old book. In her disappointment she was ready to cover it up again and leave the book to crumble away; but an impulse caused her to take it out and see that there were no bank-notes hidden in it. But, no, it was nothing but a mouldy book!

When her disappointment passed off, she began to

wonder what book it could be that someone had hid so carefully: it must surely be something remarkable. So, wiping it clean, she sat down to read and her eyes fell on these words: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

The words that she read were to her so new, so sweet, so altogether wonderful, that she read on and on the whole day, and far into the night, unable almost to eat or sleep. The next morning she sat down again to the old Bible, the words of which made an ever-deepening impression on her soul. Her poor, weary, thirsty heart drank in the sweet gospel message. The entrance of God's own word brought light to her, and she saw that she had indeed found a valuable treasure.

She read again and again how God so loved the world that He gave His beloved Son to die, and as she read how Jesus gave Himself to put away our sin, how trusting in that precious blood shed for her she was eternally safe, she gladly gave up her own useless prayers to saints and confessions to priests, and took from the loving hand of Jesus the free gift of full salvation.

GOD'S WONDERFUL TENT

10. The Brazen Altar

THERE is still one thing inside the tabernacle which we have not heard about yet, the golden altar of incense. But instead of describing this next, God went straight on to tell Moses about something outside the tabernacle—the brazen altar; or, as it is sometimes called, the altar of burnt offering. He had a special reason for doing this, and if we think hard we shall see why it was.

First He shows us the Ark, the table and the

candlestick, then the curtains and all the different parts of the tabernacle itself, each thing showing in a fresh way how precious the Lord Jesus is *to God*. But then God does not want to leave us out; He wants to bring us into His house, so that the Lord Jesus can become precious *to us too*. So the next thing He shows us is the way in which we can be made fit to come into His house, and that way is by the brazen altar. No one could go into the tabernacle without passing it. And when, once a year, the high priest went into the holy of holies, he had to take with him the blood of a sacrifice which had been offered on this altar.

When we have learnt to love the Lord Jesus, and are beginning to find out what a wonderful Person He is, we shall want to thank and praise and worship God for all that He has done, and the golden altar inside the tabernacle speaks of this. But the brazen altar must come first, because it tells how Jesus has borne the judgment of our sin, and that is the very first thing we have to learn.

When an Israelite came into the tabernacle court, the first thing he saw was this brazen altar right in front of him. It was big and square (you can look up its exact size for yourself in Exodus 27), and the four sides faced north, south, east and west. That would remind us that it is for everybody, wherever they live. It was made of shittim wood covered with brass; it had four brass horns at the corners, and brass rings and carrying poles. Inside was a brass grating to hold the sacrifices.

You will not have forgotten that the shittim wood is a picture of Jesus as a perfect Man. Now we must find out what the brass means. Until a few years ago, firemen's helmets were always made of brass. That will help you to remember the Bible meaning; it is something that will stand the fire, and fire almost always speaks of God's judgment of sin. You and I could never stand the fire of that judgment, could we? The Lord Jesus could, and did. That is why this altar is a picture of Him.

One day you will learn about the sacrifices which

were offered on the brazen altar, and you will find that they all speak in different ways of how the Lord Jesus died on the cross for us. But then the altar was underneath all the sacrifices, holding them up. So it reminds us that the Lord Jesus was the only One great enough and holy enough to bear by Himself the punishment which we deserved.

“ There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.”

When He was on the cross, He cried, “ My God, my God, why hast thou forsaken me? ” It means that He went, Himself, into the dreadful dark distance from God where we deserved to be because of our sinful hearts. Why did He do that? So that you and I might be able to come to God and learn to know Him as our Father, and so that God should be able to forgive and bless us for the sake of His beloved Son.

A. N.

My dear Young Friends,

You will have noticed that I omitted my letter last month. This was because in August there was not nearly so much as usual for you to read, owing to the long lists of names, which I know you like to see, so that I wanted to give a little extra in September.

Gleaners abroad. Some are still sending in two and three months' answers in the same envelope. This is not permitted: see Rule 6 in the July magazine. Answers must be posted not later than three weeks after receiving the book, whenever that may be. Those sent otherwise cannot be accepted. It will help us in correcting your papers if you will head them with the month and subject or book, and do so each time. There is one other thing, please address them to “ Gleaners ” at the address given, and not to any individual.

Again in the mercy of God we have been brought safely thus far through the year. The fields of yellow corn have been reaped by the farmer, and he is bringing in his sheaves. May none of us be obliged to use the sad words of the prophet, “ The harvest is past, the summer is ended, and we are not saved. ” Is it so that any of you, even the youngest, have to confess that they are not saved? What a sad confession that would be! The dark days of the winter before you, and no peace and certainty as to the present, no bright

hopes of the future. How thankful we should be that the door of salvation is still open, and that the invitation still sounds in our ears, "Come, for all things are now ready."
Yours affectionately,
S. F. M.

QUESTIONS FOR OCTOBER

Matthew 8 and 9

Gleaners under 10 years, chapter 8

1-27 only

The Healing of Jesus

1. When the leper said, "Lord, if thou wilt, thou canst make me clean," what did Jesus do?
2. "Jesus said unto the centurion, Go thy way." Give the rest of His words.
3. Give the words of Esaias the prophet which were fulfilled.
4. "The foxes have holes, and the birds of the air have nests"; finish the verse.
5. When the disciples said, "Lord, save us: we perish," what did Jesus answer?

Gleaners under 10 years finish here

6. "The Son of man hath power on earth"—to do what?
7. Give the question, to which Jesus replies, "They that be whole need not a physician, but they that are sick."

Gleaners 10 years and 11 years finish here

8. What did the Pharisees say about the prince of the devils?
9. Of all the cases of healing in these chapters, find:
 - (a) Two cases that were told not to let it be known.
 - (b) Two cases where the person's hand is mentioned.
 Say who the people were, and give references.

Post answers, arranged as the printed ones, not later than the 25th to "Gleaners," 114 Camberwell Road, London, S.E. 5.

ANSWERS TO SEPTEMBER QUESTIONS

Matthew 6 and 7

- | | |
|---|--------|
| 1. "When thou doest alms." | ch. v. |
| 2. "Pray to thy Father which is in secret." | 6. 3. |
| 3. "What things ye have need of." | 6. 6. |
| 4. "For where your treasure is, there will your heart be also." | 6. 8. |
| 5. "God and mammon." | 6. 21. |
| 6. "The lilies of the field." | 6. 24. |
| 7. "All things whatsoever ye would that men should do to you, do ye even so to them." | 6. 28. |
| 8. "Strait is the gate, and narrow is the way." | 7. 12. |
| 9. (a) "He that doeth the will of my Father which is in heaven." | 7. 14. |
| (b) "Whosoever heareth these sayings of mine, and doeth them." | 7. 21. |
| | 7. 24. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 11. Vol. LVII

November, 1952



The Meeting of Esau and Jacob

ESAU'S BIRTHRIGHT

WITH the single exception of his kindness to Jacob after the latter's return from Padan-aram, Esau comes before us in the pages of Scripture in the way of warning. Jacob's brother, and perhaps the more likeable of the two, exhibits to us the solemn illustration of a child of God-fearing parents being indifferent as to divine things, and becoming in the events of his life a warning to others as to the consequences of unbelief and disobedience.

For a single meal he sold his birthright to Jacob; and we read, "thus Esau despised his birthright." As a consequence he lost the blessing, as Hebrews 12. 16 tells us, where he is called "a profane person," that is, one who slights and turns aside from what is divine. No doubt he wept when he found he had lost his father's blessing, as many do when they have to accept the consequences of their ways. It is a solemn fact that we must reap what we sow, and Esau "found no place for repentance, though he sought it carefully with tears."

Those who despise God's salvation must reap the despiser's doom. "Behold, ye despisers, and wonder and perish," are three solemn steps on the downward path.

But not only did Esau despise his birthright and sacrifice it for a momentary satisfying of his natural appetite, but we read he did exactly what he knew his parents disliked, and his actions were "a grief of mind unto Isaac and to Rebekah." My dear young friends, you do not live to yourself, even if you live for yourself. No one can. You must be either a source of joy or grief to your parents, an example for good or bad to your acquaintances. So it was with Esau and his descendants, who were the Edomites. They were the constant and bitter foes of the Lord's people; so much so that God has taken notice of it in His word, and has punished them for it.

Value then the unspeakable God-given privilege

of a blood-bought salvation for you. Lay hold upon it; it is free and pressed upon your acceptance by the blessed Giver.

THE EFFECT OF THE TRANSLATION OF THE BIBLE IN GERMANY

WHEN Martin Luther had translated and printed the Scriptures in German, he waited quietly and watched the marvellous results. There were those who hated him for his work, and the decree went forth that anyone might kill him. However, Luther had no intention of hiding, but went about mixing with the people, counting on God's protection, if He still needed him. A large section of the people loved him dearly and wanted to get together an army to *force* upon the monks the truths he had brought to light, but this is not Christianity.

Luther said, with the apostles, "We must obey God rather than man, and *speak* we will, but we must leave God to *act*."

"Let us preach," he said once to his friends, "the rest belongs to God. If I employ force, what shall I obtain? Grimaces, appearances, human ordinances, hypocrisy; and there will be no sincerity of heart, no faith, no love. Any work in which these three are wanting, wants everything, and I would not give a pin for it. The first thing to be gained from people is their heart, and for this it is necessary to preach the gospel. Then the word will descend, one day on one heart and to-morrow on another. God does more by His word than you and I, and all the world, could do by our utmost strength. God takes possession of the heart, and when the heart is taken, everything is taken." So spoke Luther. You see, he wanted the people to obey "from the *heart* that form of doctrine which was delivered" to them. (Rom. 6. 17.)

Some of the boys reading this will no doubt be preachers one day. Don't forget Luther's words, and what God says, "My son, give me thine *heart*."

Sad to say, later on the peasants raised an army to enforce Luther's teaching, and thought that God would stand by them; but their army was cut to pieces by the government forces and few were left. This has happened many times in the world's history, with equally sad results. The teaching of the New Testament says so definitely that we are to love our enemies.

What did Jesus say when here? "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." (Matt. 5. 44.) Notice, too, another thing that Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26. 52.)

In spite of these sad events, it was an intense joy to Luther to see how the people delighted in the Scriptures. "You have preached Christ to us," they said to him, "and *now* you have enabled us to hear His own voice," and they eagerly laid hold of the books of the Bible as they were published, for to them they were letters from heaven.

In some towns there was great opposition and piles of New Testaments were burnt in the market places; but God's work continued, and thousands of copies took the place of these. The humblest of the people learned to read, and carrying about their Testaments with them many knew much by heart.

What an example all this is to us! "Thy word," said David, "have I *hid* in mine heart, that I might not sin against thee." (Ps. 119. 11.) May you and I do so too!

K. M. R.

ONLY ONE DOOR

THERE is one door, and only one. Jesus said, "I am the door: by me if any man enter in, he shall be saved." There may be some boys and girls seeking to enter in by some other way.

The door is wide open for you to enter in. There are many who may be

*Close to the door, and the door open wide;
Close to the portal, but not inside.*

There is a little boy of my acquaintance who asked one of his schoolmates if he were a Christian, and he said, "Yes." Then he asked him if he feared God, and he said, "No." There are many men and women, boys and girls, who think because they live in a so-called Christian country they must be Christians. But a Christian is one who has believed in the Lord Jesus Christ, and they discover they are not fit for His holy presence and cannot expect to go to Heaven where Jesus is.

You will remember, when Jesus was on earth, He said to the Pharisees, "If ye believe not that I am he, ye shall die in your sins," "and whither I go, ye cannot come." But not only does this apply to Pharisees, but to every one who is a stranger to God and His grace. Where Jesus is they cannot come, unless their sins are forgiven, and they are washed in the Saviour's blood. So while the door is open and Jesus stands with outstretched arms, willing to welcome you to Him, won't you come believing, for the door may soon close, and you, if still unsaved, will be on the outside because you refused to come. But may you be able to say,

*Come into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus.*

Remember there is

*One door, and only one,
And yet its sides are two :
The outside and the inside—
On which side are you ?*

May you be able to tell Jesus, "I want to be on the inside."

E. I. E.

GOD'S WONDERFUL TENT

11. The Hangings of the Court (Exod. 27. 9-18)

THIS month we are going right outside the tabernacle court to see how much could be seen by the ordinary people as they went about the camp. They would see just three things. First, a great oblong enclosure, a hundred cubits long and fifty wide, surrounded by white linen curtains five cubits high. That would be about eight feet, so even a tall man would not be able to see over. The curtains were held up by brass pillars in brass sockets, and the pillars were joined together by silver rods and hooks. Then there were the embroidered hangings of the gate, reminding us of the Lord Jesus, who said, "I am the way," and "I am the door." And lastly, there would be the very top of the badgers' skin covering on the tabernacle itself showing above the white hangings, and with the cloud of glory resting on it, showing that God was there.

Now we have three things to think about; the linen curtains, the brass pillars and sockets, and the silver rods and hooks.

The curtains were on the very outside of all, so I think they show us how God wants us to appear to others, to people who do not care for the Lord Jesus and so do not yet belong to God's house. Perhaps you have told someone that you belong to the Lord Jesus, and so of course they will watch you to see how you behave. That means that you have your little bit of the white linen curtain to hold up.

What does the white linen mean? If you look at Revelation 19, verse 8, you will find the answer: "the fine linen is the righteousness of saints." It should really say, "righteousnesses," which is a little different. It means that every single thing, however small, that we do out of love for the Lord Jesus goes to make part of that fine linen curtain. God wants others to see that we love the Lord Jesus

so much that we care about pleasing Him more than anything else. But we shall never do that until we have come to Jesus as our Saviour. And that brings us to the brass pillars.

You remember that the altar of burnt offering was covered with brass, showing how the Lord Jesus bore all God's judgment for us. Now the linen curtain of righteousness has got to be held up by men and women, boys and girls, who know that when the Lord Jesus died on the cross He died instead of them, and who love Him for what He has done. They are like the brass pillars.

Last of all, there are the silver rods and hooks which fastened the pillars together. In Exodus 30 we read that when the Israelites were numbered, everyone had to pay half a shekel of silver. So silver reminds us that the Lord Jesus has bought us, that we belong to Him. And that links us up with everyone else who belongs to Him; we belong to each other, too. So when we love our Christian friends, not because they are nice people but because they belong to the Lord Jesus, we are using our silver connecting rods. One day He is coming to take us to live with Him in heaven, and He will take us all together; not a single one who loves Him will be left behind. What a wonderful time that will be, won't it? I wonder if you are ready for Him to come.

A. N.

My Dear Young Friends,

Now that we have reached the dark evenings again, many of you may be glad to have an interesting occupation. It would be very useful if as many of you as can would make a scrap book, as some of you have done in the past. They are very welcome in the many hospitals for children, and if as well as pictures you include some gospel stories from tracts or magazines, or write out a hymn, or some gospel texts, it may be the means of some boy or girl hearing the gospel for the first time. We want as many good books as possible, so you may have all the help you can get from your parents or friends.

Prizes will be given for the best albums, and the names of all who send a book will appear in Gospel Stories when the time comes to send them in.

Yours affectionately,

S. F. M.

QUESTIONS FOR NOVEMBER

Matthew 10, 11, 12. vv. 1-13

Gleaners under 10 years, chapter 10. vv. 1-33 only

The Disciples of Jesus

1. When Jesus sent out the twelve apostles He told them to "go rather to. . . ." Finish the verse.
2. What did Jesus say about "serpents" and "doves"?
3. Who "shall be saved"?
4. Men may kill the body, but what can they not kill?
5. What kind of person will Jesus confess before His Father which is in heaven?

Gleaners under 10 years finish here

6. "Blessed is he. . . ." Finish the verse.
7. Who is greater than John the Baptist?

Gleaners 10 and 11 years finish here

8. What did Jesus say about:
 - (a) Wise and prudent?
 - (b) Meek and lowly?
 - (c) Easy and light?
9. (a) What did the disciples of Jesus do which the Pharisees said was not lawful to do on the sabbath day?
 - (b) What question did the Pharisees ask Jesus about the sabbath days?
 - (c) Give the words of Jesus about what is lawful on the sabbath days.

Post answers, arranged as the printed ones, not later than the 25th to "Gleaners," 114 Camberwell Road, London, S.E. 5.

ANSWERS TO OCTOBER QUESTIONS

Matthew 8 and 9

- | | <i>Ch. V.</i> |
|--|---------------|
| 1. "Jesus put forth his hand, and touched him." | 8. 3. |
| 2. "And as thou hast believed, so be it done unto thee." | 8. 13. |
| 3. "Himself took our infirmities, and bare our sicknesses." | 8. 17. |
| 4. "But the Son of man hath not where to lay his head." | 8. 20. |
| 5. "Why are ye fearful, O ye of little faith?" | 8. 26. |
| 6. "To forgive sins." | 9. 6. |
| 7. "Why eateth your Master with publicans and sinners." | 9. 11. |
| 8. "He casteth out devils through the prince of the devils." | 9. 34. |
| 9. (a) The leper. | 8. 4. |
| Two blind men. | 9. 30. |
| (b) Peter's wife's mother. | 8. 15. |
| The ruler's daughter. | 9. 25. |

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.

GOSPEL STORIES

FOR THE YOUNG

No. 12. Vol. LVII

December, 1952



The High Priest in his robes

ONE CHRISTMAS EVE

WHEN children go to bed on Christmas Eve, what do they think about? Presents, good things to eat, a family gathering on the holiday? Perhaps there are other things, too, which make you feel happy and excited on Christmas Eve. That is how it had been with Nancy every year that she could remember. But tonight, as she knelt beside her bed, as usual, to pray, she felt her heart full of joy and thankfulness of quite a different kind.

Nancy's mother had often said to her, "Don't forget to *think* before you pray. Think *to whom* you are speaking. It is much better to spend a little time in thinking first, and then pray from your heart even for one minute, than to say prayers for five minutes without truly speaking to God." As Nancy knelt down that evening, and thought about the Lord Jesus coming down to this earth as a lowly Babe, born at Bethlehem, she was filled with praise to God, and words came right from the bottom of her heart, "O God, I thank Thee for sending Thy Son to be my Saviour!"

Nancy had heard ever since she could remember how the Lord Jesus had grown up to be a Man, and had done many good and wonderful things, and how at last men had taken Him, and nailed Him to the cross, and there He died to take away the sin of the world. (John 1. 29.) She had heard, too, how He had risen from the grave, proving that God was perfectly satisfied with the work He had done; and how He had gone up again to heaven and sat down on the right hand of God. Knowing all this, Nancy had put her trust in the Lord Jesus, and when she was naughty she often found comfort in turning to Him and asking Him to forgive her, because He had died to take away her sins. But never before had she realised the meaning of the words, "God so loved the world, that he gave his only begotten Son." (John 3. 16.) As her heart felt the love of God shine into it, she answered in worship to Him.

Now, when Christmas-time has come round again,

we have all been reminded that the Lord Jesus came here as a Babe, and yet the Son of God. But have *you* ever thought *why* He came? He Himself said that He came "to seek and to save that which was lost." (Luke 19. 10.) Has He found *you* yet? And if so, have you thanked God for providing such a Saviour for you?

A. F. R.

COME

IT was a bitterly cold winter more than a hundred years ago. London had not had such severe frosts for many years. Those who suffered most were the boys who had no homes and slept where they could, in barrels, boxes, under railway arches, anywhere they could get shelter from the bitterly cold winds and the frost.

One day the newspapers stated that a boy had been frozen to death in the street. No doubt there were many who said, "How sad!" There were some, possibly, who even wiped a tear of sympathy from their eyes, but neither remarks nor tears helped the poor, half-starved street urchins. There was one lady, however, who said, "We must *do* something, for tonight will be as cold as last night."

She went at once to see two of her brothers, and with their help secured a warehouse, which was heated and the floor covered with a thick layer of straw. A man was found to look after it and a woman to make good soup and serve it daily to the needy boys. Then, when it began to be dark, some kind people went through the poorer parts of the city and told the street-boys what good things were in store for them if they would only *come*. That was the only thing they had to do, to *come*.

Those who invited them did not say, "You can come if you are good," nor did they say, "You can come if you get a wash and tidy clothes." No; they just said, "*Come* as you are, and *now*."

"Tommy," they might say, "you look cold; would you like to sleep in a warm place tonight and have a bowl of soup and a hunk of bread?"

"That I would," Tommy would answer, "but I haven't a penny." And the reply would be, "There is nothing to pay; I will show you the place, and then you can fetch some of your friends who have no home and bring them too."

Very soon the warehouse was full and then the doors were shut; and a steaming bowl of good soup and a large piece of bread were given to each boy. You can guess how they enjoyed the warmth and the food, and soon went to sleep, hardly believing the good news that they could come every night through the winter.

Do you remember that when the Lord Jesus was on earth, He told His listeners that a great feast had been made, and that invitations to the feast were sent out, but that they were refused! So as those who were invited would not come, the command was given: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The servant, who was sent to do this, said, "Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke 14. 15-24.)

How wonderful that God should be willing to fill His house with poor creatures like that! There are boys and girls now whose *hearts* are cold, if their bodies are not, who want love and care, and food from heaven; and to such God says: "*Come* ye, buy, and eat; yea, *come*, buy wine and milk without money and without price. . . . Incline your ear, and *come* unto me: hear, and your soul shall live."

I hope you will not refuse God's invitation to *come*. It is so marvellous to be in His house and to be fed by Him, and to feel the warmth of His great love. Will you come? That is all God asks you to do. He will do the rest.

You can go up into your bedroom and kneel down, and tell the Lord Jesus that you have *come* to Him, and He will love you and bless you and give you all you need.

If I come to Jesus,
He will make me glad;
He will give me pleasure
When my heart is sad.

If I come to Jesus,
Happy shall I be;
He is gently calling
Little ones like me.

K. M. R.

GOD'S WONDERFUL TENT

12. The High Priest's Robes

GOD had told Moses very carefully exactly how to make the tabernacle and the things inside it, the great brazen altar, and the hangings all round; but so far He had not said much about who was to go into the tabernacle or offer the sacrifices on the altar. So next He explained to Moses that Aaron, who was to be high priest, must have some very special clothes to put on when he went into the presence of God. They were very beautiful clothes, because God meant Aaron to be a picture of the Lord Jesus, who is our great High Priest, if we trust in Him.

I wonder if you know what that means. You see, when Aaron was made high priest he had to represent the people before God. The ordinary people could not come near God at all unless they brought a sacrifice, and even then they could not go into the tabernacle. They had to stay outside in the court. But Aaron, though he was an Israelite like them, could go in because he had been specially set apart as God's priest, and he was wearing these beautiful robes which spoke to God of the beauty of the Lord Jesus. In just the same way we could never come near to God by ourselves. But you know where the Lord Jesus is now. He is right in God's presence in heaven, dressed in the wonderful robes of His own beauty and goodness, and He asks God to bless us for His sake. That is why He is called our High Priest.

Now let us see what Aaron wore. If you find Exodus 28, and read carefully the first 39 verses, you will be able to make a list of the different garments, and find out how they were made. First, there was the *ephod*, a kind of embroidered tunic, fastened with a girdle to match. Did you notice that the colours were the same as the inner curtains of the tabernacle; and do you remember what they meant?

Blue—Jesus the heavenly Man.

Purple—Jesus the kingly Man.

Scarlet—Jesus the suffering Man.

Fine linen—Jesus the holy Man.

But now we have something new. Into all the coloured embroidery were woven threads of gold. Why was this? Because if Jesus were not God as well as a perfect Man, He could never be our High Priest.

Fastened on the front of the ephod was a square of embroidery called the *breast-plate*, and on it were twelve precious stones in settings of gold, each one engraved with the name of one of the tribes. And the same twelve names were carved on two onyx stones for Aaron to wear on his two shoulders. Those names could never be rubbed off; there they always were, on the high priest's shoulders and on his heart. And they remind us that our names are always on the heart of the Lord Jesus in heaven. He will never, never forget us or leave off loving us. And our names are on His shoulders, too, which means that He is always ready to help us.

Underneath the ephod the high priest wore a long blue robe, with golden bells and coloured pomegranates all round the hem. Whenever he went into the holy place, the people outside could hear the golden bells ringing; so they knew that their priest was alive, and that God was pleased with him.

Then there was a linen coat, or vest, to wear under everything else. And there was a special linen cap, with a gold plate in front, on which were the words, "Holiness to the Lord." Aaron needed that, but the Lord Jesus needs nothing to remind God of how holy He is. Instead of looking at all our naughtiness, God is always looking at the perfect goodness of the Lord

Jesus, and for His sake He is ready to bless every boy and girl who trusts in Him. I wonder if the Lord Jesus is your High Priest?

A. N.

“SHUT THY DOOR”

“**T**HOU, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.” (Matt. 6. 6.)

A little boy used to go up into a hay-loft to pray. But he found that sometimes persons came up and disturbed him. Therefore the next time he climbed into the loft he pulled the ladder up after him. The boy thus entered into his closet and shut the door.

The meaning is not so much the literal entrance into a closet, or the shutting of the door, as the getting away from earthly sources of distraction: pulling up the ladder after us, and keeping out anything that might come in to hinder our secret devotions. I wish we could always pull the ladder up after us when we retire for private prayer, but many things try to climb that ladder. The devil himself will come up to disturb us if he can, and he can get into the hay-loft without any ladder. But Jesus will help us if we look to Him.

My Dear Young Friends,

I fear some of you have been getting slack over your date of posting. Each month quite a number are posted after the 25th, and some are received too late to be included. Should you through any unpreventable reason post after the 25th, a letter explaining it should be enclosed, and stamped 2½d. When answers only are sent, 1½d. stamp is sufficient if the flap is tucked in.

I should like to add a few words to those in my last letter about scrap-books. Use a book with a strong binding; a strong one will last longer, and be seen by many more children. Some Gleaners make their own with glazed linen, or strong brown paper, but bound books are more suitable.

Make your book as interesting as you can. Keep here and there a double page for a bold gospel text neatly written or painted, and one or two interesting stories or a hymn. Remember many of the children in hospital know nothing of the Bible or the way of salvation, so this is a good way to reach them. I hope a good many of you will find time to make an album.

Yours affectionately,

S. F. M.

QUESTIONS FOR DECEMBER

Matthew 13 and 14. Gleaners under 10 years, to
chapter 13, verse 30 only

PARABLES OF JESUS

1. Give the four places where the seed fell.
2. "It is given unto you to know. . . ." What?
3. What does the wicked one catch away?
4. Name the things which choke the word.
5. (a) What did his enemy sow in a man's field among the wheat?
(b) What will the reapers do with them when they are gathered?
Gleaners under 10 years finish here
6. Say (a) What a man found.
(b) What a merchant man found.
7. What did the daughter of Herodias say?
Gleaners 10 and 11 years finish here
8. When Jesus had taken the five loaves and the two fishes, what did He do before He broke them?
9. (a) "When Peter was come down out of the ship. . . ." Finish the verse.
(b) "Jesus . . . caught him, and said unto him. . . ." What?

Post answers arranged as the printed ones not later than the 25th to "Gleaners," 114 Camberwell Road, London, S.E. 5.

ANSWERS TO NOVEMBER QUESTIONS

- | | ch. v. |
|--|---------|
| 1 "The lost sheep of the house of Israel." | 10. 6. |
| 2. "Be ye therefore wise as serpents, and harmless as doves." | 10. 16. |
| 3. "He that endureth to the end." | 10. 22. |
| 4. The soul. | 10. 28. |
| 5. "Whosoever shall confess me before men." | 10. 32. |
| 6. "Whosoever shall not be offended in me." | 11. 6. |
| 7. "He that is least in the kingdom of heaven." | 11. 11. |
| 8. (a) "Thou hast hid these things from the wise and prudent." | 11. 25. |
| (b) "I am meek and lowly in heart." | 11. 29. |
| (c) "My yoke is easy, and my burden is light." | 11. 30. |
| 9. (a) They "began to pluck the ears of corn, and to eat." | 12. 1. |
| (b) "Is it lawful to heal on the sabbath days?" | 12. 10. |
| (c) "It is lawful to do well on the sabbath days." | 12. 12. |

The Scripture Searcher's Almanac for 1953. Price 3d., or by post 4½d.

Stepping-Stones. Gospel stories for boys and girls. By K. M. R. Price 3s. 6d., by post 3s. 9½d.

Robert and Emma: Schooldays. By J. E. B. Price 2s. 6d., by post 2s. 9½d.

ALL ORDERS FOR THE MAGAZINE, Scripture Searcher's Almanac or books of any kind should be sent direct to G. MORRISH, 114, Camberwell Road, London, S.E. 5, NOT enclosed in Gleaners' letters.

Price 1s. per annum. 2s. 6d. post free.

Made and printed in England.