


THE OLIVE LEAF

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ONE HALFPENNY.

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Duty.

Do well the work in hand,
Whate'er the task may be,
Each brings its own command
From life's great Lord to thee.

So it becomes thine own,
The thing thou hast to do,
Wherein it shall be shown,
If thou art true or no.

Do, then, with all thy might
With steadfast will and heart,
That which to thee is right,
So shalt thou stand apart,

Crown'd with achievement's bays—
Meed more resplendent far
Than victory's martial praise
Or pomp of wasteful war.

Full soon war's shouting dies,
Only the shame is left ;
Duty brings fresh surprise,
Of glory unbereft.

W. O. C.



The King and the Crier.

KING GEORGE THE THIRD was once visiting the town of Cheltenham, and while he was walking through the streets, the crier, who by the by was a woman, went round with her bell, announcing in a loud voice a public notice, doubtless of some festivity to celebrate the King's visit, and concluded her proclamation with the words "God save the King!" The king immediately turned round and very emphatically and heartily added, "God save the crier and the people!"

Early Days.

The Storyteller.



The Children and the Angel.

THREE children were playing in a little front room, in a small and dingy street in London one afternoon. There was a boy and two girls, the boy was the eldest. They were discussing what they should be when they grew up. "I," said the boy, "shall grow up into a man, and be very strong. I should like to be a king, so that everyone should obey me. I should like to have soldiers, so that I could order them to do whatever I wished."

"And I," said the elder of the girls, "would like to be a grand lady, with plenty of money, so that I could ride in my carriage, and wear fine clothes, and have a grand house with servants and footmen."

"And I," said the youngest, "would like to grow up very beautiful. I don't care about being strong or rich, but I should like to be so pretty that everybody would stop and say, 'O! what a lovely lady she is.'"

Just then a strange thing happened. Through the window there came a bright and shining Angel.

He stood upon the floor, smiling upon the three children, who looked at him in great amazement and wonder. In his arms he carried a sheaf—a small sheaf of corn—and some fruit and some flowers. Then he said, "Little children, I am come from God. He has heard your wishes, and sends me to say they shall all come true, though, perhaps, not in the way you think.

"You, my boy, shall be strong, as you wished. You shall be strong in the way this sheaf of corn is strong." And the Angel handed the little sheaf of wheat to the boy.

"You, my little girl, shall be rich; but rich as this fruit is rich." And he gave her the fruit.

"And you, my tiny one, shall be beautiful; but you shall be beautiful as these flowers are beautiful." And the flowers were put tenderly into the little one's hand.

Then the Angel, before they thought to thank him, disappeared, leaving the children much mystified as to what he meant. They agreed to refer it to father when he came home, and refer it to him they did.

The father saw at once what the Angel meant by his gifts and his words, and told the children that the Angel was right, and they could each be what they wanted to be if they would be like the different things given to them.

"You don't think wheat is very strong, my boy. It is light, and can easily be broken, and the wind bends it down; but what does the wheat become? It becomes bread, and feeds people, and makes them strong. Give what you can of your life to others, and you will be really strong, stronger even than a king.

"Fruit, my daughter, is rich because it gives out its richness to those who take it. Give out from your life the richness of a loving heart, and you will be richer than many a grand lady.

"And you, my little pet, shall be beautiful like the flowers. They are sweet because of their modest look and tender scent. If they had no scent or brightness they would not be sweet. They are sweet because they give out their sweetness. Be sweet yourself, and you will be beautiful."

Well, it all worked out as the Angel had said it would. The young folk agreed to give up their selfish wishes and be like the Angel's gift. They would live for others.

The boy grew up to be a strong man like the wheat. He was only a workman, but he made others strong. He did good to all with whom he associated. He spoke up for the weak, and resisted the bullies; he encouraged the young men to do right, comforted the sad, was always cheery and bright, and always ready to help. He was known to be a man of God.

The elder girl grew up to be the wife of a stonemason. She had very little money, and only lived in a cottage. Yet she was rich like the fruit. All troubled and worried people came to her because she was so rich in love and sympathy.

The little one grew big, and became a nurse in a hospital. She was very plain in features, but those who knew her—especially the sick people whom she nursed—thought her very sweet. She was sweet and beautiful like the flowers, she gave out such sweetness.

The three children knew the Angel's gifts had been real, and they were all glad to have it so. True strength, true wealth, and true beauty were theirs.

Do not slight the sweet gifts of God, do not keep them and use them selfishly. Give yourselves away in loving service. Then while you are always a harvest of blessing to others, in yourselves you will find the greatest harvest still to come; it will all be treasure which you will find laid up for you in the granary of God.

I read not long ago that in Bulak, near Cairo, in the national museum of Egyptian antiquities, there is a department where specimens are kept of plants which have been found in the sepulchres of that country. And the wonderful thing is that though the collection is very large and very old, every plant is still to be found growing in the valley of the Nile, and the closest examination fails to show the slightest difference between the plants that flourished fifty centuries ago and those which the traveller sees to-day on the banks of the river. The very flowers that Moses and Joseph picked are still blooming to-day.

It is just the story I told you of the three children over again. Flower lives will always be the same. These three young folk will go on flowering in the great beyond. The seedling here will go on producing flowers transplanted by God Himself up there.—*Congregationalist*.



Bygones.

LET bygones be bygones; if bygones be clouded
By aught that occasioned a pang of regret,
Oh let them in darkest oblivion be shrouded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones; and good be extracted
From ills over which it is folly to fret;
The wisest of mortals have foolishly acted;
The kindest are those who forgive and forget.

Let bygones be bygones; remember how deeply
To Heaven's forbearance we all are in debt:
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."

SELECTED.

One Family.

"BIRDS in their little nests agree ;
And 't is a shameful sight
When children of one family
Fall out and chide and fight."

DR. ISAAC WATTS.

So sang the poet long ago,
Ere you and I were born ;
He knew, as we and all men know,
How homes are made forlorn,
And filled with wretchedness and woe,
By strife ; so spake with scorn.

I do not know if birds agree ;
I have not watched them long ;
I know the feathered family
Fill all the woods with song.
And that, methinks, could scarcely be,
If discord ruled the throng.

But mighty na-
tions disagree,
And fight together
then,
Till crushed by
awful misery,
They come to
peace again.
The "children of
one family,"
Are all the sons of
men.

W. O. C.



SPRING NESTLINGS.

The Home-School.

LESSONS IN ESPERANTO.

NEW SERIES. IV.

THIS month our lesson is taken from the story on page 50 of THE OLIVE LEAF, March.

EXERCISE.

La patrino kuiris fruktojn en la kuirejo. La fileto ludis apud ŝi. Li petis ĉokoladojn. Ŝi permesis al li du, kaj sendis lin en sian ĉambron* por preni ilin. Li malfermis la skatolon, en kiu ili estas, el-prenis du, kaj poste trian, kvaran. Li remetis la skatolon, kaj re-en-iris en la kuirejon.* Sed li pentis pri sia kulpo, kaj konfesis ĝin al la patrino. La sekvintan tagon la patrino diris al la knabeto, ke li iru preni du ĉokoladojn. "Ĉu vi fidas al mi, patrino, ke mi prenos nur du?" li demandis. "Certe," ŝi respondis, "mi scias, ke vi faros tion, kio estas bona." Kaj tion li ja faris.

EXPLANATION: The suffix **-et-** is added to

* n here shows *direction towards*.

express smallness in size or degree—e.g., *filo son*, *fileto a little son*, *ĉambro a room*, *ĉambreto a small room*, *bela beautiful*, *beleta pretty*, *varma warm*, *varmeta rather warm*.

-ej- (pronounce like **ay** in play) denotes a place used for some special thing or purpose—e.g., *ĉevalo a horse*, *ĉevalejo a stable*, *herbo grass*, *herbejo a meadow*, *lerni to learn*, *lernejo a school*, *kuiri to cook*, *kuirejo a kitchen*.

The prefix **re** denotes *back* or *again*—e.g., *meti to put*, *remeti to put back*, *iri to go*, *re-iri to go back*, *fermi to shut*, *refermi to shut again*, *diri to say*, *rediri to say again, to repeat*.

-os is the sign of the future tense—e.g., *mi legos I shall read*, *li venos he will come*.

The pronouns are—*mi I*, *ni we*, *vi you*, *li he*, *ŝi she*, *ĝi it*, *ili they*, *si used instead of li*, *ŝi, ĝi, ili when these words refer to the subject*.

The possessives *my*, *mine*, *our*, *ours*, etc., are formed by adding the adjective ending **a**, *mia*, *nia*, etc.

The ordinal numbers are formed by adding **a** to the cardinal numbers—e.g., *unua first*, *tria third*.

Patro father, *frukto fruit*, *skatolo box*, *kulpo fault*, *Dio God*, *ludi to play*,

peti to beg, *permesi to allow*, *preni to take*, *fermi to shut*, *penti to repent*, *fidi to trust*, *demandi to ask*, *respondi to answer*, *sciŭ to know*, *fari to do*, *pri about*, *apud near*, *by*, *tio that thing*, *kio what thing*, *por for*, *in order to*, *kaj and*, *ke that (conjunction)*, *poste afterwards*, *nur only*, *certe certainly*, *bona good*, *ja indeed*, *la sekvintan tagon† (on) the day which followed*.

TRANSLATION OF PREVIOUS EXERCISE.

Look at the picture on the forty-seventh page of THE OLIVE LEAF. It represents six cats. Three of the cats are white, the others are striped. They are playing the game "Higher and Higher." Do you know what kind of a game that is? Two of the players hold a cord. At the beginning they hold it low. The others try to jump over it. If those who jump succeed, they raise the cord higher, and still higher, and at last very high. Look at the two cats which are holding the cord. How they are encouraging those which are going to jump. Seemingly they are calling out, "Come on! jump high! have courage!" Do you not wish them success?

† n here denotes that the preposition is left out.

BAND OF PEACE PAGE.

BAND OF PEACE RECITATION.

WHO IS MY NEIGHBOUR?

LUKE X. 29.

THY NEIGHBOUR? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbour? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succour him.
Thy neighbour? 'Tis that weary man
Whose years are at the brim,
Bent low with sickness, care and pain—
Go thou and comfort him.
Thy neighbour? 'Tis that heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.
Thy neighbour? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave—
Go thou and ransom him.
Whene'er thou meet'st a human face
From which the light has flown,
Shadowed by sorrow or disgrace,
Less favoured than thine own:
Oh! pass not, pass not heedless by!
Perhaps thou canst redeem
A breaking heart from misery—
Go share thy lot with him.

HOW MANY?

How many of your companions have you persuaded to join the Band of Peace?

The signature of the Peace Pledge, and an annual subscription of not less than 1d., constitute membership. Each recruit will receive a card of membership signed by the Secretary.

BAND OF PEACE PLEDGE.

Please enrol me as a Member of the BAND OF PEACE.
I promise to try to follow the Golden Rule day by day, and to promote Goodwill and Peace in thought, word, and deed.

Name

Address

Age

To be filled up and sent, with 1d., to the SECRETARY,
PEACE SOCIETY, 47, New Broad Street, London, E.C.

COMPETITION CORNER.

APRIL COMPETITIONS.

No. 21.

BIBLE EXERCISE.

Fashion out A CHAIN OF LOVE LINKS from the Bible; that is, write out a list of twelve short texts relating to LOVE.

No. 22.

HISTORY EXERCISE.

Are you good at dates?

Then make a list of the following six years in last century:

1811
1819
1830
1837
1840
1858

and write opposite each year the particular event in that year which was a means of uniting the nations of the world in closer intercourse.

A BOOK PRIZE will be awarded for the best paper received in each of these competitions.

RULES.

Do not forget to send in your full name, age, and address along with your paper.

Send it, as soon as possible, to the

Editor of THE OLIVE LEAF, 47, New Broad Street, London, E.C.



The Editor's Letter-Box.

COMMUNICATIONS for THE OLIVE LEAF, or in connection with the BAND OF PEACE, should be sent to the Secretary, 47, New Broad Street, London, E.C.

The Secretary will be glad to receive the names of new members, of whom a register is kept at the Office.