

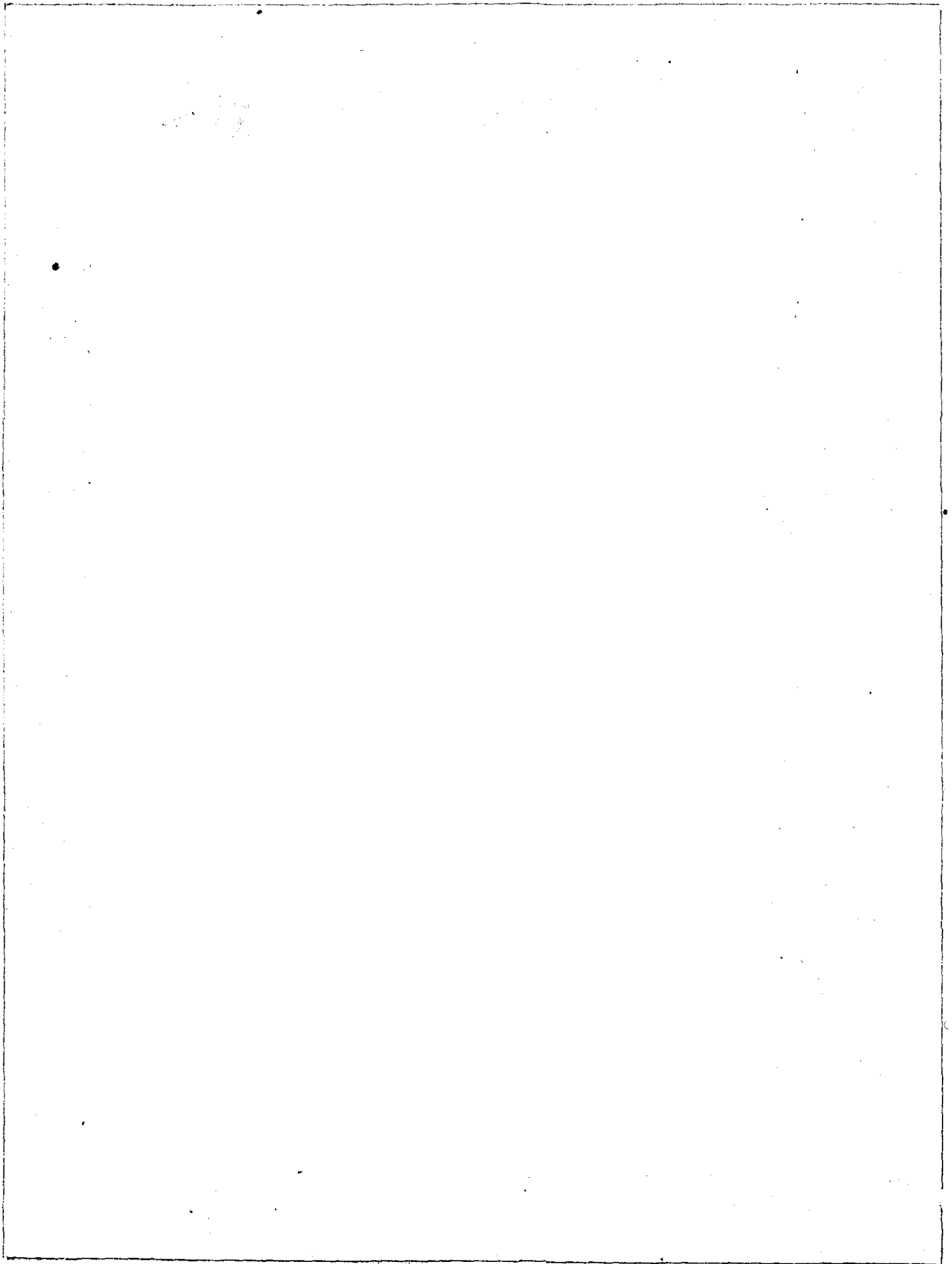
# GOOD NEWS

FOR

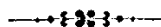
## YOUNG AND OLD.



LONDON :  
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## GOOD NEWS FOR YOUNG AND OLD.



THE ANGEL OF THE LORD AND SHEPHERDS. LUKE ii. 8, 9.

## FEAR NOT.

WHEN God appeared to Moses in the flame of fire in the bush, He told Him *not* to come near. And he was to take off his shoes from his feet, because the place he stood upon was *holy*, and he could not be at home in the holy presence of God. But many, many years after that, God came into the world, not in a flame of fire, but in the person of Jesus of Nazareth, and all *might* draw near to Him. Not because God was less holy, but because the Lord Jesus was here to make us know the *grace* and love of God, even to sinners. So we read in that lovely chapter of Luke (ch. xv.) that publicans and sinners “drew near;” they came very near, and were made very welcome! And when He told the scribes, by the parable, what *God* thought about it, He showed that God *delights* to have repenting sinners come to Him. It makes Him rejoice, and instead of saying, “Put off thy shoes,” He says to the servants, “Put shoes *on* his feet!” Moses was a godly man; but when he was alone with God one time, he said, “I do exceedingly fear and quake.” It was God giving out His *law*, that people might learn what sinners *they* were. But when “Jesus was here among men,” it was that they might learn what a Saviour *He* is. That is not *law*, which tells me what I *ought* to be; but *gospel*, making me to know what God *is*. He is *love*, and His Son, who made known His love, was “*full of grace and truth*.” So we find over and over again those two sweet little words, “Fear not.” Knowing we have sinned makes us afraid of God, as Adam said long ago, “I was afraid.” The Saviour came to put

away our *sin*, and to cast out our *fear*, by making us to know God’s “perfect love” to us. He would have us to “serve Him *without fear*,” so we soon come to “fear not,” when we read the story of His birth and life. “Fear not, Zacharias,” “Fear not, Mary.” “And Jesus said unto Simon, fear not” (ch. v., 10). Peter was afraid when he found himself so near to “the Lord.” Jairus too, in chapter viii. was afraid it was all over with his dear little girl, when he heard she was dead; but both Simon and Jairus were told by Jesus to “fear not.” Then He tells His disciples, “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom;” so that they need not be afraid they should have to want for any good thing in this world. And when, in that glorious vision described for us in the book of Revelation, John falls as one dead, at the feet of Jesus, what does *He* say? He *looked* very different from the night before He suffered, when He washed the *feet* of John, and bore his *head* upon His bosom. But He was “the same Jesus,” and He said the same words, “Fear not.” The majesty and brightness were only the new features of One who loved John as much as ever He did, and John was comforted.

How nice to find that, when the shepherds in the field by night were “sore afraid” because of the splendour of that “glory” which burst upon them, [the very first words they heard from that glory were, “Fear not!” And not only were they *not* to *fear*, but the news brought to them would give them good reason why they *should* rejoice. The Good News was “tidings of *great joy*” for them, for their Saviour and Lord and King was that day born to them in the city of David. And

## GOOD NEWS FOR YOUNG AND OLD.

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they might go and "find" Him. He was not "a God afar off." They had not to ascend into heaven to bring Christ down. *They* had been afar off, but He had "come down from heaven," and they had only to go into Bethlehem to find Him. But how were they to know for certain when they *had* found Him? He would be "lying," as any other babe. Although His name should be called "The Mighty God," and it was He who had made the thick darkness to be the swaddling-band "of ocean's mighty flood," yet He should be "found," wrapt in the swaddling clothes of real infant weakness. And more than that. If He was as really a helpless babe as others were, there was one thing in which they would find Him different from *all* others. Was it that some rays of that glory they had just seen would shine from His infant features? Ah, no; it was not *that* which should be the "sign." Not some mark of power or glory was to assure them that they were worshipping the right person; but when they found a babe laid "in a manger," a greater stranger in the world than had ever been before, *then* they were to be quite sure they were in the presence of "the Lord of Glory!"

Oh strange, yet fit beginning  
Of all that life of woe,  
In which Thy grace was winning  
Poor man, his God to know!

Such was "Christ the Lord." The "glory of the Lord," and the "angel of the Lord," might make them "sore afraid;" but the Lord Himself was there in meekness and weakness. *His* terror should not make them afraid. But the angel said the coming of this blessed One into the world was good tidings for "all people."

Beloved reader, has it been Good News to you? Have you learnt that the glory of the Lord "shining round about" you could only make you fear and quake? That you have "come short of the glory of God," and that, if you were brought into His presence, it must be to hear Him condemn you as a guilty sinner? Do you tremble as you think of meeting Him? His "perfect love *casteth out* fear," and He has made known that love to us, in giving up "His dear Son" to die for our sins. He "commendeth *His love* to us in that while we were yet sinners, *Christ died* for us." It was "to save sinners" that "Christ Jesus came into the world," and it was God the Father who thus "sent the Son to be the Saviour of the world." And why not *your* Saviour? "Christ died for the ungodly;" are you not one of them? You know you are. Are you content to go on in carelessness about God, and the great Saviour He has given for you? And the "great salvation" the "grace of God bringeth" unto you? Then His word speaks of you as living *without Christ*, and "having *no hope*" (Eph. ii.). If you are a penitent at his feet, looking to Him, He says, "Fear not." If you are going your "own way," with your heart away from Him, the word is, living "without hope," and presently to die "without mercy." Which is it? "*Fear not*," or "*no hope*."

W. T—Y.

"Who hath saved us, and called us with an holy calling, not according to our works."—2 Tim. i., 1, 9.

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii., 5.

## ARE YOU?

"BE it known unto you therefore, . . . that through this man (Christ Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." (Acts xiii., 38—39.)

These precious gospel words, accompanied with a solemn warning to those who should despise, were addressed by the apostle Paul to his kinsmen after the flesh, and all that feared God, in the Jewish synagogue at Antioch. What a wonderful message of love and mercy to be sounded in the ears of God's guilty people. Paul boldly declares that the man whom Pilate had delivered to the will of the Jews, and whom they had crucified, was God's Holy One; that He had raised Him from the dead, and that through this very man, the man Christ Jesus, the forgiveness of sins was preached. Precious, precious message of grace. What volumes these blessed words tell of the love of God. He who might righteously and justly have swept the whole scene with the besom of destruction, for the rejection and murder of His beloved Son, offering the free forgiveness of sins to all through this very One, accompanying it with the soul-assuring words, that "*by Him, all that believe are justified from all things.*"

Many that heard the joyous tidings believed (Acts xiii., 43—48); others contradicted and blasphemed (Acts xiii., 45). Beloved reader, how have *you* treated this wondrous message? You need forgiveness as much as any who heard these memorable words; born in sin, and shapen in iniquity (Psalm li., 5), possessor of a fallen nature, enmity against God, and

that cannot please Him (Rom. viii., 7—8). unless your sins are forgiven, you can never enter the Kingdom and glory of God. Perhaps you have never felt your need of forgiveness; if so, you will not care for this precious offer of God; but if you *have*? if you know what it is to tremble as a guilty, lost sinner in His Presence, oh! listen now, and believe His never-failing Word. "Through this man is preached unto you the forgiveness of sins." You may have struggled against, and tried to overcome sin for many a year, only to find out your own powerlessness; your sin may stare you in the face, and seem too great to be forgiven. Satan may be withstanding you, charging you with such a long, dark catalogue of past misdoings and present failure, that your heart sinks in despair; but still the glorious message comes to all, and therefore comes to you. "Through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." Old sinner or young sinner, great sinner or little sinner, rich sinner or poor sinner, it matters not who you are, where you are, or what you have done, none are excluded in the precious words, "*by Him all that believe.*" God says *all*; not some, but *all*. Mark, not all that try, or work, or strive, or all that make good resolutions, or become religious, or turn over a new leaf; these are Satan's plans. Cast all such vain and soul-destroying thoughts aside *at once*. God says, "*believe;*" *all that believe*. Reader, do you believe? All that believe are justified from all things. Can you, a poor, guilty sinner, say "Yes, I own I need forgiveness; God is declaring it to me through His Son, the man Christ Jesus, and I will, I *do* believe it."

Is this the language of your heart? if so, rest, weary one, on the Word of Him who cannot lie (Titus. i., 2); who has linked in one indissoluble sentence, "by Him *all* that believe *are justified* (*i.e.*, cleared, freed, delivered) from *all things*."

How often, when this precious truth has been pressed home upon the anxious soul, has the reply been returned; I do believe, but I can't *feel* it. My reader, does this describe *your* state! Does God say anything about *feeling*? does God say we are justified and saved when we feel it? Nay, God says when we *believe*; by Him *all* that *believe* are justified. Says one, "Well, I hope I am." Does God say *hope*? Not a word in the text about feeling or hoping; but a plain, positive, unmistakable sentence, "All that believe *are*," God says *are*, and God means "*are*." I press it upon you, God says it, and God means it. Will you take God at His Word? "I will," says one, then *are you* justified? God says so, and therefore you must be. Satan, who is a liar, and the father of it (John viii., 44) says you must do, or feel, or something else first, God says, "all that believe (*you believe*, and therefore it must mean you) *are* justified from all things. Not from some things, but from *all things*, everything you ever did, Feelings and works will follow faith, but you must believe God first. Believing that you are justified must make you feel happy; but feelings change and fluctuate; the Word of God *never*. Therefore is it that resting on the Word of God gives peace and rest to the soul. Reader, through this man is preached unto you the forgiveness of sins, and by Him *all* that believe *are justified* from all things." *Are you?*

E. H. C.

## THE SIMPLE FAITH OF A LITTLE CHILD.

A DEAR CHILD had been ailing for a long time, but seemed to be getting better, and some children who loved her fondly, prayed that God would spare her if it was His will.

One day, however, when they called to inquire for her, the answer was given: "She is just gone." They went home and told their mother, who was much grieved to hear this, and exclaimed: "Oh! I *am* sorry!"

But the youngest child, a little one of five, looked up quite surprised, and said, brightly and earnestly, "*I am not sorry; I am glad.*"

"Glad!" said the mother, in her turn surprised. "Why are you glad, darling?"

"Because Daisy has gone to heaven," replied the child. "I am sorry for her mother and the others, but I am glad for Daisy."

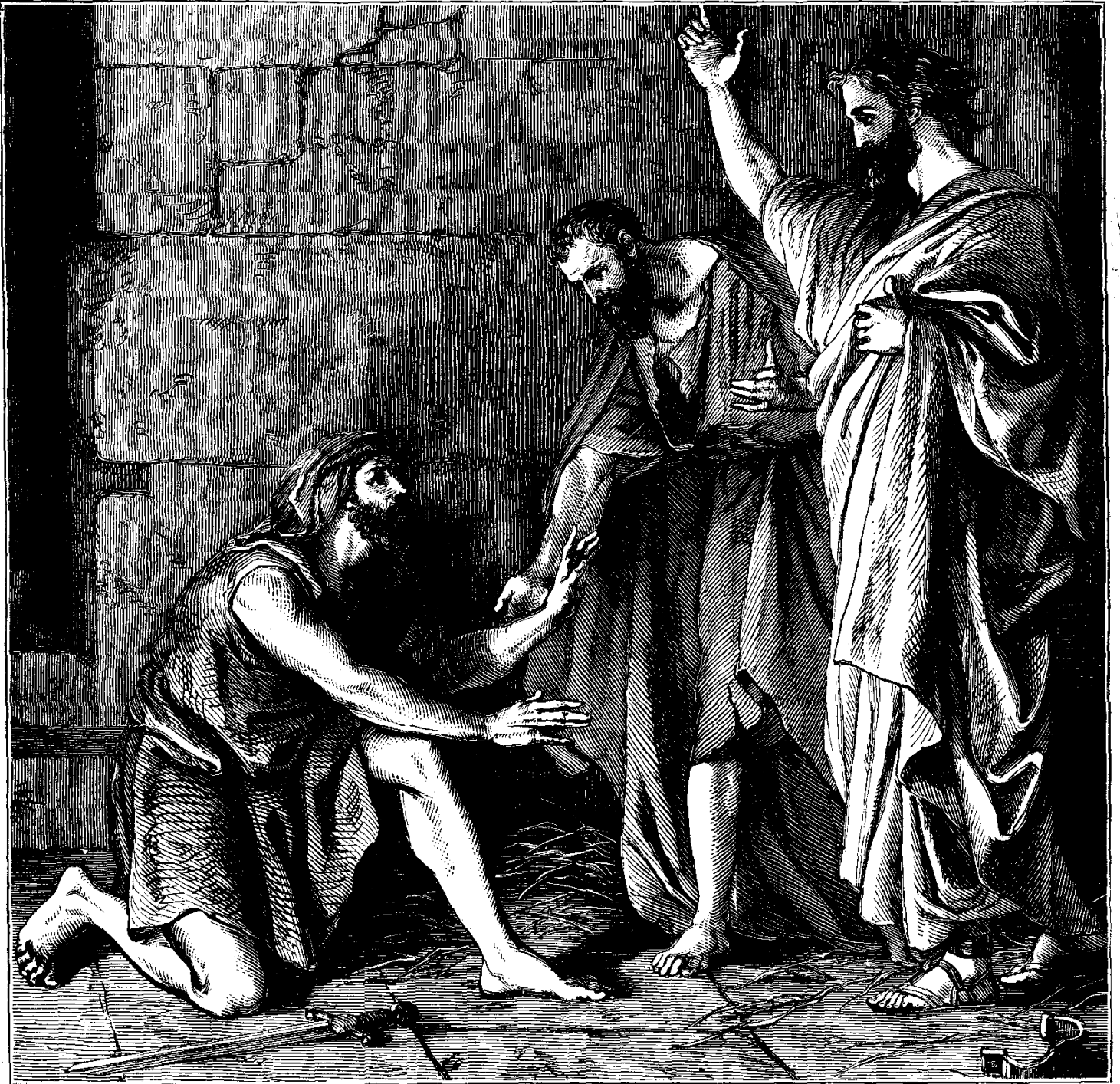
When asked why she was glad for Daisy, she answered: "Because Daisy is happy." This idea seemed to be fixed in her little mind, and to fill her with happiness.

"For me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better."—Philippians i. 20—25.

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By His knowledge shall my righteous servant justify many. Isaiah 53.

He is despised and rejected of men,  
He was wounded for our transgressions,  
He was bruised for our iniquities,  
He shall see of the travail of His soul.



PAUL AND SILAS IN PRISON.

THE PRISON, THE FURNACE, AND  
THE DEN OF LIONS.

HAVE you seen the nice sheet Almanac which comes out with this month's "Good News?" It has three pictures

on it, and they are all of good men who suffered from their enemies, because they were faithful to God. One picture is of *one* of these men of God: another of *two*; and the other of *three*. The



one was in a den of lions: I need not tell you who that was. The two were Paul and Silas in the dark dungeon of Philippi. The three are the young men who were thrown bound into the furnace of fire. *They* were put in there because they would not bow down to the king's great idol. *Daniel* was cast into the den because he would pray to his God, even when wicked men made a law that he should not. Paul and Silas were good soldiers of Jesus Christ, and prayed and praised in the prison, when they could no longer preach in the city. And the Lord watched over all the servants of His. He sent "His angel" to shut the mouths of the hungry lions, so that they should not hurt Daniel: He sent an *earthquake* to set those free whose feet they had "hurt with fetters;" and He came *Himself* to walk with those who had braved the king's furnace rather than worship the king's image. Not one of these places was what any man would *choose* to be put into, but they "trusted in God," and "yielded their bodies," and I do not believe there was one of them that was sorry for it after. God put great honour upon all of them. The great king proclaimed, through "every dominion of his kingdom," that the "living God" was "the God of Daniel," and every one must fear him. What an honour for Daniel! And so with the three young men: they had heard the king's wicked boast, when he said in his rage and fury, "Who is that God that shall deliver you out of my hands?" Now they have the joy to hear him say, "*Blessed* be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in Him!" And Paul and Silas had what was happier still for

they were not only set quite free from all their bonds, but one of the worst of their enemies was really converted, and made to rejoice in knowing their Master as his own Saviour! He had been rough enough with them the evening before: had "*thrust* them into the inner prison, and made their feet fast in the stocks;" and then he had gone to sleep! But God woke him up by His earthquake, and made him feel what it was to be a lost sinner. His prisoners were glad indeed to tell him of Jesus, who came to seek the lost, and had died for sinners. He believed what was told him about the Lord Jesus Christ, and he rejoiced, with all his family, in his newly-found happiness. And then there was *such* a change in his treatment of Paul and Silas. Instead of thrusting them into an inner cell, he "brought them out," and "washed their stripes," and "set meat before them." Do you think they were sorry the stripes were there, to *be* washed? I think not. Their blessed Master had suffered more stripes than they had, and "by His stripes" they had been "healed." Through their Saviour having suffered for them their sins were "washed away;" and now the stripes that had fallen upon them, because they were true servants of His, only helped the prison-keeper to "show plainly" that *he* had turned to God, and would do good and not evil to those who were His servants. He would not now pinch their feet in the stocks, or bind them with fetters of iron; but he would wash their wounds, and give them food, and comfort them all he could. Look at him in the picture, dear reader, and ask yourself three questions. Have I ever been woke up in my soul, to find out that I am *lost*, and to ask, What must I

do to be *saved*? Have I heard the answer, and *believed* in the Lord Jesus Christ, as the jailer did, so that do "rejoice," knowing myself God's own child, saved and happy? Has there been, since I first believed, such an entire change in all my character and ways as there was in this man; so that all those who observe me can see that it is not now with me as it was "in time past"? W. T.—Y.

### "PROPHETS SPOKE THE MIND OF GOD."

Prophets spoke the mind of God,  
Bringing each their portion small,  
Adding, in their measure, thus  
To the glorious beauteous whole.

Yes, they came, and passed away,  
Soon their mission was fulfilled;  
They were hated, they were scorned,  
And their voice of warning stilled.

Then the light effulgent dawned  
In the person of God's Son;  
He of whom the prophet spoke,—  
Israel's long expected One.

He, th' Incarnate Word, became,  
Gift of God to ruined man;  
Prophecy was now fulfilled,  
"Christ is born" the tidings ran.

"Christ is born!" the promised Seed,  
God in man is glorified;  
Let the song by angels sung  
Sound throughout creation wide!

Soon they killed the Prince of Life,  
Man essayed his worst to do;  
But the death which proved his sin,  
Proved God's boundless mercy, too.

For He died, the sinner's friend,  
Meeting death,—the due of sin;  
Justice satisfied; now God  
Can bring all His mercy in.

For He raised Him from the dead,  
Sat Him on His throne in heaven;  
And the soul which looks to Him,  
Through His blood shall be forgiven.

### REPENTANCE.

I TAKE Thy judgment, blessed Lord,  
Upon myself so vile;  
Condemn myself, yet vindicate  
Thy justice all the while.  
I own my sin, my mouth is stopped,  
With not a word to say;  
And Thou wert righteous, from Thy face  
To spurn my soul away.  
But Christ has died—His blood atones,  
And now Thou canst forgive;  
O wondrous fact! the guiltless dies,  
And I, the guilty, live.  
'Tis grace, pure grace, amazing grace!  
And nothing I have done;  
The sin is mine, forgiveness Thine,  
The merit of Thy Son.

A. M.

### IT IS OF FAITH THAT IT MIGHT BE BY GRACE.

Romans iv., 16.

SOME years since a preacher endeavoured to persuade his hearers that their good works would give them a title to heaven; one who heard the preaching went to him a short time afterwards, and said he would like to be by his bedside when he should be dying. The preacher enquired the reason why. He replied, "I should like to see if you would trust your own soul on the sandy foundation of good works."

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii., 16.

"For by grace are ye saved through faith: and that not of yourselves; *it is* the gift of God: not of works, lest any man should boast."—Eph. ii., 8-9.



## AFFECTION, FAITHFULNESS, AND INTELLIGENCE FOR LITTLE ONES.

I KNOW some one that has a fine large black retriever who is noted for three things, namely, affection, faithfulness, and intelligence, and I am sure you will say that these are three very good things, not only for a dog to have, but also for little boys and girls, and grown up people too. Affection springs from love, and faithfulness has its root there too. Intelligence does not indeed always follow, for some may be rather dull of understanding in spite of their affection; yet you will often find that love seems to make them quicker to catch the meaning or the wishes of those they are warmly attached to, than they would otherwise be. I hope those I am writing to know something of this. If they are quite clever little boys and girls, I trust they know by actual experience that their love for their parents and friends is a wonderful spur to their cleverness, especially when their friends wish them to love what is good both for time and eternity. And if any of them are unfortunately rather slow of understanding, let them only do their *very best*, because they love those who wish them to do so, and depend on it, they will succeed far better than they think.

Of course the dog that I speak of cannot show his affection in so many ways as you can do, but he shows it in every way that a dog can. For instance, if some of the family go away from home for a few hours, he seems to wait and watch all the time until they come back again; and no sooner does he hear the sound of the trap-wheels than he bounds over the gate and darts away

down the road wild with joy. The first thing he does is to jump up and give the horse a lick on the nose (which he intends for a kiss you know), and then he rushes to his friends, puts his forefeet into the chaise, and utters a loud joyous roar of welcome. Having done this, he next seizes the whip or his master's glove, and forthwith leads the way to the house, pleased to help even in the smallest way, and evidently under the impression that he is doing something to help them all home.

As to his faithfulness, he is so constantly on guard both by day and night, that one would suppose he never sleeps. No one can approach the house for many yards in any direction, but he utters a loud short note of warning, and it would never do for a stranger to attempt to enter on any side of the premises unless protected by the presence of his friends. In the discharge of his duty as a watch-dog, nothing can daunt him, and there is no doubt he would lay down his life in the service of those he loves. Thus you see, affection comes first, and then faithfulness follows as a consequence.

Now I want you to think of this. There is nothing like *love*; it is the main-spring of all that is good; ah, and more than that, it is the source of all our blessing. You cannot have read Good News much, if you don't know that.

But perhaps some who have *not* read Good News, or have read without attention, will ask, How is love the source of all our blessing? I answer "God is love," and because He is, He so "loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Now, short of everlasting life, there

is no real blessing; but with it, all other real blessings are ours. Well, do *you* believe in Him? Or, to put it in other words, Do you love Jesus? If you do, then in Him and with Him, you have every blessing you can have, both for this world and the next.

I am sure you will say He deserves to be loved, if you know anything at all of Him. Those who do believe in Him often sing,

“ Jesus, that name is love,  
Jesus, our Lord,  
Jesus, all names above,  
Jesus, the Lord.

They know He loved them, and gave Himself for them; they know He did it at all costs down to death, even the death of the Cross; they own

“ Great was indeed Thy love,  
All other loves above  
Love Thou didst dearly prove,  
Jesus, our Lord.”

Can *you* say this from your very heart? Remember, it is of no use to say it with the *lips*, unless it is from the heart, “for with the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation.” You see the *heart* must come first.

Well now, if you believe His love in your heart, you will love Him in return; His love will draw out *your* love; and then because you love Him you will delight to serve Him, and to serve him *faithfully*. And the more you are occupied with His love, the more you think about it and read about it in His Word, the more will *your* love and faithfulness grow in the power of that blessed Spirit who dwelleth in those that love Jesus.

I have not told you anything about the

intelligence of the dog I have referred to, but could give you many amusing anecdotes showing how well he understands his master's wishes, or when he does not quite catch his meaning, how he seems to *try* to do so, and looks up enquiringly, as if anxious to comprehend what his owner would have him to do. Perhaps I may tell you some other time. What I want you to think about now is the love of Christ for us, and how that love led Him to die for us, that we might live with Him for ever. “For this is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners,” and Christ died for all that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again (2 Cor. v. 15).

I hope you do believe in Him, and if so, the sense of His love for you will lead you to love and serve Him, not living unto yourself, not seeking your own pleasure, but desiring to know and to do His will, reading and hearing His Word and ever looking up to Him for guidance and blessing.

Thus you will grow in affection, faithfulness and intelligence.

### “GOD'S LAMP.”

WHAT a useful thing a lamp is: how should we get on, in these days of running to and fro, without them? Persons who live in large towns often get so accustomed to the light of the friendly lamp at the street corner, that they quite forget to appreciate it until they find themselves in some country place on a dark night without them, and then they discover what a friend they have lost. In places where

many are moving about, and all is shrouded in darkness, without the light of the street lamp what a number of accidents would happen. People would be jostling one against another, slipping off the pavements, falling in the mud, and meeting with all kinds of difficulties. Many are glad, where lamps are not to be found, to carry one in their hand, to throw light upon the road, and to keep them from losing their way.

How beautiful, on turning to the Bible, to find that the Spirit of God led the psalmist to take a lamp as an illustration of God's Word, saying, "Thy word is a lamp unto my feet, and a light unto my path." (Psalm cxix. 105). What should we be without it? See how that poor soul stumbles in darkness and sin that never looks into this precious book, nor walks in the light of it. Blinded by Satan, the god of this world, he wanders on and on, on the dark broad road that leads to destruction (Matt. vii. 13.), where there is no friendly light to keep him out of the snares and wiles of the wicked one, and at last finds himself shut out of the light of God's blessed presence in the blackness of darkness for ever (Jude 13).

But then we cannot make God's Word a lamp to our feet and a light to our path, unless we have first had our eyes opened to see beauty in God's dear Son, and become the children of God by faith in Him (Gal. iii. 26); for in our natural state we are blind, and of what use is a lamp to those who cannot see (II Cor. iv. 4.) Thus we find the Apostle Paul in Acts xxvi. 18, telling King Agrippa that God had sent him to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of

Satan unto God, that they may receive forgiveness of sins, &c." We must first undergo this great change of being born again, before we can use God's Word as a lamp to our feet, or a light to our path.

This is the great mistake so many fall into, trying to walk by God's Word, thinking thus to commend themselves to Him, before they have come as guilty sinners to the Saviour, and received forgiveness—this is walking in darkness. Perhaps, dear reader, you may have been pursuing such a course; if so, listen to the precious words of Jesus: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness (John xii. 46). Wicked men slew this Blessed One. Satan thus thought to extinguish the light; but God raised Him from the dead, and now, from His right hand in glory, the same blessed message of mercy and love comes down to poor blind sinners in this dark world, that "whosoever believeth on Him should not abide in darkness." Do you believe on Him? Has the light of the gospel of the glory of Christ shone into your dark heart? (2 Cor. iv. 4).

Then, and not till then, will you be enabled to walk so as to please God (1 Thess. iv. 1); and He in His wondrous grace has given us His Word as a lamp to our feet, and a light to our path. If, when we are His children, we act in self will, or are guided by the thoughts and words of men around us, we shall soon miss the narrow path (Matt. vii. 14) and be found stumbling in error and sin; but if we make His Word our study and our delight, we shall find that it is a bright shining lamp shewing most clearly the path which the Lord delights to see His

people walk in, and exposing everything that is of the power of darkness around us.

Christ has left us an example in this, that we should follow His steps (1 Peter ii. 21), and the burden of His prayer to His Father, just ere He left this scene, was, that those loved ones whom He was about to leave down in this world should be kept from the evil, by being set apart through His word (John xvii. 17). Neglect not your Bible then, dear Christian reader, but remember that your Lord has said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let the word of God be the *only lamp* to your feet, the *only light* to your path; let the word of Christ dwell in you richly (Colos. iii. 16); for "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, etc." (1 John i. 5-6.)

But if still in darkness and blindness, like the poor blind man in the ninth chapter of John, may you like he, listen to the voice of Jesus, who said, "Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and came seeing. The pool of Siloam is a figure of Christ Himself, whom God *sent* as a Saviour into the world. Go to Him as you are, a blind sinner, and wash; His precious blood will cleanse you from all sin (1 John i. 7) and you will go forth *seeing*. Then in the light of God's lamp, you can follow in His steps until he calls you to Himself on high, to that heavenly city that has no need of the sun, neither of the moon to shine in it: lightened by the glory of God, and of which the Lamb is the light or lamp (Rev. xxi. 23.) E. H. C.

## THE STAR IN THE EAST.

II. Matthew.

WHEN the Magi of old saw the Christ-guiding star,  
Which beam'd with more blessing than morn,  
They follow'd its light, and were led from afar,  
To the place where the Saviour was born.

To Him they paid homage, as King of the Jews;  
Presented sweet spices and gold; [good news  
To their homes then return'd, to announce the  
That Jesus was come, as foretold.

How bless'd are the tidings which now are pro-  
claim'd,

In the fulness of Sovereign grace!  
That He, who The Saviour of sinners is nam'd,  
Has suffer'd and bled in their place.

On the cross He in love bore the judgment of sin;  
Was buried, and rais'd from the dead;  
From ruin now seeking poor sinners to win,  
Who by Satan have long been misled.

Instead of a star, to direct by its light  
To The Lord, in the glory above,  
He now by His Spirit and Word doth invite  
All to come, and to trust in His love.

The incense of praise doth His bosom rejoice,  
'Tis frankincense, myrrh, and much more;  
Then let us who love Him, upraise heart and voice  
To The One whom we know and adore.

T.

## BIBLE QUESTIONS FOR JANUARY.

1. What state does St. Paul say the Corinthians were in if Christ be not risen?
2. What does the Lord Jesus say will become of those who do not repent?
3. To what persons does Paul say the Gospel of Christ is the power of God unto salvation?
4. What alone will cleanse us from all sin?
5. What name does St. John give to those to whom he wrote, saying their sins were forgiven them?
6. What scripture tells us that it is God's will that those who believe His love should know they have eternal life?
7. Give the scripture that exhorts Christians to be looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

# GOOD NEWS FOR YOUNG AND OLD.



THE LAME BEGGAR PRAISING GOD IN THE TEMPLE.

## THE LAME BEGGAR HEALED.

(Acts iii.)

THERE were no cripples or beggars among the people of Israel when God brought them out of Egypt, and across the sea, and through the desert, and into Canaan. We read in Psalm cv. 37, "He brought them forth also with silver and gold, and there was not one feeble person among their tribes." But now, in the goodly *land* God had given them, in the way to the *temple* built for the worship of God, and adorned with costly stones and gifts; even at the *gate* called Beautiful, *there* lies a poor man who is both a beggar and a cripple. He has lived longer than all those forty long years that Israel wandered in the wilderness, when God took care that even their feet should not swell, nor their coats grow old. And yet he has never borne his own weight upon his feet, and never expects to. His friends bring him every day and lay him down on the stones, to receive whatever people of charity may please to give him. So there he stops and begs, as the blind and lame had done in the days when the Lord Jesus was "here among men," and went about doing good. Never does *he* hear those thrilling words which Bartimeus and others heard, "Jesus of Nazareth passeth by;" but as people crowd past him into the temple to pray, he "asks for alms." Among the rest he sees Peter and John, and asks *them* for something. They stop and speak to him, telling him to *look* on them, which he is ready enough to do, "expecting to receive something from them." And do you think he was dis-

appointed? Far from it. They were disciples of Him who had said, "It is more blessed to *give* than to receive," and they were *glad* to give such as they had. When Peter said, "Silver and gold have I *none*," the man might wonder why they had told him to look upon them. But he soon learnt that what they *had* for him was far better than silver or gold. If they had no wealth on earth, they could use the power of the Son of God in heaven; or rather, *God* who had glorified His Son, and given Him all power in heaven and earth, could *use* His servants to bring blessing and give strength to this poor lame man. "*He* giveth *power* to the faint, and to those who have no might *He* increaseth strength." "*He* satisfieth the longing soul," and here was one. The man expected to "*receive* something," and his feet and ankle-bones "*received* strength." Peter and John were the messengers of God's *goodness* to the people who had refused and rejected God's Son; and persons whom the arm of God's *power* could make use of, to cause the lame man to "leap as an hart," and the tongue of the silent to sing for joy. So he leaps up, and stands, and walks, and goes into the temple "praising God." How beautiful to see it was *God* he praised; not Peter and John. Peter had fastened his eyes on him, and raised his *hopes*; then he had taken him by his hand, and lifted *him* up, so that he leaped for joy. But his heart leaped higher still, and he would not go home to his friends to tell them they would not have to carry him to the gate any more, until he had gone into the temple with the apostles to thank and to praise *God*. It was God Himself who was working to bring glory to the *name* of

Jesus on earth, as He had crowned Jesus Himself with glory and honour in heaven. This poor man had learnt "the power of Jesu's name," and a new song was put into his mouth, even praise unto God. Oh, it is a lovely scene! And I think sometimes that Christians ought to be more like this healed man. There is as great power in the name of Jesus now as ever there was, and we are as helpless without it as this cripple was. We have no power to *stand* before God, or *walk* before men, as He would have us to do, until we are brought to feel that we are poor and helpless in ourselves, and until we learn that all our hope is in that same blessed Lord Jesus. It was through "faith in *His* name" that this man was made strong, and it is only in Christ that we can learn what God is to us in His grace, or that we can "receive strength" to live for God in this world. But when we do thus "learn Christ," it is *God Himself* we are brought to. It may be through Peter, or John, or any humble servant of Christ that we may hear of Him. They may invite us to "look on" them, or hear their message. They may, as it were, lift us by the hand, helping us all they can to begin a new course; but they would tell us it is not *their* "power or holiness" that does it, and we must not praise them. The grace and the power are in *God*, and they come to us through faith in *Jesus*; and then does all the world see us walking in the Lord's ways, as those who are no longer "without strength?" And "praising God," as all the people saw this man doing? He not only went into the *place* of worship, but God had done great things for him, whereof he was glad, and all could see his gladness.

Now Peter assures them all that it was through faith in the very same Jesus whom they had lately slain, whom God had raised from the dead, that this wonderful cure had been wrought. The people who thought much of their own "holiness" would far rather that Peter and John should have put *themselves* forward; but they *would* not. No, they said, it is not *we*, but *Jesus*; you denied Him, and desired a murderer instead of Him; you *killed* the Prince of life, but God has raised Him again and *glorified* Him, and if you repent and turn your hearts to Him, He will send Him again; and not this man only, but all of you will be blessed by Him. But no, they despised all the counsel of this man of God; they would have none of his reproof. They *would* not own as their Lord and Saviour the despised Nazarene. He was still "Jesus Christ of Nazareth." Peter had not forgotten it. They had not forgotten it. The Lord Himself never forgets that the place where He was "brought up" was that about which even an "Israelite indeed" would say, "Can *any* good thing come out of Nazareth?" For when He speaks from heaven to His bitterest enemy on earth, He says, "I am *Jesus of Nazareth*" (Acts xxii. 8). But these elders and rulers and scribes would not bow their hearts to that lowly and blessed Man, and they "lay hands on" His servants, and lock them up for the night. Still, in the morning Peter tells the same tale. It is "not I, but Christ," and he can be as bold as a lion to tell them so. All the great men of the city may be gathered together, but the Lord is with Peter; and he no longer trusts in himself, but in his beloved Master. How fearless a man can be who



## GOOD NEWS FOR YOUNG AND OLD.

knows he is on the Lord's side, and that the Lord is with him. The warrior Saul may be "afraid of" the stripling David, if he sees the Lord is with *him*, and not with himself (1 Sam. xviii. 12); but the one who is being *led* by the Lord, his Shepherd, can say, "I will *fear no evil*, for *Thou art with me*."

And now I want you to notice the *end* of what Peter said that morning to those who questioned him about what he had done. He had reminded those who listened to him the evening before of what Moses said about those who would not "hear" and own Jesus. They should "be *destroyed* from among the people." All who turn away from and refuse the Lord Jesus *must* be lost, and that for ever. Depend upon it, it is as true now as ever it was: "He that believeth not shall be damned" (Mark xvi. 16). But they stopped Peter in his sermon, and when he ended it the next day, these were his last words, "*We must be saved*." It was not only for the poor lame man to learn the power of the name of Jesus for the healing of his body; but "*salvation* in that name is found." He was exalted to be a Prince and a *Saviour*, and it was for them, as well as for him; for *all* those who heard him that day: "*We must be saved*." Ah, and it is for you, dear reader, as much as for them. You may have opposed the truth, or slighted the grace, as they had done; but the same gospel calls you also to repentance, and to believe in the unchanged love of God even to sinners. Only the salvation is in Christ alone. There is no other "way;" "none other name." Your works will not do; "all our righteousnesses are as filthy rags" in God's sight. Your *faith* will not do for you

to trust in, but "Jesus only." Baptism will not bring you near to God; the Lord's Supper will not feed your soul. It is Christ alone to whom you must look for life and salvation. Your place and walk before men, and your showing forth the Lord's death, are not little matters; but the first great matter is that your *soul* should be set right with God; that you should be able to say of Him, "who *hath saved* us, and *called* us with an holy calling" (2 Tim. i. 9). And oh, do remember that it is only through Christ Jesus, God's Son, God's Lamb, God's gift for sinners, that you can be brought to God without your sins. "Neither is there salvation in any other. None other name . . . whereby *we must be saved*."

W T—Y.

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"SLOW TO SPEAK."

Matt. xii. 36, James i. 26.

GUARD well thy lips; none, none can know  
What evils from the tongue may flow;  
What guilt, what grief may be incurr'd  
By one incautious, hasty word.

Be "slow to speak;" look well within,  
To check what there may lead to sin;  
And pray unceasingly for aid,  
Lest, unawares, thou be betray'd.

Shun vain discussions, trifling themes;  
Dwell not on earthly hopes or schemes;  
Let words of wisdom, meekness, love,  
Thy heart's true renovation prove.

Set God before thee; every word  
Thy lips pronounce, by Him is heard;  
Oh, couldst thou realize this thought,  
What care, what caution would be taught.



## THE SWEET STORY OF OLD.

FIRST, then—what story is this, what is it about? Let us see what the hymn says—

“The sweet story of old,  
When Jesus lived here amongst men.”

That is the story, and it is about Jesus. You all know about that old story; how Jesus, the Son of God, came down from heaven, and became a tiny baby, and grew up to be a man; and went about, teaching people to love God, telling them about the beautiful place he had come from, and that if they would believe the good news He had brought them, they should go one day to live in that happy home for ever. That is the sweet story of old, which tells us “how Jesus lived here amongst men.” Jesus did not tell only the grown-up people about heaven; He did not say that only the “grown-up people” could go there. No. What does our hymn say?

“He called *little children*, like lambs, to His fold.”

Jesus told the little children that they too might love and live for Him, and that one day He would take them away to be happy with Him for ever. Once, when Jesus was teaching the people, and talking to them about God, His Father, some mothers thought they would bring their little children to Him, that He might bless them and speak kindly to them; they knew that He loved little children very much, so they came; but Jesus had some of His disciples with Him, and they thought that Jesus wouldn't care to have such little children brought to Him, so they tried to send them away. How sad the poor mothers must have felt when they were told to go away; but Jesus loved to have the little ones brought to Him, and when

His disciples wanted Him to send them away, He said, “Suffer” (that means let) “the little children to come unto me, and forbid them not, for of such is the kingdom of heaven; then the mothers brought their little children to Jesus, and He laid His hands upon them, and blessed them.” Wouldn't you have liked to have been there, so that Jesus might have put His hands on your head, and spoken kind words to you, as He did to those little ones? Well, Jesus loves little children now just as much as He did then, for “He is the same yesterday, and to-day, and for ever,” and He bids all to come to Him now as He liked them to come to Him when He was here. We cannot hear His voice speaking to us now, as the little children in His arms did, but we can hear about what He has said, because the Bible tells us if we love Jesus, and die before He comes again, we will go to be with Him for ever, 1 Thess. iv. 13-18. There is still one way by which we can speak to Jesus even now, and He will listen and answer us. What does our hymn say about it?

“Yet still to His footstool in prayer I may go.”

When we pray to God, and ask Him to make us loving and gentle, for Jesu's sake, we are speaking to Him, and if while we pray, we really mean what we are saying, and long to become like Him, then one day

“We shall see Him and hear Him above,

In that beautiful place He has gone to prepare  
For all who are washed and forgiven: (Rev. i. 5.)

And many dear children are gathering there,  
For of such is the kingdom of heaven.”

J. J. R.



GIDEON WRINGING THE FLEECE. JUDGES vi. 38.

### THE NIGHT OF DIVINE ASSURANCE.

It is said, and most truly, that God usually calls His servants to labour for Him, when they are busily occupied.

Moses was called when he was attending the sheep in the desert. David, when he was in a like employment. Elisha when he was ploughing with twelve yoke of oxen. Peter when he was fishing; and Matthew when he was occupied, as a publican, with his money, sitting at the receipt of custom.

But I want to tell you about another

servant of God, who was called when he was thrashing corn. I refer to Gideon.

Israel, for their sins, had been delivered into the hand of the Midianites seven years. But the Israelites cried unto the Lord, and in His mercy, He sent a prophet amongst them to tell them of their disobedience, and to remind them of His goodness in delivering them from the Egyptians. And now the time was come for another deliverance. This time from the Midianites. But who should be the one chosen for this work? All were alike dispirited and sad. Well, from amongst all the people, Gideon was chosen.

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But the instrument had to be fitted for the work. He was by no means better than his neighbours. But God is a sovereign; He can do as He pleases. He takes the things which are nought, to bring to nought things which are. And who can gainsay His choice of Gideon?

Do you remember, dear children, when Moses was called to go to Pharaoh, that he wanted a sign from God to attest His choice of him? and God, in condescension, made his rod a serpent? Well, Gideon required a sign from God. Already had he witnessed the wonder-working power of the Lord at the altar of "Jehovah-Shalom," where fire came out of the rock at the angel's touch. But now, called for a particular service, he received a further token from God of its successful issue. And was it not a strange sign that he asked for? You know what fleece is, do you not? I am sure all our little country readers do. Well, it is the wool which the shearers cut from the flocks. Now listen to what Gideon says to God. "Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said." (Judges vi. 27). This was all contrary to nature; as much as the sun standing still for Joshua, or the degrees going backwards for Hezekiah. Now, hear the result. "And it was so; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water." Ah, God had that night made good what should have been for the divine assurance of Gideon's soul. But was it so? No. Oh, the patience of our God! The bowl

full of water should have sufficed. But yet he would have another sign. Listen; "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." Yet another night of divine assurance did Gideon need. And most graciously God gave it to His servant. "And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground."

Thus the heart of Gideon was doubly assured. Yielding himself up to God's service, we find him now rising up early in the morning to commence, and to complete, the great deliverance promised by Jehovah.

But as Gideon had tested God, so God would now test Gideon. And this He did by the water-course, when the people were too many. Again by the dream of the man in the Midian host; and lastly, in victory, at the far-reaching cry of "The sword of the Lord, and of Gideon!" Ah, what a night that was! when they "blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal." Was ever victory won before after this fashion? Oh, the wonder-working arm of Jehovah!

Yes, God, in Israel, was ever displaying His *power*. But, dear children, He is now delighting in the display of His *grace*.

God so loved Israel, that He sent Gideon to deliver them by power. But God's testimony now is, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting

life." (John iii. 16). And what is the divine assurance of this? That Christ is now in glory. This is the divine assurance of every poor sinner, all through the long night of time. But the morning is coming and the victory which followed the divine assurance of Gideon, shall be more than equalled to all who set to their seal that God is true. For Christ will gather them up to Himself to be

"For ever with the Lord."

A. M.

### SIMON THE CYRENIAN.

(Matt. xxvii. 32).

THEY led Jesus away to crucify Him, and "as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear His cross." I trust that afterwards Simon learnt what it was to *take* the cross and follow Jesus (Luke ix. 23). Only if he did, he must have first learnt that Jesus bore his sins on His cross. It is not what *we* bear for Christ that saves our souls, but His bearing for us the judgment due to our sins. Then Simon would love the Lord, who could thus give up Himself to shame and death for *him*. And *then* he would not need to be "compelled" to bear something for Jesus; but he would be "constrained," by His love who died for him, to gladly seek His company, and suffer with Him and for Him. It is one thing to have a burden laid on our shoulders, which we are compelled to carry, and cannot help ourselves; it is quite another to say—

The cross on which my Lord expired  
Has won the crown for me.  
All hail, then, fellowship with Him,  
Whose death has set me free.

And, again, "God forbid that I should *glory*, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). Dear reader, do you know the blessed One who died upon the tree as *your* Saviour? That he loves you, and has died for you, to save your soul, and to win your heart? And does your heart in some little way answer to His love, so that you say, I do not want to find my home, or rest, or honour, where my Saviour had not where to lay His head? I am *His* now, and He is mine, and I am going to be with Him. He watches over me all the way, and He will come for me at the end of the way. I am not ashamed to own that He is *all* to me, and I do not wait to be "compelled" to walk in His path of meekness and rejection. Dear one, is this what your heart says? If it is, and you act upon it, you will find present rest and joy of heart, and a most blessed portion for ever. For *He* hath said, "If any man serve me, let him follow me, and *where I am*, there shall also my servant be. If any man serve me, him will *my Father honour*" (John xii. 26).

W. T—Y.

#### A SERVANT OF GOD ONCE SAID—

"I am resolved, by the grace of God, never to speak much, lest I often speak too much; and not to speak at all, rather than to no purpose.

"I am resolved, by the grace of God, always to make my tongue and heart go together, so as never to speak with the one what I do not think in the other.

"I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."



RUTH i. 22.

**DRAWING BACK ; OR, PRESSING FORWARD.**

How good and pleasant it is to see the young walking in the ways of the Lord, the heart fresh and fervent, and subject to His holy will and word! In this point of view let us look a little at the Book of Ruth, although that interesting portion of

divine truth takes in its full bearing much wider scope, as indicating some of the gracious ways of God in regard to His people Israel.

Behold, then, the two young women, Orpah and Ruth, leaving Moab, the place of their birth, in which they had experienced the sorrows both of famine and

death. Naomi, the widow of Elimelech, who for a season has been a sojourner in that country, is now returning to the land of Judah, having "heard in the country of Moab, that the Lord had visited his people in giving them bread." Her true and proper home is in Judah, to which she is now retracing her steps, and notwithstanding the bitterness of her present lot, and the affliction of her soul (i. 21, 22), she is in the position of a guide to her beloved daughters-in-law into the place of plenty; and in this respect she is very different from them. She is on her way back to the land of her birth and blessing, from which she had indeed been a wanderer; whereas they are aliens and strangers to it. Doubtless they had often heard, from the family of Elimelech, of the pleasant land, as well as of the glory and goodness of Jehovah, who delighted in it; still the blessedness was not theirs of having been born there.

As they, rather than Naomi, are the subjects of our present consideration, let us observe these two travelling together on the way towards Judah. Could any one have supposed, on their first starting out and even when far on their journey, that, when the testing-time came, one of them would have "gone back unto her people, and unto her gods," and that only the other would cleave unto Naomi, and express the steady decision of her soul, that "thy people shall be my people, and thy God my God?" Outwardly the two seemed to walk in sweet companionship, and in the first instance both withstood the challenge, to "return each to her mother's house." Neither was there any want of kindness and affection, in the one or the other, towards their mother-in-law.

They both "lifted up their voice, and wept. And *they* said unto her, Surely *we* will return with thee unto thy people" (i. chap. 8—10 ver.). And afterwards "*they* lifted up their voice, and wept again." But the moment for decision at length arrives, and then, notwithstanding all the weeping and lamentation, and the apparent sincerity of Orpah, she draws back and departs to her kindred and her gods, showing that in her heart she had never really forsaken them; while, on the other hand, Ruth is strengthened to go forward in the path which she had deliberately chosen, enters the land, and there finds abundance of blessing, far beyond what she had even conceived.

Do we not often see something like this in our own day? Two young persons,—sisters it may be, or brother and sister, or attached friends, accompanying each other from time to time to the preaching of the Word of the Lord, taking "sweet counsel together," seemingly equally interested in the truths which they hear; listening attentively also to the earnest exhortations of their well-wishers, who urge them to flee unto Jesus in the days of their youth, and to become His true disciples, walking in the ways of the Lord. At length, however, the crisis arrives in the history of their souls, and one of them, perhaps, notwithstanding all previous fair appearances and profession, draws back and enters more thoroughly than ever into the ways and pleasures of the world, hurrying along the broad road which ends in destruction. Such a one thus acts in the spirit, if not in the letter, of those of whom we read in John vi., who, though they professed to be disciples of Jesus,

"went back, and walked no more with him." Whereas the companion, like the true disciples of the Lord, in answer to His challenge, "Will ye also go away?" answers in the language of Peter, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

We will advert only to two other points in the interesting history of Ruth. One is, that she not only found blessing in the land to which she had come, but that she gained the knowledge of Boaz, in the character of redeemer, with whom the blessing was bound. Now, the truth which is indicated in this fact forms the core and centre of the blessing of the soul who believes in Christ. Not only does he obtain salvation, full and free, but he is brought to the knowledge of Him who saves—The Saviour. He has "redemption through His blood, the forgiveness of sins" (Eph. i. 7.); but blessed as that is, it is more blessed still to know Him who has thus redeemed. When the glorified saints in heaven sing the new song, its language will be not so much respecting the blessing of the Salvation, wondrous though it is, as of the worthiness of Him who has redeemed to God by His blood. (Rev. v.)

The other point is, that Ruth was united in marriage to Boaz, through whom she had been brought into blessing. What an advance was this upon the deliverance, complete though it was, from the famine which she had experienced in her own country! Thus it is with the believer in the Lord Jesus Christ. As Jesus said, "I am the Bread of Life: he that cometh to me shall never hunger; and he that

believeth on me shall never thirst" (John vi. 35). But, oh, what an increase of blessing in the wondrous fact that the believer is married "to him who is raised from the dead" (Rom. vii. 4); and being thus "joined unto the Lord, is one spirit" (1 Cor. vi. 17). Ruth, by being united to Boaz, besides being of the joy of the relationship, became a participator in all the portion of this "mighty man of wealth;" and so they who are united to Christ, "the Head over all things to the church," become partakers of the glory which His God and Father has given to Him. "The glory which thou gavest me I have given them; that they may be one, even as we are one" (John xvii. 22).

We trust, dear reader, that you "are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews x. 38, 39); and we desire that you may be "fruitful in every good work, and increasing in the knowledge of God" (Coloss. i. 10).

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#### ANSWERS TO BIBLE QUESTIONS FOR JANUARY.

1. Ye are yet in your sins. 1 Corinthians xv. 17.
2. Except ye repent, ye shall all likewise perish. Luke xiii. 3, 5.
3. It is the power of God unto salvation to every one that believeth. Romans i. 16.
4. The blood of Jesus Christ his son cleanseth us from all sin. 1 John i. 7.
5. I write unto you, little children, because yours sins are forgiven. 1 John ii. 12.
6. 1 John v. 13.
7. Titus ii. 13.

B. E. L.



BIBLE QUESTIONS FOR FEBRUARY.

1. Name each book in the New Testament where "grace and peace" are mentioned together in the first chapter?
2. Name the five epistles which have "mercy" connected with "peace."
3. Which of the three following words is omitted in Philemon—grace, mercy, or peace?
4. Name one epistle where "love" occurs with "peace" and "grace" is omitted.
5. With what men does Scripture exhort believers to live peaceably?
6. Who and what had Simeon seen when he said, "Now lettest thou thy servant depart in peace?"
7. What did Jesus tell His disciples He left with them?"
8. What did Paul say the God of peace shall "bruise under your feet shortly?"
9. With what is a Christian's feet to be shod?
10. To what two classes of persons did Christ preach peace?
11. We are told how peace was made for those who could not make their own peace. Give the Scripture.
12. Of whom are we told not to speak evil?
13. What are the peacemakers called?
14. What are those who have "peace with God" exhorted to do, that they may possess the other peace, that will keep "their hearts and minds through Christ Jesus?"
15. What does St. Paul tell the Romans is connected with being spiritually-minded?
16. St. Paul states in one of the epistles that those who had been without hope, and afar off, and without God in the world were made nigh. By what does he say they were made nigh?

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.—Acts xxviii. 28.

THE SALVATION OF GOD.

What blessings untold to Salvation belong!  
The theme, oh, how grand! What a subject for song!

Then, let us draw near to the throne, as unshod,  
And joyfully sing the Salvation of God.

Of God's own providing, 'tis worthy of Him,  
And nothing can ever its glories bedim;  
Whilst He, The Supreme, wields the sceptre and rod,  
So long shall endure the Salvation of God.

'Tis infinite love; God Himself is its source,  
And, flowing in Christ, 'tis uncheck'd in its course;

'Tis sent to the vilest on earth who have trod,  
Proclaiming to all, the Salvation of God.

A glory, eclipsing the light of the morn,  
Arose on the world when The Saviour was born;  
Then Simeon, who long as a pilgrim had trod,  
Embraced in his arms the Salvation of God.

The child, when upgrown, as The Lamb,  
suffer'd death,  
In mercy resigning His blood and His breath;  
Now crown'd and enthron'd, He in grace holds the rod  
To rebels, who've spurn'd the Salvation of God.

The message of mercy to sinners is sent,  
That they may now hearken, take heed, and repent;  
Believing on Him, who the Serpent hath trod,  
And now sits above—the Salvation of God.

How shall they escape, who despise, or neglect,  
Salvation so great? Nay, their souls must be wreck'd.

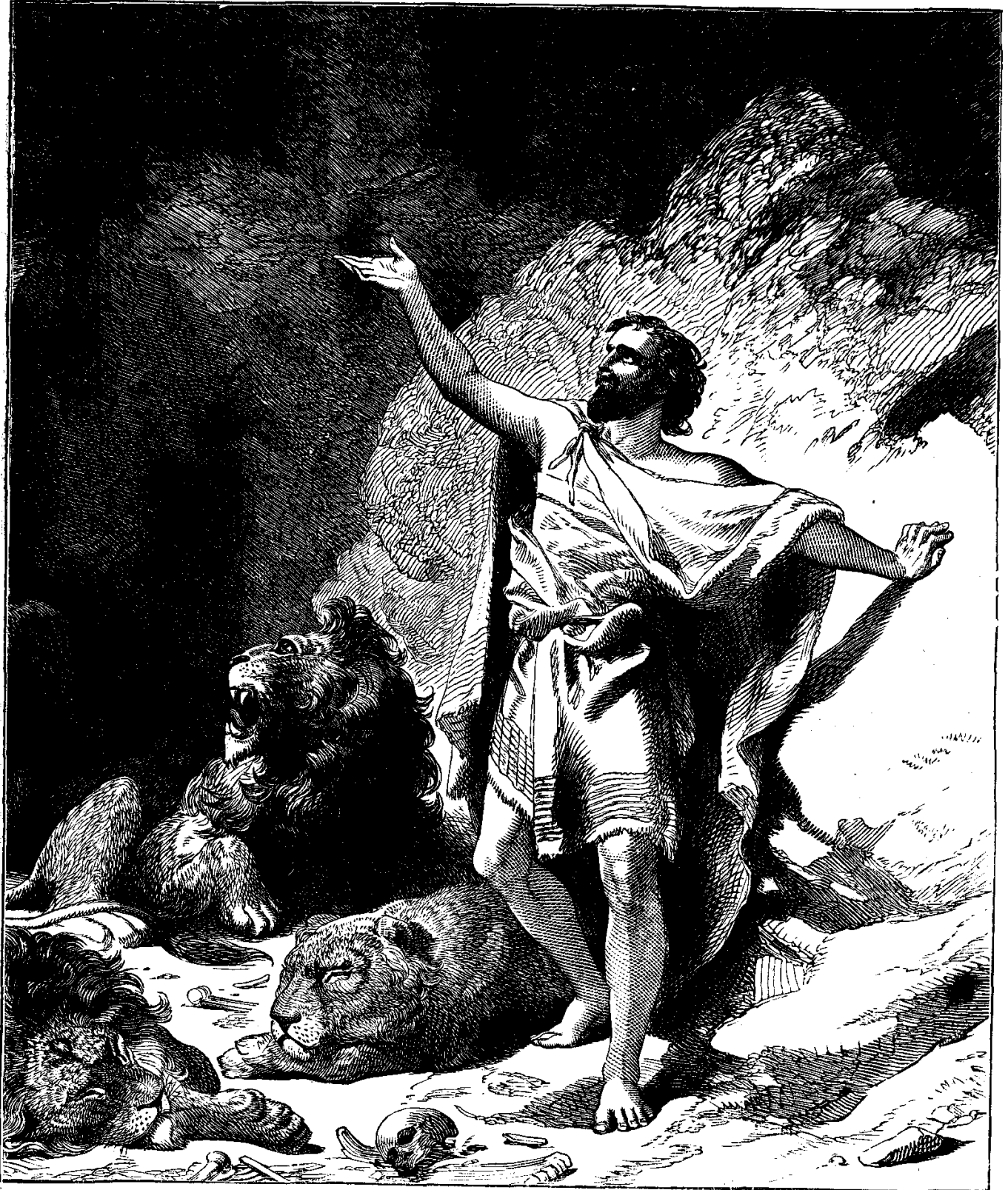
But though ye have been like a stone, or a clod,  
No longer reject the Salvation of God.—[Heb. ii. 3.]

T.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. i. 16.



## GOOD NEWS FOR YOUNG AND OLD.



DANIEL IN THE DEN OF LIONS.

## THE ANGEL IN THE DEN OF LIONS.

(DANIEL VI. 22.)

THE angel had not broken the king's commandment, and so there was no reason why *he* should be put into the den. Daniel *had* broken the law, and he did so when he knew that the law had been made, and that if he broke it, the lions' den was waiting for him. But God sent His angel to shut the lions' mouths; so that if Daniel could not be delivered from going into the *den*, he was saved from the power of the *lions* in the den (verse 27). I wonder if you have ever noticed how many times the word "deliver" comes in this chapter. Let us think about it a little while, and may the God of Daniel help us by His spirit to learn lessons from it, which shall be of real use and profit to us. We, too, want to know God as our Friend and Saviour; to be able to say, "Who delivered *us* . . . , and doth deliver, in whom we trust that He will yet deliver."

The law through which Daniel was condemned to be thrown into the den, was a wicked law, and he was righteous in disobeying it. It was made on purpose to get him into trouble; because about everything he did his worst enemies were obliged to feel, "Against such things there is *no law*." So if they were to prove him guilty of disobeying the king, so as to get him punished, they must make some *new* law, forbidding what they were quite sure he would do all the same for the law. They all knew he would not go through a day without *praying* to his God. (Do the people who see us daily, know that about *us*?) He would rather spend

a night with the lions, than a day without prayer; so they made a law that no one was to pray for a month to any one but the king. They wrote down the decree, and got Darius to sign it, so that it could not be altered; and then when they found Daniel praying just the same as before, they came to say that he must be put into the den. Now the king had great respect for Daniel, and was very much vexed with himself for consenting to make a law which he might have known Daniel would not keep. So he set his heart on Daniel to "deliver" him, and laboured till the evening to "deliver" him. He *would*, but he *could* not. Perhaps his enemies *could*, but they *would* not. But what about God, whose servant Daniel was? Well, when Daniel was put into the den, the King said, Thy God "*will* deliver thee." Then after a sleepless night, he comes the very first thing in the morning to ask Daniel, if God *could* deliver him. Daniel answers, that not only God would (Darius *would*, but *could* not) and *could*, but He *had* done it. "My God *hath* sent His angel, and *hath* shut the lions' mouth." And the King is delighted, and says that all the earth shall hear of it; so he proclaims "unto all people, . . . that dwell in all the earth," that Daniel's God is "the living God;" that He "*delivereth* and rescueth," for He "*hath delivered* Daniel from the power of the lions."

Now I cannot read a chapter like that and not be reminded in how *many* places we read in the New Testament about God as the One who "delivers" those who look to Him. It is true that He "delivered up" Jesus (Rom. viii. 32, Acts ii. 23); "delivered" Him "for our offences." (Rom. iv. 25.) And then, when He was

on the cross to bear the punishment of our sins, He was not delivered *from* that death of shame (Matt. xxvii. 43 ; Ps. xxii. 4-8). But it was that we *might* be delivered ! That God might be free to say of the sinner, " Deliver *him* from going down to the pit ; I have found a ransom." (Job xxxiii. 24). So we find believers in Christ are " delivered " from the " fear of death " (are *you*, dear reader ?) ; from the " power of darkness ; " from the " wrath to come," and from this present evil world (Heb. ii 15 ; Col. i. 13 ; 1 Thes. i. 10 ; Gal. i. 4). And it is God Himself who has done it. They were like the lions in the den, and we had no power to escape them. The law of Darius might be all wrong, and Daniel in breaking it be all right : but the law of God is holy, just, and good, and we, " verily guilty," " guilty *before God*." Yet that very God, *against* whom we have sinned, and *before* whom we are guilty, has shewn the greatness of His love to us by *sending*, not " His angel," but " His Son"—

His only Son, on whom was placed  
His whole delight and love,  
Before He formed the earth below,  
Or spread the heavens above !

Daniel might say, " My God hath sent His angel ; " but we say, Herein is love, not that we loved God, but that He loved us, and *sent His Son*" (1 Jno. iv. 10). And it was not to " shut the lions' mouths," but to " die for sinners ; " not to protect a *righteous* man, God's faithful servant ; but to " suffer for sins, the just for the *unjust*," rebels and enemies ! " God is love," and *that* is how He has proved it. Not, as some deceived persons teach, by passing over our sins as if they were no matter ;

but by sending His own Son to " put away sin by the *sacrifice of Himself*."

The same chapter that tells us " God is love," tells us how He has shown it. Read it for yourself, in 1 John iv. and ponder it in your heart (Luke ii. 19), what it cost the Father and the Son to save one guilty sinner from his sins. The lions' mouths were not shut for the Son of God. *We* may look forward to never tasting death, (John viii. 52), but *He* tasted death in all its reality (Heb. ii. 9). We, who know Christ as *our* Saviour, are " delivered from the power of darkness ; " but what was it for Him to say to His murderers, " This is your hour, and the power of darkness " (Luke xxii. 53). *That* lion's mouth was not " shut." And then there was the most bitter thing in the cup the Saviour had to drink,—the hiding of the face of God ! Think of that cry of anguish, deep beyond any words to utter, " My God, my God, why hast *Thou forsaken me* ? " Is sin a trifling matter ? Is the punishment of it a little thing, and soon over ? Think of that scene in which all the waves and billows went over Jesus, that we might be " delivered from the wrath to come," and brought as " sons unto glory."

From deep to deep still calling,  
The waters reach His soul ;  
And death and wrath appalling,  
Their billows o'er Him roll.

*There* we learn what God thinks of sin, *our* sins : but there, blessed be His name, we learn, too, the greatness of His love, that would give none less than His own Son, to die for our sins, according to the Scriptures ! How hateful our sins to Him, when it needed *such* a work to blot them out ! How great His love, that when our sins were such an offence to

Him, He would give the best gift of heaven for the vilest things upon earth: that which was nearest and dearest to Him for that which was farthest off, and the darkest blot upon His creation! And has that "light" shown you what you are in the presence of God, leading you to cry out "I am vile, I abhor myself?" Has that "love" softened your heart, making you all the more to hate yourself for sinning against such grace; but giving you joy and peace in believing, so that you say, "Behold, what manner of love the Father has bestowed upon us?" Not only has God sent His angel, but "*The Father sent the Son, to be the Saviour of the world,*" and He is *my* Saviour, and I love Him because He first loved me.

W. TY.

### THE NIGHT OF DIVINE CALL.

(SAM. iii.)

At the close of the fourth chapter of Genesis, we read these words, "Then began men to call upon the name of the Lord." That is, to worship, to pray to, to own and to acknowledge Jehovah. The death of Abel had apparently left a murderer to people the earth. But Seth was born, "the appointed—instead of Abel," and of his seed it is said that they called upon the name of the Lord. This is most blessed; for if independence of God had shown itself thus early, so had dependence. God was owned; Jehovah was worshipped; and men delighted to call upon His name.

But my purpose now is, not to tell you about man calling upon God, but God's call to man.

One of the first calls of God was to Abraham, when he was living in the idolatrous country of Ur of the Chaldees.

These are the words of the divine call—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." (Gen. xii. 1.) It need not be said that the record concerning this call was, "So Abram departed, as the Lord had spoken unto him." This obedience of Abram led to his being afterwards called the "Friend of God," the "Father of the Faithful." So God marks obedience to His call.

Passing over several other divine calls, we come to a most remarkable call of God; and one with which most of my readers are more conversant, perhaps, than with any other. I refer to the call of Samuel.

You know the meaning of "Samuel," do you not? Well, it is "asked for." How strange for him to have been called by his father and mother their little "*asked for*;" and how his name must have ever reminded him of the circumstances of his birth, and of his God-fearing parents. But he was not only asked for, but he was lent to, the Lord; or, may we not rather say, he was given up entirely to Him?

Samuel's call was in this wise: Hannah, his mother, had vowed to the Lord, that if a son should be given her, "then will I give him unto the Lord all the days of his life, and there shall no razor come upon his head." While she was recording her vow, and praying before the Lord, Eli marked her mouth; for "only her lips moved, but her voice was not heard; therefore Eli thought she had been drunken." But, ah! 'twas not so! and at the end of the interview, Eli said to her, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked him." This He did, when, to her great joy, Samuel was born.

But did she keep her promise, and perform her vow? She did. As soon as his infant days were over, she took him to Eli, and there in the tabernacle pitched at Shiloh, "he ministered unto the Lord before Eli the priest."

But up to this point, the divine counsels had been rather about him, than a direct call to him. Hannah had given him up; Eli had accepted him; but will Jehovah endorse the deed, and receive the offered gift? Let us see.

Eli was an aged man. His children were wicked and rebellious. And as a judge in Israel he had failed. God was about to set him aside. But who was to succeed him? This brings us to a most remarkable night scene. "Eli was laid down in his place, and his eyes began to wax dim that he could not see. And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep." How quiet! how solemn is all this! But the awful stillness of the night is broken in upon, and a voice calls "Samuel!" Samuel hears the call, it affrights him not, and answering "Here am I," rising, he runs to Eli. But Eli had not called him. "I called not; lie down again," is the answer of the aged priest. Three successive times is the voice heard, and the running to Eli continued. And now the thought presented itself to Eli that God had called the child; and thus he says to Samuel, "Go, lie down; and it shall be, if he call thee, thou shalt say, Speak, Lord, for thy servant heareth."

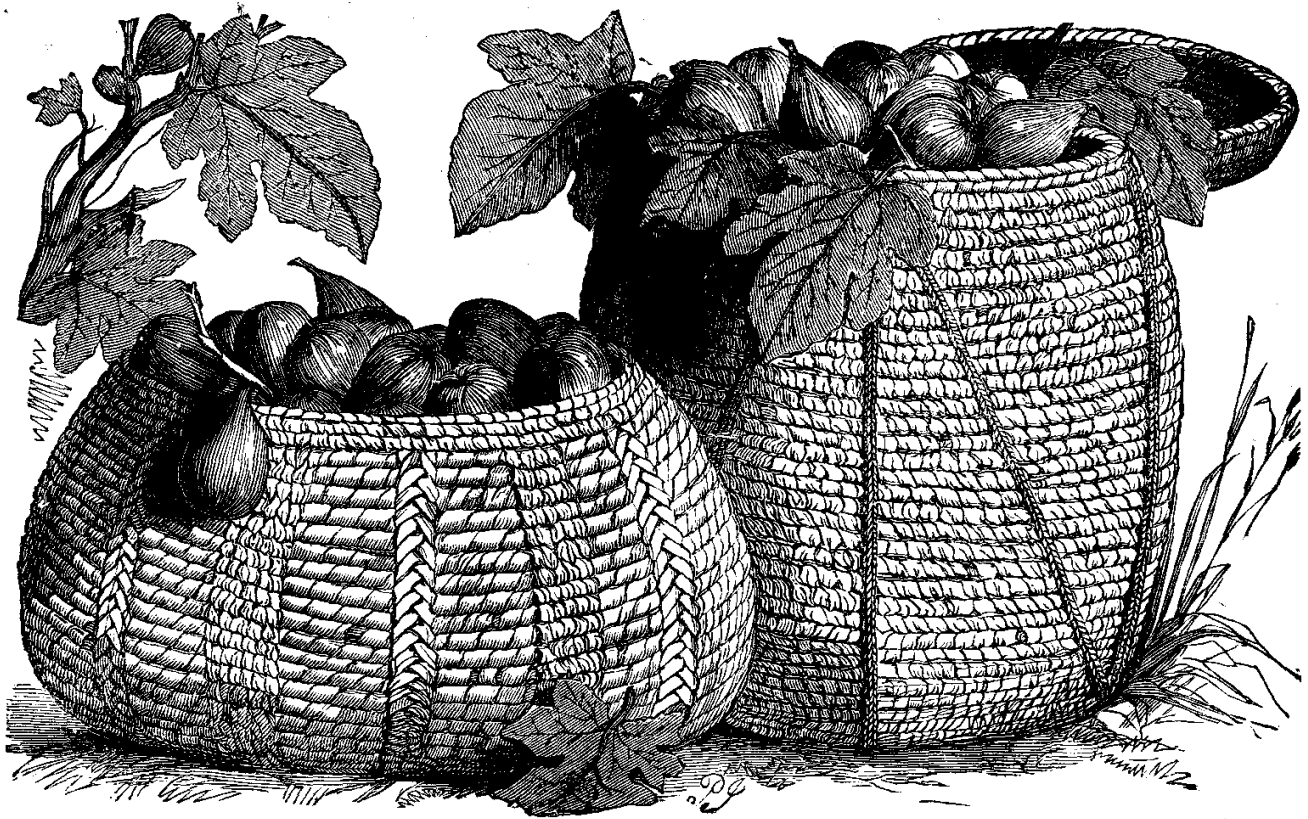
And now, dear reader, I want you particularly to notice the words of Samuel. He went and lay down in his place. The call again came, "Samuel, Samuel," and O,

how beautiful was Samuel's reply, "Speak, for thy servant heareth." Why did he not say "Lord," as Eli had bidden him? Look at the seventh verse, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." And how could he call Him Lord, whom as yet he did not know? He knew about Him. He was instructed concerning Him; but Himself as yet he knew not. Again I say, how beautiful is this! He could not borrow Eli's faith; he would not use unmeaning words. How blessed thus for a child to have a conscience toward God. Truthful, real, consistent Samuel! Well thy answer promised a useful day; and how thy truthfulness prepared thee in after days to confront the heartless, pretentious Saul! Without surprise we immediately read, "And Samuel grew, and the Lord was with him."

This, dear readers, was indeed a night of divine call. Abraham was called when a man. Samuel when but a child. Jehovah speaking to a child! What a picture! But has He ceased His calling? No, indeed. Samuel, brought as he was to God, was in no wise so near as one now is who answers the divine call. How many Jesus called to Himself when on earth, and how many He is calling now. O, dear reader, child as you may be, Jesus claims the belief of your soul, and the affections of your heart. Yield, as did happy Samuel, and then the Lord about whom you know so much, will be personally known to you; and you will be able to say with Paul, "I know whom I have believed."

Hark! the voice of Jesus calling,—  
"Come, ye laden, come to Me."

A. M.



### “GOOD FIGS AND NAUGHTY FIGS.”

I can picture to myself some little one, reading these words, and saying “Oh! mamma, look here, what curious words, “good figs and naughty figs,” “I’ve heard of good figs, but never heard about naughty ones before” I wonder what it means. Well let us see. Get your Bible and turn to the book of Jeremiah, and in chap. xxiv. you can read what it says about them:— “The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord . . . one basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the

evil, very evil, that cannot be eaten, they are so evil.”

And then you will find that the Lord compares His people Israel to a basket of good figs, when He shall bring them back to their own land in that wonderful day that is coming, that we call “the millenium,” when He will be King over all the earth, and when as verse 7 tells us, He will give them an heart to know Him, and they shall be His people, He will be their God, and they shall return unto Him *with their whole heart*. But at the time the Lord spake to Jeremiah, they were so rebellious and disobedient, that He compares them to a basket of *very naughty figs*, evil, very evil, that cannot be eaten, they are so evil; and threatened that they should be punished and led captive by their enemies.

Now, my dear young friends, the Bible also

tells us that these things that happened to Israel of old, are written for our admonition ; (1 Cor. x. 11) ; and Timothy, who loved the Lord Jesus Christ when He was grown up to be a man, had been taught from the Old Testament Scriptures when a child. (2 Tim. iii. 15.) I dare say he had read about the baskets of figs, and I think there is much that you may learn from what God has told us here.

Many children are like God's people of old, disobedient and rebellious, so that they too are like *very naughty figs*, and all who go on in their naughty and evil ways, will surely come into the judgment of God ; for God has said, "Be sure your sin will find you out" (Numb. xxxii. 23). But when little ones see how wicked they have been in His sight, and find out that they are like naughty figs, then if they listen to His Word, they will find out the way to be like good ones.

You will never be good, by trying to give up your naughtiness and be better, for all our hearts are so deceitful, and so desperately wicked, that you are sure to fail, and one sin would shut you out from God. But He has provided a wonderful way of His own to make children good, and that is "*by faith*." Every little one that *believes* on the Lord Jesus Christ, who died for sinners on the cross (Rom. v. 8.), becomes a child of God ; (Gal. iii. 26,) and like Israel, has a heart to know the Lord. Then God looks upon them as in the basket of good figs, *very good*. And when they know His love, and that the precious blood of His Son has washed their sins away and made them clean in His sight, then they love to be obedient to Him, and walk according to His Word.

I wonder which basket my young readers

are in. Ask yourself each one the question? Am I like the naughty figs that God speaks about in the Bible, or am I like the good figs? Oh! if you have been going on in rebellion and sin, come dear child to the precious Saviour now ; Jesus bids you come. He alone can make you good, and fit you for heaven, come, oh! come to Him now, and instead of being judged for your sins, you will dwell with Him for ever in the kingdom and glory of God.

E. H. C.

#### PLEASURE FLEETING, AND JOY UNFADING.

(PSALM xvi. 11.)

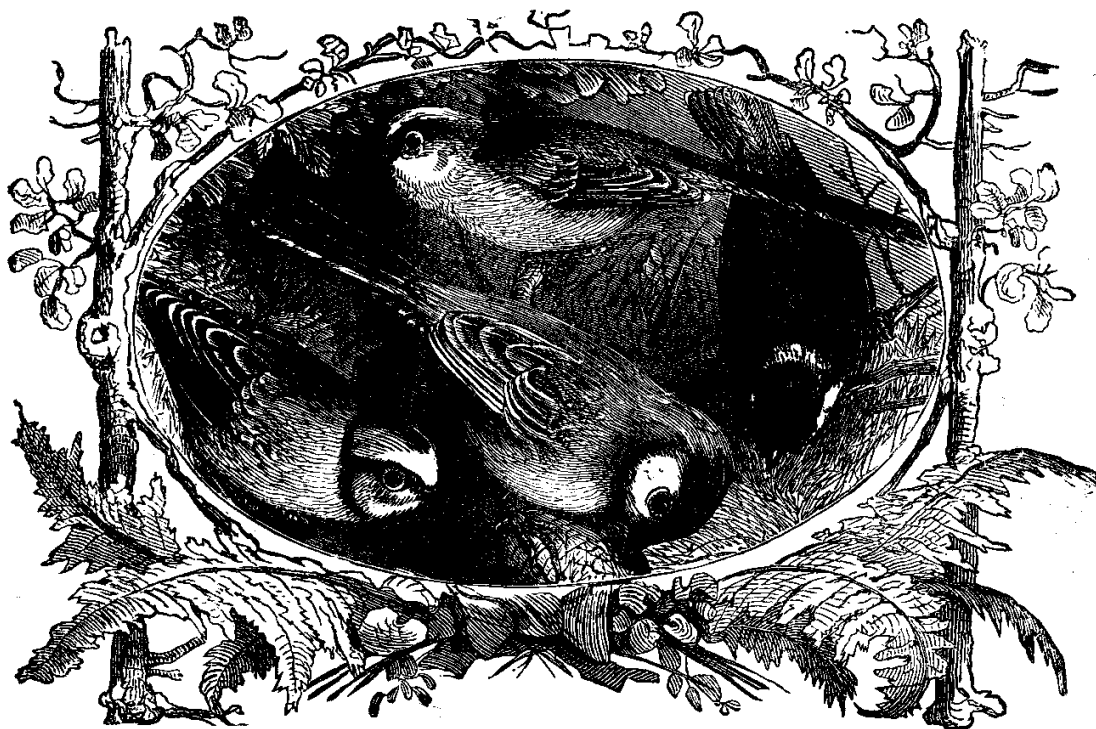
The happiness which springs on earth,  
In nature's garden hath its birth,  
And is at best but little worth,  
So fleeting is its gladness ;  
For like a flower, it blooms a day,  
Its transient beauties doth display,  
And then for ever fades away,  
And leaves a shade of sadness.

The bliss which comes from heaven above,  
And springs from God's unbounded love,  
Is pure, and soothes us like the dove,  
And yields no after-sorrow ;  
It never leaves the bosom void,  
Nor, with its full abundance, cloy'd,  
But e'er-increasing, while enjoy'd,  
'Tis better still to-morrow.

This happiness ne'er fades away,  
Nor makes a fleet and transient stay,  
But blooms throughout eternal day,  
In God's e'er-blessed presence.  
His pleasures are for evermore,  
And kept for those who him adore ;  
They're sound and fragrant to the core ;  
Of pure and holy essence.

T.





### ARE YOU READY ?

I WAS standing one summer's day in an orchard, when a little tom-tit came and settled on a bough within a foot or two of where I stood, and began to sing.

Now I don't know whether the little reader has ever seen a tom-tit. It is a small blue-winged bird, much less than a sparrow, very active and bold, and always in motion, jerking its little body hither and thither with an energy that is as amusing as its general appearance is pretty and interesting, especially to children, with whom it is a great favourite.

But I cannot say much for its song, if song it can be called ; it is neither soft nor musical, but consists of four notes which it would puzzle the most clever musician to find in the gamut. In fact they are more like words jerked out with the rapidity that marks all the ways of this funny little bird, and uttered three times in succession. You know parrots can talk, and it is said

that even a sparrow has been taught to utter sounds like human words, but this little tom-tit living on the wild hills of Somerset, had never been taught at all ; yet as he sat perched on the bough beside me, he seemed to say, as plainly as possible.

"Be ye ready—be ye ready—be ye ready?"

Sometimes varied, like—"We be ready—we be ready," which, if not very good English, was quite in keeping with the manner of the bird, who seemed, as he jerked himself here and there on his perch, ready for anything within the compass of a little bird's experience.

Now I don't mean to say that this little tom-tit either understood or intended to convey what these sounds expressed, but yet the sentence he uttered over and over again with such lively perseverance, is one which is most certainly worth listening to, because it reminds us of the words that



the Lord Jesus spoke when He said "BE YE READY ALSO."

Ready for what, do you ask? Well, *ready for Him when He comes*; ready to be caught away to be for ever with the Lord; for you know, if you have paid any attention to what you have read both in the New Testament and in *Good News*, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thes. iv.). This may take place at *any moment*, either of the day or of the night: so that if *you* would be *ready*, you must be ready now. To be left behind would be sad indeed, for not only is the Lord coming into the air to take away all who love Him, but judgment is coming on all who have refused to listen to His voice.

Now, if the little tom-tit who was sitting on the bough, as I have said, had seen a hawk overhead, do you think he would have remained where he was? Not he, indeed. He would have darted away in a moment to some thick hedge, or a hole in the thatch, or some other place of refuge, and thus he would have been ready, because he would have been *safe*; safe from the danger that threatened him, safe in his secure retreat.

Well, now, Are you "ready"? Have you "fled for refuge" to Jesus? If you are just where you were when you were born, that is, if you are out of Christ; if you have never yet believed in Him unto everlasting life, you are *not* "ready," but are in danger every hour, every moment;

just as the little tom-tit would have been, had he remained on the bough with a hawk in the air. I am sure *he* would not be so foolish—and will *you*? Will you remain where you are, when perhaps the Lord may come to-night and take away your dear mother and father, if they are believers in Him, as I trust they are? No; far better to go to Jesus at once, for He says, "Come unto me, and I will give you rest."

Do you ask, How am I to go to Jesus? I answer, by believing in Him *as your very own Saviour*; by believing with all your heart what God says, "Believe on the Lord Jesus Christ, and thou shalt be saved"; by calling on the Name of the Lord, for it is written, "Whosoever shall call on the name of the Lord, SHALL BE SAVED." God has said it, and you know what He says is true; so that if you take Him at His word, and cast yourself on Christ, just as you are, now at this moment, you will be saved, and safe for ever.

Then, moreover, Jesus says to those that have believed in Him, "Abide in me." In communion with Him you will be not only safe and ready too, but fruitful to His praise meanwhile. ARE YOU READY?

J. L. K.

#### A WORD IN SEASON.

At a funeral not long since, among the strangers who gathered around the grave there was a man, who with tears in his eyes, watched very intently the coffin as it was being slowly let down in the grave. A person who had observed him, went and enquired, "If the deceased was a relative or a dear friend?" "No," he replied, "I never spoke to him in my life, and he never spoke to me but once, but what he then said, resulted in my soul's salvation."

## A FEW THOUGHTS ABOUT "OUR EARTHLY HOUSE."

MAN is spoken of in Scripture as composed of spirit, soul, and body, and it is the purpose of the heart of God to save all who believe on His Son Jesus Christ *completely*; to perfect the *bodies* of all His people in heavenly glory at His coming. We have often heard speak of the glorified spirits of the saints, but we never find such an expression in the Word of God. Every Christian that dies, or falls asleep, is absent from the body and present with the Lord (2 Cor. v. 8), but will be glorified *like* Christ when He comes.

The natural man, led captive by Satan, (2 Tim. ii. 26) the spirit that now worketh in the children of disobedience, continuing his course of sin, and dying in that state, cannot go to that scene of bliss where Christ is, but must come into the judgment of God, to receive the due reward of his deeds (Rev. xx. 12). But all who listen to the message of God's love, and believe His precious testimony concerning His Son, are delivered now from judgment, and their bodies become the members of Christ, and the temple of the Holy Ghost (1 Cor. vi. 15-20). Our bodies then being the Lord's, how careful ought we to be to present them a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. xii. 1); to *glorify* God in them. And soon, very soon, He will accomplish His wondrous purpose, and conform us to his own beloved Son, for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal body by His Spirit that dwelleth in you." (Rom. viii. 11.)

This marvellous event may take place this very day; we know not the day nor the hour (Matt. xxv. 13); Christ is coming quickly (Rev. xxii. 20) and in a moment, in the twinkling of an eye, the bodies of His own loved ones will be raised from among the dead; wherever the dust of His saints may be, in earth or sea. He with whom all things are possible, by His own mighty power, will cause them to come forth; and all believers *who are alive and remain* will have their bodies quickened and fashioned like unto His own glorious body (1 Thess. iv. 15-18. Philip. iii. 21.)

My reader, have *you* apprehended this precious truth; if you are one whose heart beats with love to Him who died for sinners on the cross, and you know Him as *your Saviour*, this very body in which you now dwell on earth, will shortly, very shortly, be changed into the likeness of the glorious body of the Lord Jesus Christ. You may not have to pass through death at all; there is no necessity for it; Christ having risen from the dead, spoiled the grave of its victory, thousands at His coming will be translated *without dying* to heavenly glory, caught up to meet Him in the air, (1 Thess. iv. 15-18); this very same body which you now possess *changed*; mark, not a new body, but *changed* and fashioned like to His (Philip. iii. 21.) This is what the apostle referred to when he said, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but *clothed upon*, that mortality might be swallowed up of life (2 Cor. v. 4).

Two men, we know, have already been taken up to heaven, without dying, Enoch and Elijah; and Moses, who died and was buried by the Lord (Deut. xxxiv. 5-6)

was seen by the disciples in glory with Christ on the Mount of transfiguration; then why should the Lord's promise in His Word be thought strange by so many?

In 1 Cor. xv. the Spirit of God teaches most clearly as to the resurrection of the body, contrasting its condition in death and resurrection; it is sown in corruption, dishonour, and weakness, a natural body; it is raised in incorruption, glory and power, *a spiritual body*; and then further on, speaks distinctly of an exception to this in the case of some of God's people. "Behold, I shew you a mystery, we shall *not all* sleep, but we shall *all be changed*, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed*." (1 Cor. xv. 51-54).

How blessed for the believer to be enabled to enter into these precious truths now, and to know that although all must appear before the judgment seat of Christ to receive the things done in the body (2 Cor. v. 10), that He will never stand there as a guilty culprit, but justified now by the blood of Christ, be manifested in the Lord's presence in a glorified body like unto His own, every trace of corruptibility and mortality gone for ever; and as to the things that he has done in his body, he will be one mind with his Saviour about all that has been evil, and receive his approval and reward for all that has been done for His glory.

Beloved reader, what think ye of these things, what think ye of Christ? Is your body the temple of the Holy Ghost, and are you yielding your members as instruments of righteousness unto God, or are you still serving divers lusts and pleasures,

using your body as though you were your own master, though really duped and deceived by Satan? Oh! if the latter, come now, we beseech you, be reconciled to God through Jesus, the only mediator, the only Saviour; His precious blood will cancel all your sins, wash away all your guilty stains. God will give you, the moment you believe on Him, the priceless gift of eternal life: the Holy Ghost will then seal you, and dwell in your body, whilst you wait for its adoption, to wit its redemption (Rom. viii. 23).

May the Lord in His grace bring you to Himself, and preserve the whole spirit, soul, and *body* of every believer who reads these lines blameless unto His coming again. (1 Thess. v. 23.) E. H. C.

#### SIMON THE CANAANITE.

(MATT. x. 4.)

ONE of the Lord's disciples was named Simon the Canaanite, or the zealot; and that is about all we know of him. Much is told us about John, who always remembered that Jesus loved him, and about Peter, who thought that he loved Jesus more than any of the rest did. We hear, also, a good many times of Philip, and Thomas, and some of the others; but, as far as I know, we never read of a single thing that was done or said by this Simon Zelotes. And yet he was one of the "twelve apostles of the Lamb," chosen and called by Christ, sent forth by the Lord of the Harvest, to heal the sick, and to preach the kingdom of God. He was one of those who had "continued" with Jesus in His temptations (Luke xxii. 28); and, in a day that is coming, his name shall shine upon one of the foundations of the heavenly city, and he will sit upon one

of the "twelve thrones." Are we servants of that same Lord and Master, and are we content that He should say, "*I know thy works,*" though nothing be written down about us for others to see or hear? It is a great lesson for us to learn, to live and act as "in the sight of God and our Father;" satisfied that *the Lord* sees and values all that is done for Him, whether another soul on earth knows about it or not. Only let us mind there is something for Him to see, and to own with His smile both now and when the time comes for Him to say, "Well done!"

Those who do their good works to be seen of men, get their reward *without* waiting for it: men speak well of them, and praise their name. Then there are those who "labour" to be well pleasing to Christ, and they *wait for* their reward; though even now they have special enjoyment of His love and approval which those know nothing of who think more of pleasing themselves, than pleasing Him who died for them. Remember it is said of believers in Christ, His *servants*, "Every man shall receive his own reward, according to his own labour" (1 Cor. iii. 8); and if there has been *no* "work or labour of love" done for the name of Jesus, there will be nothing to be remembered in the day of rewards. (Heb. vi. 10.)

So let us think of Simon, whose service has never been recorded, except in heaven; and still more of the Lord Himself, whose food and whose "delight" it was to finish the work of Him who sent Him, though no one had eyes to see His perfections, except His Father who opened the heavens to look down and say, "In Thee *I am well pleased.*"

W. Ty.

#### ANSWERS TO BIBLE QUESTIONS FOR FEBRUARY.

1. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thes. i. 1; 2 Thes. i. 2; Titus i. 4; Philemon iii.; 1 Peter i. 2; 2 Peter i. 2; 2 John 3; Rev. i. 4.
2. 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; 2 John 3; Jude 2. Four of these epistles are addressed to individuals, and the word *MERCY* occurs in each.
3. Mercy. The Epistle of Philemon is not only addressed to him, but to others, and the Church in his house, and the word *MERCY* does not occur.
4. Jude.
5. All men. Romans xii. 18.
6. Jesus. God's salvation. Luke ii.
7. Peace I leave with you. John xiv. 27.
8. Satan. Romans xvi. 20.
9. Your feet shod with the preparation of the Gospel of peace. Eph. vi. 15.
10. Jews and Gentiles. Eph. ii. 17. [Col. 1 20.
11. Made peace through the blood of His cross.
12. Speak evil of no man. Titus iii. 2.
13. The children of God. Matt. v. 9.
14. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. iv. 6, 7. [Romans viii. 6.
15. To be spiritually minded is life and peace.
16. Made nigh by the blood of Christ. Eph. ii. 13.

#### BIBLE QUESTIONS FOR MARCH.

1. Propitiation through faith in His blood.
  2. Redemption through His blood.
  3. Justified by His blood.
  4. Made nigh by the blood of Christ.
  5. Redeemed to God by Thy blood.
  6. Boldness by the blood of Jesus.
  7. Precious blood of Christ, as of a lamb, &c.
  8. Sanctify the people with His own blood.
  9. Washed us from our sins, in His own blood.
  10. Eternal redemption, (obtained for us.)
- Give chapter and verse to each of the above 10 scriptures.

# GOOD NEWS FOR YOUNG AND OLD.



ELIJAH AND AHAB.

# “THAT THE RAIN STOP THEE NOT.”

(1 Kings xviii. 44).

FOR forty-two months the heaven had been “shut up,” and there had not been a drop of rain. The people had sinned against God in worshipping idols, and God had visited them with “great famine throughout all the land” (Luke iv. 25). Now the heavens are about to be opened again, and there is sound of “abundance of rain.” God is going again to give them “rain from heaven and fruitful seasons; filling their hearts with food and gladness.” And the king is warned that he must make haste home, or else the rain will stop him on the way!

We too look for the heaven to be “opened” before long (Rev. xix. 11). It will not be in *mercy* though, giving a plentiful rain to a dry and thirsty land; but for *judgment* on those who have refused God’s mercy. Ah! that will be a terrible storm for those exposed to it, who have not found in Jesus “a refuge from the storm and a shadow from the heat!”

In Ahab’s day the fire came down from heaven to consume the sacrifice God’s servant had laid upon His altar. Long since then the Lord Himself has come down from heaven to be the sacrifice on the altar, bearing “on the tree” the sins God laid upon Him there. Since that time “the Holy Ghost, sent down from heaven,” has been here to “testify” of Christ and of that sacrifice He made upon the cross. The Son of God has been in this world, to *finish* a work given Him to do; the Spirit of God is here now, to bear witness to that work, and to Him who did it; that “through his name whosoever believeth

in him shall receive remission of sins.” But very soon it will be *another* thing. The heaven will be “opened” again, and the Lord Himself will be revealed “in flaming fire,” to execute judgment on those who have despised and neglected the “great salvation.” His people will then be “with Him in glory” (Col. iii. 4), having first been “caught up” to meet Him. Shall *you* be with Him, dear reader, or left behind on earth, as one not “ready,” and to meet Him in judgment?

Men may mock about His coming, and say, “Where is the sign of His coming?” There was not much “sign” of coming rain when it was said to Ahab, “Prepare thy chariot, and get thee down, *that the rain stop thee not.*” Even the prophet’s servant could only see “a little cloud,” “like a man’s hand,” but the man of God knew it was coming, and it *came*. Very soon “the heaven was black with clouds and wind, and there was a great rain.” So those now who read and believe God’s Word, know that it is but a very “little while, and He that shall come, will come, and will not tarry” (Heb. x. 37).

Dear friend, where will *you* find yourself when “the sun shall be darkened, and the moon shall not give her light,” and there shall “appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory?” (Matt. xxiv. 29, 30). W. T—Y.

“ALL THAT LOVE HIS APPEARING.” HENCEFORTH there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto ALL them also that *love His appearing*. 2 Tim. iv.

### "NONE TO DELIVER."

(Dan. vi. 24.)

It was not because the lions were not hungry that Daniel was not eaten up by them, for we find that when his enemies were thrown in, the lions had the mastery of them: before ever they came at the bottom of the den they caught them, and brake all their bones in pieces. Daniel was "delivered from the power of the lions," these people were *in* their power and there was "none to deliver." Dear reader, if those who are brought to "repentance toward God, and faith toward our Lord Jesus Christ," are *delivered* from judgment, so that they will never come into it, it is not because the judgment of God is not after all a terrible reality for all those who are *not* so "delivered." There could be no such thing as being "delivered from the wrath to come," if there *were* no "wrath to come." And if there *is* such a thing as the wrath of a sin-hating God, it is surely no little matter, and how are *you* going to face it? "Because there *is* wrath, beware!" (Job xxxvi. 18). The believer in Jesus has "boldness" for the "day of judgment," not because there is *no* "day of judgment," but because that same Son of God, who will then be the Judge, has become his Saviour; having died for the very sins, and put them away, which otherwise He would have had to judge and punish for. The great God, who *must* punish sin, has already laid my sins on Jesus, has punished them *there*. Now He has blotted them out; and will remember them no more again for ever. But the same day of judgment, which will only fully shew how perfect that work of Christ was, through

which God could receive and justify *penitent* sinners, will be a place of solemn reckoning for all those who have gone on in their sins, refusing God's grace, and who after their "hardness and *impenitent* heart," have "treasured up" unto themselves, "wrath against the day of wrath, and revelation of the righteous judgment of God." (Rom. ii. 5). It will not then be the work of *Christ*, and sinners besought to come to God through it; but a man's *own* work, rising up in evidence against him, that he may receive from God, "the righteous Judge," the due reward of his deeds.

The gospel tells us how God "delivered Him up for us all;" how He was "delivered for our offences;" how His grace now "bringeth salvation" to all, and for all. But solemn things are spoken of such as "*obey not* the gospel of God." Daniel who "believed in his God," was delivered; but what must it have been to be thrown into the den when no "angel" was there to shut the lions' mouths? "Now consider this, ye that forget God, lest I tear you in pieces, and there be *none to deliver*." (Ps. l. 22.)

### DANIEL OUT OF THE DEN.

(Dan. vi. 23).

How glad the presidents and princes would have been to keep him in! How glad the king was that they could not do so! He was "sore displeased with himself" when he found Daniel must be *put* in; he would not eat, and could not sleep, while he *was* in; but when he found he *was* there, not hurt, to be *brought out*, he was "exceeding glad." And there is another thing I like to think of about it; he could not only



"set his heart on Daniel to deliver him," but the law itself did not now stand in the way. His servants might say, "Daniel was to be put into the den; you signed the decree, and he must not be fetched out." "Ah," he would answer, "the law was that he should be *cast* in, but not that he should be *kept* in. He was to be thrown into the *den* of lions; but if his God could save him from their *power*, I have as much right to fetch him out as I was bound by my wicked law to put him in." So the law was honoured, and yet the man who had broken it was delivered from the death his enemies desired for him. The God of Daniel had interfered, and had sent "His angel," who had *not* broken the law, but who was thus in the place prepared for one who *had*; and the effect of his being there was, that the man who had transgressed was delivered, and not even the envious men who had framed the law could object.

But is it not wonderful that God not only comes in to "deliver the righteous," who "trust in Him," but that He has found a way to even "justify the *ungodly*," who have sinned against Him? And He does it so that His *justice* shines in it as brightly as His *grace* and *love*! Grace reigns through *righteousness*, unto eternal life, through Jesus Christ our Lord. The One "who knew no sin," and had never sinned, came into "the same condemnation" with "the transgressor." And more than that, He is not only "numbered with the transgressors" and crucified *with* them, but He bears *for* them, that they might never have to bear it, the judgment of God against their sins! He says, "My God, my God, why hast Thou forsaken me?" And it was that those who had

sinned might be delivered from the eternal consequences of their sins. That God might not only shew mercy, which He "delighteth" to do, but that He might be seen to be *righteous* in doing it. It is surely very wonderful, but it is *true*; and we never know what it is to have settled "peace with God," until we see that, through what Christ has done and suffered God has a *right* to save, and can do so without in the least giving up His holiness. Nay, that He is as righteous in *saving* the sinner who comes to Him through Christ, as He is in *punishing*, with "eternal judgment," those who go their own way, and "forsake their own mercy."

W. T—Y.

#### GOD IS LOVE, AND GOD IS LIGHT.

I strayed on the shore on the soft, soft sand,  
'Mid beauty, so lovely, inviting;  
And I wrote on the beach, in a good bold hand,  
And "GOD IS LOVE" was the writing.

I lingered full long on the soft, soft sand,  
My thoughts up to heaven me leading;  
And I wrote, what so few, alas! understand,  
And "GOD IS LIGHT" was the reading.

I passed on my way from the soft, soft sand,  
As the sea in its ceaseless commotion  
Rolled up on the shore, and the writing was soon  
Erased by the waves of the ocean.

But is it less true that "God is love"  
Because the waves, restless, effaced it?  
Oh, no! 'tis as true as when there on the shore,  
Deep, deep on the soft sand I traced it!

And is it less true that "God is light"  
Because the shore ceases to tell it?  
Oh, no! for the ways of our Father and God,  
Are letters which constantly spell it!

But there is one spot where I read it supreme,  
And read without fear or a tremour,—  
'Tis there where the heart of God only is seen,—  
The Cross of the blessed Redeemer.

Deep, deep with the finger of God it is traced,  
And waves shall efface it, ah, never!  
"Our God He is love," and "our God He is light,"  
Is the record that standeth for ever!

A. M.



## THE STAKES IN THE GRASS.

## A WORD TO THE GOOD SHEPHERD'S LAMBS.

"WHAT *are* you doing?" was asked of a man who was at work at the edge of a beautiful lawn, near to one of our royal mansions.

"Oh, I am putting these pegs in to keep people from treading on the grass: they cannot *see* them when the grass is grown a little, and if they step off the kerbstone they catch their feet in them, and it throws them down."

So the safe place was in the middle of the walks, however *pleasant* it might seem to cross the border, on to forbidden ground.

Dear reader, there is a straight and plain path for those who desire to walk in it. "I am the light of the world," the Saviour said, "and *he that followeth me* shall not walk in darkness, but shall have the light of life." There is the joy of the Lord's presence and His company in that path, which His footsteps have marked as His own. If we love Him enough to be willing to follow Him, then *He* leadeth me beside the still waters. *He* maketh me to lie down in green pastures. But there are places *we* might think to be pastures green, where He would not have us go; forbidden paths, where we should have to give up the sweetness of His smile, the joy of His love. We may be sometimes seeking a little *easier*, smoother path for our feet, but, oh! beware of the stakes in the grass! You may not see them, but an enemy has put them there, and if you leave the way of simple obedience to Christ, you know not how soon you may be tripped up, and *fall* into sin, and shame, and sorrow. All *His* ways are pleasantness, and all *His* paths are peace. "This

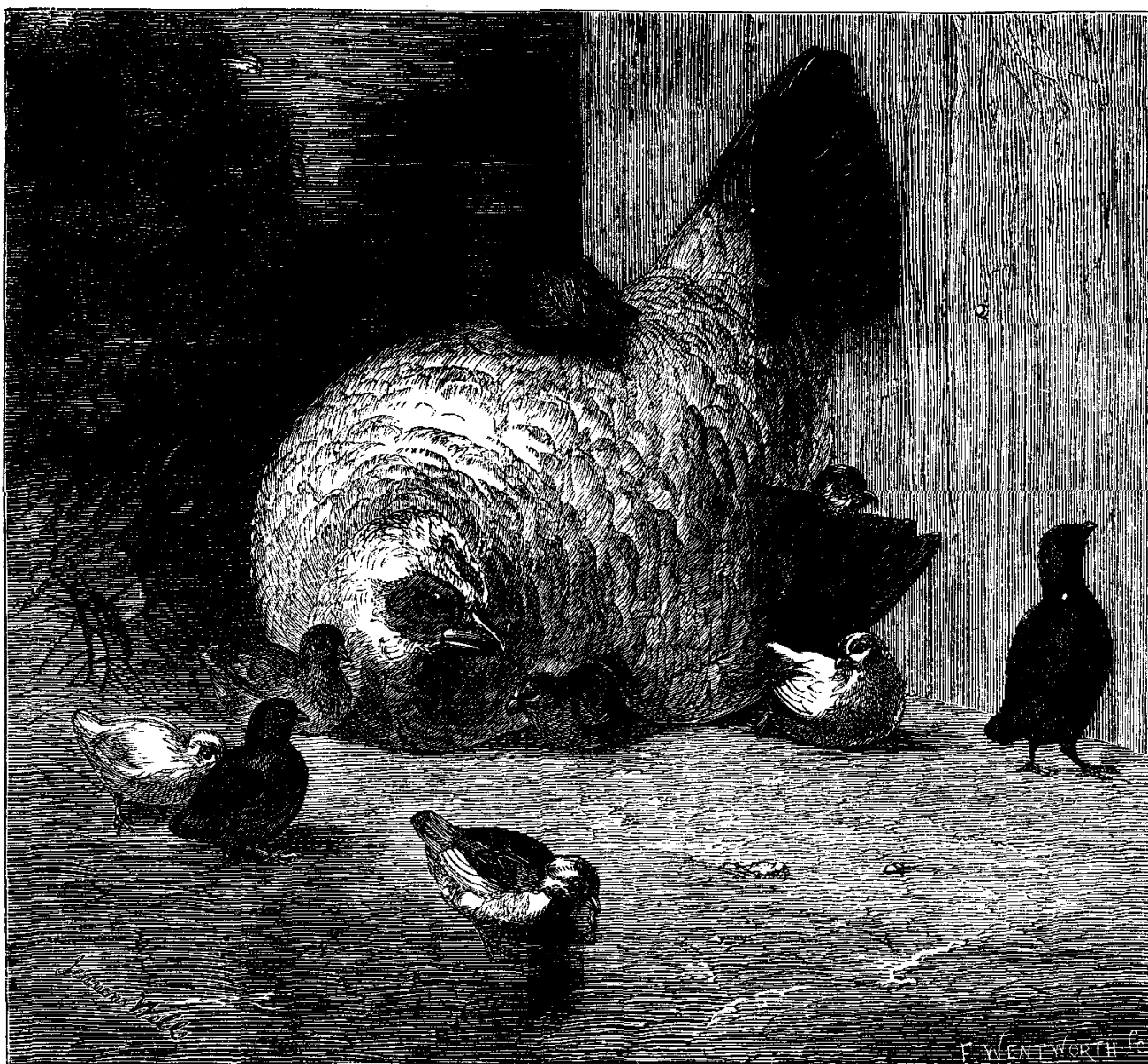
is the way, walk ye in it," and the hidden snares will never cause those to stumble who are "following Jesus in the way." (Mark x. 52, 32; John x. 27.)

## "TOPMOST IN THE HEART."

A DEAR child writes to her beloved mother, that she has found peace in believing in Jesus, and feels how deeply she has sinned against His love by living without Him for more than fourteen years. Now the blessed Saviour has made her find out that she cannot do without Him any longer: so she loves to lie awake in bed, and think of Him, and what He has done, and how precious that love which has moved Him to do it all. He has won her heart and satisfied it, and she says, "He always seems topmost on my heart." The Lord bless the dear lamb, and grant that she may always have the happiness to know Himself as the

\* \* \* spring of all her joys,  
The life of her delights;  
The glory of her brightest days,  
The comfort of her nights!

Is another dear child reading this? Let me turn to you, and ask, what is topmost in *your* heart? The thing that you forget last at night, and think of the first in the morning: is it your play, or your pleasure, or your Saviour? *He* is "above all," and when our hearts have been broken about our sins and He has healed them, we find His love to be "sweeter far than all beside." May that wonderful love, that has done so much, and suffered so much, and waited so long for us, be more precious to us: our strength in weakness, our comfort in sorrow, our peace in every trial, and our delight in every joy: in brightest days, or darkest nights, "topmost in the heart!",



### THE HEN AND HER CHICKENS.

I DARE say many of the young readers of Good News, in the beautiful spring time, have watched a hen gathering her chickens under her wing: the little things running round their mother, pushing each other to get the best places, the hen ruffling her feathers, and putting out her wings, and doing all she can to shelter them all. I can picture you smiling and laughing, as every now and then, some little head and beak pops out from under her feathers; and such a chirping and chuckling going

on all the time. It is a pretty sight, and one from which, my dear young friends, you may gain much instruction.

Jesus used this circumstance as an illustration of His love to His people, the Jews. After pronouncing the most terrible woes upon them for their wickedness, He closes by saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold

your house is left unto you desolate." (Matt. xxiii. 37-38.)

He had come into their midst with a message of love, and would have gathered them together, if they would; but no, the mass of them turned away, and would not listen to His loving words; only a little band came to Him. Just like some foolish chickens that will not come under their mother's wing, and very likely get killed by some enemy that is on the watch. Ah! dear children, the Jews would not come to Jesus; a terrible judgment has come upon them already, and worse judgments are yet to come. What a solemn warning for sinners now! Jesus invites you all to come to Him, and He will deliver you from the judgment that will shortly overtake the world. Where else can you find a shelter? Nowhere; *only in Him*; all other shelter is vain. And when are you to come? Now; for now is the day of salvation. (2 Cor. vi. 2.)

Too many stay away,  
Too many still delay  
Will you, dear children, come?

What a beautiful place of shelter and safety for the dear little chickens under their mother's wings; all are snug and safe there. And how much more beautiful still, to see the dear little boys and girls, listening to the voice of Jesus, and coming to Him and finding shelter through His precious blood, and salvation from the wrath to come.

Perhaps some young readers of these lines, are saying in their hearts; I *should* like to come to Jesus, and be safe like the little chickens. Well, dear little ones, why not come at once. Trust in the Blessed Saviour; He will in no wise cast you out (John vi. 37.) Perhaps you say,

I feel so wicked. Yes, and Jesus knows all about that; it was wicked people He died for. Come to him just as you are, and His precious blood will cleanse you from all sin.

Oh! come to the Saviour, make no delay,  
Here in His Word He shews us the way.

Can you stay away? Can you refuse the invitation from His loving lips? He complains of some, "Ye will not come to Me, that ye might have life." (John v. 40.) If you tarry till you are better, you will never come at all.

O haste, O haste! make no delay,  
At once to Jesus come.  
Remember now's the accepted day,  
O enter while there's room.

E. H. C.

#### SAYING PRAYERS, AND PRAYING FROM THE HEART.

A GIRL at a London boarding school was remarked for repeating her lessons well. A schoolfellow rather idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" she replied, "I always pray that I may say my lessons well." "Do you?" said the other; "well then, I will pray too." But, alas; the next morning she could not even repeat a word of her usual task. Very much confounded, she ran to her friend, and reproached her as deceitful. "I prayed, said she; but I could not say a single word of my lessons." "Perhaps," rejoined the other, "you took no pains to learn it." "Learn it, learn it!" answered the first. "I did not learn it at all. I thought I had no occasion to learn it, when I prayed that I might say it."

## THE SANCTUARY.

I FREQUENTLY pass by a place which is called the Broad Sanctuary. It is situated within the precincts of the ancient abbey of Westminster; and is under the shadow of the towers which surmount its principal entrance. The *name* of the Sanctuary is all that is now retained; but in the feudal and later times, it was a veritable place of refuge, to which many were glad to flee, either as a shelter from the consequences of their own crimes, or for protection from the pursuit and powerful vengeance of their enemies. The attentive reader of English history will remember such instances, and recollect that it was much resorted to during the period of the conflicts between the houses of York and Lancaster, or, as it is frequently styled, the wars of the roses, the emblem of one house being a white rose, and that of the other, red.

As I walk by this place, which is now a crowded highway, my mind sometimes reverts to its former history, and I cannot but think how times have changed since the days when sanctuaries were established in this country. There is little doubt that such asylums were founded in imitation of the Cities of Refuge, which the Lord directed to be established in the land of Canaan. In the book of Numbers, xxxv. 9-15, it is written: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die

not, until he stand before the congregation in judgment. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither." Thus, we see that the Lord provided those six cities as places of refuge for a manslayer from the avenger of blood. And a merciful provision it was, that a man who had accidentally shed blood, might not fall a victim to the avenger, but should have the opportunity of a fair trial by the judges.

Only consider, what would have been the alarm and consternation of an Israelite who had to face the fearful fact that he, *had slain a man*. After the first shock which would have arisen from the deed he had done, he would have been intensely concerned for the preservation of his own life. How earnestly would he have reckoned the distance to the nearest City of Refuge, and have calculated as to the possibility of his reaching it before the avenger of blood could overtake him. He would doubtless have been unable to spare even a few minutes to bid adieu to those of his own house. He must at once have set the divinely-appointed refuge before him, and have hastened on his hazardous journey with all the speed which he could command; fearful lest the avenger should be quickly on the pursuit. One can scarcely suppose that he would have a minute to stay on the road, so that he might take breath, or partake even of

the slightest refreshment. And how anxiously would he, every now and then, have cast his eye backward to see if the dreaded avenger was on his track; and if he perceived him gaining ground upon him, how he would have stretched every nerve, and exerted every muscle, till he found himself across the boundary of the place of refuge. Then, though he might have been so exhausted that he fell prostrate on the ground, yet would the terrible anxiety of his heart have been relieved, because he well knew that he was in safety and that his life was preserved.

In Zechariah xiii. 7, there is that remarkable expression: "The Man that is My fellow, saith the Lord of hosts." This Man, who is "equal with God," is none other, and can be none other, than "the Man Christ Jesus" (1 Tim. ii. 5), He "who is over all, God blessed for ever. Amen" (Rom. ix. 5). On the day of Pentecost, when the apostle Peter addressed the men of Judea, and all that dwelt at Jerusalem, he charged them with the death of this wondrous and blessed Man, saying: "Him—ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up." And again, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts ii.)

It is a most solemn fact for the whole world, that this Man has been slain, because they who are "of the world" are in association with those who slew the Lord. And the hour is hastening on, when God will bring into judgment all who have slighted and rejected His Son. But the believer in the Lord Jesus Christ is one who has, in this day of grace and

long-suffering, fled to the refuge which God has provided in the work and person of His beloved Son; and such a one is saved, and saved for ever. They who are of this believing company may freely say—

"In the refuge God provided,—  
Though the world's destruction lowers,  
We are safe,—to Christ confided,  
Everlasting life is ours."

Beloved reader, on which side of the Refuge are you? Inside, and thus saved with an everlasting salvation? Or, outside, and exposed to the judgment of God?

T.

#### "BOAST NOT."

On finding a nest in a Rhododendron tree, in full bloom, at Heckfield.

'Tis well for thee, thou pretty bird,  
That such a home is thine,  
Where lovely flowers, and evergreens,  
So beautifully entwine.

A happy lot indeed is thine?

In such a place to build,  
With foliage of such brilliant hue,  
Thy handy work to gild.

Yet thou hast scarcely had a choice,  
For flowers here so abound;

A less delightful, lovely spot,  
Thou here, had'st scarcely found.

So boast not thus—"Let other birds  
The hawthorn choose, or pine,  
Or beech, or elm,—their taste is mean  
The Rhododendron's mine!"

For know—thy favoured lot is cast  
Amidst a beauteous scene;  
Had not this garden been thy bourn,  
Thy taste had been as mean.

It is not every bird can build,  
Enwreathed by flowers so fair;

It is not every happy bird  
That can such foliage share.

From thee I'll learn that none should boast  
However bright their days;

'Tis God by whom our lot is cast  
And He shall have the praise!

A. M.

### SAVED BY LOVE.

#### FOR THE LITTLE ONES.

ABOUT fifty years ago a gentleman had a favourite horse, which being kindly treated by his master, became very fond of him.

Well, one evening this gentleman set out on his homeward way from a distant place, and to save about sixteen miles, took a road which was very hilly and difficult. The snow had fallen heavily; in some places being drifted into large masses, which filled up the dykes and hollows, and blotted out the road altogether. He had not gone far before he lost all idea of his route, as you may easily suppose, for every land mark was gone, and the whole scene was one wide waste of snow. There was no house in sight where he might either get shelter, or ask his way; night was coming on, and he knew that every step his horse took, might plunge him into some deep ravine where both horse and rider would be in danger of perishing together.

I dare say he was very sorry he had taken the shorter but more dangerous road. It is never well to *choose our own way* in any thing, but in the things of God, it is both bad and dangerous too, for you know the Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. xiv. 12.) I am sure you would like to go to heaven where Jesus is, would you not? If so, you must not choose your *own way*. Jesus says, "I AM THE WAY;" and again, "I am the door, by me if any man enter in, HE SHALL BE SAVED;" so then the way to be saved, is just to believe in Jesus, God's dear Son, and not to try to get to heaven by doing what *we* think best.

Well, but you will want to know what became of this gentleman and his favourite horse. As they were going slowly along in the heavy snow, they came, without knowing it, to a deep ravine all filled up to the top by the drift, and suddenly both the horse and his rider sank into it, to a depth of several fathoms. Of course they were both instantly buried, and the violence of the plunge took away the rider's senses, so that if it had even been possible for him to *unbury himself* from such a depth, he had no power to do it, for he was as a dead man.

This reminds us of the state that all men and women are in by nature and practice. God says they are "dead in trespasses and sins"—dead to God, and just as unable to get *themselves* out of the condition they are in, as this traveller was. *He* was buried under an immense mass of snow, *they* are buried under a great mass of sins and iniquities; and even if they *try* to get rid of them in *their own way*, they cannot put away one single sin, any more than could the traveller put away one handful of snow when lying there as good as dead.

"I suppose he was frozen to death?" you will say. No, he was not, for presently he recovered his senses and opened his eyes. He felt something warm on his face, and on looking up, found himself lying on his back some yards from the dangerous ravine, and his favourite and faithful horse standing over him, and licking his face, to get off the snow, and warm him unto life again. Now what do you think of that? How he was got out of the ravine he never knew. The Bible says a horse has "great strength," for God has given him great strength for the

service of man; he has also a very keen scent, and can smell the earth even through the snow. In this way, guided by *instinct*, he doubtless found the sloping sides of the ravine, and constrained by *love*, he probably took up his master by his clothes, and struggled up through all obstacles until he reached the level ground; then finding his beloved owner did not rise, he licked his face, as a mare may sometimes be seen to lick her foal, out of real affection. Of course the horse did not know that this was the best way to restore his owner to consciousness, but in all he did for him he was constrained by *love*: so, that we may truly say, that the traveller was saved from being buried alive, from a sad and sudden death, by *love*.

"O how I love that kind affectionate horse," a little one will exclaim, and I do not wonder to hear you say so; but then if you love a creature that shows love, how much more should you love Him who was no mere *creature*, but the Creator of all things, (Col. i.) and yet "for our sakes He became poor, that we, through His poverty might be rich," "and being found in fashion as a man, He humbled Himself" even down to the death of the cross, that sinners might be saved; and was even made sin for us that we might be made the righteousness of God in Him. This was love indeed,

"All other loves excelling,"

and the thought of it ought to touch your young heart. But you must *believe* it first. Do you? Do you believe what God says in His Word, that "Christ Jesus came into the world to save sinners." "Greater love hath no man than this, that a man lay down his life for his friends,"

but the blessed Jesus has done more even than that, for He laid down His life for his *enemies*, for sinners are the enemies of God! How terrible to be the enemy of God! and what an awful pit of everlasting destruction must those come into at last, who *will not* repent! (Rev. xx. 15).

But I trust *you* will believe THE LOVE, and then you will never come into THE JUDGMENT. "Hereby perceive we THE LOVE, because he laid down his life for us" (1 Jno. iii. 16). Believe this as God's own precious word to you, and then *you* will be SAVED BY LOVE. J. L. K.

#### SIMON, THE BROTHER OF JESUS.

THE Lord had four brothers; James, and Joses, and Simon, and Judas, (Matt. xiii. 55.) Of these "James, the Lord's brother," and "Judas the brother of James," appear to have been men of God: but with regard to two of them, if not more, it is written, "for neither did *His brethren* believe in Him," (John vii. 5.) I suppose Simon was one of those about whom this solemn statement is made. And it is surely a *very* solemn thing that is thus said. To think that the Lord's own brothers, who had enjoyed *such* opportunities of observing His wondrous ways, so holy and so lowly, should yet have never believed in Him! It tells us how possible it is to be very near to a person, and yet never really know him; and we should learn from it not to trust in being ever so near to Christians, unless we are believers in Jesus ourselves. We must never settle down in the thought that many or all the members of our family are on the Lord's side, unless our own hearts have been won by His grace, and filled



with His love. My parents, and brothers, and sisters, may all have been washed from *their* sins in "the precious blood of Christ," and mine may be on me, in all their blackness. Those very dear to you may be rejoicing in God's *love* to them, while you, if you look the truth about yourself honestly in the face, would have to say, *I am no christian; I love myself, not Christ, and "the wrath of God abideth" on me.* And when the Lord comes, (perhaps before you wake to-morrow morning), it will not ensure *your* being "caught up," that you belong to a Christian household, and all the rest are "ready." The Lord will make no mistakes, as Isaac did about the two brothers, his sons. "The Lord *knoweth* them that are His," and only "those who are Christ's at His coming" will go up to meet Him. Think how near Simon was to Jesus: perhaps nursed in their infancy on the same mother's lap: grown to manhood together; yet the "brethren" saw the miracles performed, and witnessed the life of "God manifest in flesh." and their hearts were not touched towards Him: they did not "believe in Him"! There it is, written, down in God's book. What has He written down by *your* name?

W. Ty.

### GOD IN THE HEART.

A LITTLE girl about four years of age being asked, "Why do you pray to God?" replied, "Because I know He hears me, and I love to pray to Him." "But how do you know He hears you?" Putting her little hand to her heart, she said, "I know He does, because there is something here that tells me so."

### ANSWERS TO BIBLE QUESTIONS FOR MARCH.

1. Romans iii. 25.
2. Ephesians i. 7.
3. Romans v. 9.
4. Ephesians ii. 13.
5. Revelation v. 9.
6. Hebrews x. 19.
7. 1. Peter i. 19.
8. Hebrews xiii. 12.
9. Revelation i. 5.
10. Hebrews ix. 12.

### BIBLE QUESTIONS FOR APRIL.

1. To whom does a prophet say the Lord shall be for a stone of stumbling and for a rock of offence?
2. Whom does he say shall fall and be broken?
3. Isaiah said, "Unto us a child is born; unto us a son is given." What names are given to this child?
4. What is said in Isaiah about "the increase of His government, and peace"? and upon whose throne will he sit, to order and establish it?
5. In what chapter of Isaiah does it say Babylon shall never be inhabited?
6. What prophet says five cities of Egypt shall speak the language of Canaan?
7. There is to be an altar to the Lord in the midst of the land of Egypt, the same prophet says, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."
8. When the Lord comes to be glorified in His saints, what will He do with those who have not obeyed the gospel?

Give chapter and verse to each of the above questions.

# GOOD NEWS FOR YOUNG AND OLD.



THE PRODIGAL FEEDING SWINE.

### "I PERISH WITH HUNGER."

(Luke xv. 17.)

HE could say, "I went out full;" for his father had given him much, and he had gathered it *all* together, and left home; so that he might "enjoy himself" to his heart's content, and be quite away from the restraint there was in the power of his father's precepts and example. He chose to set up for himself, and to do without the company or the control of the very one to whom he owed it that he had anything at all. Alas; he found what all those find who think to do without the One from whom "all blessings flow." He found that it is only a short verse from "*gathered all together*," to "*when he had spent all*." Then things get worse and worse. A "mighty famine" arises. Not only has he no money to buy bread, but there is no bread to buy! He hires himself out to feed the unclean swine; but so hungry is he, that he wants to feed *with* them; and "no man gave unto him." No, he had of his own will left far behind him, that home of peace and plenty, where even those who served for wages had "bread enough and to spare." He had thought to "see life," and perhaps "better himself," and this is the plight he has brought himself into! But he thinks not only of his misery, and his hunger, but of his *sin*. The hunger and wretchedness were not the worst of it. That was what he had brought on *himself*. But he had sinned against his *father*; and worse still than that, he had sinned "against heaven," against *God*. And, being brought to a sense of it, he confesses it. He says "I have sinned." Not, "*she* is a sinner," but *I* have sinned. Not, I have got myself into sad troubles, but, "I have *sinned*

against heaven, and in thy sight, and am no more worthy to be called thy son." But, "if we *confess* our sins, God is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness." (1 John i. 9). It was the turning in the sad history of this young man. He "*came to himself*," and judged his sin: he came to his father and confessed his sin. And you know what he found. He "*went out full*," and was brought back again "*empty*," but not to an empty *house*! His father, with love that had never changed, was there, and had "*begun to be in want*" of *him*, long before *he* had spent all and begun to be in want himself. His elder brother might have had "*friends*," with whom he could have "*made merry*" at any *time*, but not so the father's heart. The house was empty while the son was lost. The "*best robe*" was in the wardrobe, but no one wore it. The fatted calf was in the stall, but they had never killed it. The "*music*" was silent, and the mourning was not yet turned into "*dancing*;" but the return of the wanderer made all the difference. The love that had never forgotten him, and was still yearning over him, was quick to discern his approach; made haste and delayed not to bid him welcome. See that father, whose heart had ached over the ungrateful son as he "*took his journey*." His eyes are towards the "*far country*," and "*a great way off*" he sees the sinner coming. But will "*this man receive sinners*?" Ah, he will not wait till the sinner comes to be received: he runs to *meet* him! His eye sees him: his heart has "*compassion*" on him: his feet are swift to meet him: his arms embrace him: and he kisses him with the kisses of his mouth! This man then *does* receive

sinners; but is it really true that he "*eateth with them?*" Will he admit to his table one who has disgraced his name, rioting with harlots, and feeding with swine? Hear what he says. "*Let us eat, and be merry*"— "*It was meet that we should make merry and be glad!*" Oh, *wondrous* grace of God, of which the Son of God drew this blessed picture! But look again. So happy is he in his joy, he must have even that elder son of his, to come in and share it. Does he *receive* "sinners?" Yes, and he goes out and *entreats* Pharisees! (verse 28). This one, like the rest, will have nothing to do with the *grace* of the father. He is angry and *will not go in*, but it was all his own fault that we have to leave him with the ninety and nine out "in the field:" his father wanted him in "the house," but he *would not come*. He had no sense of having sinned himself, and he could not bear that mercy should be shewn to the one who had. Happy was it for the younger son that he came to himself, and back to his father, before his elder brother became master of the house. He would not have met with such a welcome if he had staid away much longer.

And now I want to ask you, dear reader, have *you* come to yourself? God says in His word of truth, that you are "guilty" before Him (Rom. iii. 9 to 19): have you owned it? He says, "all have sinned:" do you say, Yes *I* have sinned, and I can not undo the sin, so "*I am undone?*" You may say, "oh, but I have not spent all: I am not like the man in the picture: I have not lost my character: I have not wasted *my* substance with riotous living." So far you may be right. You will never know the happiness of the man whose sins *are* forgiven, until you

have known and felt before God what it is for the sins to have been committed. So that you only shut yourself out from the wonderful blessedness, described in Psalm xxxii., if you can prove that God has nothing particular to forgive you for.

But there is another thing I want to say to you. As you look at the picture of the prodigal among the swine, you say, well, I am not like that; what a sinner the young man must have been to have brought himself down to such misery as that! But let me ask you one question. Suppose I could show you a picture of the same young man, just when he had all his money in his pocket, except what his journey into the far country had cost him. He has turned his back upon his father, and come as far away from him as he can; having made up his mind to set up for himself, and be independent of him; but he has not yet disgraced himself by those vicious habits he afterwards fell into. Tell me, would you think that *then* he was not so great a sinner as when his *ways* had brought him to beggary? If so, let me assure you it is a *great* mistake. It is common enough for people to judge of sin being great or small by whether a man loses his character by it in the eyes of other men, but it is all wrong. We have to judge our state not by the *trouble* our sins may have brought upon us, but whether our faces are towards God, or our backs turned upon Him. Are we doing our own will or His will? The one is sin, the other is only what we *owe* to Him who created us for His own glory. Now I pray for you that you may come to yourself about this; that you may be brought to feel and to confess, "*I have sinned.*" But it must be very soon, yes *now*, if it is to

be while God waits to be gracious. For "*now* is the day of salvation," and I must remind you that those who do not come to themselves in this world, do so when they pass into the next, and it is terrible work then. If you look across the page from Luke xv., you will see what I mean. In the next chapter we see the picture of a man who never came to himself, so as to feel his sin and his distance from God, until it was "too late." Perhaps he thought, like the "elder son," that he never had done anything to repent of. It is too late for *him* now, but he wants some one sent to his five brothers that they *may* repent, which shows us that he felt now that was the thing *he* had never done.

The prodigal repented in time, and when he was "a great way off" his father ran to meet him. Now the elder brother (or one like him,) is "afar off," and no father runs across the distance to meet *him*: he has come to himself *too late*. No kiss and robe and rejoicing await him: he had made merry with his "friends" every day, and if a feast of love had been spread to welcome the sorrowing penitent, depend upon it *he* would have had nothing to do with it. He "would not go in," not even when his father came out and entreated him: and now he *cannot*! He is shut out, and a "great gulf *fixed*," which none can pass either way. Ah, people *will* not repent and turn to God *now*: they *cannot* come then. They will not go in as sinners, saying, "Father, I have sinned;" to share the joy of the blessed God over repenting sinners, and to be rejoiced over themselves. Presently the door will be *shut*, and the great gulf *fixed*; and which side of it shall *you* be for ever?

W. T—Y.

### "THOU HAST THE WORDS OF ETERNAL LIFE."

A young shopman once took up a leaf of the Bible, and was about to tear it in pieces, and use it for packing up some small parcels in the shop, when a pious friend said, "do not tear that: it contains the word of eternal life." The young man though he did not like the reproof, folded up the leaf, and put it in his pocket. Shortly after this, he said within himself, "Now I will see what kind of life it is of which this leaf speaks."

On unfolding the leaf, the first words that caught his eye were the last in the book of Daniel. "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." He began immediately to enquire what his lot would be at the end of his days.

### THE SHEPHERD, THE LION, AND THE LAMB.

No doubt most, if not all, of the readers of "Good News" have either read or heard of the interesting history of David, who was raised by God from being the keeper of his father's sheep to be King of Israel. He was the youngest of the sons of Jesse, and when he was but a lad, God sent the prophet Samuel to anoint him to be king instead of Saul, whom the Lord had rejected from reigning over Israel. This beautiful account is contained in the 1st Book of Samuel, chap. xvi., which I would advise my young reader to find in his Bible, and read, as well as the following chapter, the xviith, about David and Goliath of Gath, whom David slew.

In the 33rd verse of this last chapter, it is written that "Saul said to David, thou art not able to go against this Philistine to

fight with him : for thou art but a youth, and he a man of war from his youth. And David said unto Saul, thy servant kept his father's sheep, and there came a LION, and a BEAR, and took a LAMB out of the flock : and I went out after him, and smote him, and delivered it out of his mouth ; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the Lion and the Bear."

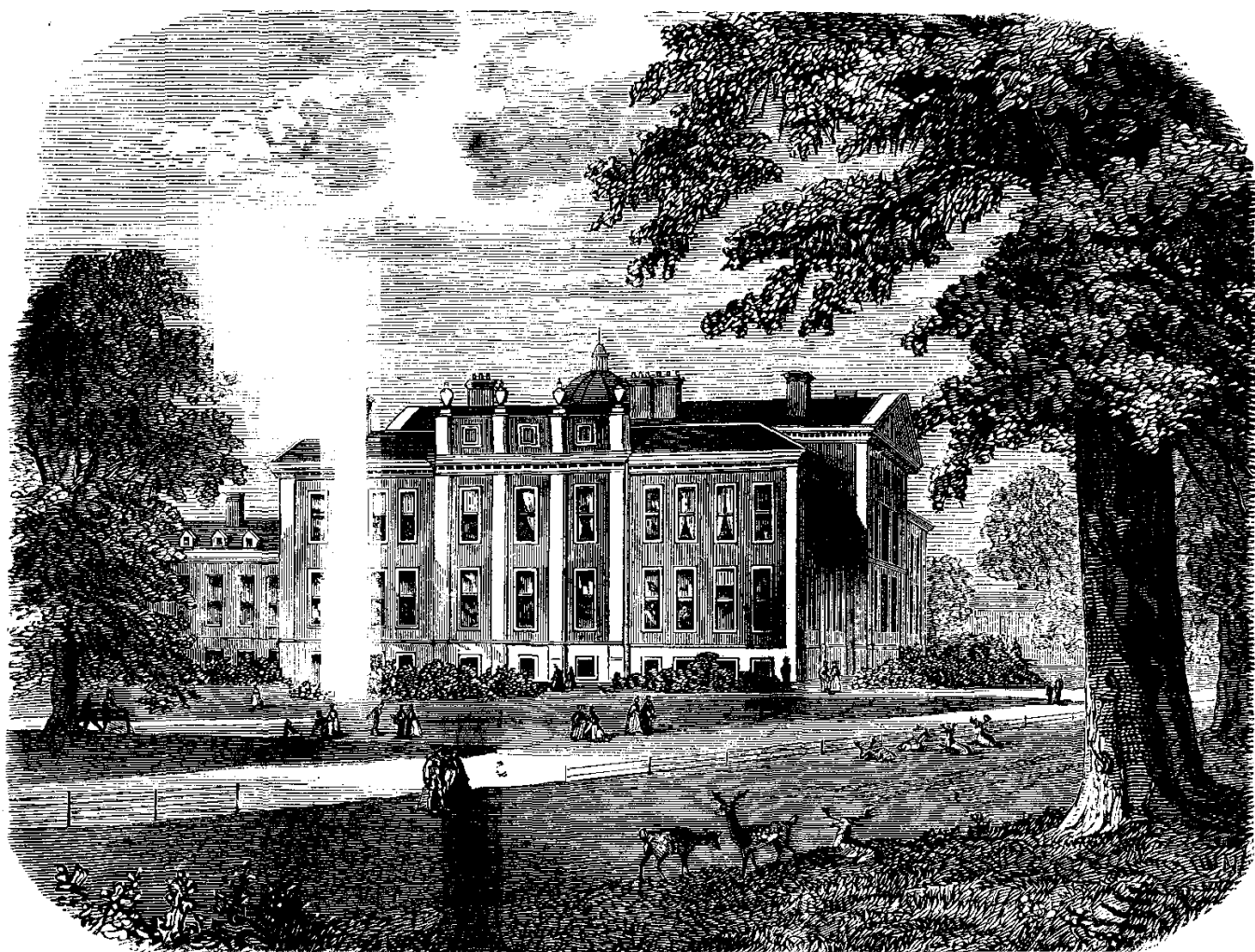
You know what a strong and fierce animal the Lion is, and that the Bear is not much inferior to him in strength and courage. Yet because the Lord was with David, he was delivered "out of the paw of the lion, and out of the paw of the bear ;" and instead of being killed by them, he slew them both. And so he was not afraid to fight with the great and terrible Giant, for he was sure that the Lord would deliver him out of his hand, as He had done out of the paw of the lion.

Now let us see what is said in the scriptures about the ONE who is far greater than David, and who is also the keeper of His Father's sheep ; even Jesus Christ, the Son of God. In John x, ver. 11, He says, "I am the *Good Shepherd* ; the Good Shepherd giveth his life for the sheep." He is also called in Hebrews xiii, ver. 20, "that *Great Shepherd* of the sheep." And then, as to the sheep, 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 pluck them out of My hand." And just as young sheep are called Lambs, so the little ones who believe in Jesus are the *Lambs* of His Father's flock, whom He gathers with His arms, and carries in His bosom. And as to the *Lion*, the Apostle Peter tells us of an enemy who is much

fiercer and more to be dreaded than a lion like the one which David slew : for he says of the Devil, that he walks about as a roaring Lion, seeking whom he may devour. Thus we see that the *Lord Jesus Christ* is the Great and Good SHEPHERD ; that *Satan* is compared to a ravening and roaring LION ; and that the LAMBS of the flock are the *little ones* who believe on the name of the Son of God.

The Devil *now* is permitted to roam about, seeking whom he may devour ; and though he cannot pluck any sheep or lamb out of the Father's hand, yet he can worry and distress them, if they are so foolish as to wander away from the Good Shepherd, and get into the crooked ways of sin and self-will. Oh ! then, may every one who believes in Jesus, be kept near to Him, and thus know His love and safe keeping, as "the Shepherd and Bishop of our souls," and then the Wicked one will not be able to touch him ; for we are always safe in the presence of the Lord, but we cannot be safe or happy anywhere else.

But perhaps, dear young reader, you have not been delivered from the power of the enemy of your soul ; until this very hour putting Jesus away from you, and saying in your heart, I will not have Him. But, oh ! think what a terrible thing it is to perish in one's sins, and to dwell with Satan and his wicked associates for ever and ever. And then, consider that Jesus the Almighty Saviour has triumphed over Satan, and is able to deliver you out of his power, and that He is, as it were, holding out His arms for you to run and take refuge in His bosom of love ; so that you may never perish, but be safe and happy for ever, and triumph over all the power of Satan, the great enemy of God and man. T.



KENSINGTON PALACE.

### THE PRINCESS AMELIA.

There are few children but love to read about Kings, Queens, and Princesses. Their station is so exalted and their influence for good or evil is so great, that what they do and what they say are alike clothed with unusual interest.

Now I want to tell you a little about the Princess Amelia, the favourite daughter of king George the third, who died at Windsor in the year 1810, aged twenty seven. Those who write bear record that she was a truly excellent Princess. Before I finish this paper I shall give you some lines she wrote, which helps us in concluding that she was also a christian—a believer in our Lord Jesus Christ; and

knew, in some measure, what a vain thing the world is.

But before I tell you about her, let me give you an anecdote of her royal father king George. You know that his reign was the longest of England's kings. In fact, it is remarkable, that the third, in each case, of the kings Henry, Edward, and George, should have been the longest reigns; the only kings who kept the jubilee of their reigns. King George lived at the beginning of his reign at the palace of Kew, long since removed. Here he spent the happiest part of his long life. In it was kept the Prayer Book used by his majesty. In this book is a prayer used during the session of parliament, wherein the king is styled, "our most religious



and gracious king." But his majesty's estimation of himself was not at all this. He was a most simple man, and from all we gather about him a christian, although but little instructed in the principle of God's Word; so, with his own hand, he obliterated the objectional words, and boldly wrote "*a most miserable sinner.*" I need scarcely say, dear reader, that every saved one knows and feels this when looking at himself; but when he looks at Christ, he knows that as He is so is he in this world. His precious blood having so effectually fitted him for glory.

But to return to our Princess. In the month of October, this amiable lady had an attack of a dreadful malady called erysipelas, which was attended with such severe pain as could not fail to shatter a frame naturally delicate, and weakened by incurable disease. Throughout the whole of her painful and lingering illness she displayed, so historians tell us, a sublime fortitude; her pious resignation increased in proportion to the afflictions she endured. While languishing in expectation of her last hour, she was constantly attended by her royal father, who did all he could to console his dying child. But the circumstance of a beloved daughter in the prime of life, passing rapidly away naturally preyed upon the king's mind; and a particular incident is related, as having brought on that aberration of intellect, in which he remained to the close of his earthly pilgrimage. About the twentieth of November, the princess, supposing her end to be nigh at hand, ordered a jeweller to prepare a mourning ring, containing a lock of her hair, with the inscription, "Remember me," and to bring it before three o'clock next day. Her father

came, according to his unfailing custom at that hour. It was an affecting interview. "You have been a good child to your parents" said the venerable monarch, "we have nothing for which to reproach you; but I need not tell you that it is not of yourself alone that you can be saved; and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it" replied the dying princess, "and could not wish for a better trust." Holding out his hand to the sufferer, she placed the ring on his finger without uttering a word. The aged monarch feeling but too surely, all that it implied, never recovered the shock thus given to his feelings. The mental distress immediately became great; and in a few days the royal family were alarmed by symptoms of that dreadful malady which never left him again. The princess's death occurred so soon afterwards that she happily never knew the fatal consequences attending her last gift.

And now let me give you a copy of verses written by the princess toward the close of her short, yet instructive life:—

"Unthinking, idle, wild, and young,  
I laughed, and talked, and danced, and sung;  
And, proud of health, of freedom vain,  
Dreamed not of sorrow, care, or pain;  
Concluding in those hours of glee,  
That all the world was made for me.

But when the days of trial came,  
When sickness shook this trembling frame;  
When folly's gay pursuits were o'er,  
And I could dance and sing no more;  
It then occurred—how sad 'twould be  
Were this world only made for me!"

This is good; but far more blessed is the answer given to her beloved father,

who had spoken to her of the Redeemer. "I know it, and could not wish for a better trust." It was a trust which enabled her to pass away with a smile. May you, dear reader, know this trust for your own soul.

"All other ground is sinking sand."

A. M.

### "THE GOSPEL OF CHRIST IS THE POWER OF GOD UNTO SALVATION."

MR. NOTT, missionary in the South Sea Islands, was on one occasion reading a portion of the gospel of John to a number of natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again." Mr. Nott read again the verse, "God so loved;" &c., when the native rose from his seat, and said, "Is that true? Can that be true? God love the world, when the world not love Him? God so love the world, as to give His Son to die that man might not die! Can that be true?" Mr. Nott again read the verse, "God so loved the world" &c., told him it was true, and that it was the gracious message God had sent to them; and, that whosoever believeth in Him should not perish, but be happy for ever. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the great love of God which had that day touched his soul.

### THE NIGHT OF KINGLY GRIEF AND SUPPLICATION.

2 Sam. xii. 16.

WHAT a wonderful history was David's! Taken from the sheep-cote and set upon the throne of Israel. And called to that high honour when he was but a "ruddy youth." Not that he actually filled the throne on his being anointed to that dignity; but he was God's choice, in opposition to man's choice—Saul. Now the meaning of David is "beloved, dear." The meaning of Saul is "sepulchre, death, hell." Surely the names are very significant!

For many years was David an outcast and a wanderer, the object of Saul's bitter hatred and wrath. But his heart was all love and patience. Often he could have put Saul to death and seized the throne,—and that by anointed right,—but he knew that God's time was the best time, and he waited. Hence he became a lovely type of the Lord Jesus, in that he had a throne by divine right, but waited a word from God to fill it: content to be rejected until he had it. This, ultimately, he received; and to God's glory, and Israel's renown, he sat upon his throne.

But where is the perfect man? Where is the faultless king? Certainly David was not this, happy saint as he was. Jesus only was this. He alone of all others could say to Jehovah, I do always those things which please thee. Much that David did was not only displeasing, but very displeasing to God. And this David as oft confessed with bitterness of soul. Indeed, once his disobedience was so great that God gave him the choice of three evils as a punishment. These are the

words. "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land?" 2 Sam. xxiv. 18. Sad alternative this! Well may David say "I am in a great strait: let us fall now into the hands of the Lord; for his mercies are great: and let me not fall into the hand of man." And it was so.

But my purpose in this paper is to tell you of another act of folly which involved the death of a dear little child whom David loved so tenderly. God has various ways of correcting us. Sometimes it is in our own persons, either in body or mind. And sometimes He removes others whom we love. This last was the way which, in His wisdom, He chose to chastise His servant David.

In the twelfth of the second of Samuel we have the full account of David's sin, of David's contrition, and of David's punishment and pardon. You may be surprised, dear reader, to find punishment and pardon so closely brought together. But it is so. Our sins graciously forgiven by God, are yet, nevertheless, allowed by Him oftentimes to bear their own better fruit. He forgives, as in this case, the "iniquity of the sin" but permits the consequences of it, as it concerns this life, to reach its end. "Whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

Look at the picture. What pains God takes to bring His servant to the feeling and confession of his sin. Nathan is the chosen instrument. And what a beautiful instrument he was. Read his simple yet touching parable. How it roused the anger of David, as yet unhumiliated for his sin! And how sublime, yet cutting, the

retort.—"Thou art the man!" David felt the arrow of conviction enter his soul. He had caused the death of Uriah in order to have his wife. And now their dear little child was to be taken from them. Hence we read "And the Lord struck the child that Uriah's wife bare unto David, and it was sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them." What a picture! Surely sin brings its own punishment. Seven days was this continued, then the child died. His servants were afraid to inform him of this. But the king, we are told, saw that his servants whispered, and perceived that the child was dead. And then the restored saint appears. "He went into the house of the Lord and worshipped," and doubtless chanted the fifty first Psalm,—a Psalm which he composed on the occasion of his sin and his repentance. Only it is a penitential Psalm, written by a penitential king. Yes, David had a soft heart and a contrite spirit.

But just one word concerning his language to his servants when he spoke to them of his child's death. "Can I bring him back again? I shall go to him, but he shall not return to me." What a contrast to this is the teaching in the fourth of the first epistle to the Thessalonians. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Blessed teaching of the New Testament. Not only can those who love the Lord Jesus look for His return; but also for the return of all the loved in Christ who have gone

before, to meet us, when He comes, in the air. Are you looking for Him, dear reader? He is coming soon.

"The Lord Himself shall come,  
And shout the quickening word;  
Thousands shall answer from the tomb.  
For ever with the Lord."

May you all be amongst the happy number.

A. M.

### "WHAT GOD HAS DONE FOR ME."

What I have done for God, alas!  
Can never be my plea;  
But I rejoice in knowing this,—  
"What God has done for me."

Yes, done for me, who could not do  
For Him a single thing;  
For, "dead in sin," I never could  
To Him one atom bring.

He knew it; and in purest grace,  
His choicest gift He gave—  
His Son—to die the bitter death,  
My ruined soul to save.

Unasked he did it! wondrous love!  
And more than this, 'tis mine  
To call Him "Abba," as upon  
His love I still recline.

Yes; 'tis what God has done for me,  
That fills my soul with joy,  
As on I haste to reach my home—  
The Father's house on high.

There all His wondrous grace I'll prove  
As I the glory see,  
And know more fully then, than now,  
"What God has done for me."

A. M.

### SIMON, THE FATHER OF JUDAS.

(John vi. 71.)

"Woe to that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matt. xxvi. 24). No doubt Simon was glad when his son was born: but the Lord says it had been good for him if it had never been. He grew up to love *money*: he was "a thief," and spent upon himself what was given him to put in "the bag" for the use of others. The Lord knew all about it, though He never exposed him to the others, but treated him up to the last with all grace and kindness. The time came when he had the chance to even sell his Master for a few pieces of silver, and he gave way to the temptation. In the eyes of Mary of Bethany the Lord might be worthy that more than two hundred penny-worth of precious ointment should be poured upon His head and feet: but Judas called it "waste": he would make a better bargain. So he went and "covenanted" with the Lord's enemies, to sell Him to them for the price of a slave! Oh, take care, dear reader, that you do not allow yourself to love money. To have worldly gain as the object of the heart is a root of only "evil," and many, having coveted it, "have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 10). It was not that Judas did not *know* better. He knew the doctrines and the ways of Jesus, and had preached as His servant and messenger. He knew the *place* where "Jesus oftentimes resorted with His disciples," but his heart had never been drawn to Christ. He loved money, not his Master. He used his nearness to Jesus, and his

knowledge of His ways, to betray Him into His enemies' hands, and they ceased to be near to each other. Jesus went back to His Father: Judas went to "his own place," the place of torment. And *you*, my dear reader, will shortly go to be for ever with one of those two persons: with the one who sought riches at the expense of others, and lost all; or with Him who was rich, but became poor for the sake of others, and who gained all, for Himself and for all who are His. If you go after what Judas went after, you will be "absent from the Lord" for ever, and it had been good for you never to have been born: but why should you do so?

W. T—Y.

**"LET EVERY ONE THAT NAMETH  
THE NAME OF CHRIST DEPART  
FROM INIQUITY."**

A west Indian planter walking on the estate of a friend, where the slaves were instructed by the missionaries, saw some peas growing among the sugar canes. Knowing that the slaves were short of provisions, he called to one of them who was near, and asked why he did not take those peas, as they were ripe. "They are not mine;" answered the black. "How is this?" said the gentleman: you negroes are always ready to take everything you can lay your hands on." "No, massa" replied the slave, "negro who pray never thief." The planter was struck with astonishment. "What have I been about," said he, "not to let the missionaries come to my estate?" As soon as he returned home, he sent to them, desiring they would come and teach his slaves whenever they pleased.

**"YOU NEVER TOLD ME."**

MR. SIMEON was summoned to the death-bed of a brother. Entering the room, his brother extended his hand, and with some emotion said, "I am dying, and you never warned me of the state in which I was, and of the great danger I was in by neglecting the salvation of my soul."

"Nay, my brother," said Mr. Simeon; "but I took every opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man, "but you never came to me, closed the door, and told me I was unconverted, and that if I died in that state, I should be lost; and now I am dying, and but for God's grace, I might have been for ever undone." It is said that Mr. Simeon never forgot this scene.

**"WE SEE JESUS."**

(Heb. ii. 9.)

'Tis not so much "the Christ" we see;  
'Tis "Jesus" we behold;  
The One who here, in human form,  
The Father's mercy told.

Yes, "Jesus"; we delight in this!  
The "Man" who walked below,  
Who knows the desert's rugged steps,  
Who knows its bitter woe.

'Tis "Jesus," He whose tender heart  
Was full of sympathy,  
'Tis He, the "Man," though "Lord of all"  
We in the glory see.

Sweet object for our loving gaze,  
Our soul's attracting still,  
As on we pass, in weal or woe,  
To Zion's peaceful hill.

A. M.

"FOLLOW ME."

(JOHN xxi. 19.)

Thou, Mine own, My Father's choice,  
Look on Me, and hear My voice ;  
Follow Me.

Gird thyself for war and strife,  
Leaving father, mother, wife,  
Hating even thine own life,  
Follow Me.

I for thee was crucified,  
For thy sins I bled and died ;  
Follow Me.

Yield without reserve thy heart,  
Could I e'er accept a part ?  
For the good now make a start ;  
Follow Me.

I will be thy Strength and Power,  
Leader, Victor, Shield, and Tower ;  
Follow Me.

I, upon the throne above,  
Will constrain thee by My love,  
Make thee yielding as the dove,  
Follow Me.

For My sake thou foes wilt gain ;  
I their anger may restrain ;  
Follow me.

For the loss of goods and friends,  
All My love shall make amends  
To the heart with Mine that blends ;  
Follow Me.

Will not My approving smile  
Cheer thee through the little while ?  
Follow Me.

Fear not thou the worldling's frown ;  
I thy brow will shortly crown,  
On My throne will set thee down ;  
Follow Me.

Fear not ; for I have  
redeemed thee, I have  
called thee by thy name,  
thou art Mine.—Isaiah xliii. 1.

ANSWERS TO BIBLE QUESTIONS FOR  
APRIL.

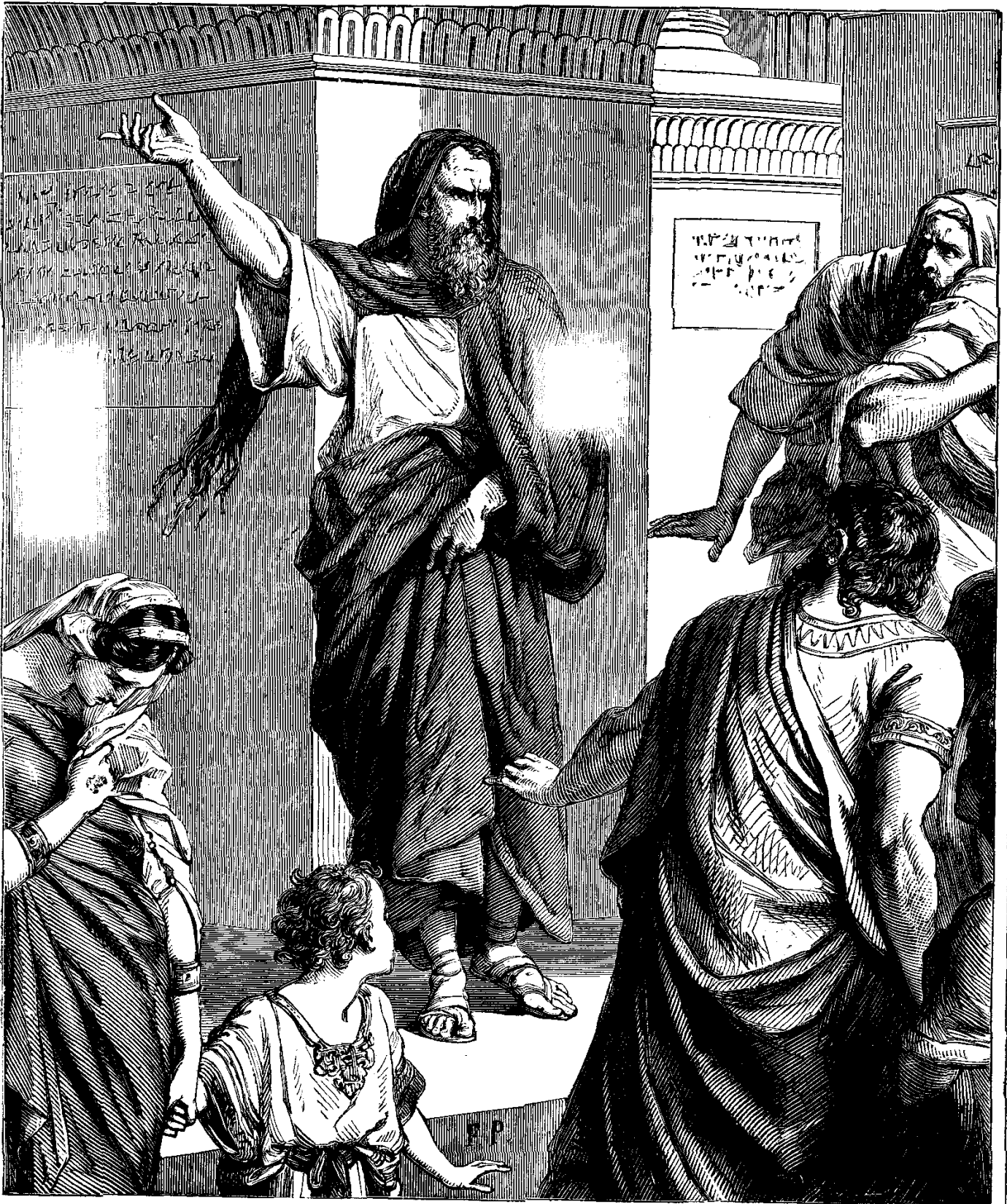
1. To both the houses of Israel. Isaiah viii. 14.
2. The inhabitants of Jerusalem. chap. viii. 15.
3. His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Isaiah ix. 6.
4. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. Isaiah ix. 7.
5. Isaiah xiii. 19-20.
6. Isaiah xix 18.
7. Isaiah xix. 19-25.
8. 2 Thessalonians i. 7, 8, 9, 10.

BIBLE QUESTIONS FOR MAY.

1. Give three texts, one from John; one from Acts, and one from Ephesians, where the gift of God is mentioned.
2. Give two texts from Acts which speak of the gift of the Holy Ghost.
3. The gift of grace is mentioned in two epistles. Name them.
4. The gift of righteousness.
5. God's unspeakable gift.
6. The gift of Christ.
7. The Heavenly gift.
8. Every good gift, and every perfect gift.
9. Gifts of the Holy Ghost.
10. Covet earnestly the best gifts.  
Give chapter and verse to the last seven.

A Father of the father-  
less, and a Judge of the  
widows, is God in His holy  
habitation.—Psalm lxviii. 5.

# GOOD NEWS FOR YOUNG AND OLD.



JEREMIAH DELIVERING HIS MESSAGE.



## JEREMIAH DELIVERING HIS MESSAGE.

Jer. xxvi. 2—11.

He was to "stand in the court of the Lord's house", and speak all the words God gave him to speak; and he did so, and the people heard him. He whom God had sent spake unto them the words of God: but alas, they would not hearken. They would not believe his message, or obey God's word to them; and when he had ended all his sayings, they said, "Thou shalt surely die!" What he had spoken did not please them, and they refused to hearken: they set at nought all his counsel, and would none of his reproof. But it was the truth he spoke, and every word of it was fulfilled. They might despise God's servant, but God Himself they had to do with, and *His word* shall "stand for ever." It is very sad to think how ready many of us are to believe what is *not* true, and how slow to receive what *is*. Satan, who is the father of lies, said in the garden of Eden, what was false about God, both as to His goodness and His truthfulness, and he was *believed*. The Son of God was here, "full of grace and truth." He *was* the truth, and He spoke the truth, about God and man, but *He* had to say, "Because I tell you the truth, ye believe me *not*." (John. viii. 45). When He was being judged before the high priest He did but speak the simple truth as to Himself and others; but they called it "blasphemy," and said, "He is guilty of death" (Mat. xxvi. 66). Here they say about God's servant Jeremiah, "this man is worthy to die;" yet it was only because he had spoken to them the words which God had bidden him. But those "words" told of judgment coming; of God's displea-

sure with His people because of their sins, and they did not want to hear that. They would rather hear that Hebrews never should be slaves, and that there was a good time coming when they would have it all their own way, and their enemies should "lick the dust." If Jeremiah had told them smooth and pleasant things, he would have been a popular preacher among them, and he would not have had to suffer all kinds of persecution and reproach as he had. You may read in chapters xxviii. and xxix. that there *were* "prophets" who spoke things that pleased the people; and they did not say to *them* that they were "worthy to die." But *God* was displeased with them and said He would punish them, and so He did. It is a very solemn thing to be teaching others, if we are not subject to God ourselves; and if we are ever called to speak to others about what is before them, we *must* remember that it is God we have to please, and not those we speak to. Paul the apostle said, "as we were allowed of God to be put in trust with the gospel, *even so we speak*; not as pleasing men, but God, which trieth our hearts" (1. Thes. ii. 4).

And then, as to *hearing* the word of God, there are two or three things I would like to press upon you, and which you may be reminded of when you look again at the picture of this faithful servant of the Lord delivering his message to the people. Jesus said, "Take heed what ye hear" (Mark. iv. 24), and you may depend that word is as needful now as ever it was. The time has come when many do not care to hear the plain and simple truth of God. They "turn away their ears from the truth," and are "turned unto fables" (2 Tim. iv. 4).

And there are plenty of "fables" which are taught for truth. God declares that

"the *course* of this world" is evil; that "judgment" is before it, and that those who have had His truth but have never received it into their hearts, have *most of all* to look forward to being visited with His sorest punishment (2 Thes. i. 8. 9: ii. 10 etc.) We in this favoured land, where every one may read God's word, are above all guilty if we do not humble our hearts before God, and make His will the rule of our life. There are still some servants of the Lord, who, like Jeremiah, speak the truth God has committed to them, telling the professing people of God of their sins, and warning them of the judgments that are coming. There are others whose teaching makes sinners comfortable in their sins, prophesying "smooth things," to please the people (Is. xxx. 10). Some say the people of this land are Israelites, and that the glorious things spoken of in the prophets are in store for this nation. Do not believe them. It is judgment from a God whose grace has been abused, and his goodness despised; and not to be exalted above the nations, that is before those who have had the words of God, but have held the truth in unrighteousness (Rom. i. 18). "Take heed *what* ye hear!"

But again the Lord says, "Take heed *how* ye hear" (Luke viii. 18). I must mind that *what* I hear is according to His word, and not a "fable" of some clever man: but then I must mind too that my heart bows to it, as well as my ears listen to it. "Let these sayings sink down into your *ears*" (Luke ix. 44). "To day if ye will hear his voice, harden not your *hearts*" (Heb. iii. 15). I must hear the Lord's words, He "that speaketh from heaven;" for it is not Jeremiah now, but Jesus, and God says, "Hear *him*." But it is not enough that I

hear, for Jesus says, "if any man hear my words, and believe not, . . . the words that I have spoken, the same shall judge him in the last day." Have you heard "the voice of the Son of God." (John v. 25), and have you believed on Him, so that you have eternal life, and the pardon of all your sins? All *will* hear that voice, and obey it too: either *now*, while He is giving life, or *then*, when He comes to execute judgment (verses 28. 29).

W. T.—v.

#### THE FLOWERY CURRANT TREE.

1.

Thou truly art a pleasant Tree,  
And hast a pretty flower;  
Some fragrance, too, proceeds from thee,  
When freshen'd by a shower:  
Appearing in the early Spring,  
Thy transient beauties thou dost bring,  
To cheer the fleeting hour.

2.

One would not from thy fame detract,  
But yield its fullest share;  
Yet thou canst not deny the fact,  
That thou no fruit dost bear:  
For though thou dost its semblance show,  
No fruit on thee doth ever grow;  
Thou dost but flowers wear.

3.

Thou art of some, too true a type,  
Of men in good repute,  
Who seem at distance to be ripe  
With heavenly-flavor'd fruit;  
But tried by Truth's unerring test,  
They flowery graces show, at best,  
For Christ is not their root.

4.

May we, who bear the Christian name,  
Make sure that Christ is ours,  
In heart confess His sovereign claim  
And prove His Spirit's powers:  
Abiding, then, in Him the root,  
We shall bring forth His precious fruit;  
And not mere fruitless flowers.

T.

## "IN A MOMENT."

A few years ago I met with some members of a family who had just returned from the burial of a near relative. Being acquainted with one of them, I made some enquiries as to their departed friend, and found that he had met with an accident, which occasioned his instant death. I learnt, moreover, that his business was a hazardous one, and that before his death, he had had two or three narrow escapes, which for a time produced a serious effect upon his mind, deepened by some admonitions which his Christian friends had pressed upon him. But, as is too often the case, those impressions wore off when the immediate danger was over; till at length the word of God appeared to be fulfilled in his case: that "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). God is the searcher of the heart and knows all that passes there; but so far as the friends of this man had any knowledge of his state, they had no hope in his end, nor any ground of confidence to lead them to suppose otherwise, than that he had miserably perished in his sins.

The occasion was a solemn one, and I took advantage of it to urge upon the survivors the importance of fleeing at once to Jesus from "the wrath to come," presenting the finished work of Christ, who had appeared to put away sin by the sacrifice of Himself, and God's glorifying Him at His own right hand, as the ground of a sinner's acceptance with God; and pointing out the good pleasure and delight which God has in receiving all who come to Him in the name of His only-begotten Son.

While I was speaking to them, another instance of sudden departure from this world,

but of one who was a believer in the Lord Jesus Christ, was brought to my remembrance, and I related it to them by way of contrast, seeking thus to enforce the truth which I had been endeavouring to impress upon them. The case was this. A young man, after being for some time in want of employment, had at length obtained a situation at a sea-port town, where almost as soon as he commenced work, he was instantaneously killed by means of an accident. This was a painful and serious occurrence, not only to himself and his friends but also to those who had witnessed it. But how did it affect the young man himself? Why it released him forever from the troubles and trials of this life, and in a moment he was "absent from the body," and "present with the Lord." He had eternal life in Christ, and though he had been deprived of the breath of his nostrils, nothing could touch his eternal life, or take that away from him. He was prepared for any emergency; having, some time before his being thus taken away, "passed from death unto life" through having heard the word of the Lord, and believed on Him who sent Him. (John v. 24). For him, consequently, there was no condemnation: for there is none for them "which are in Christ Jesus" (Romans. viii. 1); but he is now "with Christ," awaiting the resurrection of the body, which the Lord at His coming shall fashion "like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Philipp. iii. 21). It is pleasant to be able to add that this young man, for some time previous to his departure, had by his life yielded a sweet savour of Christ to those about him.

"Man that is born of a woman, is of few

days, and full of trouble. He cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not" (Job xiv. 1 & 2). "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."\*

Beloved reader, if *you* were cut off this very day, whither would your soul wend? Would you go where you shall "never see light." Would "the blackness of darkness;" be your portion? Or, would your happy spirit rise to dwell in the presence of the Lord, in all the security and blessedness of being for ever with Him? The answer wholly depends upon whether you have, or have not, believed on Him, to the saving of your soul. Jesus said, "I am the resurrection and the life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die. Believest thou this?" (John xi. 25-26). \*James iv. 14.

Quickly fade the months and years,  
Life upon a thread is hung ;  
Flee to Jesus, old and young,  
Ere are closed your months and years.

T.

### THE SCRIPTURES.

Very *simple* are the Scriptures,  
Simpler than earth's boasted lore,  
Tidings of God's love and mercy  
To the ignorant and poor.

Very *precious* are the Scriptures,  
Mine of wealth to faith made known ;  
Pastures where the soul can fatten—  
Where the fruits of heaven are strewn.

Very *steadfast* are the Scriptures,  
Nought so steadfast, nought so sure ;  
Every work of man must perish,  
But the Scriptures shall endure.

Very *blessed* are the Scriptures,  
Joys and comforts there abound,  
Heavenly wisdom and instruction,  
On its every page are found.

Priceless Scriptures ! Christ disclosing ;  
Leading to Himself, its goal ;  
May the Holy Ghost, in power,  
Stamp its impress on my soul !

### JESU'S FOOTPRINTS.

*Leaving us an example that we should follow in his steps.*

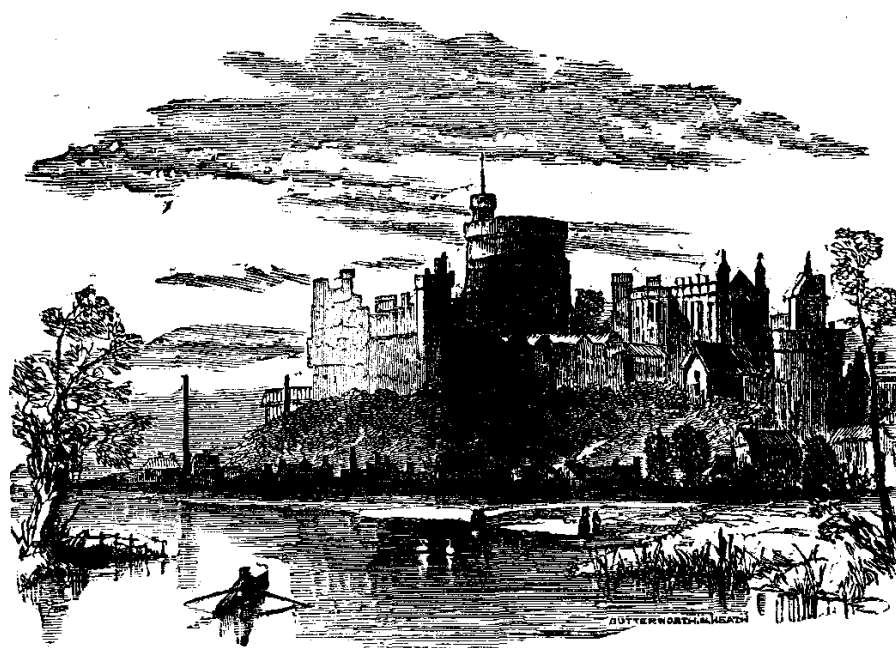
If one footprint of the Saviour  
Could be traced in Israel's land,  
What a crowd of reverent pilgrims  
Would delight therein to stand ;  
Weariness, and pain, and toil,  
Would for this be overcome ;  
Nought would quench the mighty impulse,—  
Friends nor kindred, clime nor home.

Could the foot be placed, where standing,  
Jesus left the print of His !  
Some would wish no greater blessing,  
Some would crave no higher bliss.  
*Here He stood !* The thought how thrilling !  
*Here He stood !* The Saviour-God,  
King of Kings, and Lord of glory ;  
*Here He pressed the yielding sod !*

But the long, long march of ages,  
Has each footprint covered o'er ;  
Israel's land was once His dwelling,  
This we know, and know no more ;  
And no more than this is needed ;  
Here He loved, and wept, and died ;  
And in heaven we now behold Him,  
Jesus still, though glorified.

Can we, then, His steps ne'er follow?  
Can we ne'er His footprints see?  
Yes ! we follow Him, most surely,  
*Walking in humility.*  
These His steps:—submission, meekness,  
And a lovely walk with God ;  
Track these footsteps ; follow fully ;  
These the footprints that He trod !

A. M.



WINDSOR CASTLE.

## “TRUST IN THE LORD.”

Psalm xxxvii. 3.

ANECDOTES of exalted personages are always read with interest, and oftentimes with instruction, by children. I now want to narrate to you, dear readers, another anecdote of the aged King George the Third.

Last month you read in the “Good News” a little about his beloved daughter, the princess Amelia; and also an anecdote of the King himself, showing that he had a conscience towards God; and that although he was one of earth’s monarchs, he knew that he was, in himself, on the level with his meanest subjects, “*a most miserable sinner*,”—for such were his words.

Most of my young readers know that, although he reigned so long, there were intervals when the King’s mind was beclouded, and the poor monarch sunk into insanity.

King George was always in the habit, on Sunday evenings, of reading aloud a

sermon to the queen and his children. On the first Sunday evening that he was restored to his family after an attack of his sad malady, he again took up the book of sermons to read, as was his wont. Turning over the leaves, he suddenly stopped! Some words had attracted his attention. Turning round to the lady governess of his children he said energetically—“*That* never forsook me during the whole of my illness!” And what words, think you, were they? Simply the words at the heading of this paper. “*Trust in the Lord.*”

Who can tell the support which these few words had been to the afflicted king? What, had he not been a christian, could have taken their place? Nothing. “The sorrow of the world worketh death” is the language of the apostle. But here was sorrow which no human resources could alleviate, but which the words of God robbed of its sting; enabling the soul thus borne down to triumph even

nature's awful wreck! Well may David say "Happy is the people that is in such a case; happy is that people, whose God is the Lord." (Psalm, cxliv. 15).

Is He yours, dear reader? Bright of intellect as you are, and rejoicing in strength as you may be, you know not a moment when the intellect may fail, or the strength decline. And if you are not a christian, how truly awful would that be! Do not delay, then, in accepting Christ for your Saviour, and God for your Father; then, come what may, your experience will be as that of the aged monarch, and you will be able to say, with those sweet words in your mind. "*That* never forsook me." O, if never before, *now*, for the first time, give expression to the desire of your soul—

"Pass me not—Thy lost one bringing,  
Bend my heart, O Lord, to Thee,  
Whilst the streams of life are springing,  
Blessing others, O bless me—  
Even me,  
Blessing others, O bless me."

A. M.

### THE NIGHT OF CHOICE.

2 Chron. i. 10.

WHAT a wonderful thing the power of choice is, is it not? To have a mind capable of choosing is indeed a high honour stamped upon man. But great as the honour is, how few use the gift for the glory of Him who gave it.

Look at its first exercise; what a sad choice was Eve's when she chose the lie of Satan to the word of God! and brought sin into the world and its consequent speedy overthrow, by the waters of the flood. And when we begin again the world's history, the first recorded choice is that of Lot's—"Lot chose him all the

plain of Jordan." And why? Because he "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where." But God adds, "The men of Sodom were wicked, and sinners before the Lord exceedingly." Gen. xiii. 13. And Lot's choice well nigh cost him the loss not only of his wife and all that he had, but of himself as well.

But I want to tell you of one who made a most happy choice. And it was on this wise: David, the "man after God's own heart," was dead. He had died in a "good old age, full of days, riches, and honour: and Solomon his son reigned in his stead." Now Solomon was not only the choice of his father, but of the Lord. Hear what his father tells the assembled of Israel just before his death.—"Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great," that is, the work of building Jehovah's temple. But young as Solomon was, one of his first acts was to go with all the congregation of Israel to Gibeon, for there was the tabernacle of the congregation of God which Moses the servant of the Lord had made in the wilderness. And while he was there at Gibeon we read, "In that night did God appear unto Solomon, and said unto him, ask what I shall give thee." How few are these words, and yet how boundless their extent. It was a great thing for Ahasuerus to say to Esther, "What wilt thou, queen Esther? and what is thy request? it shall be even given thee," but the "half of the kingdom" was the limit. It was so too of poor Herod to Herodias, but again the "half of my kingdom" was the bound. But here Jehovah, the mighty, yea the almighty God challenged the youthful

monarch with these words, "Ask what I shall give thee." No limit, no bound. Absolute. "What thou wilt."

And here it is interesting to mark that Solomon did not confer with others as to the choice he should make, but as one whose mind and heart was at once settled, he said, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great." What an answer! How simple and blessed! It was all God needed, "Thy people." Are we surprised that this reply pleased the Lord, and that He answered him in that solemn midnight hour, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

Observe what God said to him "Because this was *in thine heart*." It was no mere passing choice, or time-serving desire, or political after-thought; people's hearts are generally where their feet are. And where were Solomon's now? At Gibeon, as the worshipper of Jehovah. His feet had gone many weary miles, and had tested the sincerity of his heart. What blessed fruit was his Father's holy counsels bearing at this time!—"and thou, Solomon my son," he had said to him, "know thou the God of thy father, and serve him with a perfect heart and with

a willing mind." And who was so wise as Solomon? None. And who was so rich as Solomon? None. Even the queen of Sheba, who had been accustomed to display, fainted, when she saw his riches, and heard his wisdom.

But oh, wisdom was not power. Alas! he forsook the ways of Jehovah; but only to return, with a bitter heart, to the paths he had departed from, with this experience deeply imprinted on his soul, that all "*under the sun*" was nothing but vanity. Hence it is, dear readers, that we earnestly entreat you all to seek your portion *above the sun*—above the bright blue sky—for "vanity," can never be stamped upon aught there. It is an "inheritance incorruptible, undefiled, and that fadeth not away." Believe in Christ Jesus and it will be yours. Let your decision be

"My heart is fixed, eternal God—

Fixed on Thee;

And my immortal choice is made,

Christ for me!"

A. M.

#### THE PRISONER SET FREE.

WILLIAM Habron was "convicted" of a murder which had been committed by Charles Peace. It is said that the real culprit sat in the court, and heard the innocent man condemned to death for what he himself had done. The sentence was altered after, so that Habron was not executed; but for more than two years he served as a criminal in a convict prison. At last God compelled the wretch who had been guilty of the crime, to make confession of it, so that now the other is set free again; but it is very sad to think that, in the name of justice, so great an injustice should have been done to the poor young man. How sweet his liberty must be to



him now! Surely he will think of those precious words in God's book, about proclaiming "liberty to the captives, and the opening of the prison to them that are bound" (Is. lxi. 1). Yet in how many ways the grace of God shines out in what *He* has done for sinners, and puts into the shade that act by which Habron was brought out from *his* house of bondage! *He* was set free when he was proved innocent, through another confessing his crime; *we* get salvation, not when we are proved guiltless, but when we confess that we are "guilty before God"; "submitting to the righteousness" of that sentence which declares us to be so. With us it is not another confessing *his* guilt of a crime *we* have suffered for; but the Lord Jesus suffering for crimes we had been guilty of; for "Christ also hath once suffered for *sins*, the just for the *unjust*, that He might bring us to God" (1 Peter. iii. 18). Habron knew he had been unjustly condemned, and expected the time when his innocence of the act would be brought to light; we have to own that we are "verily guilty," and "are sure that the judgment of *God* is according to truth." And when we have really come to that, and own, as the dying thief did, that in being condemned we do but "receive the due reward of *our deeds*," then we find "nigh unto" us, the blessed Saviour, who came all the way

"from off the throne eternal,  
Down to Calvary's depth of woe,"

to redeem us! Came into the "same condemnation," that He might lay us upon His shoulders rejoicing, and take us to the same "Paradise" with Himself. Habron *was* in the guilty culprit's place; but he could not help himself. We sing of One who

"took the guilty culprit's place,  
And suffered in his stead.  
For man, oh, miracle of grace!  
For man the Saviour bled."

The man, charged by mistake with a crime he had nothing to do with, did all he could to defend himself, and prove his innocence. The Lord Jesus, "knowing all things that should come upon Him, went forth" and gave Himself into their hands, permitting them to make Him a prisoner. (John xviii. 4. 12.) He even says, "I gave My back to the smiters" (Is. l. 6). And now, having been bound Himself, and "bruised for our iniquities," He loves to proclaim "deliverance to the captives,—to set at liberty them that are bruised." Have *you* this blessed rest which He giveth those who come unto Him (Mat. xi. 28)? This liberty from "the fear of death" (Heb. ii. 15); this deliverance from "the wrath to come" (1 Thes. i. 10), which those only know who have believed on Him to the saving of their souls? But, if it is blessed to think that it was not innocent sufferers, but guilty sinners Jesus came to save, it is also very solemn to remember how different that scene will be of which "the great white throne" is the centre, from that court of "justice" out of which the real culprit went free, while another was sentenced to be hung for a thing he had never done. Of course it was a *mistake* as far as those were concerned who declared him guilty. The judge did not *know*: the witnesses said what was untrue, whether they knew it or not: the jury, going by the "evidence," decided that he was "guilty;" while the really guilty man was present and no one suspected him. But when a man is brought up to that "judgment" which is "appointed" for him

(Heb. ix. 27), he has not to do with witnesses who may give evidence not true, or with a jury, who may condemn or acquit by mistake; but "the Lord is Judge Himself," and He says, "*I know thy works!*" You will never sit to hear *Him* condemn another for what you did, but, they "were judged out of those things which were written in the books, according to *their* works," (Rev. xx. 12.) "Every one of us shall give account of *himself* to God" (Rom. xiv. 12). Dear reader, is *your* "account" ready?

"HE IS NOT HERE, BUT IS  
RISEN."

(Luke xxiv. 6.)

BELOVED reader, probably you have often read the account in scripture of the resurrection from the dead of the Lord Jesus Christ, the Son of God, but may be you have never pondered over the words at the head of this paper which greeted the ears of the women who came to the sepulchre. They are words of eternal import for all. It was very early in the morning, upon the first of the week, that the women came, and when much perplexed to find the stone rolled away from the sepulchre, and the body of the Lord Jesus gone, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? *He is not here, but is risen, &c.*"

A wonderful depth of meaning is to be found in these words, "*He is not here.*" Why is Jesus not here? Have you ever asked yourself the question? Not only was His body not to be found in the sepul-

chre, but being risen from the dead, He soon after this ascended to the right hand of God, whom the Heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began. Acts iii. 21.

Jesus Christ came into this world, as "*the heir,*" and had a right and title to everything; but being in the world, the world knew Him not, coming to His own, His own received Him not. (John i. 10-11.) Jews and Gentiles, of one accord, combined together, cast out and crucified the meek and lowly Jesus, the Blessed Son of God. He who ought to have received the inheritance, and been acknowledged as their King, by His own beloved people, and all the world beside, found instead a cruel death upon a cross betwixt two thieves. *Jesus is not here*, and this wicked world has still to answer to God for the rejection and crucifixion of His Beloved Son. Soon, very soon, will the day of reckoning come, and God shall put the terrible question to the world that He put to Cain when he slew his brother Abel, *What hast thou done?* Oh! my reader, think I pray you, of the solemn words, '*He is not here;*' for if you are still an unconverted sinner, you are part of this world.

But whilst these words tell of the world's guilty state, is there no bright side as well? Oh! yes indeed; a wondrous tale of grace is to be found in them for every poor sinner that takes his true place before God. For this same Jesus, who was taken by wicked hands, and crucified and slain, was delivered by the determinate counsel and foreknowledge of God, but raised up by Him, and the pains of death

loosed: because it was not possible that he should be holden of it (Acts ii. 23-24.) And what has God raised Him up for? Blessed answer, for the justification of every one that believeth (Acts xiii. 38-39.) He was delivered for our offences, and was *raised again* for our justification, therefore being justified by faith we have peace with God through our Lord Jesus Christ. (Rom. iv. 25; v. 1.) The precious blood of Christ poured out upon Calvary made a perfect atonement for sin, and called for mercy on the very ones who sealed their guilt in putting Him to death.

'*He is not here, but is risen;*' blessed words! Christ is risen indeed, and now sitteth at the right hand of God; wondrous proof of God's perfect satisfaction in the finished work of His own dear Son. And now, "the righteousness which is of faith speaketh on this wise. . . . That if thou shalt confess with thy mouth *the Lord Jesus*, and shalt believe in thine heart that *God hath raised Him from the dead, thou shalt be saved.*" (Rom. x. 9.)

*The Lord is risen indeed:*

He lives—to die no more;

He lives—His people's cause to plead,  
Whose curse and shame He bore.

*The Lord is risen indeed:*

And Death has lost its prey,

And with Him all the ransomed seed  
Shall reign in endless day.

Beloved reader, Christ has been absent from this world now for more than eighteen hundred years, and grace has been reigning all this time. The long-suffering of God still stays off the day of judgment, for He is not willing that any should perish, but that all should come to repentance (2 Pet. iii. 9.)

And do not these words, '*He is not here, but is risen,*' strike a chord in the heart of every child of God that reads these lines? When the apostles first heard them, "they seemed to them as idle tales, and they believed them not." (Luke xxiv. 11.) But we have believed this precious truth, it is no idle tale in our ears, but a blessed reality; and oh! the mercy and the grace of our God, He views us as risen too, risen with His own beloved Son; and thus the apostle by the Spirit writes: "If ye then be *risen with Christ*, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. (Eph. ii. 4, 5, 6. Colos. iii. 1-2.)

Let us then that know Him as our Saviour remember as we pass along our pilgrim path, that '*He is not here, but is risen,*' that thus, as risen ones with Him we may answer to our calling on high, and in patience wait the summons from His own blessed lips, to meet Him in the air, (1 Thess. iv. 15-18.) and appear with Him in glory. (Colos. iii. 4.)

E. H. C.

#### BIBLE QUESTIONS FOR JUNE.

1. The Lord that healeth thee.
2. The Lord of Hosts.
3. The Lord our righteousness.
4. The Lord is there.
5. Jehovah—shalom.
6. Jehovah—jireh.
7. Jehovah—nissi.

Give chapter and verse to the above seven scriptures.

ANSWERS TO BIBLE QUESTIONS FOR MAY.

1. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. John iv. 10.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Acts. viii. 20.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Ephes. ii. 8.

2. Acts. ii. 38—x. 45.

3. Romans v. 15. Ephes. iii. 7.

4. Romans v. 17.

5. 2 Cor. ix. 15.

6. Ephes. iv. 7.

7. Heb. vi. 4.

8. James i. 17.

9. Heb. ii. 4.

10. 1 Cor. xii. 31.

B. E. L.

CUT DOWN—CAUGHT UP.

"They shall soon be *cut down* like the grass" (Psalm xxxvii. 2). That is what is before the ungodly. They will come out of their graves again at the call of Jesus, and appear before Him to be judged; but as to their life in this world, "yet a little while, and the wicked shall not be." Rev. xx. 11, 15.

Those who are saved by Christ, and waiting for Christ, can look forward and say, "yet a little while, and He that shall come will come, and will not tarry." And "then we which are alive and remain, shall be *caught up* together with them (the raised saints,) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1. Thes. iv. 17.) Dear reader, which is before you; "Cut down," or "Caught up"?

WILLIE'S GRAVE.

Within the grave we laid him,—

It was a little grave,  
And floods of streaming sunlight  
The sweet spot seemed to bathe;  
It shone upon the coffin,  
Of little Willie dear  
And on it like the dewdrops  
There glittered many a tear.

Within the little coffin,  
O'er which the sunlight played  
The form of little Willie,  
His loving friends had laid;  
Loved hands had placed, so fondly,  
Sweet violets on his breast;  
And there, when last we saw him,  
He seemed as taking rest.

Not long had Willie lingered,  
He quickly passed away;  
The sun of little Willie  
Went down before 'twas day.  
But oh, its light shone brightly,  
Too bright indeed to last;  
And memory loves to ponder  
O'er little Willie's past.

He'd lost a little brother,  
And, prattling he would say—  
"Willie will see his brother,  
With Jesus Christ, some day."  
For oft he spoke of Jesus,  
And loved to hush His name;  
And always seemed so happy  
That he was Jesu's lamb.

And now the lamb is folded,  
And Willie is at rest,  
So blessed, safe, and happy,  
Upon the Shepherd's breast;  
And darling Willie's waiting  
Till that bright hour shall come  
When Christ, from high descending,  
Shall call His blood-washed home.

A. M.

# GOOD NEWS FOR YOUNG AND OLD.



DANIEL'S DREAM.

## DANIEL'S DREAM.

(Dan. vii. 1; viii. 1-8.)

WHAT a strange picture! I think I hear our little readers saying. An old man fast asleep, and dreaming he is by the river-side, and that he sees two animals striving with each other. A *ram*, with one horn higher than the other, has been pushing about so wildly that no other beast could "stand before him"; when suddenly there comes a very strong *goat* with only one horn, who is very angry with the ram, and pushes at him with all his might. He comes so quickly that his feet seem hardly to touch the earth, and running against the ram with his one horn, he breaks the ram's two horns, throws him on the ground, and stamps upon him! What could it all mean? I must try and tell you. Daniel, who saw this vision, was a man of God, and a servant of God; and God makes known to His servants things that are "to come"; things that will not take place, perhaps, until long after they themselves have died and gone to heaven. At this time God wished Daniel to know things that should come to pass more than two hundred years after! Of course *He* knew it all. He knows the very "end" of everything from long before the "beginning" of it (Is. xlv. 10). And He not only *knows*, but He has *foretold*, by "His servants the prophets," much that has long ago come true, and much more that is not yet, but that *will*, as sure as God's word has uttered it. As to all that God has told us in His book, we may be as certain about what *is to be*, as we are about what *has been*, and what *is*. We may have to say about tomorrow that we "do not know what a day may bring forth"; but

we can say about *eternity*, "we know" what it will bring forth. The children of God know that in "the ages to come" He will "shew the exceeding riches of His grace, in His kindness towards us, through Christ Jesus" (Eph. ii. 7); while for all those who have neglected the "great salvation," and have had to be judged as sinners before the "great white throne," there will be "the lake of fire, which is the second death" (Rev. xx. 14). And much that will take place *before* that time God has told us of in His word, that we may know "the things which must shortly be done." I trust you love to read your bibles, dear children, and that, if the Lord leaves you here a little while longer, before He comes for "His own" and "shuts the door" upon the rest, you will as you grow older, love them more and more. It is of more importance than reading "history" to learn the past, or the newspaper to know what is going on in the present. For the word of God lets us know what *He* thinks of what *has been*; what we are to expect that *will be*; and how *He* would have us to think and act in the midst of what *is*.

Well, God wanted this servant of His to know what should befall his people, the Jews, "in the latter days." So among other dreams and visions he sees this one that is shewn in the picture. From it Daniel was to learn that, long after the death of Belshazzar, who was now king of Babylon, and after his kingdom should have been given into the hand of the Medes and Persians, there should arise other great kings who should strive with each other, and overthrow the power of one another, like this ram and goat were doing in the field by the side of the

river Ulai. The empire of the Persians was in the dream compared to a great ram, pushing at other beasts with its two horns. The great power of Babylon had fallen before it, and you may learn from the book of Esther that *many* countries were ruled over by the kings of Persia. But *they* were not always to have everything their own way. Another great kingdom or empire should arise, which was called that of Grecia, or Greece (Dan. viii. 21). The "goat" is the figure of it, and the one horn between its eyes was there to teach Daniel something about the first *king* of this great people. His kingdom is spoken of in chap. ii. 39, where it is said that he should "bear rule over all the earth." Again, in chap. xi. 3, he is called "a mighty king," who should stand up and "rule with great dominion." So here in our chapter (viii. 7, 8), it says, "There was no power in the ram to stand before him, but he cast him down to the ground," &c., and the goat became "very great." And it all came true, for about two hundred years after Daniel had this vision, the Persian army, numbering (it is said) nearly a million soldiers, under Xerxes their king, came (like the ram "pushing westward"), and tried to conquer Greece, but failed to do so; and very soon after, the power of the Persians was broken up completely by the Greeks, led by the "mighty king" who is shewn in the dream by the one horn of the goat. His name was Alexander, and people call him *Alexander the Great*, because of the wonderful victories he gained in almost every direction. He was but twenty years old when he was made king, and knowing what Xerxes had led the Persians to attempt against what was now his

"realm" (see chap. xi. 2), he soon shewed that "choler," or fury, towards them which Daniel observed in his dream. It is said that the Persian army numbered as many as 1,100,000 men, but they were completely beaten before this young Greek and his army. But his greatness did not last very long. Although he had conquered so many countries he had never conquered *himself*, but was the slave to habits and passions, which shortened his life; and at the age of about thirty-two he died, in the midst of all his glory! "The he-goat waxed very great; and when he was *strong*, the great horn was *broken*!" His kingdom, too, was broken up, as God said it should be (ch. xi. 4). Almost every trace of its greatness has long since passed away, and so it is with *all* this world's glory. "The fashion of this world *passeth away*."

"The world itself grows old."

How good to have a part in that inheritance which "fadeth not away!" "He that *doeth the will of God* abideth for ever" (1 John ii. 17).

I must not weary you by writing much more, but I just want to tell you two more things about this "great" man. One is that, when he had pushed his conquests till he had "rule over all the earth," he was so far from being satisfied, that he *wept* with vexation because there was not another world to conquer! He had, as it were, the world at his feet, but his *heart* was sad, for he had not learnt the secret of happiness. No "glory" that could be seen with the eye was ever found to satisfy the *heart*. Think of "Solomon in all his glory," and read his book of experience, to see if his heart found rest in it (Eccles. i. 16-ii. 17). May we not say that even heavenly glory does not satisfy the heart of the



blessed Lord Jesus? He is in glory, and is "crowned with glory and honour," but it is not *that* about which it says, "He shall see of the travail of His soul, and shall be *satisfied*" (Is. liii. xi.) His words in the seventeenth of John tell us that the glory waited for Him; but His *desire* was to have "His own" *with Him* there, to *behold* His glory as the Son of the Father, and to *share* the glory *given* to Him as the Man in whom God delighted (verses 22-24). And if the glory of heaven does not satisfy Jesus without *us*, how much less shall any glory or riches on earth satisfy us without Him! Again, it is said of Alexander "the Great," that when he was about to die, and be covered over with a funeral pall, he ordered that his *empty hand* should be allowed to hang out from under, so as to remind all who saw his body that, whatever had been his own when in the world, he had left it all behind! And which is better, do you think, to be without riches in this world, but to have a "treasure in the heavens that faileth not;" or to be as "great" and "mighty" as this youngking was, and then to wake up in eternity, to find one's self wretched, and miserable, and poor, and *lost for ever*?

W. T.—Y.

### ASKING JESUS.

THE beloved mother of a little girl had a long and severe illness before she left this world to be with Christ, with whom she is now at rest. Having the true love of a mother, she had her child brought to her every day, and took pleasure in seeing and speaking to her, as long as her

strength enabled her to do so. The child was thus a witness of the gradual decline of her dear mother, until nearly the end. Both parents sought to prepare her for the bereavement, which, it was evident, must soon occur. The father, while seeking to show to his child the blessedness of those who depart to be with Christ, also endeavoured to lead her mind to the subject of the separation of the soul and body, and was cheered to find that she seemed to have a simple apprehension of that important truth.

The moment at length arrived when the last breath of the dear mother was drawn, and she was instantly with the Lord, in all the peace and blessing which His presence gives. After the preparations for the burial, and before the coffin was fastened down, the child was taken to have the last glimpse of the body of her departed mother; and it is not surprising that she should have manifested some fear at the sight. The father observing this, shortly afterwards tried to show her that her dear mother would not always look as she appeared in the coffin. He told her, in as clear a manner as he could, that what she had seen was the poor corruptible body of her mother, but that when Jesus comes and calls those who are His to meet Him in the air, that her body would rise, and would be changed like unto His glorious body. And that, then, her soul, which was now happy and at rest with the Lord, would be united to her glorified body, and that she would bear the likeness of the Lord himself. And, in order to give the child a bright and happy idea of the truth which he wished to convey, he said, for want of a better word, that her mother would then be

"beautiful," and dwell with the Lord for ever.

The face of the child brightened at this thought, though she soon gave expression to a difficulty which arose in her mind. "Then," said she, "when I go to heaven, I shan't know ma." After a moment's consideration, however, and before her father could reply, she solved her own difficulty by exclaiming, "Oh! I know what I will do. I will go to Jesus, and say to Him, 'Please tell me which is my ma.'" Her father was much pleased with these sweet and simple words from his little daughter, as they showed that she had no doubt about going to heaven herself. And though she thought that she would not be able to recognise her mother in the beauty of her glorified body, she had no question about knowing Jesus, and that He would graciously make known to her which among the blessed company was her "ma."

What a blessing it is to know the Lord, and to be conscious that now, while we are in this world, He hears us, and answers us, too, when we ask Him anything according to His will. (1 Ep. John, chap. v., ver. 14, 15.) And how blessed will it be to dwell with Him in heavenly glory, and to unite with His redeemed in praising and blessing Him for evermore!

Is this your portion, dear reader?

### A LESSON FROM THE CLOCKS.

SOME of them strike very often; every quarter of an hour. Some every hour; and some not at all. But those that do

strike are expected to do something else as well, and that is to point to the correct time, all through the day, *between* the hours, as well as just when the striking-time comes. Then the striking of the bell corresponds with what has been *seen* before, when you could *hear* nothing but the ticking. So it should be with the life of those who love the Lord. He does not set all His people to preach the gospel, but He does expect that, whether we *say* anything or not, what is *seen* in us all the day long should be "as it becometh the gospel of Christ." If we speak to others, whether publicly or privately, we must mind that what we say is "according to truth," but we must not forget that "actions speak louder than words." Pointing to the time *between* the hours is of even more importance than sounding out the hours when they come. We could do better without the bell of the clock than without its hands, but we want *both*. Only if the finger points to *one*, when the clock strikes *twelve*, which shall we believe? And if we say one thing but do another, who will know our Lord and Master any the better for *us*? If we *say*, "Jesus, Thou art enough the mind and heart to fill," but *do* things which shew that *we* are not satisfied with Him, and want the follies of the world, who will know which to believe? At striking time we say, "The Lord is my shepherd, I shall not want." "Thou art with me, I will not fear." But what do people see us *doing*, in *between* the meetings? Are we full of anxious care, as if we had no Father in heaven, and no Lord our Shepherd?

W. T—Y.



LINES ON SEEING A WATER FOWL AT REST UPON A LAKE, WITH ITS HEAD UNDER ITS WING.

PEACE.

1

Oh ! what a peaceful sight,  
This picture of repose !  
Its calm content, its sweet delight,  
To one's own bosom flows.  
The beauteous Bird at rest  
Upon the crystal Lake,  
Which has no ripple on its breast,  
Its peacefulness to break.

2

With joy one may discern  
In this, a truth divine ;  
And fain would I its lesson learn,  
And make it truly mine.  
It gives a holy calm—  
From strife of sin, surcease ;  
To wounded conscience, healing balm ;  
From fear, a full release.

3

The still and tranquil Lake  
Presents the precious thought  
Of that deep Peace, which none can break  
That Christ, through death, hath wrought.  
He, perfect Peace has made,  
By bearing judgment's flood ;  
And nothing can its rest invade,  
Secur'd by His own blood.

4

The Bird, in sweet repose  
Upon the placid Lake,  
Tells of the soul, which truly knows  
That Peace, and doth partake  
Of holy, heavenly rest,  
And finds, from self, release ;  
Reclining, thus, upon the breast  
Of HIM, who is our Peace.

T.

(Rom. v. 1 ; Col. i. 20 ; Eph. ii. 14, 15, 16.)

## THE CROSS AND THE WHITE HORSE.

ON parts of the chalk hills that run through some of the counties in the South of England are to be found various devices, some of them very large, cut out in the turf. The favourite one is a white horse, but you may see a horse with its rider, and in one place an immense cross.

These huge representations may be seen miles and miles away, the white chalk standing out very distinctly. I dare say some of them have been looked upon with delight by young readers of *Good News*.

Now my object, my dear young friends, in reminding you of them is to lead your thoughts to passages in the Bible which have come before my mind when gazing at these drawings on the hills.

In Rev. xix. 11 the prophet John says, "I saw heaven opened, and behold a *white horse*, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

This wonderful vision shews us the Lord Jesus Christ coming in judgment upon this sinful world, when He will overthrow the power of Satan, take the reins of government into His own hands, and reign as King of Kings and Lord of Lords. He is seen upon a *white horse*, clothed with a vesture dipped in blood, and the armies which are in heaven follow Him, also upon *white horses* clothed in fine linen, white and clean (vers. 13, 14).

When Jesus came into the world the first time, He lived here as a poor man. But although both His wonderful sayings and marvellous works, plainly shewed who He was; yet men, hardened in sin, and deceived by Satan, hated Him. Instead

of being received as the King, and having His throne and Kingdom, He was taken by wicked hands, and crucified and slain. But this wickedness of men was overruled by God. His death upon *the cross* accomplished His wonderful purpose of blessing men, and sending out a full and free salvation to the ends of the earth (Acts xiii. 47). The precious blood of Jesus shed on the cross made atonement for sin (2 Cor. v. 21). And now, God having raised Him from the dead, offers to you, my young friends, this great salvation without money and without price, saying, "Through this man is preached unto you the forgiveness of sins, and by Him *all* that believe are justified from all things.

But all who neglect or reject God's wondrous grace now, ensure to themselves judgment in the future. All judgment is committed unto the Son (John v. 22); and He will judge both *quick* and *dead*.

Dear young readers, Have you an interest in this precious Saviour? Are you delivered from the judgment through His finished work? Jesus came once and *died upon the cross*. Soon He will *come again*; first to take to the Father's house all who trust in His precious blood, and after in judgment upon the ungodly.

May you, as you read this little paper about the cuttings in the turf on the hills, *the cross*, and *the white horse*, be led to trust in the One who died on the former, that you may escape the awful judgment when He shall come forth upon the latter, to judge the wicked (Acts xiii. 38-39).

E. H. C.

Inscribed upon the cross we see,  
In shining letters, "GOD IS LOVE!"  
The Lamb who died upon the tree,  
Has brought us mercy from above.

### A FATHER'S PRAYER, AND HIS DAUGHTER'S BLESSING.

JESUS, the Son of God, the light of the world, has just crossed the Sea of Galilee, upon and around which are clustered so many of the blessed incidents attaching to this precious and perfect sojourn upon earth. He has just left the ship which conveyed Him from the other side, and, as was frequently the case, many people are gathered unto Him. Notwithstanding the crowd, there is one earnest, anxious soul, Jairus by name, a ruler of the synagogue, who, seeing Jesus, fell at His feet. He is in great distress. He is a father, and his little daughter lies at the point of death; and, in the extremity of her case, he beseeches the Lord to come and lay His hands on her, that she may be healed. Ah! that sorrowful parent knew to Whom to turn in his trouble; and he manifests his confidence by the earnestness with which he entreats Him to come to his dying daughter. Faith overcomes all obstacles; and so this man is found at the feet of Jesus, making his request unto Him, even in the public pathway and in the presence of the motley crowd which thronged the Lord. Blessed is it to be under any circumstances a suppliant to Him who is the only One that can help and heal, and who gives grace in every time of need to those who look to Him.

Observe too the instant readiness with which the Lord responds to the desire of the heart of that troubled parent. He goes with him, according to his request. Truly He is the "fit man," the "man of opportunity," ever ready to answer to the call of those who trust in Him. But faith must have its trial, "being much more

precious than of gold that perisheth;" and so Jairus has to tarry while the Lord, on the way to his house, stays to bless, both in body and soul, the woman, who, having "suffered many things of many physicians," and being "nothing bettered," resolves, as the last resource, to touch the clothes of Jesus, out of Whom virtue issues, to her complete recovery. The anxiety of Jairus is further prolonged, during the time that the Lord brings the woman back and hears her tell Him all the truth, sending her at length away a healed and happy woman.

In the meantime the sickness of the daughter of Jairus has terminated in death. All hope now appears to be gone. His servants say to him, "Why troublest thou the Master any further?" But though death has thus intervened, the Lord, in His infinite grace and tenderness, is ready to uphold the fainting heart of the bereaved father, saying to him, "Be not afraid, only believe." Is He not the Resurrection and the Life? And what is death to Him? He then comes to the house of the father, taking with Him only Peter, James, and John, and finding there the customary weepers and wailers, He says unto them, "Why make ye this ado and weep? the damsel is not dead, but sleepeth." By which I understand that though she had indeed died, yet, as the Lord is about to raise her from the dead, He says that she sleeps.

He then, putting all the scorers out, "taketh the father and mother of the damsel, and them that were with Him, and entereth in where the damsel was lying." Here is an anxious moment for the bereaved parents. It is true that the Lord, in whom is their hope, is there

before the lifeless body of their daughter ; but what can He do, and what will He do? He soon relieves their anxiety, by taking the damsel by the hand, and saying unto her, "Talitha cumi, which is, being interpreted, Damsel, I say unto thee, Arise." Observe, especially ye who are young, the tenderness of the Lord towards the damsel. He does not call out in a loud voice, and in a public place, as He did in the case of Lazarus. No ; but in the house of her parents, and with gentleness, He takes her by the hand, and speaks the word which gives her life. And in communicating eternal life to the souls of the young, through the reception of His word of truth and grace, He has likewise especial tenderness and gentleness towards them. And mark ! His word has instant effect. Her recovery is not by a slow process. No ; but "straightway the damsel arose, and walked ; for she was of the age of twelve years." Not only was she brought to life in a moment, but she received strength to arise from her bed and walk. Oh ! the power of the grace which brings life. And a precious lesson you may learn from this, ye who have but recently believed on the Lord to the salvation of your soul ; that in Him you have strength to walk in His perfect and holy ways. Yes, you may begin thus to walk, the moment that you are born again, through abiding in Him, without Whom ye can do nothing. He then commands that "something should be given her to eat." Not only does He give life, even eternal life, to every one who believes, but He has provided the suited food for the nourishing and strengthening of that life. He gave a command that the raised daughter of Jairus should be fed. And how blessed

it is to observe that the Lord first said to the repentant and probed Peter, "Feed My lambs." And up to the present time He inclines the hearts of some of His servants to care specially for the young, and to seek to feed their souls with food convenient for them, from His precious word of truth and grace.

May you, dear young believers, "desire the sincere (or unadulterated) milk of the Word, that ye may grow thereby ; if so be ye have tasted that the Lord is gracious."

T.

#### "TO GOD—FROM IDOLS."

"Ye turned to God from idols to serve the living and true God" (1 Thes. i. 9).

They turned to God from idols,  
Not from idols unto God ;  
God was their soul's attraction,  
And hitherwards they trod ;  
Behind their idols leaving,  
As useless, dung, and dross ;  
Led captive by the power  
Of Jesus and His cross.

Not from their idols driven,  
But rather drawn to God,  
Henceforth to serve Him only,  
With heavenly ardour shod.  
And as in daily service,  
Accepted and forgiven,  
They laboured for His glory,—  
To wait His Son from heaven.

O attitude most blessed !  
What singleness of soul,—  
Serving, yet ever waiting—  
What joy unspeakable !  
Like them, I, too, would ever  
In watchfulness abound,  
And, loving, serving, waiting,  
Whene'er He comes be found.

A. M.

## THE SLEEPLESS NIGHT.

Esther vi. 1.

DID you ever have a sleepless night, dear reader? I am sure there are but few, even of children, but know what this is. It may arise from many causes. Sometimes joy, and sometimes sorrow. Sometimes excited fears, and sometimes longing expectations of the morrow. Yes, and sometimes sickness and disease. Night, we know, is the season for sleep and repose. But every thing is out of course now. The drunkard spends his night in his rioting; the thief in his plundering; and the reveller in his glee. But where man has often turned night into day, God has also oftentimes interrupted the repose of night, and has driven sleep from the eyelids of men.

How one loves to read the sleepless night of Abram, after God had renewed His promise of Canaan to him, and he had sacrificed according to the commands of God, driving the fowls of the air away from devouring it. And how, when the sun went down and it was dark, he watched, and "behold a furnace and a burning lamp that passed between those pieces" (Gen xv. 17). Here, in the night season, he could quietly meditate, with no devouring birds to molest him, on the immutability of Jehovah's promise.

We love also to read of the sleepless night of Darius, after having committed Daniel to the lion's den. "He went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him" (Dan. vi. 18). Powerless against his own law, he commended Daniel to the care of his God; and went in haste, as the morn-

ing dawned, to the den and found that God, the "living God," was indeed able to deliver from the mouth of the lions.

But in this paper we will look into and consider another sleepless night, and perhaps the most remarkable one in the Old Testament. We shall find it in the Book of Esther. I think most of you love to read that wonderful book, where God is seen working in every line, but is never once mentioned. How wonderful! God's book; but His name not expressed! Do you know the meaning of Esther? It is "secret—hidden." And surely it is the character of the book—God working unseen—hidden.

"Deep in unfathomable mines  
Of never failing skill,  
He treasures up His bright designs,  
And works His sovereign will."

It was Ahasuerus, the mighty Persian monarch, who could not sleep. Never before, perhaps, had such a denial been known by him. And, mark you, it was just at a time when he should have least expected it. He had been to a banquet of wine. Now we know that wine creates a tendency to sleep. But no! we read, "On that night could not the king sleep." Why? Because God's purpose was that he should know something he had never known; or if known, he had forgotten. What were the attendants to do with the sleepless king? Happy thought! The records of the kingdom will interest him. They are brought and read before him. "And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus." The gratitude of the King's heart was aroused. "What hon-



our," said he, "and dignity hath been done to Mordecai for this?" "There is nothing done for him," was the reply.

Just at that moment, wonderful to say; Haman was come into the outward court of the king's house to speak unto the king to hang Mordecai on the gallows that he had prepared for him. What different thoughts filled the hearts of these two men; and these quite unknown to each other. The king, addressing Haman said: "What shall be done unto the man whom the king delighteth to honour?" What a question! His enmity of Mordecai was now forgotten in his greed for further honour; for himself, he thought, and no other could be in the king's mind. Alas, for him. And so he answers. "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Unhappy Haman! Filled with horror, he hears the king's command, "make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." To the king no man may reply; and Haman obeyed the king's mandate. Thus the proud descendant of Agag the king, unconsciously, and doubtless with bitter after recriminations on himself, paid public honour to the despised Jew. How true is

scripture. "A haughty spirit before a fall." You know the end of poor Haman. Deeper and deeper he descended, until at last we read, "So they hanged Haman on the gallows that he had prepared for Mordecai." Chap. vii. 10. And what was the principal link in the chain of these wondrous events? The sleepless night of the king.

And now let me close this paper with the words of Proverbs vi. 3—4. "Make sure thy friend. Give not sleep to thine eyes nor slumber to thine eyelids." Have you made sure of your friend, that is, the loving Saviour? If not, fear to sleep, you may awake in hell! O that you may hear these words of God, and give not sleep to thine eye, or slumber to thine eyelids until you make sure of Him. Oh! at His loving hands,

"Take salvation,  
Take it *now* and happy be!"

A. M.

#### REPENTANCE.

I take Thy judgment, blessed God,  
Upon myself so vile;  
Condemn myself, yet vindicate  
Thy justice all the while.

I own my sin; my mouth is stopped,  
With not a word to say;  
And Thou wert righteous from Thy face  
To spurn myself away.

But Christ has died; His blood atones,  
And now Thou canst forgive;  
How wonderful! The guiltless dies,  
And I, the guilty, live!

'Tis grace, pure grace; yea, sovereign grace,  
And nothing I have done;  
The sin is mine,—the merit all  
Of Thy beloved Son.

A. M.

## THE PASSOVER.

(Exodus xii.)

When your children shall ask, said Jehovah of old,  
The meaning of things that they see,  
All My wonderful works to them freely unfold,  
That thus they may learn to know ME.

When they shall enquire, as 'tis certain they will,  
What the feast of the Passover means,  
With the truth that it tells, ye their spirits shall  
And vividly picture its scenes. [fill,

The parent, instructed in things of the Lord,  
And fill'd with the treasures of truth,  
Would draw from the riches with which he was  
And tell them to listening youth. [stored,

He would shew to his children, how Egypt oppress'd  
The Hebrews, with labour and toil,  
Who were with their bondage and burdens dis-  
Mere slaves on an alien soil. [tress'd ;

He, then, would recount how the Lord, in due time  
Lent Moses, His people to save ;  
What wonders he wrought ! all so grand and sub-  
Which as proofs of his mission he gave. [lime,

Then, next, he would tell of that terrible night,  
When the firstborn of Egypt were slain ;  
From the heir of the monarch who reigned in his  
To the son of a wretch in a chain. [might,

Above all, he would shew how the Lord, by the blood  
Which was sprinkled on lintel and door,  
Had sheltered His people from judgment's fierce  
Which threaten'd the rich and the poor. [flood,

When I see the blood,—so the Lord had declared,  
Most surely I'll "*pass over*" you ;  
For beneath that safe refuge ye all shall be spared,  
Because I am faithful and true.

Now, they who are wash'd in the all-cleansing blood  
Of Jesus, who died on the tree,  
Be they ripe with old age, or in youth's freshest  
From God's holy judgment are free. [bud,

T.

## BIBLE QUESTIONS FOR JULY.

1. When does a believer receive the pardon of all his sins?
2. When a sinner is saved, to whom is he brought?
3. What did Paul say was nearer than when they believed?
4. What salvation does every one receive when he believe in the Lord Jesus Christ?
5. Was it by night or day that Israel left Egypt?
6. Whose sins does Peter say Jesus Christ bore in his own body on the tree?
7. What is the name of the one whom Peter acknowledged as fearing God and working righteousness, and yet needed to hear words whereby he was to be saved?
8. What does the apostle John say God would have all believers to know, that unbelievers say no one can know this side of the grave?

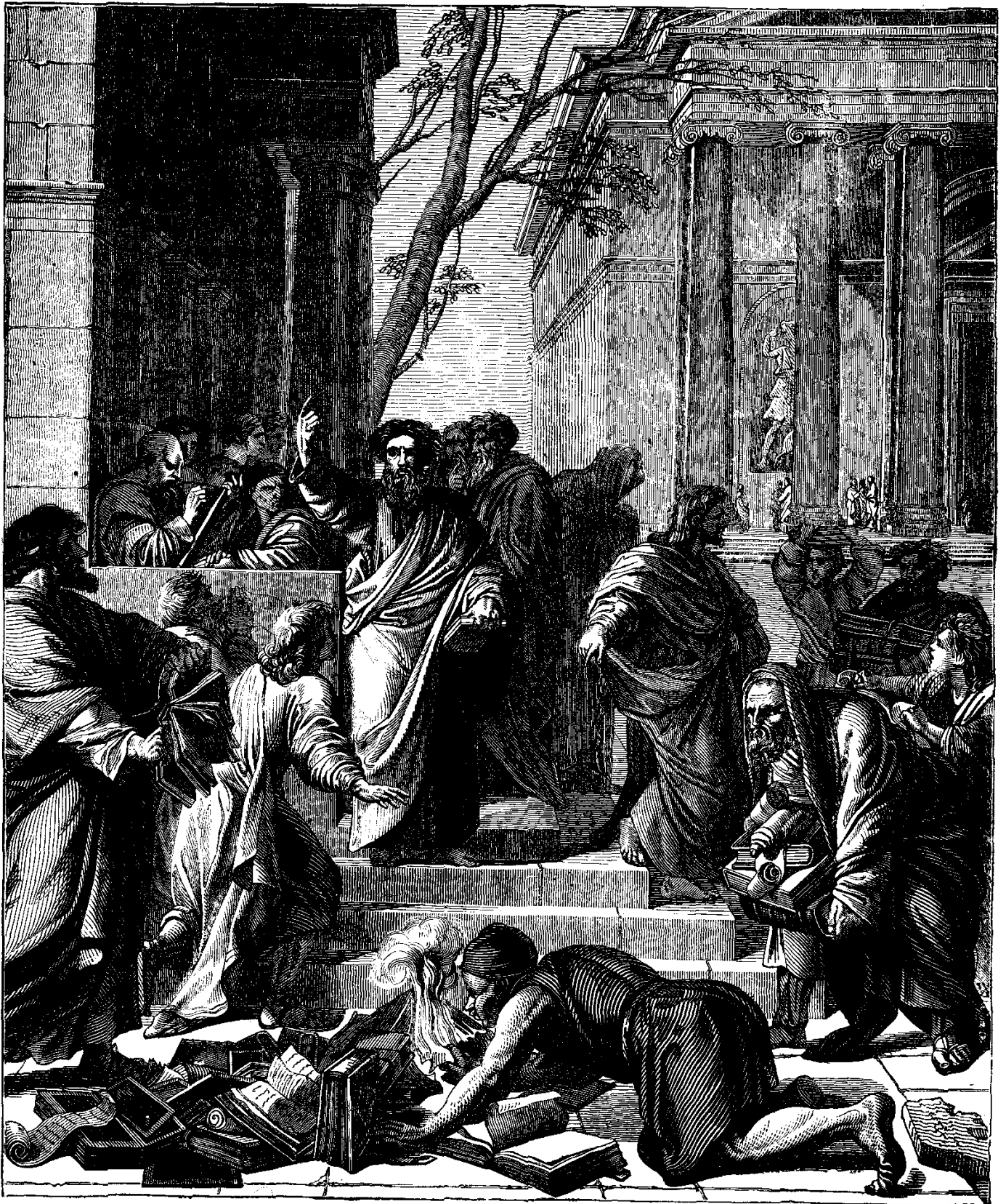
## ANSWER TO BIBLE QUESTIONS FOR JUNE.

1. Jehovah (or *The Lord*) that healeth thee.  
Exodus xv. 26.
2. Jehovah (or *The Lord*) of hosts.  
1 Samuel i. 11.\*
3. Jehovah-tsidkenu, the Lord our righteousness.  
Jeremiah xxiii. 6.
4. Jehovah-shammah, the Lord is there.  
Ezekiel xlvi. 35.
5. Jehovah-shalom, the Lord send peace.  
Judges vi. 24.
6. Jehovah-jireh, the Lord will provide.  
Genesis xxii. 14.
7. Jehovah-nissi, the Lord is my banner.  
Exodus xvii. 15.

B. E. L.

\* And 50 other places.

# GOOD NEWS FOR YOUNG AND OLD.



THE EPHESIANS BURNING THEIR BOOKS.

## BURNING UP THE BOOKS.

(Acts xix. 17 to 20).

THE people of Ephesus were almost all of them "worshippers" of a goddess, whom they called Diana, or Artemis; and they used to say, "Great is Diana of the Ephesians!" But God sent Paul to that dark city, given up to idolatry; and through his preaching, and the "special miracles" God wrought by his hands, many were brought to know that there was One who was greater than Diana, even "the great God and our Saviour, Jesus Christ." When His holy name was taken in vain by wicked Jews, who had no faith in Him, God used even the power of an unclean spirit, to punish them, and to bring glory to Christ (ver. 13, 17). So it was felt to be such a real thing to have the power of the risen Jesus, put forth in their midst by His servant Paul, that it says, "fear fell on them all, and the name of the Lord Jesus was magnified." He was now seen to be the "great" One, and Diana was but a "dumb idol." Many of those who thus believed in Jesus came and confessed what sinners they had been; they "shewed their deeds." Having learnt now in their consciences what was displeasing to God, they no longer covered up their sins, but confessed and declared what they had been doing (ver. 18). Others again did even more. They had been magicians, or sorcerers, and had used "books" of darkness, telling them how to "bewitch" the people, and get their money from them, by doing strange things that *they* could not understand. Now they were brought to God, who is "light," and in whom is "no darkness at all:" so they could not go on with these "hidden things

of shame." And the "books" they had used they would keep no longer. They could not have any more to do with them themselves, and they would not sell them to others; so they made a great fire of them, "before all men," as you see them doing in the picture. It was not that they were books which had cost them nothing. They were worth more than £1,500 of our money! They "counted the price" of them, but they counted them only worthy of the flames. They had spent much to get them, but they could not now keep them *and* have a good conscience before God; so they reckoned it would be not loss but gain to get rid of them, and they burnt them in some open part of the city.

But what a *proof* it was that they had found in the Lord Jesus what was "far better," was it not? We do not read that Paul told them they *must* make this great sacrifice. Perhaps he did not even know they *had* these books: but God knew, and they knew; and they counted them all worthless for the excellency of the knowledge of Christ Jesus the Lord. Dear reader, has the world ever seen any proof that the Lord Jesus is a treasure to *us* that He was not once? He does not want us to *say* that we are Christians, and believe in Him, if our hearts are still at home in the world that would not have Him. But it is very sweet to Him to find that without our *saying* much, we give proof by our ways of how dear He is to us. We do not read of anything Mary said in John xii.; but "the house was filled with the odour of the ointment" she spent upon Jesus, and He took her part when she was found fault with! He was *pleased* with that love to Him of which the "precious ointment"

was so fragrant a proof. If we say we are His and He is ours, what *proof* do we give that it is so? What do your companions see in your ways, that convinces them that you are not now what you once were, and that now you *belong* to One you used to care very little about? He was nailed to the cross, and bore the judgment of a sin-hating God for such as you. There was no sorrow "like unto" His sorrow, which He passed through in the garden and on the cross. Is it nothing to you? Will you say, How can I "give up" my pleasures, and my company, and my parties to be a "Christian indeed"? "I should not like to be lost for ever; but while I am in this world I must enjoy myself all I can." Did *He* enjoy Himself when He came to seek your poor soul? Did He "give up" nothing, when He "gave Himself" for you, to make you "His own," and that He might give you eternal life and glory? Was it no denial to Him, when He came not to reign as a king, but to give His "back to the smiters?" What have you to give up, compared with what He *did* give up? Do you say, He only gave it up for a very little while, and soon went back to it all again? Dear young reader, you who are not yet quite sure that Jesus, and the enjoyment of His love, are better than all beside, let me ask you, *for how long* do you think we can "give up" anything for the Lord who loves us? Where will all those be in a very "little while" who have followed Jesus below? Is it not in glory, in that "place" with Himself, which He is "gone to prepare, for all who are washed and forgiven?" Is it not worth while to be "a pilgrim and a stranger" for a few days, committing our full joy "unto Him, against *that day*,"

that time of full, and unmixed, and eternal happiness (2 Tim. i. 12)? We may not have "books" in our possession, worth "fifty thousand pieces of silver," to burn before all men, and show that we have "turned to God," but there are many little things every day in which we may "give up" our will, or our pleasure, or our gain, for the sake of Him who has so loved us. Let us be neither slow nor unwilling to do it!

"O let us in His footsteps haste,  
Counting for Him all else but dross;  
For how will recompense His smile  
The sufferings of this "little while!"

And if you know of anyone who "cares for none of these things," who values his "books," or his sins, or pleasures, more than all that is to be found in that blessed Lord Jesus, then remind him that there will be a greater fire one day than those converted men made at Ephesus. "The earth also and the works that are therein" shall be burned up, (2 Peter, iii. 10). Better burn the books ourselves, than for God to have to do it, and to cast into a "lake of fire" those who *would* have their sins rather than the Saviour!

W. T—Y.

#### "I WILL PRESERVE THEM ALIVE."

AN Austrian officer, who had but a small pension that was insufficient for the demands of his family, entreated the compassion of the Emperor; explained his condition, and said that he had ten children living, the Emperor determined to know the certainty of this affair, went to the officer's house in disguise, where instead of ten, he found eleven children.

"Why eleven?" said the Emperor.

"It is a poor orphan," replied the soldier, "whom I took in my house from motives of charity."

The Prince was charmed with the reply, and immediately ordered a hundred florins to be given to each of the children.

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. xlix. 11).

### THE OX AND THE ASS.

THESE animals are often mentioned together in the Scriptures. I, however, wish only to refer to one of the passages on the present occasion. It is that in Isaiah i. 3:—"The Ox knoweth his owner, and the Ass his master's crib: but Israel doth not know, My people doth not consider."

One need not give any description of these two animals, as they are so well known. They are useful beasts, and very serviceable to their master. Of the Ox, it is said that he "knoweth his owner;" and it is pleasant to observe how most animals are attached to those who care for them and give them their food. Of the Ass it is written that he knoweth "his master's crib," which is the manger or stall where his food is placed, and where he finds rest and refreshment after his labour.

I was much interested in a narrative which I lately read respecting a farmer, who had heard some one preach from the text which I have quoted above. He had lived many years, and received and enjoyed the good things of this life, without having ever seriously considered to Whom he was indebted for "life and breath, and all things." He was at length, however, somewhat aroused by the

preaching which he had heard, and he began to think of how long a time he had gone on without being thankful to the Giver of "every good gift and every perfect gift." Neither had he seriously thought of the love and grace of God, in giving His dear Son to die on the cross for sinners, in order that they, through believing on Him, might be saved. Well, one day he went into his stable to give some hay to his oxen, and to lay down some fresh straw for them; and whilst he was thus engaged, one of them rubbed its head against him, and made other signs of kindly feeling towards its master, as though it wished to make him understand that it was thankful to him for all his care and kindness. This deeply affected the master. It brought the text afresh to his mind, and he could not refrain from tears. As he said to himself, "Ah! I see how it is. This poor beast is more grateful than I am. It knows me, and is grateful; while I have been ungrateful and unthankful to God all my life." Being in such a state of mind, you will not be surprised to learn that he soon turned to the Lord, and found mercy through His beloved Son.

It is indeed a serious matter not to know God, for "when the Lord Jesus shall be revealed from heaven with his mighty angels," it will be to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." On the other hand, how blessed are the words which the Lord addressed to His Father, recorded in John xvii. 3:—"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

T.

## AN EPITAPH.

WHILE walking through a Burial Ground some time ago, I stopped before a vaulted grave, and read an inscription on a monument, which was written upon a person of some distinction, in which his character was summed up in the following words:—He was described as—

“AN AFFECTIONATE HUSBAND!

AN OBEDIENT SON!

A KIND BROTHER!

AN HONEST MAN!”

On reading this testimony to the deceased, I thought that it embraced a pretty good summary of virtues, and that if the character given to him were true, he had been what is called a good man. One thing, however, struck me, which was, that though his virtues were thus proclaimed, there was no reference whatever to God or Christ as the foundation of his hope for eternity or as the source of his excellence in his various relationships; and this absence spoilt, to my mind, the whole tenor of the inscription.

It might then be asked if I object to morality or to the virtuous fulfilment of the obligations of life? By no means; I greatly value them. Virtue is better than vice, and it is most pleasant to witness the fruits of “natural affection” in operation amongst one’s friends and neighbours. But this I say, that that virtue and morality which have not their root in Christ, through faith in His name, are altogether wanting in the element which renders them acceptable to God; for “without faith it is impossible to please Him” (Heb. xi. 6). The 13th chap. of the 1st ep. Corinthians shews us that great things may be both said and done, by which

many may be benefited, but which are of no profit to the doer of them. And why? Because they do not flow from the only source which God can recognize, namely, “charity,” or that true love of Christ, which is the constraining power of all which God can approve.

The young man mentioned in the gospels (see Mark x. 17, &c.) seems to have been exceedingly virtuous, and I suppose that, like Saul of Tarsus, he was, “touching the righteousness which is in the law blameless”; but we see that, notwithstanding all his outward blamelessness, when his heart was tested by Christ, he had no response to Him, and that consequently he went away sorrowful.

Man is a sinner, and until he is reconciled to God by believing on the name of His only begotten Son, he can do nothing that is acceptable to Him; but if one truly bows to that name, he has everlasting life, and being united to Christ by His Spirit, God works in him, “both to will and to do of His good pleasure” (Philip. ii. 13). Such a one can then work out what God has wrought in him, and fill up the duties and responsibilities of the relationships of life so as to please God. The love of Christ acting in his heart will thus make him a blessing to others; for “love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Rom. xiii).

See, then, dear reader, that you be not content with the commendation of your virtues on a tomb-stone; but only with that commendation which comes from God, and which He only bestows upon those in whom the love of Christ has acted as the spring of their good words and works.

T.





CAMDEN HOUSE, THE HOME OF PRINCE LOUIS NAPOLEON.

### PRINCE LOUIS NAPOLEON BONAPARTE.

How little *any* one expected such a sudden end to the career of that promising young man! Full of buoyant hope himself: the joy and pride of his fond mother, who confidently expected to see her dear son one day ascend the throne of the French Empire: admired by a large number of his countrymen across the channel; and esteemed by many who knew him, in the land wherein he was for the time an exile: yet, far away from his home and country,

a volunteer in a cause not his own, he is surprised by a party of savages, and left by his fellows to be slaughtered without mercy! He faced danger bravely, having no fear but that he should be taken care of, and return to tell of the narrow escapes he had experienced, and of the courage of those he loved to call his comrades; while they, too, would relate the exploits of the Prince Imperial, and his name should be greater and his fame wider among the people he hoped to rule over. But "as for man, his days are as grass: as a flower of the field, so he flourisheth:

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for the wind passeth over it, and it is gone ; and the place thereof shall know it no more" (Ps. ciii. 15-16). No more ! Of all the bright expectations he had formed, *not one* will be realized. All the love of his sorrowing parent, all the devotion of an admiring people, all the regrets of the Queen and the country whose interests he was serving when he fell, avail *nothing* to plant again the blade of grass in the field and make it live : it is *gone* and the place thereof shall know it "no more."

Dear reader, the end of *your* course in this world may be *much* closer at hand than you think. You may be young and strong, and full of hope and expectation, but just such are taken daily ! You may be far out of the reach of all the Zulus' assegais, but the arrows of death are all around, and it is not wealth, or skill, or bravery that can avoid them. There was a certain great king who revelled in luxury, feasting with hundreds of his nobles, who did honour to a man of God, clothing him with scarlet, and presenting him with a massive gold chain, but whose heart had never been humbled before God Himself. "In *that* night was Belshazzar slain," and his kingdom fell into the hands of his enemies. The end of his life and of his kingdom was much nearer than *he* thought.

Another rich man gloried in his riches, and consulted with *himself* as to what he should do with them, but left out of the account *His* will who had given them all to him. That night he too died, and instead of "much goods laid up for *many* years," not *many* hours passed before he was laid by himself. Dear friend, don't be like these foolish men, who were turning each to "*his own way*," and who knew not that "*the end* thereof" was just at hand !

Do not build your hopes upon the withering grass, or be content until, to God's question, "*then* whose shall those things be which thou hast provided?" you can answer, "What I have set my heart upon death cannot rob me of, but can only come, as a welcome servant of my Father, to bring me *home*, where His love has provided for me an inheritance, incorruptible and undefiled and that fadeth not away !"

And if my reader is a happy child of God, let us remind one another that the Lord *loves* His own "unto the end," and He is *with us* alway, "even unto the end ;" but the end of our stay down here may be nearer at hand than we think. The disciples in the ship had only gone over twenty or thirty furlongs across the lake, and thought they had a *long* way yet to "toil in rowing," but the Master joined them, and what then ? "Immediately the ship was at the land whither they went" (John vi. 21) ! We know what that "place" is where *we* are going : that home of love, and rest, and glory, *with Jesus*, where He is. Do we say, How *shall* I keep up this ceaseless struggle with so much against me ? With so much within and around to hinder our progress, and make our way toilsome, do our hearts sink at the thought of all there lies between us and our home ? It may not be so. The Lord may "draw nigh," and call us up to join Him before we have rowed another oar's length, and we shall be there. The poor young Prince looked forward to a career of earthly glory, but suffering and death cut it short. Are we expecting a long course of suffering, and death at the end ? Ah, the "glory of God" waits for the "many sons," and we may be wrapt in it *any moment* (1 Pet. iv-7). W. T—Y.

## LITTLE WILLIE.

FOR THE YOUNG.

My little readers will perhaps remember reading about "Willie's grave" a few months ago. Would you like to hear any more about Willie?

He was a very pretty, very thoughtful little boy, and his winning ways made him a general favourite. But with all this, it was not the Lord's will that he should grow up strong and well.

Little boys and girls who are stronger, and who can run and play about, can hardly think, perhaps, how weak little Willie was.

He had not long to live upon this earth. He was a very little boy when the Lord called His lamb away.

But young as he was, Willie loved Jesus. Could I say this of all my little readers?

Yes, Willie loved to *hear* and to *speak* of Jesus. He would say :

"I love to hear the story  
Which angel voices tell,  
How once the King of Glory,  
Came down on earth to dwell.  
I am both weak and sinful,  
But this I surely know,  
That Jesus died to save me;  
Because He loved me so."

Willie was very fond of singing.

He often said, "Papa, sing," and if his papa asked, "What shall papa sing?" Willie would almost always say :

"Papa sing 'Suffer little children.'"  
He soon learnt the whole verse by heart.

Sometimes when his mamma laid him in his little cot for the night, before he went to sleep he would chatter away in this strain :

"God loves Willie, Willie loves God."  
"Jesus died to save Willie."

He said to his mamma one day, "Willie *do* love God very much indeed."

Could my little readers say the same?

Once he had been sitting upon the floor for some time very quiet, and his mamma said, "What makes my Willie so quiet?"

He replied, "God, mamma."

He used to put up his little hand, and pointing upwards, say, "God is up in heaven, up there, mamma, look! Mamma, look!"

Willie was very pleased when his papa opened what Willie called "The big, big book." It was a large book with many Bible pictures, and Willie delighted to sit upon his papa's knee and look at the pictures. One represented a little boy having a crown put upon his head, and Willie would point to this picture and say, "Papa, tell Willie all about it," and then he listened eagerly while his papa told him about the little boy, and about the crown. My little reader can read about both in the eleventh chapter of the Second Book of the Kings. And then his papa went on to tell Willie, that if he loved Jesus, he would have a crown put upon his head some day. Willie was so interested that he left off looking at the picture to look up full into his papa's face, as if anxious to catch every word; and when his papa concluded by saying, "Won't that be nice, Willie?"

Willie would eagerly reply, "Yes."

Another picture he very much liked to see, and to hear about, was the shepherd carrying his little lamb. We little thought then how soon the Good Shepherd was going to take up His little lamb, but so it was.

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Willie does not ask now to be told about Samuel and Daniel, because he has gone to be with Jesus for ever.

The last verse his papa taught him was

"Willie has a little heart,  
Of a worth untold;  
Jesus died to cleanse that heart,  
And have it in His fold."

The last Sunday night that he was able to speak, he lay, very, very ill in his papa's arms, while his papa said the hymns he was so fond of hearing; and if his papa only paused, Willie said, in piteous tones, "Papa, sing again."

When we stood around Willie's open grave we sang:

"Lord I believe Thou hast prepared,  
Unworthy though I be,  
For me a blood-bought free reward,  
A harp of God for me.  
'Tis strung and tuned for endless years,  
And formed by power divine,  
To sound in God the Father's ears  
No other name but Thine."

This last verse Willie had often tried to help sing on earth, now it is certain that, for "endless years," his voice will be heard, singing with all the redeemed, endless praises to God and to the Lamb. And if my readers would like to join with them all in singing the "New Song" in heaven, they will do well to take heed to another verse which Willie often repeated, namely,

"Those that seek me early shall find me."

A. M.

### THE NIGHT OF GOOD TIDINGS.

Luke ii. 8-14.

WHAT a wonderful scene was that at Sinai's mount, when God, in His majesty and glory, gave the law amid fire, blackness, darkness, tempest, and the sound of

a trumpet! How the awe-struck Israelites gazed on, until the sight struck them with dismay and trembling! So that even Moses said, "I exceedingly fear and quake."

Then was the law "*given*" to Moses, of which we read in the first chapter of John's gospel. But the apostle does not stop there; "grace and truth," he says, "*came* by Jesus Christ." Mark the difference: the law was "*given*," grace and truth "*came*." The law was given in words; grace and truth came in a person, and that person the Lord Jesus Christ.

And when was the first announcement made of this wondrous event—this wondrous *coming*? At night. Ah, there is a meaning in this! It was the night of this world. "Darkness covered the earth, gross darkness the people." It was then that light arose—the Light of Life. And how ran the announcement of it? "Glory to God in the highest, and on earth peace, good will to men." Was the "glory to God" mere words, expressive only of admiration, or even of worship? No, it was the incarnation of the Christ of God. He of whom John could say, "We beheld His glory." Yes, "glory to God in the highest" was the advent of a person, and "good will to men" was the result of that mysterious advent—the "Word made flesh."

No wonder that angels delighted to announce that "light which shone in darkness;" that light which was to be "the life of men;" that "light" which, entering into the dark hearts of men, would create them anew, and make them the "children of light." What a night scene!

But by whom was it first witnessed? and to whom were the tidings first ad-

dressed? Not to the great of this earth; and not in the palaces of its proud monarchs. Poor shepherds, whose only roof was the wide expanse of the canopy of the heavens, were the first favoured hearers of the angelic tidings. *And they believed them!* Yes, mark this, the first proclamation of the gospel was believed. And the faith of those who believed it was an active faith. "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us," they said. And so, leaving their sheep in the fields, they went to Bethlehem. But, if they went enquiringly, they returned joyfully. Like the two who went to Emmaus, who "reasoned and were sad," but, having seen their Lord, returned triumphantly. So these shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

What a night of good tidings indeed! The long-promised "Seed" is at length given. The long-predicted "Star of Jacob" is at last risen. Emmanuel is come. God's "due time" is present, and thousands of prophecies are at length fulfilled. God be praised for such a night as this! And did you ever notice, dear children, that as Christ on the cross was the object of faith to the dying thief, so Christ in the manger was the object of faith to the shepherds? Salvation thus marking His entrance into this life, and salvation marking His "laying it down." Truly we can say,

"Wherever we follow thee, Lord,  
Admiring, adoring, we see  
That love which was stronger than death  
Flow out without limit and free."

And what say you, dear readers, to these things? Has the manger an attraction as well as an interest to you? An interest I know it has, but I want it also to be attractive to you, because the "Holy Child Jesus," "The Word made flesh" was there, the "gift of God." Yes, He had a manger and a cross on earth, but He has now a seat upon His Father's throne in Heaven. But He is the same Jesus. Oh, that you may be like the dear, simple shepherds, and believe in Him; and, like them, praise and glorify God for the gift of His blessed Son.

"The Saviour lives, no more to die;  
He lives as Head enthroned on high;  
He lives triumphant o'er the grave;  
He lives eternally to save."

A. M.

#### ANECDOTE OF HENRY III OF FRANCE.

THIS Prince enquired of those about him, what it was that the Duke of Guise did to charm and allure every one's heart. The reply was,

"Sir, the Duke of Guise does good to all the world without exception, either directly by himself, or indirectly by his recommendations. He is civil, courteous, liberal, has always some good to say of everybody, but never speaks ill of any; and this is the reason he reigns in men's hearts as absolutely as your majesty does in your kingdom."

"Speak not evil one of another, brethren"  
(James iv. 11)

"Put them in mind . . . to speak evil of no man," (Titus iii, 1-2.)

## THE VIOLET.

How graceful is the Violet,  
 As blushing it blooms!  
 And when with dewy crystals wet,  
 How richly it perfumes!  
 Meek emblem of pure Modesty,—  
 The ornament of youth;  
 Expression, too, allowed to be,  
 Of Faithfulness and Truth.

And so the grace of Christ is seen,  
 His fragrance sweetly known,  
 By Christ—like spirit, air, and mien,  
 In those that are His own.  
 And while they closely cleave to Him,  
 The Faithful and the True,  
 The light they shew will not be dim,  
 But Him present to view.

The gather'd leaves of Violet,  
 Though faded, long retain  
 Their fragrance, and refresh us yet,  
 While they with us remain.

They scent epistles to our friends,  
 Their odour cheers our rooms;  
 Their perfume e'en in death ascends,  
 And fragrance fills their tombs.

How like the pleasant memories  
 Of some whose course is run,  
 Who rest with Christ in heavenly bliss,  
 Whose work for Him is done!  
 We think upon their faithful ways,  
 Their true, yet gentle, tone;  
 And to The Source ascribe the praise  
 For graces, all His own.

God's "Pleasant Plant" is Christ, His Son,  
 In Whom all fragrance dwells;  
 And ev'ry grace, in ev'ry one,  
 Of union with Him tells.  
 Then may His own in Him abide,  
 To Him, as branches, cling,  
 In Him, with perfect heart confide,  
 And worship's perfume bring.

T.

## PREPARE TO MEET THY GOD, O ISRAEL.

AND also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig-trees, and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord.

. . . Therefore, thus, will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel (Amos 4).

BIBLE QUESTIONS FOR AUGUST.

1. Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.
2. Ye do always resist the Holy Ghost.
3. Quench not the Spirit.
4. As many as are led by the Spirit of God they are the sons of God.
5. The Spirit itself beareth witness with our spirit that we are the children of God.
6. They that are in the flesh cannot please God, but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.
7. It never says in Scripture there is no forgiveness for those who grieve the Spirit of God. Show from Matthew and Mark what was true of those who blasphemed the Holy Ghost, that could not possibly be true of any one now living, that is, What did they see that we can never see?

Give chapter and verse to the above six Scriptures, and answer number seven.

ANSWERS TO BIBLE QUESTIONS FOR JULY.

1. Acts x. 43; xiii. 38, 39.
2. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter iii. 18).
3. "Now is our salvation nearer than when we believed" (Rom. xiii. 11).
4. The salvation of the soul (1 Peter i. 8-9).
5. By night (Exodus xii. 31, 40, 41, 42).
6. "Our sins" (1 Peter ii. 24).
7. Cornelius (Acts x. 1, 34, 35; xi. 14).
8. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John v. 13).

B. E. L.

JOY IN HEAVEN:

(Luke xv.)

WHAT joy there is in heaven  
When sinners lost are found;  
When Satan's cruel chains are riven  
From those whom he had bound.

The angels, wondering, gaze,  
And share the holy bliss,  
As they observe God's gracious ways,  
And mark the Father's kiss.

The saints of God rejoice:  
Possessing Christ's own mind,  
They gladly own the Shepherd's choice,  
As He His sheep doth find.

The Saviour's joy, how great!  
When by the Spirit taught,  
With conscience purg'd, and heart elate,  
A soul to God is brought.

And oh! with what delight  
The Father sees the Son,  
Now reaping fruit from that dread fight  
Which on the cross He won.

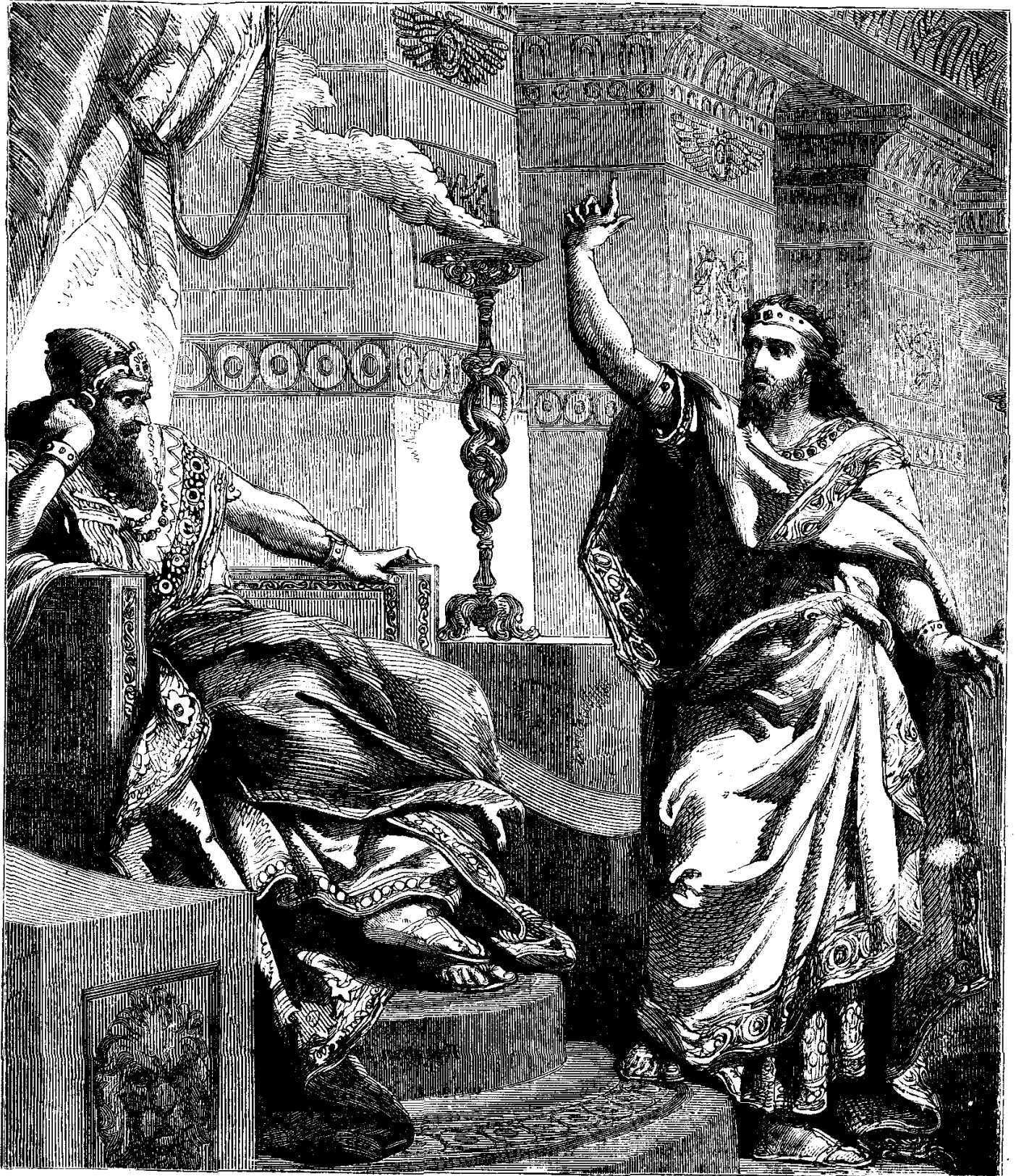
The Saviour longs and seeks  
To bring the wanderer home.  
O! sinner, now to thee He speaks,  
His Word says, sweetly, Come.

T.

I SAY UNTO YOU, THAT LIKEWISE  
JOY SHALL BE IN HEAVEN, OVER  
ONE SINNER THAT REPENTETH,  
MORE THAN OVER NINETY AND  
NINE JUST PERSONS, WHICH NEED  
NO REPENTANCE.—Luke xv. 7.



## GOOD NEWS FOR YOUNG AND OLD.



DANIEL AND NEBUCHADNEZZAR.

## A VISION OF WARNING.

Daniel iv.

HERE was the greatest king in the world, in the greatest city in the world, "at rest" in his house, and "flourishing" in his palace. His greatness was grown, and reached unto heaven, and his dominion to the end of the earth (ver. 22). It was God who had given him all this greatness: yet he had never owned the hand of God in it, but had proudly taken the credit of it to himself. God loves to "exalt," but He will have it known that it is He who does it. If there is anything in which we are above others, it is to God we owe the difference. We have to say, "By the grace of God I am what I am," and that leaves no room for boasting. It is not only God's *love*, for one might deserve to be loved by another; but if *grace* is shewn, then it is something *not* deserved, but just the opposite. It is favour from God to those who have no merit, and who are only dealt with in that way because it is His will to do so. God would teach this exalted man that it was by *His* will, and *His* power, that he was what he was. When he had learnt the lesson he was a happier, and really greater man, as we see at the end of the chapter: but before he proved that "he who humbleth himself shall be exalted," he had to learn the solemn truth of the words with which he ends the chapter, "Those that walk in pride, He is able to abase." In God's care of His servants when in the *furnace*, he had seen that He was "able to deliver:" now he has to learn, by His dealings with him in the *field*, that He was "able to abase." But God, who is rich in mercy, gave this man full and timely warn-

ing of what He was about to do; warning which, alas, was not heeded, and the sentence which had gone forth against him was executed after patient waiting. He was "driven from men," to eat grass in the field like an ox, and be in appearance and habits like "the beasts which perish!" How striking the contrast between this king, thus "humbled" and driven out from men, and the Lord Jesus, who "humbled himself," coming "out from God" (Jno. xvi. 27): leaving a brighter scene of glory than Nebuchadnezzar left, to be a pilgrim and stranger in this desert world! The king had to *be humbled*, to learn that God's will must be submitted to: but Jesus humbled *Himself*, coming to do the will of Him who sent Him; saying, "I *delight* to do Thy will"—"My *meat* is to do the will of Him that sent me!"

From that height of glory He had with the Father before the world was, He came to deeper depths of humiliation than that king *could* know. It was a great descent for him to be with the oxen, eating grass: what was it for the holy Son of God to be in "the hands of sinners," and "numbered with the transgressors," and "tasting death?" And it was *for sinners* He thus gave Himself up to death. Not driven out until He should learn to take *His* true place before God; but coming forth to take *our* place, and bear *our* sins. If

He took the guilty culprit's place  
And suffered in his stead,  
For man, (O miracle of Grace!),  
For man the Saviour bled:

it was "by the grace of God" He thus "tasted death for every man." He was "raised again from the dead by the glory of the Father;" and all the glory, and honour, and brightness, and majesty,

that were given to Nebuchadnezzar when he had learnt to look up and bless the Most High, were not worthy to be compared to the "glory and honour" with which Jesus is crowned at this moment, as He sits on the right hand of the Majesty on high. What *changes* that king of Babylon experienced! Think of him in the field; his *body* exposed, with the beasts of the earth, to the dew of heaven; yet after that restored to royal estate, and excellent majesty added to him. But what about the *body* prepared for that blessed One who came to "put away sin by the sacrifice of Himself," the "offering of the body of Jesus Christ once." That precious body, "given" for us, "offered" to God, where is it now, and what is it? "His *glorious body!*" (Phil. iii. 21). What an interest the people of God have in that *body* of Christ! They look up and say, "In Him dwelleth all the fulness of the Godhead *bodily,*" and we are "complete in Him" (Col. ii. 9). They look back and say, He "bare our sins in His own *body* on the tree" (1 Pet. ii. 24), and they look forward to His coming, when He will change *their* bodies of humiliation, with a greater change than Nebuchadnezzar's; fashioning them after the pattern of His own "*body* of glory!"

But now there is another side to all this, which I desire to bring before you. God was dealing with this proud king for his good, and warned him of a judgment coming, from which after all God would recover him; so that, when he had learnt the needful lesson, he should be again established in his Kingdom. But now that the Son of God has come into the world, and has died for sinners, making known God's love to us, and providing a

great salvation for us, God claims that we should *submit* to that Son of His love. On all those who are "not subject to the Son," the "wrath of God abides." And as Nebuchadnezzar had to learn that those who lift up themselves against God He is "*able to abase,*" so Paul, in that same chapter we have been looking at (Phil. iii), speaks about the Lord Jesus as "*able to subdue* all things unto Himself." He *saves* those who look to Him now; so He speaks of Him as "the Saviour, the Lord Jesus Christ." But if He be not known and owned as the Saviour in *grace*, then all will have to learn His *power* as the Subduer of all things unto Himself. Such is God's will and purpose; for since He so deeply humbled Himself, God has "highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow . . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii.). You see Paul in the next chapter gladly owning Him as "Christ Jesus *my* Lord;" and at the end he says, "*the* Lord Jesus Christ." The great question for each one of us is, have I submitted to Christ as *my* "Lord" and Saviour? Does the world see that He is the One I desire to obey, and seek to please? Or am I just doing my own will, and living as though I had a right to please myself in the world He humbled Himself to come into, to save my soul, and give me a portion with Himself? As to all those who *do* thus own Him, I have shewn you that a more glorious "change" waits for them, than when that humbled king among the brute beasts became again the exalted king among his lords and counsellors. But if you have not yet been

subdued unto Christ, to own, not in word only, but in deed and in truth, that He is Lord of all, and *your* Lord, then the wrath of God abideth on you. However you may have contented yourself with thoughts of your own goodness, your "heart is not right in the sight of God" unless the Lord Jesus Christ has the first place, the "chief room" there. And I earnestly entreat you, not to go on another step without being "reconciled to God," by confessing your guilt and ruin, and looking to Christ as *your* Saviour, confessing Him as your Lord.

Do not forget this solemn part of it: when Nebuchadnezzar neglected to take the warning God in mercy sent him, he had to hear those terrible words, O king, to thee it is spoken; The kingdom is *departed* from thee. You have had many warnings, dear unsaved reader; and if you heed them not, you will hear those still more solemn words, "*Depart from me!*" He was driven into the field, to grovel with the beasts: *those* who neglect the great salvation God's grace bringeth to every man, will be cast into the "lake of fire"—"prepared for the devil and his angels." His punishment was only for a time, until he looked up and "blessed the Most High," instead of blessing himself: *their* end (may it not be yours!) is endless punishment: for those "that know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thes. i.). And if *in* His presence there are "pleasures for evermore," what must it be to spend eternity as one banished from it, where there is misery for evermore! The prophet

was filled with dismay as he saw by this "vision of warning" what God was about to bring upon the king, and he entreated him to humble himself before God, and turn from his evil way. He said, "O king, let my counsel be acceptable unto thee!"

Let me close my letter to you by saying in like manner, and with earnest desire for your blessing, "See that ye refuse not Him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven" (Heb. xii. 25). God speaks; He speaks from heaven: He speaks to *you*. Take heed how you hear!

W. T—Y.

### THE MICROSCOPE.

DOUBTLESS you know what a microscope is. And very likely you have sometimes looked at some objects through one; and if so, I feel certain that you were delighted with what you saw. Though I do not possess such an instrument myself, I have at times viewed some very minute beings and things through one.

A few weeks since, as I was walking with a Christian friend, he invited me into his house to see his microscope; and I accepted the invitation. The time was favourable for viewing the objects which he shewed me, it being evening, and the room being lighted with gas. Several objects were presented for my examination, but I shall only endeavour to describe one of them. And I select this, because it interested me most, though I was also much pleased with the sight of the others.

The creature to which I refer was a very small inhabitant of the water; so small, indeed, that it was almost invisible to the naked eye. But viewed through the microscope, with the light at the proper focus, it was a very interesting object. It was an active, lively creature, with a semi-transparent body. Its chief peculiarity, however, was a remarkable machine, as one may call it, which it had upon its head. I do not know how better to describe it, than by comparing it to the figure 8. It was composed of a great number of little joints all of the same size, and which were like cog-wheels; forming together a beautiful piece of living mechanism.

This curious specimen of God's handiwork kept turning in a regular revolving motion, like the wheels of a steam-engine. My friend, who took great interest in the subject, compared the creature to "a builder," and informed me that it gathered out of the water some material, which it worked together in this living machine, and that when the process was finished, it constituted what he called "a brick."

I should here acquaint you that the little "builder" was busy making its abode, or house; which was a rather large opaque tube, in shape something like a pipe such as is laid lengthwise underground for the conveyance of water to our houses. A considerable portion of the abode was already made, but it was not quite finished; for as a fresh "brick" was formed, the "builder" added it to the others which had been already laid; and his work was done with considerable skill.

This, indeed, is but an outline of what

I saw by the aid of the microscope. The sight, however, gave me great pleasure; and I could not help reflecting upon the wonderful works of God. Some scriptures, too, were brought to my remembrance.

Among them were the following:—"I meditate on all thy works; I muse on the work of thy hands" (Psalm cxliii. 5). "The works of the Lord are great, sought out of all them that have pleasure therein" (Psalm cxi. 2). "O Lord, how manifold are thy works! in wisdom hast thou made them all" (Psalm civ. 24).

It is a striking suggestion, that there are multitudes of animalcula about and around us, fulfilling the work for which they were created, which cannot be discerned by the human eye, without the help of such an instrument as the microscope. But God, who made them all, sees every one of them, as well as the working of the delicate organization which only Himself could have framed. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). "He that planteth the ear, shall he not hear? He that formed the eye, shall he not see?" (Psalm xciv. 9).

T.

### ARE YOU TOO BIG TO PRAY?

A LITTLE child, some time ago, when he had finished his evening prayer, rose quietly and turned to his father—a godless man—with the unexpected question, "Father, I've said my prayers; have you said yours? Are you too big to pray?"



### SWIMMERS AND DIVERS.

WHAT a beautiful sight is a brood of young ducks floating upon the water, with all the vivacity of young life, under the guidance of the careful mother! How naturally they take to the water, and with what ease and grace they turn upon its surface! They seem thoroughly to enjoy their existence. Looking, as I do, upon creatures and objects around me, with the anointed

eyes of one who is a believer in the Lord Jesus Christ, I see in them many suggestions of heavenly truths. And so it is, that a company of newly-fledged water birds, thus floating upon their natural element, brings to my mind the way in which young believers delight themselves upon the calm and clear stream of the water of life, in all the joy and freshness of the blessing which they have found in Christ. They are so happy,



and they have no fear that they shall ever sink or perish. And then, the motions of the divine life in them are so becoming and suited to their tender years.

Among the many interesting water-birds which engage one's attention, there is one especially from which I sometimes think that I might learn a very useful lesson. He is called the Diver, and he is not content with merely swimming upon the surface of the water, but he is seen now and again diving to the bottom, and bringing up with him whatever he may have found there. It is a true proverb, that "straws swim upon the surface, but pearls lie at the bottom." I do not, however, mean by this to imply that the diver finds pearls. But the lesson which I learn from him is, that the most precious things of God do not lie upon the surface of His ways of grace and love; but that they must be quietly and perseveringly sought for in His Word, wherein it is written, "O Lord, how great are thy works! and thy thoughts are very deep" (Psalm xcii. 5); and also, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 9, 10).

Well, dear young reader, supposing that you are but a swimmer upon the water of life, I rejoice in that blessed fact, and would not say one word to mar the joy which you experience. I would only state, that there are deeper and more precious things for you yet to know. Keep your hearts quiet and wait upon God, and He will lead you by His Spirit into the know-

ledge and blessing of them. Be not only a swimmer upon the fresh and sustaining water of eternal life, but aim also to be a diver into the deep things of God.

T.

### SHEW YOUR TRUE COLOURS.

THE Zulus had no quarrel at all with Frenchmen: it was the English who were at war with them. And yet one of the soldiers who fell before them was no less a Frenchman than the heir to the French imperial throne! How ever was that? He volunteered to serve as an Englishman; wore the English uniform, was even in command of a party of English soldiers. He fought under English colours, perhaps sought a share in England's glory (what "glory!") and fell a victim to the darts which were meant for the English, enemies of those who hurled them. How many a one has gone in for the honours and pleasures of *the world*, who never expected to share in the *doom* of that world which has rejected the Son of God! The Prince thought to be a Frenchman at home; an Englishman on the field of battle, and then a Frenchman again when it was all over, but it was not to be.

And what if he had sought to be an Englishman at one time and a *Zulu* at another? Yet even *this* would not have been nearly so inconsistent as it is for anyone to think of belonging both to the Lord Jesus Christ, *and* to the world that cast Him out! Hear what He says Himself:—"He that is *not with me*, is *against me*" (Matt. xii. 30); and again, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore,



will be a friend of the world, is the *enemy of God!*" (James iv. 4). If we are the Lord's own, let us shew our true colours, and be true to them. Not French at one time, and English at another: not Christians in some company, and worldlings in other; nor saints one day of the week, and sinners the other six! We may reflect, too, that being in certain *company* does not give us, in *God's* sight, the *character* that belongs to such. The savage warriors might take the man for an Englishman who wore an English *uniform*: "but the Lord looketh on the *heart*." "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. xvii. 10).

### HEAVENLY MANSION.

A New Zealand chief, remarkable for the deep spirituality of his mind and his constant delight in the Word of God, visited England a few years ago. One day he was taken to see a beautiful mansion—one of the show places near London. The gentleman who took him expected to find him greatly astonished, and much charmed with its magnificence and splendour, but it seemed to his surprise to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture—brought from all parts of the world—the view from the windows, etc. Tamahana heard all silently; then looking round upon the walls, replied, "Ah! my Father's house finer than this." "Your father's house" thought the gentle-

man, who knew his father's home was but a poor mud cottage. But Tamahana went on "My Father's house finer than this;" and began to speak, in his own expressive, touching strain, of the house above—the house of "many mansions"—the eternal home of the redeemed.

### PLEASURE.

(Psalm xvi. 11.)

ONCE I look'd for Pleasure  
From this empty scene;  
Counted all for Treasure,  
Which was golden sheen;  
Floated down the current  
On light Folly's wave;  
Plung'd in Passion's torrent,  
Freely, yet a slave.

Ah! the world can never  
Happiness impart;  
None but Christ can ever  
Fill the craving heart.  
Water, fresh and living,  
From His bosom flows,  
Purest pleasure giving,  
While it life bestows.

Ye, who thirst for Pleasure,  
Why from Jesus rove?  
Come, and prove the measure  
Of His perfect love;  
'Tis an ever-flowing,  
Ever-running well,  
Fullest bliss bestowing,  
Joy, which none can tell.

Drinking of the river  
Of this sacred joy,  
Thanks to Thee, the Giver,  
Must the heart employ.  
Saviour, Life eternal,  
Holy blessed Lord,  
Sun of bliss supernal,  
Be Thy Name ador'd.

T.



BETHLEHEM.

### GOD'S KING.

IN Matt. ii. we find the record of the birth of Jesus, and how wise men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews?" and then went on to Bethlehem, where they found the young child and his mother. Some years after this, when He had become a man, and was ministering in the midst of Israel, He fulfilled the remarkable prophecy, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. xxi. 5; Zech. ix. 9). "A very great multitude spread their garments in the way; others cut down branches

from the trees, and strawed them in the way. And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest! And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee" (Matt. xxi. 8-11).

But "when the chief priests and scribes saw the wonderful things that Jesus did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were *sore displeased*" (ver. 15). And when we trace the history of this Blessed One a little further on, the displeasure soon

turned to open hatred and enmity, displayed against Him in the most malignant way. They took counsel against Jesus to put Him to death. Brought before Pilate, the Roman governor, he asks Him, "Art thou the King of the Jews?" Jesus said unto him, "Thou sayest." Falsely accused and reviled, He held His peace, and though Pilate could find no fault in Him (Luke xxiii. 14), and washed his hands before the multitude, saying, "I am innocent of the blood of this just person, see ye to it, yet delivered he Him to be crucified," setting up over His head His accusation written, "This is Jesus the King of the Jews" (Matt. xxvii. 37).

Beloved reader, how sad the tale; Jesus the Son of God, the true King of Israel, yea, rightful heir to all the kingdoms of this world, instead of a crown and sceptre, has received a cross and a grave. Both Jews and Gentiles have sealed their guilt in killing the Prince of Life. Ah! but God raised Him from the dead, and though deprived of His rights for a moment, there is a day coming when, notwithstanding the power of the usurper Satan, Israel, who are now cast off for their sins, shall own Him as their Messiah, their King, and the kingdoms of this world shall become His (Rev. xi. 15).

This will be a wonderful moment in the world's history, when He shall come forth a second time in power and great glory (Luke xxi. 27), and, as King of Kings and Lord of Lords, tread down His enemies under His feet (Rev. xix. 11-21), and gather out of His kingdom all things that offend. Then shall all Kings fall down before Him, and all nations serve Him; then shall every knee bow, and every tongue confess that He is Lord to the glory

of God the Father (Phil ii. 9-11; Isa. 23-49). *The Lord shall be King* over all the earth; in that day shall there be one Lord, and His name one, and earth shall have her jubilee (Zech. xiv 9).

It is then, too, that His beloved earthly people, that is, those who are spared through the judgments which precede that day, shall have a new heart (Ezek. xxxvi. 26-27); then the prophecy of Isaiah shall be brought to pass, "Thine eyes shall see the King in His beauty (Isa. xxxiii. 17); and the despised and rejected Jesus shall reign as King of Righteousness, King of Peace, King of Glory. That blessed brow, that was crowned in mockery with the cruel crown of thorns, shall be crowned with a crown of pure gold (Ps. xxi. 3), the spared nations going up from year to year to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles (Zech. xiv. 16).

But, beloved reader, where will you be in that coming day of glory? Where will *you* be? Ah! blessed, blessed Jesus, as He waits on the Father's throne (Rev. iii. 21) for the moment when He shall display His power and reign, and the government shall be upon His shoulder (Isa. ix. 6). What is he doing? Saving poor sinners. Linger- ing in love, and mercy, and longsuffering; pardoning, forgiving, saving, and making joint-heirs with Himself all who come to Him. He will not take the inheritance alone; no, others shall reign with Him. Who? Believers. All who own their lost estate, and believe on His precious, worthy Name. All who, feeling their need, trust in Himself and His finished work, and are thus washed from their sins in His own blood (Rev. i. 5). Beloved reader, are you one? Can you trust Him? Will you trust

Him? Trust Him, trust Him; He is worthy of your trust; only trust Him, *only trust Him now*. His atoning blood is sufficient. God is glorified in the death of His Son. Jesus was made sin (2 Cor. v. 21); that is enough. God has raised the sinless One to the glory. Trembling, fearing one, believe on Him, Jesus, the Christ, the Lord; and not only will you see the King in His beauty, but you will *reign with Him*; as a King you will share glory with Jesus, the King of Kings (2 Tim. ii. 12).

And, oh! what joy 'twill be to your heart, whether young or old, as you wait for His return: for come He surely will for His own before that day (1 Thess. iv. 15-18), to know that there is a moment coming, when He whom having not seen, yet you love (1 Pet. i. 8), the betrayed One, shall have *His rights*, when our Lord Jesus Christ, who is the Blessed and only Potentate, the King of Kings, and Lord of Lords, shall be owned by all.

Who is this King of glory. The Lord of Hosts, He is the King of glory. Selah (Psalm xxiv. 10).

E. H. C.

### A RUN ON THE RAIL.

WHAT a world of variety and contrast, of light and shade, is this in which we live! I was much struck with this a few days ago, whilst travelling a short distance with my wife on a railway. When we entered the carriage, there were besides ourselves an old lady and a young woman. Soon

after I was seated, I noticed that the former held some gospel tracts in her hand, one of which she had given to the young woman, and another she handed to my wife. The young woman was evidently in trouble, and looked as though she had been weeping for a long time; and the kind old lady was endeavouring to comfort her. I was sitting at a little distance from them, but from some words which reached my ears, I found that the poor woman had great cause for her sorrow, as her husband, who had been in pecuniary difficulties, had some days previously left his home, and she feared that he had made away with himself. She was in fact on her way to ascertain whether the body of a man, who had been found drowned, was that of her husband. It was therefore no wonder that her grief was great. As we travelled only a short distance together, I had but little chance of conversing with her. However, as she was leaving the carriage, I said to her, "My poor woman, your trouble is great; but this dear old lady has been directing you to the only real Refuge and Friend of the distressed; and I do trust that you may be led to repose in Him." She then walked on quickly, being in haste to accomplish the painful object of her journey.

As soon as she had gone, the old lady passed me on getting out of the carriage, and I thus had the opportunity of recognizing her service of love to souls in the distribution of tracts. So I said to her, "I see that you have given a tract to my wife, and that its title is, '*Escape for your life*.' You will, I am sure, be glad to know that both of us have escaped, and have found refuge and salvation in Christ." At this declaration she

was delighted, and giving us her hand, went on her way rejoicing.

This railway incident was a simple one, and so far as I was concerned, it was over in a few minutes. But it produced a mixture of thoughts in me. The contrast was striking, as represented by the two women. One of them, being a bright-faced old Christian, happy in the Lord, with

“A heart, at leisure from itself,  
To soothe and sympathize;”

and seeking to lead others to Christ. The other, a poor creature bowed under the weight of a heavy trouble; but though attentive to the comforting words which were spoken to her, still apparently having no personal knowledge of Christ, as the refuge and resource of her own soul.

In closing this short narrative, perhaps I cannot do better than make one or two extracts from the tract which the old lady gave to us. “Escape *at once* to the Saviour of sinners—escape while you may—escape before the darkness of eternal night overshadows you. However many of your companions may be building their houses on the sand, build you your’s upon THE Rock.” Be not afraid. He bids you, and such as you, to come to HIM, not because you are worthy, but because you are *a sinner*. Your very sins and wants should drive you to escape to the ONLY ONE who can wash away your sins in His own blood.”

“No longer, then, delay,  
Nor vain excuses frame;  
He bids you come to-day  
To Him, who’s e’er the same.  
All things are ready; sinner, come,  
For ev’ry trembling soul there’s room.”

T.

### ANSWERS TO BIBLE QUESTIONS FOR AUGUST.

1. Eph. iv. 30.
2. Acts vii. 51.
3. 1 Thess. v. 19.
4. Rom. viii. 14.
5. Rom. viii. 16.
6. Rom. viii. 9.
7. They saw Christ perform the miracles.  
Mark iii. 28—30.

### BIBLE QUESTIONS FOR SEPTEMBER.

1. What is the Christian’s blessed hope?
2. What is Christ in the believer the hope of?
3. What hope is a child of God said to have by the resurrection of Jesus Christ?
4. In whom is our faith and hope to be?
5. Of what is faith the substance? [to give?]
6. What is a Christian told to be always ready?
7. For what is a Christian taught to look besides the “blessed hope?”
8. What does the Scripture say that the one does who is living in the hope of seeing Christ and being like Him?
9. What are they called who have no hope?

Answer the above nine questions  
in the words of Scripture.

### NOT MY DOING, ALL IS DONE.

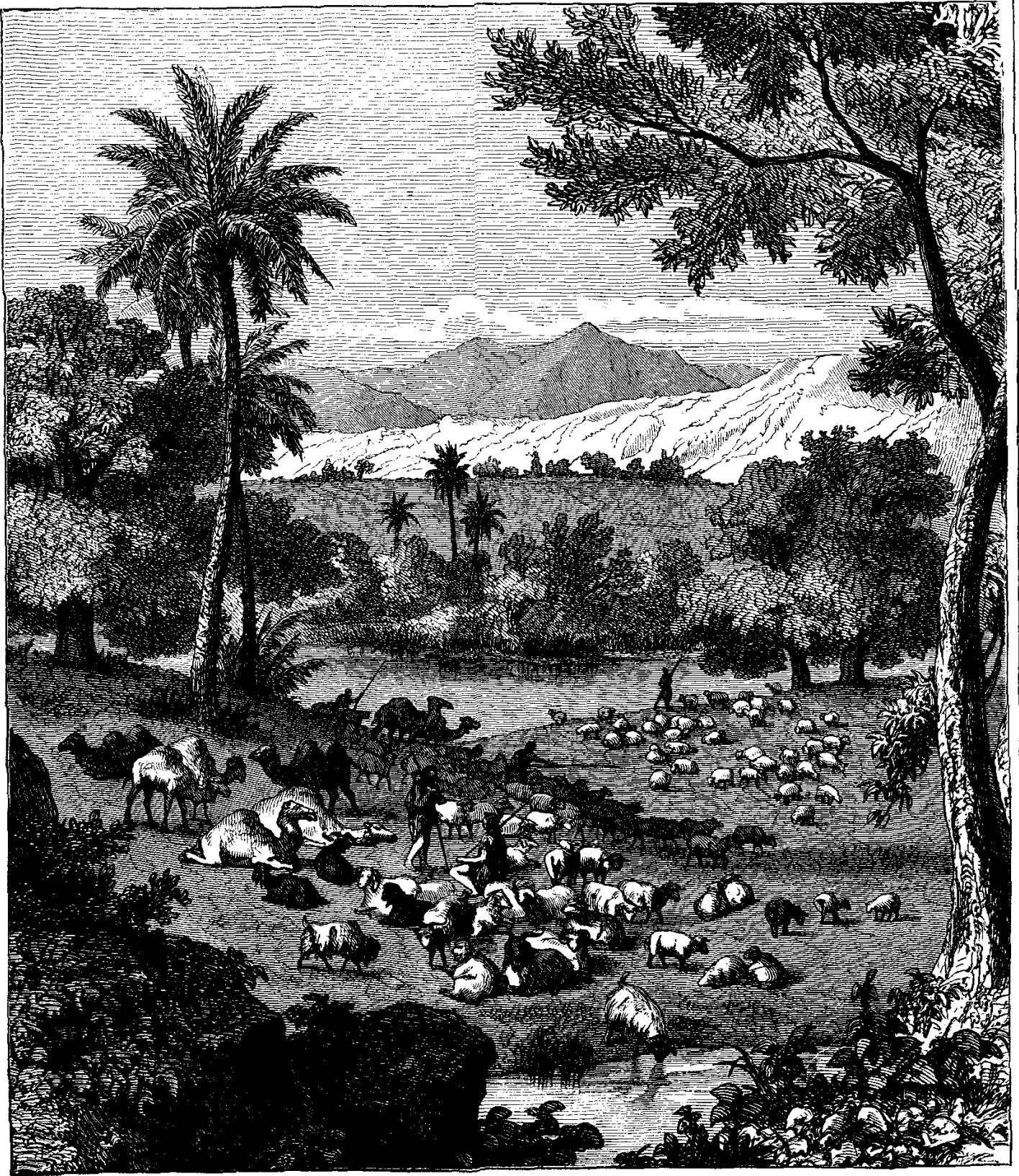
All is ready, all is done,\*  
Lo! eternal life is won,†  
By the blessed Lamb of God,  
Entering into death’s abode,  
Robbing Satan of his prey,  
Turning darkness into day.

Myriads have this truth received,  
In His precious name believed;  
Dead in sins, condemned they stood,  
Life receiving through His blood;  
And the word of Scripture’s plain—  
None shall call on Him in vain,†  
Each such soul *shall* life obtain!

A. M.

\* John xvii. 4.    † Peter iii. 18.    † Rom. x. 13.

# GOOD NEWS FOR YOUNG AND OLD.



## REMARKABLE RIVERS.

Most of my young readers, I expect, at some time or other, have seen a river; they are to be found, great or small, in all parts of the globe, a wonderful provision of God for the welfare of His creatures. There are some remarkable stories about them in the Bible, that I am sure will interest our young friends, and I trust be a source of profit and blessing to them.

In a country called Egypt, in the north-eastern part of Africa, there is one of great length, called the Nile, which at certain seasons overflows its banks, and is thus the means of fertilizing the country all along its course. If you look at a map, you will find that nearly all the towns and villages are built near to the river, for without it the people could not possibly live; as *no rain* falls in a great part of Egypt, and most of the country is barren (Zech. xiv. 18).

Thousands of years ago, God's people Israel were suffering hard bondage in the land of Egypt, and God raised up a deliverer for them, named Moses; but before the wicked king, Pharaoh, would let the people go free, He had to bring the most dreadful plagues upon the Egyptians. One of these was the turning of the waters of their river *into blood* for seven days; and all the fish died (Exod. vii. 19-25); but it was not until God had sent *ten* plagues upon them that Pharaoh let the people go. Moses then led them out of Egypt, and God made a wonderful path for them through the Red Sea, drowning all their enemies, and Israel sang the song of victory on the opposite shore. And then after they had wandered a period of forty years in the wilderness, God cut off the waters

of the river Jordan from the waters that came down from above, and they stood and rose upon a heap; a way was thus made for Israel to enter into the promised land, and Joshua (Moses being dead) brought them in (Joshua iii. 11-17).

Moses, delivering the people from Egypt, and Joshua bringing them into the land, are both types of Jesus, who died to deliver sinners from the world and Satan's power, and also to set them in the heavens (Gal. i. 4; Eph. ii. 6). My dear young readers, do you know this wonderful deliverance, and what it is to be singing praises to God for having saved you through His beloved Son, the Lord Jesus Christ? If not, you have only to trust Him now, as a poor, lost, guilty sinner, and then you will be free, and the heavenly land also your blessed portion (Rom. viii. 2; 1 Pet. i. 4.)

There is a day coming for this world, when Jesus will be King over all the earth, and just at the commencement of that day, the Bible tells us that this great river Nile will be dried up, so that some of the Israelites, now scattered among the nations, may go back to their land. Isaiah says, in chap. xi. 15. "And the Lord shall utterly destroy the tongue of the Egyptian (Red) sea, and with His mighty wind shall He shake His hand over *the river* and shall smite it in the seven streams and make men go over dryshod (*in shoes*, marg.) And again in chapter xix. 5, "And the waters shall fail from the sea, and *the river* shall be wasted and *dried up* (see also Zech. x. 11, and Isaiah l. 2).

How blessed for you to know, that if you love the Lord Jesus Christ now, and your sins are washed away by His precious blood, that when He comes He will come



for you, and then when He is manifested as the King of kings *you* will appear with Him in glory (Col. iii. 4).

But, children, can you all rejoice,  
To hear the Saviour's loving voice,  
"Behold I quickly come"?  
Say, can you join the loud "Amen,"  
And welcome Him with joy again,  
Or must your lips be dumb?

Another great river, called the Euphrates, rises in Armenia, and flows into the Persian gulf. We first read of it as one of four, into which the river was parted, that flowed from the garden of Eden (Gen. ii. 10-14). One of the most magnificent cities that the world has ever seen was built on the banks of the Euphrates; its name was Babylon. The prophet Jeremiah foretold that a drought should come upon her waters, and they should be dried up; and so it came to pass. (Jer. l. 38). A wicked king, named Belshazzar, was feasting with his lords in his palace when the city was taken by the Medes and the king slain. The city had such great walls, and such strong brass gates, that the enemy were not able at first to get in; so they dug a great canal, and turned the course of the river through a large lake outside the city, and then suddenly appeared up the bed of the river, and took it. This was God's judgment on this king and his people for their wickedness; their sins found them out in this world (Numb. xxxii. 23), but they have yet to meet God at the great white throne. My dear young friends, may you take warning from this, and come to Jesus now, who is the only deliverer from the judgments of God.

This remarkable river, like the Nile, will also dry up in the future; that the way of

the kings of (or from) the east may be prepared, who will come up into the land of Israel, and be judged by the Lord when He appears (Rev. xvi. 12).

I daresay you have heard, too, of the great river Tigris, on which the mighty city Nineveh was built, the city that Jonah was sent to cry against by the Lord, when he ran away and was swallowed by the big fish, when cast overboard by the sailors in a storm. We are told there were 120,000 persons in the city who could not discern between their right hand and their left; so that, if there was such an immense number of little children, we can form some idea what a great city it must have been (Jonah iv. 11).

The Book of Nahum tells us about the destruction of Nineveh, which in Jonah's day was spared. In chap. ii. 6 we read, "The gates of the river shall be opened and the palace shall be dissolved . . . . But Nineveh is of old like a pool of water, &c." An enemy comes against the city, as in the case of Babylon, but the Tigris did not dry up like the Euphrates, but overflowed its banks and swamped a great part of the city; the palace, &c., being burned.

How true as the Scripture saith, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. i. 24). Nineveh and all her glory soon disappeared; and soon, too, all the glory of this world will come into the judgment of God. How blessed for the children, whether old or young, to know that before, however, the world's judgment takes place, Jesus, the Lord Himself, will come for His own loved ones, and take them to a glory that shall never pass

away. Dear little one, would He take you, if He came to-day?

And now I must tell you about the most wonderful river that will ever flow through the earth. It is called in the Bible the River of God. When Jesus is King, He will cause a beautiful temple to be built in the land of Israel (Zech. vi. 12), and from under the threshold of this building a *miraculous river* will spring up, and flow two ways, half toward the Mediterranean Sea, and half toward the Dead Sea (Zech. xiv. 8). At present this latter is so salt, that no fish can live in it, but when the river of God, this wonderful stream of living waters, shall flow into it, its waters shall be healed, and we are told in Ezekiel (Ezek. xlvii, 1-12) that there shall be a very great multitude of fish in it according to their kinds, as the fish of the great sea (or Mediterranean). This river is mentioned several times in the Scriptures (Joel iii. 18; Ps. xlv. 4; lxxv. 9).

Besides this, we read in the Book of the Revelation of another heavenly river, a *pure river of water of life*, clear as crystal, that shall proceed out of the throne of God and the Lamb, which is in the heavenly Jerusalem, the Church of the Living God. I daresay, dear little ones, you have often sung at school,

Shall we gather at the river  
Where bright angels' feet have trod,  
With its crystal tide for ever,  
Flowing by the throne of God?

But can you from your heart respond:

Yes, I shall gather at the river,  
The beautiful, the beautiful river,  
Gather with the saints at the river  
That flows by the throne of God?

All who would have part in that glorious heavenly scene must drink *now* of the

*river of God's grace*. To be part of the Church of the Living God, we must first come to Him who says, "If any man thirst, let him come unto Me and drink." Dear children, will you come? Think of His kind words to the poor woman of Samaria, "Whosoever drinketh of the water that I shall give him shall *never thirst*; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). The corrupt streams of this poor world's pleasures will never satisfy your heart; only Jesus can do that: only *living water* quenches the sinner's thirst; will you drink of the life-giving stream? Are you thirsty? "I will give," says the Blessed Jesus, "unto him that is athirst, of the fountain of the water of life freely (Rev. xxi. 6). And again, "He that believeth on Me shall never thirst (John vi. 35). Then will you be able to sing:—

"I heard the voice of Jesus say,  
Behold I freely give  
The living water: thirsty one,  
Stoop down, and drink and live.  
I came to Jesus and I drank  
Of that life-giving stream,  
My thirst was quenched, my soul revived,  
And now I live in Him."

E.H.C.

### THE LIFE-BUOY.

SOME time ago a wretched young woman threw herself from the Thames Embankment into the river, and was drowned. It being noon-day when she thus rushed to her destruction, her act was observed, not only by some who were walking along the Embankment, but by some travellers on

board a steam-boat, the captain of which steered immediately to where the poor creature was. There was a life-buoy on board, and this was thrown out to the sinking woman, but it is said that she refused to avail herself of the proffered help, and consequently almost immediately sank.

How many, alas! act in as suicidal a manner with respect to their precious souls. Eternal life is presented to the sinner in the person and work of the Lord Jesus Christ, but in how many instances it is rejected! As the Lord said to the Jews, "*Ye will not come to me, that ye might have life*" (John v. 40); and as He said also to Nicodemus, "*He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God*" (John iii. 18).

The act of the captain in taking his vessel near to the drowning woman, and the placing of the life-buoy within her reach, were proofs of his willingness to save the poor creature from a watery grave, whether she was willing to accept his proffered kindness, or not. And, surely, God has proved His willingness that sinners should be saved; for "in this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." It is likewise declared of Him that He wills (or desires) "all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). It is also written, that the Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9). Harken, too, to what the Lord Jesus said

to Jerusalem, the city which had been favoured with so many privileges, but which it had turned against itself, "*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not*" (Luke xiii. 34).

Mark the contrast: "*I would,*" but "*ye would not.*" May God incline thy heart to lay hold of the life-buoy presented in the person and finished work of the Lord Jesus Christ. Turn not away from Him, lest thou shouldst have the anguish of reproaching thyself with the thought, that when He called, thou didst refuse; when He stretched out His hand, thou didst not regard it; but didst set at nought all His counsel, and wouldst have none of His reproof (Proverbs i. 24).

T.

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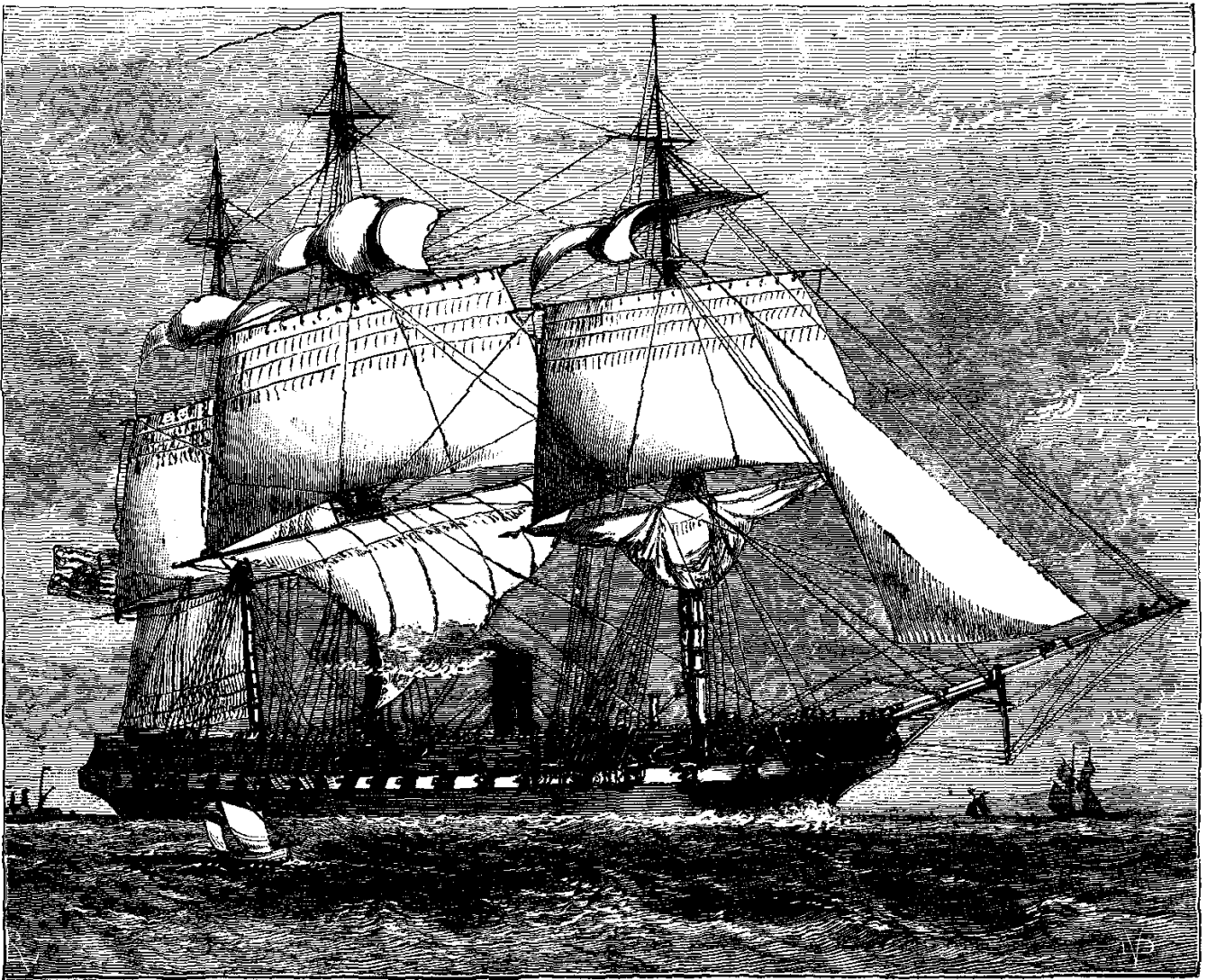
#### UNDER AND ABOVE THE SUN.

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THE World is all a painted show,  
It's glory, gilt and glare;  
It's brightness, but a transient glow;  
And all its ways, a snare;  
It's friendship, fickle; love a flame  
Which glimmers and expires;  
A fading wreath, it's crown of fame;  
It's pleasure, barb'd with briers.

The Christian's happy lot, above,  
Is lasting, real, and pure;  
His God, unfailing in His love,  
And all in Christ secure.  
There, brightest glories ever shine,  
God's paradise doth bloom;  
There, all is holy, blest, divine,  
And Christ its rich perfume.

T.



A MAN-OF-WAR.

## LET THE BOAT GO!

THERE was a young man drowned in North America, who might have been saved himself if he had been willing to let his boat go. He was out at sea, in a little boat, with one of the oars broken, so that he could not bring it to land; and his only hope was in being seen and saved by the captain of a larger vessel which was within sight. The sloop changed its course, and made for the boat; and as it came near, the captain

shouted to the young man to jump on board the instant he was alongside. He did so, and caught the rail at the stern with both his hands. From there he might easily have been pulled up by those on board, and saved; but he only held on for a moment, and was then dragged off into the water, where he sank, to rise no more until the sea shall "give up the dead" which are in it! He had been so foolish as to tie the boat to himself by a rope round his waist; and then, as the sloop was sailing at a great speed under a

strong wind, the pull of the boat forced him from his hold and he was lost. Trying to save himself *and* his boat, he lost the boat and his own life too!

Some people are tied to their *sins*; they would like very well to go to heaven when they die, but they think to "enjoy the pleasures of sin for a season," *and* those "pleasures for evermore," which are the portion of the saved. It will not do. Christ "gave Himself for our sins," to save us *from* them, and not to make us comfortable *in* them. If you go on in sin, and "die in your sins," then where Christ is, thither you cannot come, even though you may have thought and hoped to be saved (John viii. 21).

Others, again, have their *character* tied to them. They hope to go to heaven, because "they never did anyone any harm," or committed any sin that has ever caused them a tear or a groan. They think they are "just persons which need no *repentance*;" but there has never been "joy in heaven" over *them*, and His word has not been heeded who says, "Except ye repent, ye shall all likewise perish." "Now God commandeth all men everywhere to *repent*" (Acts xvii. 30), and if you think you have nothing to repent of, depend upon it you have never seen yourself as God sees you. Take care that that rope, which binds you to those good thoughts of yourself, does not prove your ruin; as that one did by which the young man thought to save his boat, but by which he was dragged himself into a watery grave. He should have been glad and thankful to be *saved*, and willing to forsake all that he had in the boat.

Naaman was a rich leper, and came with great pomp, first to the king, and

and then to the prophet. When he was content to leave all his grandeur on the banks of the stream he had despised, and go *down* as a poor leper to dip in Jordan, "according to the saying of the man of God," *then* he lost his loathsome disease, and got the cleansing he sought. We may have done *our* best, and be, as touching the righteousness man can see, "blameless;" but when we just give up for "lost," and are content to be saved by the same grace, and upon the same terms as the dying thief and the "chief" of sinners, then we find that God puts upon us His own righteousness, which is *perfect* (Rom iii. 22). We cannot go into the glory of God with our *sins* tied to us, or clad in that *righteousness* which we have made for ourselves by our own efforts; but when we submit to Christ, God puts away our sins, and puts on us "the best robe," which fits us for His own presence. Be in earnest then, dear friend, to be saved *yourself*, and own yourself a "debtor to mercy alone." Whatever it is by which you are held back from Christ and a present salvation, may you be enabled to cut the rope, lest you sink in endless ruin, as having *forsaken* your own mercy (Jonah ii. 8).

W. T—Y.

#### EXTRACT OF A LETTER FROM A CHRISTIAN MOTHER.

OUR Father is dealing very tenderly with us. My daughters go on happily in the Lord's ways. My son is still outside, though I have faith that he, too, will be brought in; but when and how I can happily leave to the Lord. I think of a brother's words to me once—"Prepare the coals; the Lord will kindle the fire."

# "I WONDER WHEN THE "FOR EVER" WILL BEGIN."

I WILL tell you a true story of a little girl, only I must give her another name because she is living.

Amy B—— was put into my class; she was with me just four Sundays. For so short a time I felt very much drawn to her. She always brought the lessons, a verse of Scripture and hymn, so nicely learnt; she listened so attentively to the Bible lesson, and was quite a help to me. On the fifth Sunday no Amy came, I found myself looking at the door hoping she might come late.

On Monday afternoon, I started to find my little absent child. When I came to the road, I could not find the house; either I had the wrong number or forgotten to take it, I cannot quite remember. I walked up and down the road hoping to see Amy's bright little face. I began to reason with myself that she had only been away one Sunday, and belonging to the middle class my visit might be considered an intrusion. So I returned home, trusting to see her on the following Sunday. But Sunday came and brought no little Amy. My lesson went on sadly. What do you think, dear children, made me feel so sad? I did not know if Amy loved Jesus. I always made a point of teaching my little ones of the love of Jesus from God's word, and praying for them after class, so finding out gradually the state of their hearts toward the Lord Jesus, but I had not had time enough in Amy's case. On Monday I was determined to find Amy out if possible. After a little trouble I was successful, and was face to face with the dear child's mother. When I explained who

I was: "I am so thankful you have come; my child has kept asking for you. I did not know where you lived, or I would have sent for you. Amy is dangerously ill with whooping cough and congestion of the lungs. We sit up at night with her. Last night I thought she could not possibly live. To-day; all the doctor says is that she is not worse, but still in danger." The poor mother went on, weeping. "She is our only child." I tried to comfort her by saying, if the disease rests, perhaps that is a good sign. The mother showed the way, the door was closely curtained, I found myself sitting on the side of the bed, holding little Amy's hand. She was sadly altered for so short a time. She was propped up with pillows, breathing with great difficulty. She was a pretty child, with large speaking brown eyes, and clustering brown curls, hanging over the pillow. In my haste I had not asked her mother the state of her heart; I felt indeed it was a solemn time, this might be death. Feeling how incapable I was, I lifted my heart in earnest, silent prayer that God would give me the grace I so much needed to speak the right word and deal faithfully with this darling child. I said, "Amy, God has given you a kind mother and a good doctor; they are doing all they can to make you better, but if it is God's will that you should die soon, what then?" I had scarcely finished speaking when Amy, with great effort, raised herself, leaning on her elbow, her face beaming with joy. "I am not afraid to die; I love Jesus. I wonder when the 'for ever' will begin," and then fell back exhausted. I gently wiped the damp from her forehead, afraid to speak for fear of making her worse. Tears of

thankfulness filled my eyes. In a few minutes she spoke again. "I love papa and mamma dearly, but I love the Lord Jesus oh! so much more; I should like to go and be with Jesus; I should only be a little while first; they love Jesus, they would soon come." I felt it a great privilege to be there with that dear child. Just seven summers had passed over her head, and she so full of love to Jesus; "To depart and be with Christ is far better," was her experience. It was not heaven, or the "many mansions," but the Lord Jesus Himself that filled her with joy. The joy of the Lord was her strength in this hour of weakness. Out of the mouths of babes and sucklings thou hast perfected praise (Matt. xxi. 16). I read the twenty-third Psalm. I told her the Good Shepherd was watching over and caring for her, His little lamb, and if she would only let Him, He would guide her with His loving hand each step of the way. We had prayer together, then I left, promising to come in a few days.

The Lord saw fit to restore little Amy; she very slowly recovered. At last she was able to leave her bed. How I used to enjoy going to see her, because we both loved Jesus. You must not think, dear children, that Amy could not play like other children. One day I found her giving her dolls and cat a ride in the arm chair, that she had turned into a carriage, with a sun-shade over them. When I went into the room she would bring her Bible at once, climb into my lap, putting her arm round my neck; in that way we used to talk over a few verses and pray together. Amy had a real love for God's Word. Do not think, dear children, if you give your hearts to Jesus you are more

likely to die. I believe many grown up men and women can look back and say, I loved Jesus when I was six, or eight years old. Are you old enough to sin and grieve God? May God's holy Spirit lead you to Jesus. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). Only those who love Jesus are truly happy. Come to Jesus, dear children, you will find joy and peace in believing. May you be like little Amy, living in the sunshine of God's presence.

### "WHAT DOEST THOU HERE?"

At a gay party given to some of the high and noble of the land, where every thing was accumulated that could minister to the gratification of the senses, a lady, accosting a gentleman, who had once made a high profession of following Christ, but who had turned back to the world, said to him, "I am surprised to see you here, Mr. ——. What can you want here? This is no place for you." Was not this an arrow from the Lord, which should have pierced the heart of the one who was thus addressed?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John ii. 15). "If any man draw back, my soul shall have no pleasure in him" (Heb. x. 38).



## POOR NEDDIE;

OR,

"I KEN THE LORD AND HE KENS ME." \*

A CHRISTIAN at B——, in Scotland, heard one day of the illness of a poor lad, called Neddie, about sixteen years of age, who had been kept toiling in a mill from early childhood, even the simplest rudiments of education being entirely neglected. Having found him out in a cottage near, under the care of a poor woman, she sat down by his side to speak to him of his soul and eternal things. He proved to be so ignorant, that he did not even know of the Father, the Son, and the Holy Ghost, yet expressed a desire to be saved, when his state and need had been explained to him, if he only knew how.

Said his visitor, "God is in heaven, and has sent His Son to die for us; and He is willing and ready to save us just as we are."

And then, as he could not read a single word in the Bible, sought to teach him to repeat from memory that beautiful verse in the third of John, "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;" concluding by saying, "All He wants of you is to say from the heart, 'Thanks be unto God for His unspeakable gift' " (2 Cor. ix. 15).

She left him, promising to speak with him further if his strength would permit him to walk the next day as far as her house, which was near at hand.

He came down, and his friend asked

\* "I know the Lord and He knows me."

him if he remembered, and would repeat the text he had sought to learn the day before. "I canna' say a' that," replied the poor lad, "but I can say, 'Thanks be unto God for His unspeakable gift.'"

Being visited many times after this, he always evinced a growing desire to hear about the things of the Lord, and expressed a wish that he could get a little stronger, as he thought that then he could learn to read, and would know more about Him. Another kind friend, taking an interest in his case, taught him his letters; and before he died, he could spell out the text, "God so loved the world," &c.

One day, a young Christian man met him strolling in a wood near his home, and asked him if he would like him to read a little out of the New Testament. Receiving his assent, he drew the book from his pocket, and as he did so, remarked, "You know, Neddie, it is not he that readeth, but 'he that believeth hath everlasting life.'" God in His wondrous grace used these words in power to his soul, and from that moment Neddie had full assurance that he had passed from death unto life (John v. 24). Returning home, the woman at the house where he lived noticed the brightness of his countenance and said,—

"Who have you met to-day, Neddie?"

"Why, I met Mr. B——, and he told me it was 'he that believeth,' not 'he that readeth,' hath everlasting life. And though I canna' read, I'm sure I believe on the Lord Jesus, and I'm sure I have eternal life.' The Spirit of God had fastened these words upon him, and although that which had been read passed from his memory, 'he that believeth hath' was indelibly written upon his heart.

On another occasion, two or three Christians were found at his bedside, for he had been gradually growing worse, and one of them, while praying, thanked the Lord that the angels would carry the souls of those who died in Him safely to heaven. This caused poor Neddle great trouble, having been previously told that to be "absent from the body" was to be "present with the Lord;" so much so, that he could not sleep, but during the night called the woman who attended him, and said;—

"I canna' sleep. I dinna ken angels, and they dinna ken me. If they come the nicht, they wouldna ken what to do wi me. I thought it was the Lord that was to come for me. I ken the Lord, and He kens me."\*

The poor woman, not knowing how to reply, took her Bible, and sought to comfort him by reading from that blessed portion of Scripture, the fourteenth chapter of John, "Let not your heart be troubled; ye believe in God, believe also in me," &c.

How beautiful the simple faith of this poor Scotch laddie, "I ken the Lord, and He kens me." What grace of the Lord thus to reveal Himself to one so ignorant, taking up this poor lost one to share with Himself God's kingdom and glory for ever.

Neddle lived several days after this, and his whole conduct and manner, as well as the confession of his lips, till the day that he fell asleep in Christ (1 Cor. xv. 18) testified clearly that the great change he

professed was indeed a reality. Though passing through great suffering, no complaint ever passed his lips, but he often expressed his gratitude to the Lord for His great kindness, speaking with the deepest affection and reverence of the One who had died for him, and whose precious blood had cleansed him from all sin (1 John i. 7).

And now, dear reader, may I ask you the question, "Do you know Neddle's Saviour? Can you say with him, I ken the Lord and He kens me? Simple and unlettered as he was, Neddle found pardon and peace through faith in God's beloved Son. And why not you? Learned or unlearned, none can be saved through any other. Reading about Him, believing about Him will not give you the life you need, but "he that *believeth on the Son hath* everlasting life." Such are His; He knows them, and they know Him (John x. 14). Are you one? If not, there is nothing before you but the wages of sin, "death." And after death comes the judgment. But God gave His Son that whosoever believeth on Him should not perish, but have everlasting life (John iii. 16). Neddle received this inestimable gift; knew that he possessed it, and is now gone to be with the One he loved. Angels came not for him when he passed away, but the moment his soul was absent from the body, Neddle was ushered into the presence of his Lord. Reader, the Lord Himself may come according to His word (1 Thes. iv. 15-18); where are you bound? Is it to meet Neddle in eternal bliss with Christ? Can you now say, "I ken the Lord and He kens me?" He that believeth on Me hath everlasting life, (John vi. 47).

E. H. C.

\* I cannot sleep. I don't know angels, and they don't know me. If they come to-night, they would not know what to do with me. I thought it was the Lord that was to come for me. I know the Lord, and He knows me.

ANSWERS TO BIBLE QUESTIONS FOR  
SEPTEMBER.

1. "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope" (1 Timothy i. 1).
2. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians i. 27).
3. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter i. 3).
4. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter i. 21).
5. "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews xi. 1).
6. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter iii. 15).
7. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).
8. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John iii. 2, 3).
9. *Gentiles in the flesh . . . .* aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Ephesians ii. 12).

B. E. L.

BIBLE QUESTIONS FOR OCTOBER.

1. Accepted in the beloved.
2. This is my beloved Son.
3. Beloved of God.
4. Dearly beloved.
5. My beloved Son.
6. Dearly beloved and longed for.
7. Beloved of God.
8. My beloved in whom my soul is well pleased. Scripture number 2;—Give two texts from Matthew, one from Mark, one from Luke, and one from Peter. For each of the others give one text.

OCTOBER.

O AUTUMN, thou who reapest  
The fruits of all the year,  
Whose gorgeous dyes are deepest  
Just ere they disappear;  
Among the fading splendours  
Which thy brief reign adorn,  
One much of gladness renders,—  
A bright October morn.

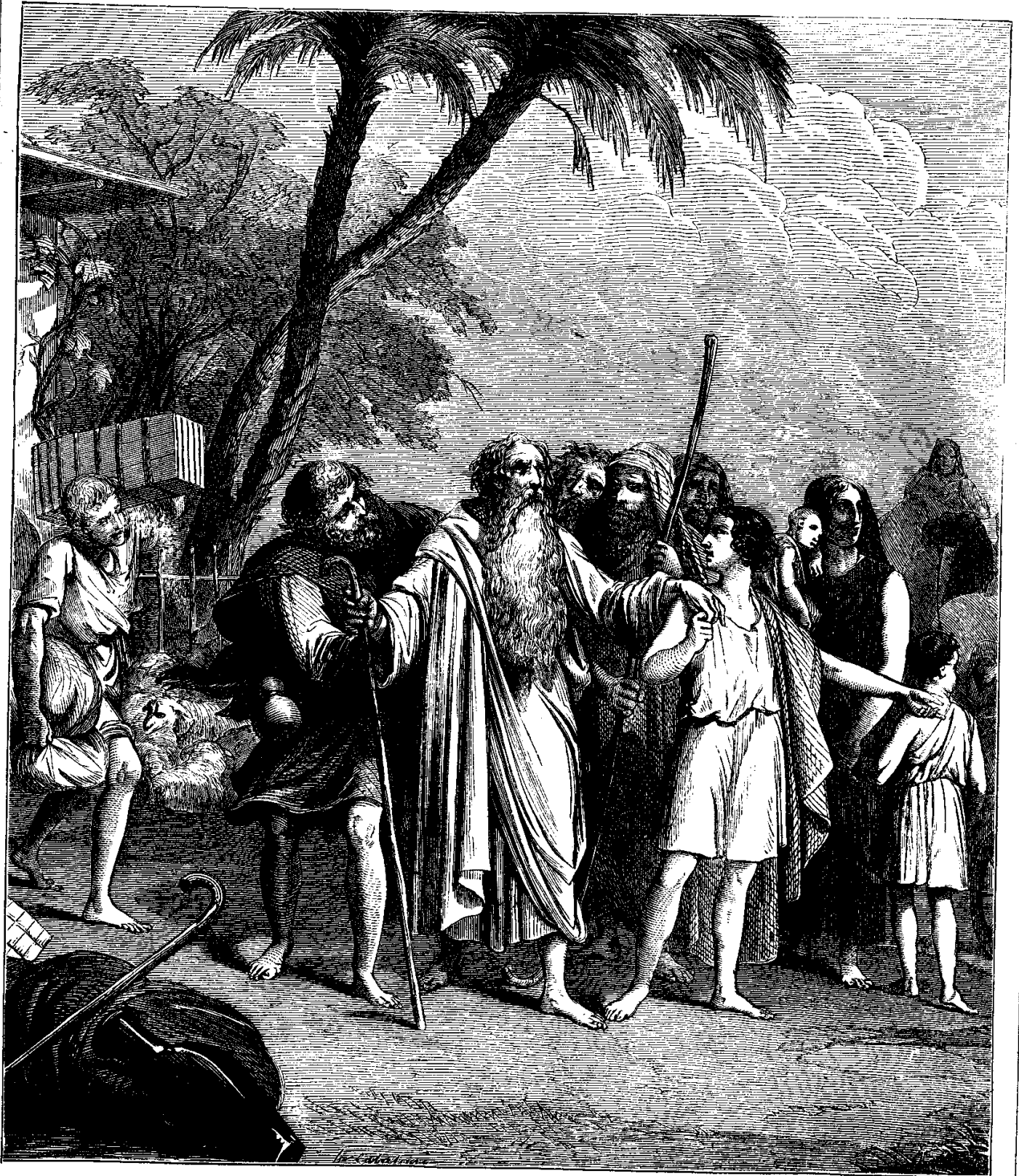
It sheds a golden glory,  
Dispersing wide its wealth,  
And gives to young and hoary,  
The ruddy glow of health;  
And though the trees are yellow,  
And leaves must soon decay,  
October's morn is mellow,  
And rich its sunny ray.

'Tis like the ripe believer,  
Whose heart in Christ doth rest,  
Above earth's fretful fever,  
Reposing on His breast;  
The "outward man" may perish,  
For 'tis to frailty born;  
The "inward," Christ doth cherish,  
And fresher make than morn.

Sufficed, serene, and sober,  
Heart-rooted in the Truth,  
He's fruitful as October,  
And riper than in youth;  
And though his shadow lengthens  
As closes in his day,  
The Lord his spirit strengthens  
Till he is call'd away.

T.

# GOOD NEWS FOR YOUNG AND OLD.



JACOB LEAVING FOR EGYPT.

## REUBEN.

How beautiful to see the patriarch Jacob, when he was about to leave this world, calling his sons together, and telling them what should befall them in the last days! The record of this interesting scene, and of the prophecy which he pronounced, is found in Genesis xlix. Jacob commenced with Reuben, as being his firstborn. We know, from 2 Peter i. 21, that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And thus it was that Jacob spake of the history and destiny of his many sons, and firstly of his eldest.

My young readers are perhaps aware that there is an important meaning in the names which were given to some persons mentioned in the Scriptures. The one name above all is that which God gave to His beloved Son, on His coming into the world. The Lord said unto Joseph, "Thou shalt call His name JESUS: for he shall save his people from their sins" (Matt. i. 21).

"How sweet the name of Jesus sounds  
In a believer's ear."

Is it sweet to *your* ear, and pleasant to *your* heart, my dear young friend?

We learn from Philipians ii., that He who bore this name, "humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father." Blessed is the soul which *now* bows to that Name, and confesses that He is Lord: for to do so in heart before God is to be saved with an everlasting salvation.

In the account of the birth of Reuben, we find that it was his mother who gave him that name, which signifies "*See! a son*;" expressive of the mother's delight that her firstborn was a son. Her joy, however, was not of long continuance; for like many others, he did not grow up to be a worthy son and a comfort to his parents. The prophecy concerning him declared that being "unstable as water, thou shalt not excel." It is wretched to be unstable in anything. They who excel are always marked as having a fixed purpose; and it is rarely that a man greatly excels in more than one thing.

There are three passages in the New Testament in which the word "unstable" is used. One is in James i. 8:—"A double-minded man is unstable in all his ways." If one is undecided whether he will follow Christ or not, uncertainty marks all his steps, and he makes no progress. Another passage, in 2 Peter ii. 14, speaks of wicked men "beguiling unstable souls." This is just the class of persons who are easily beguiled and led astray, because of their indecision. The next chapter of the same Epistle, tells us of certain persons, who, being "unlearned and unstable," do the dreadful work of wresting the Scriptures "unto their own destruction."

I trust that none of my young readers may be found undecided as regards the Lord Jesus Christ, but, believing in Him, may become "stedfast, unmovable, always

abounding in the work of the Lord," knowing "that your labour is not in vain in the Lord." How blessedly the Apostle Paul was enabled to say of himself—"One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philip. iii. 13, 14). There was no indecision with him as to his path. He had it plainly before him, and he unflinchingly pressed forward in it.

May we, who own the same Lord that he did, follow him, even as he followed Christ!

T.

#### A DYING MOTHER.

AN aged mother was dying; and some of her grown-up children were assembled in the room where she lay. There were among them those who were born of God, through having believed on the name of His Son (John i. 12, 13.) The mother had on previous occasions evidenced that she had no other trust as a sinner but in Christ the Saviour. Still, she had not that peace with God which is the proper portion of those who simply rest in Him. This was a cause of anxiety to her believing children; and one and another of them spoke to her from time to time, with the hope of establishing her confidence in the Lord. One of them, in the course of conversation, asked her most affectionately if she were "happy," wishing to ascertain if she had rest of soul in the prospect of departure. To this question she replied plainly, that she was not "happy;" at which the enquirer seemed disappointed. This was observed by another of her sons,

who judged that the question which had been put to her, however well-intentioned, was unsuitable to her condition, as tending to throw her thoughts upon herself and her feelings. As soon, therefore, as he had the opportunity, he went to her bedside, and spoke to his mother of the wondrous love of God in the gift of His dear Son, of the unspeakable love of Christ in giving Himself a ransom for all, and of the perfection of the work which He finished upon the cross; and likewise of His resurrection, and ascension to the right hand of the Majesty on high. This precious theme, with some Scriptural proofs of his statements, he presented, in as few words as he could, to his dear mother; and was rejoiced to see her face brighten at the recital of the tale of the unfathomable love of God. Being persuaded in his own mind that God had some time before wrought in her to the salvation of her soul, though she lacked the full joy of that salvation, he quoted to her, for application to herself, the words which the Apostle Paul, in Gal. ii. 20, said of the love of the Son of God to him, as one who believed on His name: "WHO loved *me*, and gave HIMSELF for *me*." This passage he repeated slowly to her five or six times, and besought her to hide the precious words in her heart, and to let them be her meditation upon her bed. He then, after praying with her, left her to the tender mercy of the Lord.

On seeing her again a day or two afterwards, he found that the Lord had by His Spirit fastened those words upon her, and given her comfort and joy in meditating upon them. She was then "happy," not indeed in herself, for she had a keen sense

of her state as a sinner, but rejoicing in the Lord. She was amazed at the great love of Christ in giving Himself for an erring, sinful creature, such as she was. She soon after fell asleep in Jesus, departing to be with Himself. And on her burial, the words which had been thus blessed to her, were inscribed upon her tomb-stone, the whole family agreeing as to their suitability to the case of their beloved mother.

What a blessing it is for any one to be able truly to say, before God, of Christ: "Who loved me, and gave Himself for me," as applying to himself, or herself! Beloved reader, can you do so? T.

### CHILDREN DURING THE MILLENNIUM.

I WISH, my young friends, to address a few words to you respecting the Millennium. You perhaps think that the subject is a difficult one, and that it is a hard name by which it is called. I do not, however, intend to enter into any great difficulties; and as to the word Millennium, it is not so hard as it appears. It simply means, "a thousand years." The period referred to is specially mentioned in Rev. xx. 1, 2, and 3, in these words; "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

It is scarcely necessary to state that the important event spoken of in this Scripture

has not yet come to pass; though the vision of it was seen by John, the servant of Jesus Christ, about 1800 years ago. This was the way which God took to make us know clearly that Satan would, in due time, be shut up for a thousand years; previous to his being "cast into the lake of fire and brimstone;" to "be tormented day and night for ever and ever." The prophets of old, however, tell us much concerning the state and condition of the earth and its inhabitants during the Millennium, or, in other words, during the time when Satan is thus bound in the bottomless pit.

We know both from the Word of God, and from the sad evidence about and around us, that Satan is not yet bound and shut up. He is called "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2). He also, "as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). We might recite many Scriptures to a similar effect; but as the object before us is specially the Millennium, let us rather take notice of some of the blessings of that time. One great thing will be, that Satan will not then be at liberty to tempt and seduce mankind.

Another will be, that Christ will take His great power, and reign as King of kings, and Lord of lords. War will, then, be no more; but there shall be abundance of peace. The earth will also be fruitful above what it has ever been since the ground was cursed for man's sake. And even the beasts, which are now wild and savage, will be made harmless, and contribute to the comfort of man. Above all, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."



There are two Scriptures to which I wish more particularly to direct your attention, as they tell us something about children who shall be living in that day. One of them is in Zech. viii. 5, in which the prophet, speaking of Jerusalem, says, "The streets of the city shall be full of boys and girls playing in the streets thereof." How pleasant it is, to see that God has let us know that He has taken account of boys and girls playing in those happy days. Even now, it is a gratifying sight to behold a number of children playing in a meadow or on a green, upon a fine sunny day. And in the time called the Millennium, we find that there will be groups of delighted children amusing themselves at play, like as they do now; only that then, Satan will not be at liberty, as he is now, to act upon the naughty wills and passions of the children, so as to spoil, as he often does, the brightest and best scenes of earthly happiness at the present time.

The other passage to which I refer is contained in Isaiah xi. 6, &c., and is as follows: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's (or adder's) den. They shall not hurt nor destroy in all my holy mountain." How beautiful it will be, when the wild beasts which are now a terror to us, shall be found feeding and lying down together with the tamest and most harmless animals. So that even the gentle

lamb will have no cause to fear the wolf, which is now its enemy. And mother's will be content to let their children, even the very little ones, play with the young lion, the calf, or the bear. And even a babe may then play on the hole of the asp, or put its little hand on the den of the adder, and take no hurt or harm; though now, if we were to do so, we should receive the poison of their sting, and most likely die a dreadful death. All this, and very much more, will be blessedly true during the thousand years, because the Lord will then be King and reign in power, and Satan will not then be able to deceive and to destroy, as he now does, to the ruin of so many souls.

At the present time the blessed Lord is at the right hand of God, where as the Saviour of sinners, He is waiting to receive all that come unto God by Him; and when He shall be revealed in glory and shall establish His reign and rule on the earth, then they who now truly believe in Him, shall be manifested in glory with Him; though heaven, to which He belongs, will be their home of blessing, where they will dwell in His presence for ever and ever. T.

#### ASK AND RECEIVE.

SIR WALTER RALEIGH one day asking a favour from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" To which he answered, "When your Majesty leaves off giving." Ask great things of God. Expect great things from God. Let His past goodness make us "instant in prayer."



MOSCOW.

## LETTERS OF NOBILITY.

THREE times over the present Emperor of Russia has been fired at by persons who wanted to kill him! The second of these attempts was thirteen years ago, when he was just getting into his carriage. The bullet passed very near his head, and would no doubt have struck and killed him, only that a certain poor man, named Ivanovitch Komisaroff, saw the assassin about to fire, and just at the moment laid hold of his

arm, striking it up, so that the aim was lost, and the Czar was saved. And what do you think was done for that poor man? His sovereign, whose life he had saved, rewarded him with "letters of nobility," making him a nobleman. And then, that he might not be a great man with little wealth, the people of Russia made for him a "national subscription," with which an estate was purchased for him; so that, from being a poor peasant he became a rich nobleman. And would not all those

who loved the Emperor be *glad* to do honour to the man who had been the means of saving his life? Yet he did not *suffer* anything himself, or *give* anything; and all the reward he gained came to him for doing what cost him nothing, and did not hurt him in the least. When I think of it I cannot but reflect that it was by an agony of suffering that the Lord Jesus came to save, not emperors only, or kings, but lost and rebellious sinners! He "*suffered* for sins, the just for the unjust, that He might bring *us* to God." And "what honour or dignity hath been done unto Him for this?" Well, He was "raised up from the dead by the glory of the Father:" God has "set Him at His own right hand in the heavenly places;" and He is "crowned with glory and honour;" "All power is given Him in heaven and earth;" and He is "appointed Heir of all things." So He has been raised from the lowest point of humiliation; *seated* in the place of highest honour, and *crowned* with glory there. And yet, I think I can tell you of something that is sweeter still to His heart than all the glory that shines around His brow. It was in obedience to His Father that He came thus, to give His life "a ransom for many." And because of that perfect obedience, even unto death, His Father loves Him with a special love. He could say, "Therefore doth My Father love Me, because I lay down My life, that I may take it again" (John x.), and He delighted to have drawn out that love to rest upon Him thus. One more thing He looks for and desires; not "letters of nobility," or an estate purchased by "national subscription," but the heart's love and gratitude of those He came to save. Are we glad to say, "We love

Him because He first loved us?" Is He not more glad that we should say it? Do we not still hear Him say, "*Lovest thou Me?*" Can we answer, "Lord, Thou knowest all things; Thou knowest that I love Thee?"

O tell me often of Thy love:  
Of all Thy grief and pain,  
And let me, in some small degree,  
Return that love again.

W. T—y.

#### NOVEMBER.

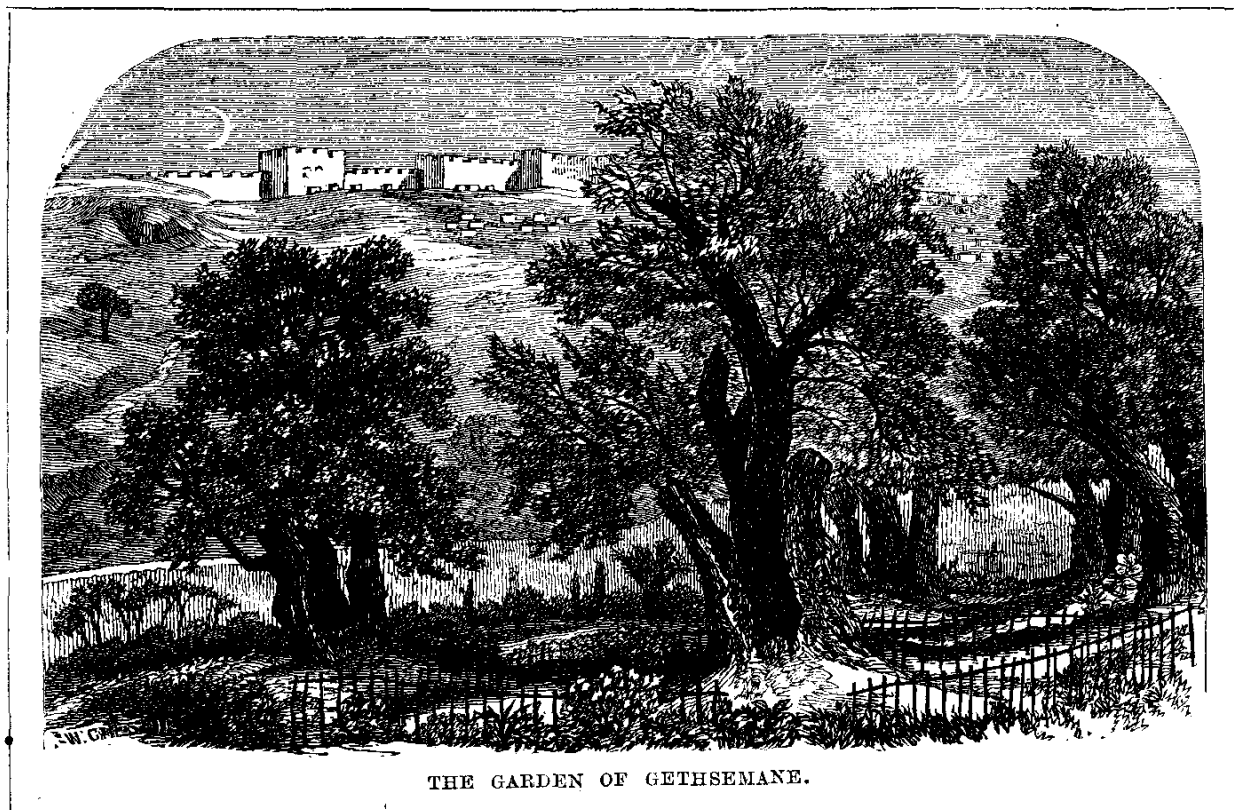
How dreary is November,  
The month of fogs and chills!  
Yet let us e'er remember  
Its office it fulfils;  
For He who all arranges,  
And rules this rolling sphere,  
Has fix'd the times and changes  
Of months throughout the year.

As changeful as the weather  
Are all things here below,  
And life is bound together  
In bands of weal and woe:  
The heart, at morning sunny,  
May clouded be at noon;  
And pleasures, sweet as honey,  
Become embitter'd soon.

The soul that knows the pleasures  
Which are at God's right hand,  
And drinks their flowing measures,  
Which e'er the heart expand,  
Cares little what the season  
Through which he passes here,  
Assur'd there's ample reason  
Why days are dark, or clear.

He, in the sunshine dwelling,  
Which beams from Jesus' face,  
Has joy, all joys excelling,  
Through change of time and place;  
Nor need he much remember  
How seasons pass away  
Who is, in dull November,  
As happy as in May.

T.



THE GARDEN OF GETHSEMANE.

## THE NIGHT OF SUPPLICATION.

(Luke vi. 12.)

THE geography of the "Promised Land" is a most interesting study. Many children delight in it. They delight to trace, over hill and mountain, and through dale and valley, the footsteps of Him

"Who, eighteen hundred years ago, was nailed,  
For our advantage, to the bitter Cross."

And not only is the study interesting, but it is very helpful, at times, to the right understanding, and the meaning of many passages in the gospels, and in the Old Testament scriptures.

And amongst the many interesting spots of "the Land," its mountains surely claim a foremost place;—the mount of Isaac's sacrifice; the mount of Elijah's triumph, and Saul's discomfiture. And in the New

Testament history, the mount where the Lord addressed His disciples; the mount of transfiguration; the mountains of Samaria; and last, not least, the mount of Olives, where the Lord is presented to us as spending the whole night in prayer.

A few days ago a beloved aged friend was relating to me his sweet remembrances of having often gone, many, many years ago, to a favourite spot on the top of a mount known to us, with a companion, for united fellowship and prayer. But this was on a fine summer's evening. Yet still the remembrance was so happy to him! To go anywhere for prayer, and at any time, is most blessed to ourselves, and most surely pleasing to the Lord.

But what shall we say of Mount Olivet! How memory awakens at the name! What hallowed associations are connected therewith! Bethany, near to Olivet; Geth-

semane, adjoining Olivet. The prayers and the agony of the Son of Man all rise up vividly before us as we pronounce the word "Olivet." Yes, we behold Him in connection therewith as the "Resurrection and the Life," yet the Sympathizer and the Sufferer. As the one possessing all power, yet groaning at the grave. The prostrate suppliant in an agony, and the glorious, ascending Saviour! And then looking onward to the period when His feet shall stand on the same mount as the Deliverer of creation's woes, the King of kings, and Lord of lords, on whose head are many shadows! What a solemn past and a glorious future belong to Olivet!

But now let us dwell upon this favoured spot as the scene of the Lord's night-long prayer; or, as we call it at the heading of this paper, "the night of supplication."

We read, "And every man went to his own home. Jesus went into the mount of Olives." He had no home. The birds had; the foxes had; but He had not. Was it that He could not have had one? Oh no! The silver and the gold were His, and the cattle upon a thousand hills. But He chose to be poor, in order that the sons of poverty and want might have in Him a loving pattern of patience, endurance, and subjection. He had an especial mission to the poor. And we read that the common people heard him gladly. Jesus had nothing here; the world gave Him nothing better than the manger and the cross. A pilgrim indeed, and a stranger was He in these poor scenes of His rejection. And what was the resource of Jesus in these circumstances? His Father. Oh, how He loved after the toil of the day, to have communion with Him. Not as we can,

by our comfortable bedsides; but on the mountain tops:

"On yonder mountain tops,  
The wide world all his own,  
The "King of kings," and "Lord of lords,"  
Bends there alone."

Jesus had no will of his own, He came to be the servant of Jehovah; and Oh how blessedly He served; how lovingly He endured, and how wholly in dependence was He cast upon Him!

Does my little reader know the value of prayer? To be like Jesus we must. But before we can be like Him we must believe in Him, we must love Him. Then indeed we shall love to pray; we shall love to be much alone before God. If you love Him, now let us close with this desire—

"May we be like our Lord,  
And know the worth of prayer;  
Be often on communion's mount,  
To meet Him there."

A. M.

### SIMON THE PHARISEE, AND SIMON PETER.

THERE is a great difference between what one of these two Simons says in the seventh chapter of Luke, and what the other says in the fifth chapter. One had the Lord Jesus in his house, and the other had Him in his boat; they both seem to have felt that there was something about Him which was opposed to *sin*. Peter felt that His presence was holy, and the other Simon thought that the "sinner" ought to be kept at a distance. But the great difference between the two men was, that one was thinking about sin being in *others*; the other felt there was

sin in *himself*. One looked round on a woman of the city who was there, and said, "*She is a sinner;*" the other fell down at Jesus' knees and said, "*I am a sinful man, O Lord !*" (Luke vii. 39 ; v. 8). The Pharisee said not a word, that we know of, but had low thoughts of Christ and of the woman; and the Lord "answered" that which he had spoken "within himself." Peter spoke to Jesus what he felt in his heart, and he, too, was answered; but great indeed was the difference between the two answers. The pharisee, who had trusted in himself that he was righteous, and "despised others," had to learn from Jesus that, not only was "this woman" a "sinner," but that there were "*two debtors*"—*two sinners!* He was as really a debtor as she was; and if she owed ten times as much as he did, there was nothing for him to boast of; for, however little his debt, he had "nothing to pay." He could not set himself right with his creditor; and was, as much as the woman he despised, cast upon the mercy of a "forgiving" God. If he had known his own sinfulness, and his need of the grace of Christ, he would have "loved much," as the woman did. But the Lord had not only noticed his actions (and what he had *not* done, too), and read his thoughts, but he had looked into Simon's *heart*, and saw that he loved very "little," if at all. So he is rebuked by the One he set down as knowing so little; while the poor sinner he despised was told to go in "*peace*," with the assurance that her sins were "forgiven," and she was "saved." But Simon Peter, in the passage we were speaking of, was not rebuked, but comforted and encouraged. He had seen the Lord's *power* in com-

manding the fishes of the sea, so that they filled his net; he felt the Lord's *holiness*, and was uneasy at being so near Him. He has now to hear words which will tell him of the Lord's *grace*—"Fear not; from henceforth thou shalt catch men" (Luke v. 10). He was not only to be at peace himself, but the man who felt his own sinfulness in the presence of the Lord's holiness should be used now to catch others, and bring them to know the grace of this same Saviour!

Dear reader, it was "sinners" Jesus came to "*call* to repentance;" it was "sinners" Christ Jesus "came into the world to *save*;" and He still "*receiveth sinners*." Now, *who* is the sinner? Do you say of some one else, "*She is a sinner;*" or about yourself, "*I am a sinful man, O Lord*"? "God be merciful to *me*, the sinner." *You* are the sinner, and you are "*called*." May God grant you may hear the call, and be "*saved*" and "*received*."

W. T—x.

### "A GREAT RANSOM."

I WONDER whether all our young friends understand what a ransom is? Perhaps not. Well, a ransom is often a sum of money, or some other object of value, paid for the release of a prisoner. It was perfectly understood in many countries of old; for when one nation fought against another, and took some captives, sums of money, or other valuables, according to the demand of the conquerors, were frequently paid for their release.

Now all men have been led captive by Satan, and every one in his natural state

is under the dominion of sin, and needs to be ransomed. Many try to escape, but all their efforts are in vain. They try and try again to give up their sins, but only to find out how hopeless their condition is.

All the gold and silver and all the treasures in the world, piled in one great heap, would not suffice to ransom a single soul and set it free. But there is a beautiful verse in the Bible which says, "Deliver him from going down to the pit, *I have found a ransom*" (Job xxxiii. 24). Who is this kind friend that provided a ransom of old? Why, the only One who could do such a wonderful thing—*God!* God, dear children, God only could do that. Yes, and God has provided a ransom for you, too: "for God so loved the world that he gave his only begotten Son" (John iii. 16). A great ransom was needed for guilty sinners, and God found one. Jesus, the Son of God, came into the world, and "*gave himself a ransom for all*" (1 Tim. ii. 6). Think of that; what wondrous love!

God in mercy sent His Son  
To a world by sin undone.  
Jesus Christ was crucified;  
'Twas for sinners Jesus died.

Yes; on the cross of Calvary *Jesus died*. Precious Jesus! The ransom price for sinners was *Himself*. We are not redeemed with corruptible things, as silver and gold, but with *the precious blood of Christ* (1 Peter i. 18). Mark, the ransom price has *been paid, once for all*, and Jesus, risen from the dead, is now seated at the right hand of God (Heb. i. 3). Do you want to escape from Satan's power? Then *trust in Jesus and His precious blood*. Do not delay, there is no time to be lost; time is short, life is very uncertain. God's

judgment will surely overtake those who live and die in their sins (Rev. xx. 12). "Because there is wrath, *beware* lest He take thee away with His stroke; then *a great ransom* cannot deliver thee" (Job xxxvi. 18.) Now, *now* is the day of salvation (2 Cor. vi. 2.)

Come, then, to Jesus now,  
All low before Him bow.  
Oh! ye that feel your sin,  
And coming long have been,  
Now find your rest in Him.

The Lord Jesus alone can ransom you; it is of no use going to man. None of them, not even the richest in the world, can *by any means* redeem his brother, nor give to God a ransom for him (Psalm xlix. 6, 7).

When the Lord spoke to Moses of old, He told him to take the sum of the children of Israel after their number; and every one over twenty years of age had to bring half a shekel (a shekel is twenty gerahs) as an offering unto the Lord, as a *ransom* for his soul. And whether they were rich or whether they were poor, all had to give exactly the same amount (Exodus xxx. 11-16).

This teaches us, dear children, that those who would be ransomed now, whether rich or poor, high or low, must all be ransomed in the same way, and at the same cost. There is no difference before God (Rom. iii. 22); all have sinned and come short of His glory, young and old (Rom. iii. 23); and not one can be ransomed except in *God's own way*. If an Israelite had brought five gerahs, or even nine, it would not have been sufficient. Nothing but the half shekel would do. And now, nothing will do but the *precious blood of Christ* (Heb. ix. 22). Anything short of



this is of no value at all to ransom your soul.

God says to you now, "*I have found a ransom.*" Believe on the Lord Jesus Christ, My beloved Son, and you shall be delivered, saved (Acts xvi. 31). You will never be truly happy until you are set free from the power of sin and Satan. If the Son shall make you free, then shall you be free indeed (John viii. 36).

Then shall they happy be,  
All made *Thine own*,  
Shout then the victory,  
All, all *Thine own*.  
Satan shall lose his prey,  
Mercy shall win the day,  
Each shall with rapture say  
*All, all thine own!*

E. H. C.

#### CHIMES FOR OPENED EARS,

Rom. viii. 29. That He might be the First-born among *many* brethren.  
John xiv. 2. In My Father's house are *many* mansions.  
Matt. xxvi. 28. My blood, which is shed for *many*.  
Heb. ix. 28. Christ was once offered to bear the sins of *many*.  
Rom. v. 15. The grace of God, and the gift by grace, hath abounded unto *many*.  
Heb. ii. 10. Bringing *many* sons unto glory.  
May the abundant grace, "through the thanksgiving of *many*, redound to the glory of God!" (2 Cor. iv. 15).

#### "ON EVERY SIDE."

Ps. xxiii.

Beneath me—	The green pastures.
Beside me—	The still waters.
With me—	The Lord Himself.
Around me—	Mine enemies.
Before me—	A table prepared.
After me—	Goodness and mercy.
Beyond—	The House of the Lord for ever.
	I shall not want.
	I will not fear.
	I will dwell.
He leadeth me.	He leadeth me.

#### ANSWERS TO BIBLE QUESTIONS FOR OCTOBER.

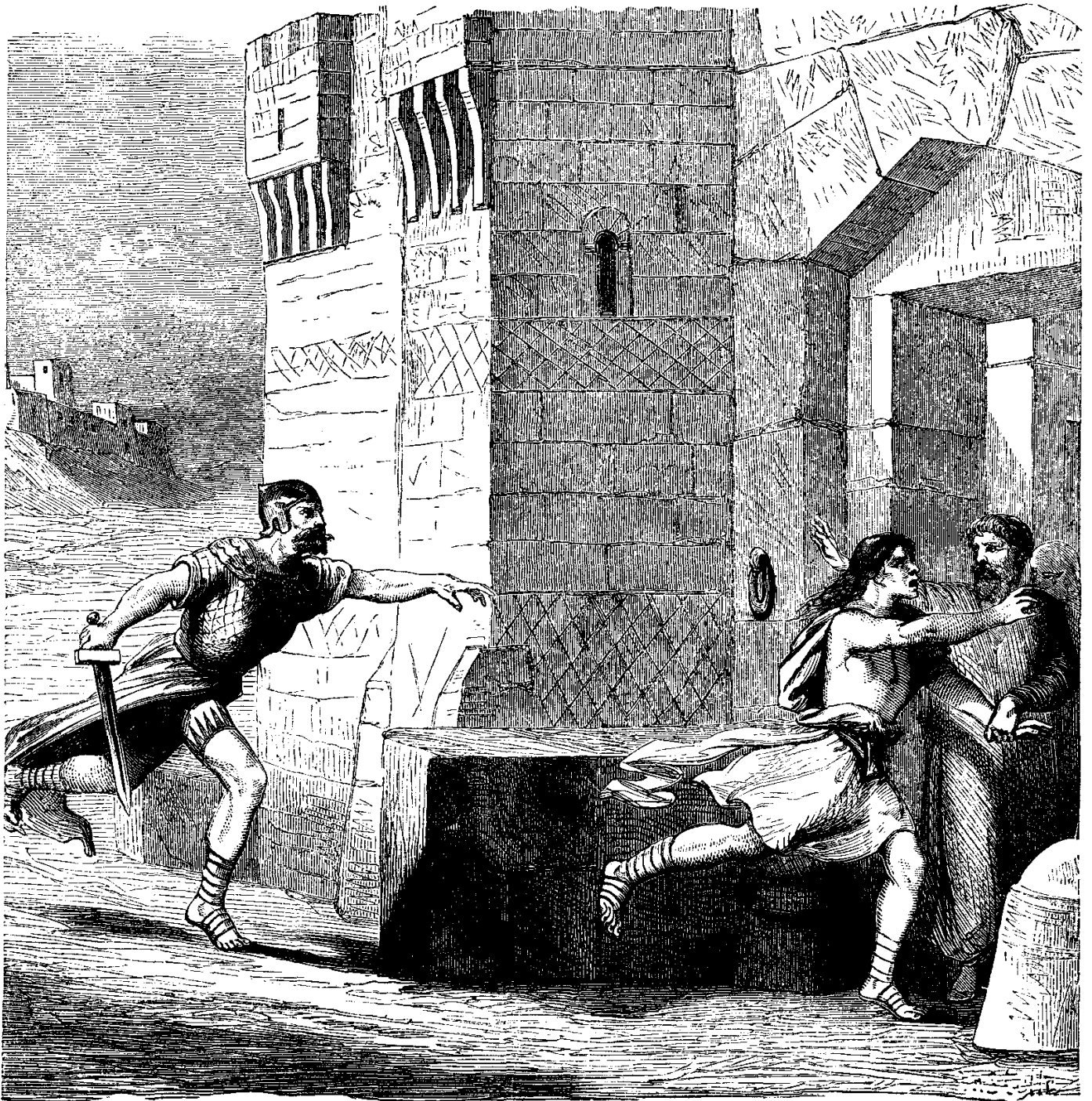
1. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Ephesians i. 6).
2. Matthew iii. 17; xvii. 5; Mark ix. 7; Luke ix. 35; 2 Peter i. 17.
3. To all that be in Rome, beloved of God, called to be saints" (Romans i. 7).
4. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." (1 Peter ii. 11).
5. My beloved son (Luke xx. 13).
6. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (Philippians iv. 1).
7. (Colossians iii. 12).
8. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased" (Matthew xii. 18).

B. E. L.

#### BIBLE QUESTIONS FOR NOVEMBER.

1. What Scripture teaches that we should do ALL THINGS to men as we would have them do to us?
2. Give one text from Matthew, and two from Mark, which state that with God ALL THINGS are possible.
3. Where do we read that the Lord Jesus Christ told His disciples to teach all nations to observe ALL THINGS that He had commanded them?
4. What Scripture tells us that ALL THINGS are possible to him that believes?
5. Give chapter and verse where it is said that all who believed were together and had ALL THINGS common.
6. Where do we learn that there will be a restitution of ALL THINGS which God has spoken by the mouth of all His holy prophets?
7. When Cornelius told Peter that they were together to hear ALL THINGS that were commanded Peter of God, what did Peter tell them concerning the remission of sins?

# GOOD NEWS FOR YOUNG AND OLD.



THE CITY OF REFUGE.

### "FLED FOR REFUGE."

(Read Numbers xxxv.)

SEE that young man: he is escaping for his life! He has killed some one, and the "avenger of blood" is after him. But God has ordered that a "city of refuge" shall be provided for such, so that he may "flee into it and be safe." If it turns out that he *meant* to kill the person, he will be brought out again and put to death; but, at any rate, until the matter is looked into, the city is the place for him to flee to, and he runs to reach it. Outside there is no safety: inside there is no danger; for the avenger cannot enter there. How earnest he is! He knows what he has done: he knows who is *behind* him, and what is *before* him. Will he loiter on the way, or fall asleep? No; he flies for refuge. The Levites, who keep the city, wait for him and welcome him, and he gains admittance just in time!

We are all in danger until we are sheltered in Christ. We may not have slain a man; but until we are saved from our sins, we are part of that world which has crucified and slain "the Son of God!" The men who actually did it said, "His blood be on us, and on our children," and we are their children, if we still say, by our lips or our lives, "Not this man." "The world knew Him not" (Jno. i. 10): believed not on Him (chap. xvi. 9)—hated Him without a cause. Do you belong to the world? If you do, the guilt of the slaying of Christ is your guilt before God, and you are in danger. But the same Jesus, who was slain by sinners, is also the Saviour of sinners. As Peter told his hearers at Jerusalem, when they felt that he was charging them with being guilty of

"this man's blood" (Acts v. 28). He says God had raised up unto them Jesus, and they had *slain* Him and hanged Him on a tree. Now God had done something else with Him. He had exalted Him with His own right hand, to be "a Prince and a Saviour," to give repentance and forgiveness of sins!

And He is "the sinner's refuge" still. Have you fled to Him, dear reader? Will the old year close upon you as one *out of* Christ, and waiting God's judgment; or "in Christ," who has borne the judgment, and delivers from the wrath to come? The *city*, with its stone walls, did not love the poor terrified man-slayer; and if all the "Levites" who dwelt there were like that one spoken of in Luke x. 32, it was no great happiness to be shut in with *them*; but think of Jesus! He had never taken the life of any, but had given life to the dead. Then when He had gone to the cross, to suffer once for sins, the just for the unjust, then "the stroke was upon Him," and no city of refuge protected *Him*. And, when all **was** "finished," He who had given life to **others** laid down His own life, and was "numbered with the dead." "But God raised **Him** from the dead."

Lo! He's risen from the grave,

And bears the greatest, sweetest name;

The Lord, almighty now to save

From sin, from death, from endless shame.

He was "delivered for our offences;" He answered for our sins, and suffered for them. They were "laid upon him," and He bore them "on the tree;" but He rose from the dead without them, and where are they now? Each one who has "fled for refuge" to the Lord Jesus may say, My sins *were* on Him when He hung upon

the cross, but they are not on Him now: they are answered for and gone! They have been "blotted out"—"put away," and can never rise against me any more.

And to be thus "in Christ" is a very different thing from being in a city with massive walls and strong gates. I know a blessed *Person*: one who loved me enough to give Himself for me, and who leads me to know the love of God, who gave Him thus to suffer and die for my sins. This Saviour and Lord has gone to "prepare a place" for me, and I shall not have to reach it in breathless haste, after a dangerous run, like the man-slayer in the picture with the sword of the avenger behind him. The Lord Himself is coming to "receive" His own unto Himself, and they will be more than "safe"—they will be at home with Him for ever! And even now, before we are *with* Him in glory, He would have us to abide *in* Him (John xv. 4); to lean upon Him, and find our comfort and our strength in Him, that our "joy" may be full. He desires that, even while we are down here, we should taste the happiness of the home He has prepared for us; and as we do so, we learn more and more to hate the sin that made it needful for the Lord so to suffer if we were to be saved.

Now I ask you again, my dear reader, young or old, are *you* thus safe in Christ, or not? Do not let another year end with you still in your sins and under God's judgment. Think what is *behind* you, and what is *before* you. Ask God to make you feel aright the sins you see when you look *back*, and to be "moved with fear" as to the judgment to which you must look *forward*, unless you are cleansed from your sins by the precious blood of Christ.

Ask Him, too, to reveal to *your* heart the wondrous love that is in *His* heart towards you, and that waits to make you not only safe and saved, but "full of joy" with His countenance. Then you will be glad to heed and obey His word who says, "I am the *door*: by me if any one *enter in*, he shall be saved" (John x. 9).

W. T.—Y.

### TELLING GOD.

A CHRISTIAN mother had put to bed her two little girls, whose ages were about six and seven years. The elder had been naughty; and when her mother had left the bed-room, the child was still crying and sobbing. With a mother's love and care, she lingered on the landing a short time, scarcely liking to leave her child in so unsettled a state; and while she was waiting, she overheard them speaking thus to each other:—

*Jessy* (the younger).—Why don't you be good, *Lilly*?

*Lilly*.—I can't.

*Jessy*.—Then, why don't you pray?

*Lilly*.—I don't know how.

*Jessy*.—Well, if you want bread and butter, you know how to ask mother for it. Why don't you tell God that you are naughty; and ask Him to make you good?

Whether *Lilly* acted upon the suggestion of her sister, I am unable to say, but the advice which was given sets before us, in a simple manner, the true nature of prayer, and reminds us of such scriptures as these: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psalm cxlv. 18). "Thou calledst in trouble, and I delivered thee" (Psalm lxxxi. 7).

## LIVING WATER.

AN aged gentleman was on a visit to one of the noted watering-places in America. Whilst taking a draught of water one morning at the spring, a lady came up to take her usual glass at the same time. The gentleman, turning towards her, asked in a pleasant yet thoughtful manner, "Have you ever drunk at THAT GREAT FOUNTAIN?" The lady seemed confused, and turned away without making a reply.

In the following winter, the gentleman was at a place where he was attending a meeting for religious conference and prayer; and at the close of the meeting he was asked to visit a lady who was dying. As he entered the sick room the lady fixed her eyes intently upon him, and said with a smile, "Do you not know me?" "No; are we not strangers to each other?" was the reply. "Do you not recollect," said she, "asking a woman at the spring last year, 'Have you ever drunk at that great fountain?'" "Yes," said he, "I do." "Well, sir, I am that person. I thought at the time that you were very intrusive; but your words kept ringing in my ears, and they followed me to my chamber and to my pillow. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been instrumentally the means of my salvation. Be as faithful to others as you have been to me, and never be afraid to speak of Christ to "strangers."

What a blessing was granted to this short but faithful word? Little do Christians know how God owns His truth. Let them scatter the precious seed, and He will give the increase.

## HUMAN HAPPINESS AND HEAVENLY JOY.

YOUR joys, O vain world, are all fleeting and frail,  
Like riches, they make themselves wings;  
Your Gaiety's often keen Misery's veil,  
And Melody mourns while she sings.  
OUR Fount of delight is unfailing, divine;  
In grief we can smile through our tears;  
The joy of the Lord is a heavenly wine,  
Which strengthens the heart that it cheers.

Then let us sing freely of heavenly joys,  
Of pleasures which bloom evermore,  
The peace of His presence, where nothing annoys,  
The praises of Him we adore;  
Declaring to all, what a portion is our's  
In Jesus, the Son of God's love,  
Extolling His Name, till with perfected powers,  
We worthily praise Him above.

T.

## COME AWAY.

"The voice of my beloved! Behold he cometh."  
"Rise up, my love, my fair one, and come away."  
"Come up hither!"

THE voice of the Bridegroom! He bids us arise,  
And share with Himself His sweet home in the  
skies:  
For ever and ever to dwell with Him there; [fair!  
The summons how welcome! The prospect how  
For long He hath loved us, and watched o'er us  
here: [tear;  
His arm hath preserved us; His hand dried each  
His love our delight and our comfort hath been,  
But now glory dawns on us, which "eye hath not  
seen."

A cheerful farewell we bid to the earth,  
Since nothing remains which is anything worth:  
Christ only is worthy, and He is above,  
And He beckons us thither, to rest in His love.

And now that He calls us, most gladly we rise,  
To share with Himself His bright home in the  
skies. [below,  
We shall love Him and praise Him as never  
And, e'en as He knows us, Himself we shall  
know.

W. T—Y.

## BLIND HENRY.

ONE bright morning in spring, I took a walk in the country. I had not gone far before I met a boy and a girl. The girl made a courtesy, and touching the boy, told him to make a bow to me, which he did, and, looking up, said, "Good morning."

I saw that he was blind, and feeling deeply interested in him, I asked him where he lived. He told me in the first cottage at the end of the lane.

The next day I went to see him. His name was Henry. I found him listening to his sister reading to him out of the Bible. When she had finished, he appeared in deep thought. I asked what he was thinking about. He said, "Before it pleased God to deprive me of my sight, I was, I fear, a very wicked boy in many ways. I never thought of God and of heaven until I was very ill and feared that I was dying. I was very miserable then. I remembered the days when I went to Sunday-school, and there was taught that Jesus died on the cross that sinners might be saved. Then it pleased God to turn my heart to Him; and, though blind, I am far happier than I ever used to be."

"How long have you been ill?" I asked.

"About half a year," he replied.

I saw poor Henry very often. He appeared to be quickly sinking; he was always very glad for me to talk to him of Jesus. He told me that he was so happy, for he felt sure that his sins were washed away by the blood of Jesus. He feared not to die; for Jesus would be with him through the dark valley of death.

That valley was soon entered by the poor blind boy. His last words were, "Happy, happy! Saved, saved!"

## HE SHALL CARRY THE LAMBS.

IN a Chinese Christian family at Amoy, says a writer, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back, if he made a profession when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in His arms."

## THE GRACE OF GOD.

- Heb. ii. 9. The Lord Jesus, "by the grace of God," tasted death for every man.
- Titus ii. 11. The grace of God which bringeth salvation to all men hath appeared. (See margin.)
- 1 Cor. xv. 10. By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured . . . yet not I, but the grace of God which was with me

## CHRIST, OUR LIFE.

Col. iii. 4.

- 1 John iv. 9. That we might live through Him.
- 1 Thes. v. 10. That we should live together with Him.
- John xiv. 19. Because I live, ye shall live also.
- John vi. 57. He that eateth Me, even he shall live by Me.
- 2 Cor. v. 15. That they which live should henceforth . . . live unto Him which died for them, and rose again.
- Phil. i. 21. To me to live—Christ.
- Gal. ii. 20. Christ liveth in me.
- Col. iii. 11. Christ is all.





### THE WANTED TEXT.

A LADY, near Coleraine, driving along one day in a pony-carriage with her children, came to a lonely cottage, where a brood of chickens attracted the eye of one of the little boys; and he wished his mamma to go in and buy them for him. The lady consented, and was entering the dwelling, when a girl passed out with a Bible in her hand, as if afraid that the stranger might not have sympathy with her. The girl

was weeping; and, as the lady observed her tears, she kindly asked her to come in with her, for she would so like to hear her read a little from *that* book. They entered, and sat down; and after the girl had composed herself a little, the visitor inquired what was vexing her.

"Oh! ma'am," said the girl, her grief bursting out afresh, "I was at a meeting in a cottage last night, and they told me that God so loved the world that He gave His beloved Son for us; and they told me,"



she added very simply, "that that was written somewhere in this Bible; and I have been looking for it ever since, but cannot find it."

The lady took the Bible and read the words, to the great delight of the poor girl; and as she went on to speak for a moment of Jesus and His dying love, the girl and her mother seemed to open their hearts to Him, like the flower before the rising sun.

As she was about to leave, the mother said, "Oh! Ma'am, you must have the chickens for nothing, for the good word you have spoken to us." "Nay," replied the stranger, "the Gospel is free, without money and without price. Jesus says, 'Freely ye have received, freely give.'" And it was only after a hard struggle that she could persuade the poor woman to accept the money.

### SIMON THE HYPOCRITE.

Acts viii. 9-24.

I HAVE written to you about eight Simons: I now want to say a word about this last one, Simon Magus. His case is full of warning to us: may we give heed to it! He had attended the preaching of a true gospel: had "wondered" at the miracles wrought in the Lord's name, and had "believed." The servant of the Lord had taken him for a converted man, and had baptized him; and he had kept company with the people of God. But for all that, he had never really repented of his sins, and his heart was "not right in the sight of God." All his surprise and belief had not saved his soul, and all the privileges he had been brought into only made him the more guilty. It was *himself* he still

wanted to exalt in the eyes of men: not that *Christ* should be "magnified" in his body. He had for long enough made people believe he was some great one; and if he could be greater still by using the power of the Spirit of God, he was willing to pay a good price to gain the advantage. But God *gives* gifts to men, and does not *sell* to any. And He does not bless men that *they* should become great in the earth, but that the name of His beloved Son should be honoured. Simon was a stranger to all this, and Peter declares to him that he had "neither part nor lot in this matter." Peter had taken *his* place, not as "some great one," but as "a sinful man:" and he was saved by the grace of God, so that when he looked on to the day of Christ's glory, he could speak of himself as "a *partaker* of the glory that shall be revealed" (1 Pet. v. 1), but this unhappy man had no "part or lot," either in the present salvation or the future glory. And yet he had "believed," and been "baptized," and had passed for a Christian!

Dear reader, where are you? "In the gall of bitterness, and the bond of iniquity?" Or "in Christ," who gave Himself for us, to redeem us from all iniquity? Simon saw what he could not help seeing, and believed what he could not help believing; for there was a power put forth by Philip far beyond all the tricks or magic by which he had long bewitched the people. And so may you have "believed" a thousand things about Christ, and been baptized by a faithful evangelist. And you may have "continued with" the people of God, reckoning yourself to be one of them. But the Lord looketh on the heart, and what does

He see to be the object of *yours*? Has the *light* of God's truth so laid you bare to yourself as to make you "abhor" yourself, as Job did? Has the *love* that brought Jesus down to the manger and the cross constrained you to love Him in return, so that your heart has ceased to love self, and sin, and the world? Are you still seeking something for yourself, or is it your earnest care and desire that Christ should get better thought of by what the world sees in you? It is no great matter how well you may stand with others, if your heart is "not right in the sight of God." Oh, my dear reader, do not let the old year finish, and fold, and seal its record of your state until you have solemnly enquired, in God's presence, how you stand *before Him*. And may He shew you what He looks for, that your heart *may* be "right in the sight of God!" Nothing can be more happy and blessed than to have "part with Christ:" we want you to have part and lot "in this matter."

W. T—Y.

### RETURNING GOOD FOR EVIL.

A NEGRO, having been sold as a slave, was carried away from his friends and country, and taken to a strange land. There he heard the gospel, and soon gave evidence by his conduct that it had taken root in his heart. Having entirely won the confidence of his master, he was employed by him to choose some fresh slaves. Among them, on one occasion, was an infirm old man, whom the master, yielding to the earnest entreaties of his faithful servant, at length consented to purchase.

The old negro was taken by the Christian slave to his own hut, and was treated by him with the greatest kindness and respect.

The master wondered much at the conduct of his servant, and calling him one day, he inquired, "Is that old man your grandfather?"

"No, massa, that man is not my grandfather."

"Is he, then, some relation or friend?"

"No, massa," was again the reply.

"Then what can make you take so much care of him?" asked the still more astonished planter.

"Ah, massa," said the Christian, "that man was my greatest enemy; he seized me when I was free, and sold me into slavery. But," continued he, "I have read in the book, 'Love your enemies, and do them good;' and, therefore, I am trying to do all I can to make him happy."

### ANSWERS TO BIBLE QUESTIONS FOR NOVEMBER.

1. "Therefore ALL THINGS whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii. 12.
2. Matthew xix. 26. Mark x. 27, xiv. 36.
3. Matthew xxviii. 19, 20.
4. Jesus said unto him, If thou canst believe, ALL THINGS are possible to him that believeth. Mark ix. 23.
5. Acts ii. 44.
6. Acts iii. 21.
7. To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Acts x.

B. E. L.