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# THE LITTLE MESSENGER.

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## THE FIVE "ONE THINGS."

DEAR CHILDREN,

**O**NE THING IS NEEDFUL to make 1898 a happy New Year to us all: that is, to sit at the feet of Jesus, as Mary did in Luke x. Jesus loved Martha and Mary, and Martha and Mary loved Jesus, but they showed their love to Him in different ways. Mary loved to sit at the feet of Jesus, to look up into His face, to listen to His sweet words of grace and love; thus she drank into His spirit, she learned His mind, she got to know what was pleasing to Him. And then, at the very right time she did the very right thing, which Jesus said should be spoken of throughout the whole world. (See Matt. xxvi.) This won for her the smile and approbation of Jesus, but the frown of others. The disciples thought she had wasted her money, as, perhaps, Martha thought she wasted her time sitting at the feet of Jesus; but Mary thought nothing was too good to spend on Jesus, because He was *everything* to her, the one thing needful.

Jesus had to say to the young man in Mark x., "ONE THING THOU LACKEST." Yes, this rich young man, who seemed so good, lacked the one thing needful. His heart went after his riches. Jesus says, "Where your treasure is, there will your heart be also."

Dear children, come to Jesus, let Him have your heart, then you will enjoy all the nice things He gives you a great deal more.

Some of us can say, as the blind man did in John ix., "ONE THING I KNOW, that, whereas I was blind, now I see." Once we were blind, but now, through God's grace, we see, because Jesus has opened our eyes, and drawn us to Himself.

Now we say with David in Psalm xxvii., "ONE THING HAVE I DESIRED OF THE LORD . . . that I may dwell in the house of the Lord." Yes, we want to be with the One who has opened our eyes to see Jesus, and who has opened our ears to hear His words, and who has opened our hearts to let Him come in and fill them with Himself.

Just one more verse. It is what the apostle Paul said in Philippians iii.—"ONE THING I DO . . . I press toward the mark for the prize." Jesus is the prize, and until we are with Him we want to press towards Him, not looking behind, but

## OBEDIENCE.

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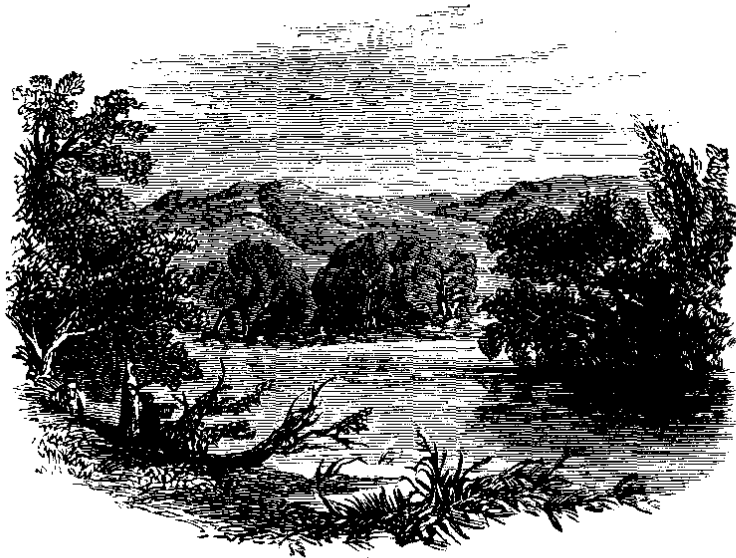
looking up to heaven, where He is. He will soon come for us ; then where He is, there we shall be also.

Now, dear children, look for the five verses, and read them for yourselves. May you each one, like Mary, choose that good part, to sit at the feet of Jesus, and hear His word ; then you will have a happy New Year.

Your sincere Friend, † †

## OBEDIENCE.

EVERY boy and girl knows what it is to be disobedient. Again and again, when told by our parents to do, or not to do, something, we have disobeyed, and each time we have done so we have not only sinned against our parents, but we have sinned against God. Do you think of this? Do you realize how terrible sin is in God's sight? It was one sin, and that the sin of disobedience, that caused Adam to be driven out of God's presence. God gave him, as you know, a command in these words—"Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die."



VIEW OF THE RIVER JORDAN.

Adam disobeyed God, and then and there death came in. For that one sin of disobedience he was sent forth from the garden of Eden and from the presence of God. And why? Because God is holy, and cannot tolerate sin of any kind in His presence.

But now I want to speak to you of some One who was always obedient. Was there only one who was always

obedient? Yes, only one, and that was none other than the Lord Jesus. He was the Obedient One, in contrast to Adam, the disobedient one. The Lord Jesus was tempted by Satan, but He did not yield. He repelled Satan with the word of God. The fourth chapter of Luke's Gospel tells us that He fasted in the wilderness for forty days, and that when the devil said to Him, "If Thou be the Son of God, command this stone that it be made bread," Jesus answered him, saying, "It is written, That man shall not live by bread alone, but by every word of God," that is, by obedience. The word of God is meant to be obeyed. True, the Lord Jesus was the Son of God, and had power to turn stone into bread. He made the worlds—this earth, the sun, the moon, and the stars—so of course He could do that. Later on, as you know, He fed five thousand men with five loaves and two fishes; but He would do nothing except in obedience to the word of God, and certainly He would do nothing at the bidding of Satan.

What a lesson this has for us! How different we should be if we obeyed the word of God in all things! If we believe in the Lord Jesus as our Saviour, as the One who has washed away all our sins, it is our privilege and our duty to do so. And God has a word for all. His word to children is, "Children, obey your parents in all things: for this is well pleasing unto the Lord." Think of this, and always remember that obedience to your parents pleases the Lord.



### COME!

**T**HE very youngest child that reads this little book understands the meaning of this simple word C-O-M-E, COME. It was one of the very earliest words that our infant ears responded to. We have often seen a mother standing before her babe with outstretched arms, saying, "Come!" Long before the child can lisp a word from its own lips, it answers to that call, with tiny arms extended towards its mother.

Now, dear children, Jesus is calling to you to come. "Come unto Me," He says, "and I will give you rest." And there is one little verse which is *especially* for the children; yes, and for the *little* children too. Jesus loves little children as well

as big ones. Now listen to what He said when He was down here, *a man*, on this very earth on which we live: "Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." So lovingly He encourages every little child to come unto Him.

But perhaps you are saying, "I am so small, I can't understand what coming to Jesus means. I know that when He was here, children could walk to Him; but how can I come to Him now?"

Dear child, He wants you just to believe and trust His word with a willing, loving heart.

When I was a child, I remember having a picture of a little girl standing on the very edge of an open trap-door, in a



most dangerous position, but with no fear on her little laughing face; and the story ran thus: Mary's father had gone down a dark cellar, and left the trap-door open. Little Mary comes running along, heedless of the danger, and when her father looks up he sees his little daughter's peril, of which she is entirely unconscious. He calls to her, "Mary! come! jump!" Mary cannot see her father; he is all in the dark; but she hears him, she knows his voice, she believes him, she trusts him, and although she cannot see him, she jumps down, and her father catches her in his strong arms. Mary is safe; saved from her perilous position.

Dear children, Jesus saw us too at the very edge, as it were, of a deep pit. We were unconscious of our danger, but He knew it, and prepared for us a way of escape, just as Mary's father did. That little girl did not hesitate to trust her father. Will *you* hesitate to trust Jesus? He is waiting now with

outstretched arms to save you, and His strong hand will bear you safely home, just as Mary's father brought her into a place of safety. Do you say that *children* do not need saving, they are not wicked? Little Mary, as she stood on the edge of that trap-door, did not think she needed saving, but her father saw her need. So with us: God has provided a *Saviour* because we needed *saving*, and that kind, loving Saviour is inviting you to-day—"Come unto Me." Yes, it is to *Jesus* you are to come, the lowly, loving, gentle Jesus, God's only Son. Think what a stoop He made, right from His Father's side, to reach us in our place of peril. How much it cost Him to purchase your precious soul! His own blood! He gave *Himself* for your sake! Could He do more? Could He give more? Oh, wondrous love! And He did *all* this for you and me because He *loves* us. Though you are only a little child, yet He seeks your love in return for His. Will you come to Him *now*, just as little Mary jumped *at once*? Now that you have heard, believe also, and obey.

COME TO JESUS NOW.

A. C.

R.



### FADED LEAVES.

**O**N my way to London each morning I pass through a part of a large forest. At this season of the year the trees are almost bare, and the ground is strewn with their leaves, reminding me of that scripture in Isaiah, "WE ALL DO FADE AS A LEAF."

But while it is still true that sickness, disease, and death are going on all around us, yet since the Lord Jesus Christ has been here and died for sinners, even the youngest believers in Him may now look forward, not to fade as a leaf, but to be changed in a moment at His coming again, when the Saviour will transform our bodies into the likeness of His own glorious body. Remember His words in the fourteenth chapter of John: "I will come again, and receive you unto Myself; that where I am, there ye may be also."

Has my young reader this hope in his or her heart? If not, "believe" NOW "on the Lord Jesus Christ, and thou shalt be saved." "Behold, now is the accepted time; behold, now is the day of salvation."

C. E. S. C.

See Isa. lxiv. 6; Phil. iii. 20, 21; Acts xvi. 31; 2 Cor. vi. 2.

## LITTLE TALKS WITH MY LITTLE FRIENDS.

No. 1.

“He shall gather the lambs with His arm, and carry them in His bosom.”—ISAIAH xl. 11.

**A**RE you one of Jesus' lambs, dear little reader? If you are not, Jesus is waiting, as this sweet text says, to gather you with His arm, and carry you so near to Himself, even “in His bosom.”

Do you know what He has done for you, dear child, so that He might have you thus near to Himself? He left yonder bright home of glory, where His Father loved Him, and thought so much of Him that He “was daily His delight, rejoicing always before Him.” But He loved His sheep and dear little lambs so much that He left His bright home above to come down into this cold, sinful world to suffer, bleed, and die for you, dear little one. Do you believe it? Do you believe the Lord Jesus' love was so great that He loved you and gave Himself for you?



EASTERN SHEPHERD.

Perhaps you say, “Oh, I don't think He died for me. I feel so wicked, and I think it so hard to believe He did.”

He did not die for good people, did He?

“Sinners Jesus came to save.”

So He must have come to save you. Because if you feel you are wicked you feel you are a sinner, and for such, dear young reader, Jesus died. Do you think it is so hard to believe in Jesus and accept Him as your own dear Saviour? Oh, think to whom you are saying this—Jesus, the One who always speaks the truth. And do you tell Him, “It is so hard, Lord Jesus, to believe what Thou sayest. I do want to believe Thee, but it is so hard to do so”?

Oh, dear child, think what a solemn thing it is to treat the



Lord Jesus in this way! He is watching you now reading these lines. He is waiting to save you. Oh, run to His arms now at once. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

A. E. J.



## QUESTIONS FOR JANUARY.

ANY of our readers under the age of sixteen years are invited to send in answers to the Questions which will (D.V.) appear, as before, month by month in our Magazine.

The careful and neatly written answers that have been received during the past twelve months show that our young readers are interested in the work. They are exhorted to still continue their efforts this year. It is also suggested that they might bring the Questions under the notice of their friends and relatives.

Prizes will (D.V.) be offered at the close of the year to those who shall have sent in the most satisfactory answers for the twelve months.

Suggestions from those who have had experience in instructing children would be welcomed. They should be addressed to A. Y. C., as below.

### SALVATION.

(Before answering the Questions, read carefully the Rules given below.)

1. Write out a verse from the New Testament to show that all are in need of salvation.
2. When is the "day of salvation"?
3. About how long has this day lasted?
4. Who is "the author of eternal salvation"?
5. To whom were the following words addressed: "This day is salvation come to this house"?
6. Through whose name alone can salvation be obtained?
7. Which of the Old Testament prophets declared, "Salvation is of the Lord"?
8. Give an instance of a sinner receiving salvation through the instrumentality of the apostle Paul.

All are expected to answer the Questions numbered 1-6; and those above the age of twelve years to answer also those numbered 7 and 8.

Where possible, a reference to the scripture should be given.

A Concordance *must not be used*, nor should help be obtained from elder persons.

Answers should be written **on one side of the paper only**, and a clear margin of about 1½ inches be allowed on the left-hand side.

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

A. Y. C., c/o JAMES CARTER,  
13, PATERNOSTER ROW, LONDON, E.C.

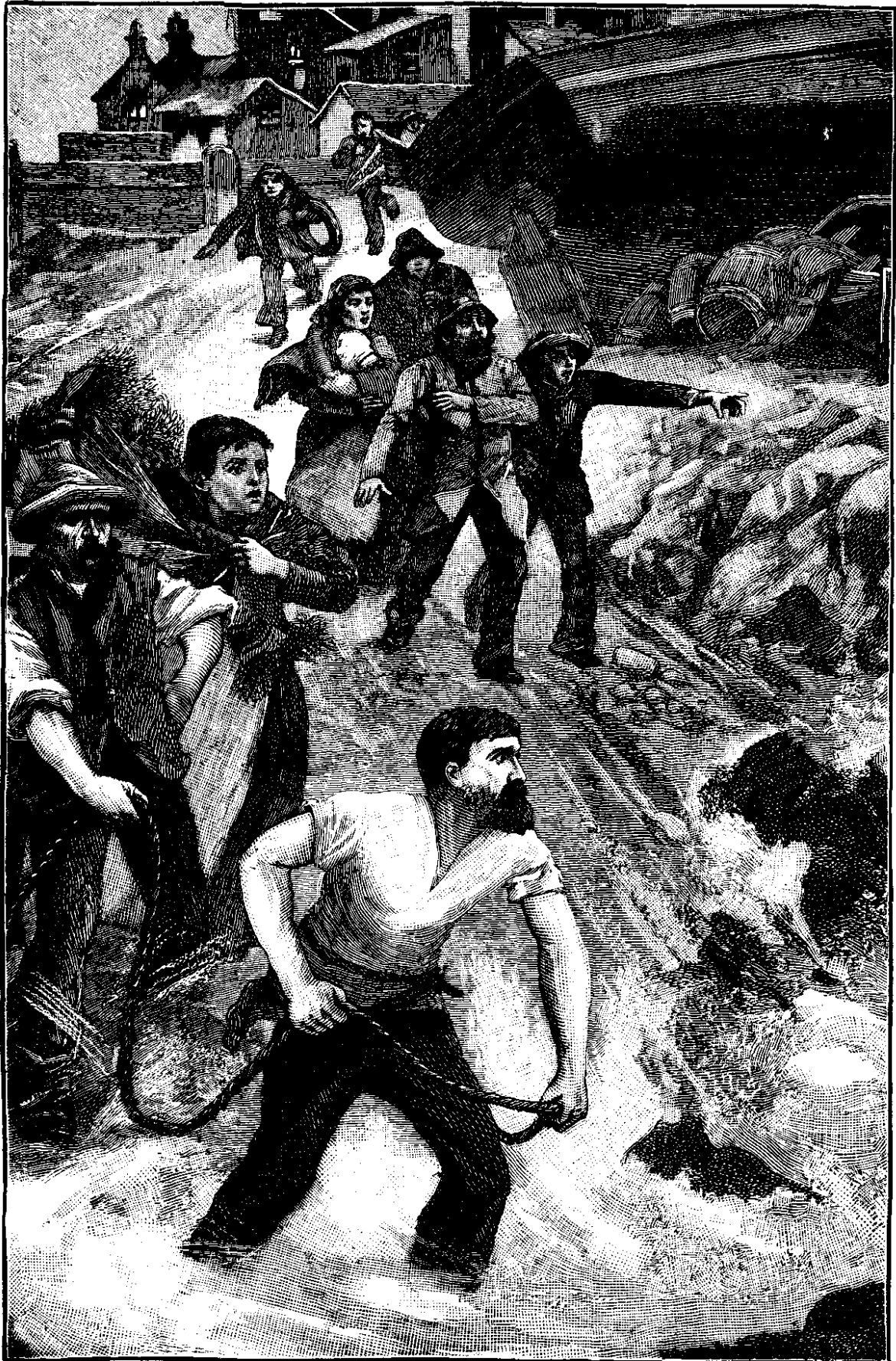
In the case of those residing abroad, the time will be extended to the 10th of the following month.

The name, address, and age of the sender must be given every time.

Those who enclose an *addressed* envelope bearing a halfpenny stamp will have their answers returned to them, with any remarks that may be considered desirable.

# THE LITTLE MESSENGER.

Published by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—Vol. III.—No. 36. FEBRUARY, 1898.



"THE TERRIBLE GALE . . . DESTROYED NEARLY THE WHOLE OF THE PARADE."

## THE GREAT GALE.

**I** WAS lately visiting Herne Bay. It was the next day after the terrible gale which destroyed nearly the whole of the Parade, a mile in length, and caused much misery in the town. When speaking to one of the inhabitants who witnessed the storm, he told me how the people rushed shrieking from their houses panic-stricken, and of other painful scenes. What surprised him most, he said, was the colour of the waves, which broke on the roadway thirty feet in height: they were like mud and slush, and deposited hundreds of tons of stone and dirt on the pathway.

"That is just what God's Word says about it," I remarked. "Read Isaiah lvii. 20—'The wicked are like the troubled sea, WHEN IT CANNOT REST; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.'"

"We could do nothing," said he. "One poor woman barricaded her front door with clay to keep out the water, but it came in the back way, and she had to escape for her life by the very door she had barricaded."

"Ah!" I replied, "you should read the nineteenth verse. 'I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; AND I WILL HEAL HIM.'"

He who made the storm can make the peace, through Him who is the Prince of Peace, the Lord Jesus Christ. What a mercy through all the storms to be resting on Him "who is our Peace," who has "MADE peace," and to have the "peace of God" garrisoning our hearts and minds until that day when faith shall be changed to sight!

R. H. K.



## THE VALUE OF THE DEATH OF JESUS.

DEAR CHILDREN,

**I** HAVE been reading the twenty-eighth and twenty-ninth chapters of Numbers, and I think that perhaps they tell us more than any other part of the Bible how very much God values the death of Jesus, because God directed the children of Israel to be continually presenting to Him a burnt-offering, which spoke to God's heart of the sweet savour of the sacrifice of Christ.

## THE VALUE OF THE DEATH OF JESUS.

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God told them, through Moses, to offer Him a burnt-offering *every* morning and *every* evening. Also every Sabbath-day; the beginning of every month; the seven days during the Passover; on the day of the First-fruits; at the Blowing of Trumpets; on the Day of Atonement; the seven days during the Feast of Tabernacles, and the following or eighth day. Each time God reminded them that their offering must be without spot, or without blemish, because it was a type of Christ, who offered Himself without spot to God. We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. God also told them that these offerings were *beside*, or in addition to, the continual burnt-offering; and as the Blowing of Trumpets came on the first day of the month, God also says, "Beside the burnt-offering of the month."

The Israelites might have thought that sometimes they could omit one of the offerings when so many came on the same day, and perhaps we should have thought so too. God anticipates this by telling them again and again that not one of these offerings was to take the place of the *daily* burnt-offering. Fifteen times God says, "Beside the continual or daily burnt-offering."

It is through the death of Jesus that God can satisfy His own heart of love in saving and blessing poor sinners; so we need not wonder that God wanted so constantly a burnt-offering, which sets forth the preciousness of Christ in His death.

Many children, and grown-up people too, begin the year with Christ, but let us learn from these chapters, not only to begin the year, but to begin every month and every week and every day with Christ. God finds all His delight in Jesus. In Isaiah xlii. 1 God says of Him, "Mine Elect, in whom My soul delighteth."

Dear children, let us seek through God's grace to find *our* delight in Jesus. In one of the Psalms we are told to "delight" ourselves in the Lord.

Your sincere Friend, ††



A LAMB FOR A BURNT-OFFERING.

## A CHILD'S CONFIDENCE.

"The blood of Jesus Christ His Son cleanseth us from all sin."

1 JOHN i. 7.

**W**HAT a beautiful text this is! I wonder how many of the readers of *The Little Messenger* belong to the "us"; because you know, dear children, there is only one kind of people included in this little word. They are those who trust in the blessed Lamb of God, who shed His blood that He might wash away their sins.

I remember two little girls who one day, some years ago, went out for a walk with their mamma. Both of them were true believers in the Lord Jesus Christ, but I am sorry to say that although they loved the Lord they were sometimes disobedient. During their absence from home on this particular afternoon it came on very wet. As they were returning they came to the corner of a road which they had to cross, and were told by their mamma to keep close to her, as a cab was seen to be approaching. But the younger, whose name was Fannie, in disobedience to what her mamma had said, ran forward, and, falling in the mud, was nearly run over by the cab.



At night, when they were being put to bed, the elder of the two said to her sister, "Oh, Fannie, if you had been run over this afternoon and killed you would not have gone to heaven, because you were disobedient."

"Yes, I should," replied Fannie, "because it says, 'The blood of Jesus Christ cleanseth us from all sin,' and I know that it has cleansed me, though I was naughty."

Do not for one moment think that the Lord Jesus excuses any little children who believe in Him when they are naughty.

*"WHEN JESUS WAS HERE AMONG MEN."*

13

He is very grieved at all disobedience ; but then, you see, this little girl knew full well that her going to heaven did not depend on her good deeds, but on the value of His blood. Let all the dear children who read this put their trust in the blood of Jesus, and then love Him and seek to please Him in *all* that they do.

I must tell you before closing that the elder sister lived until she was twenty years old, and then the Lord Jesus took her to be with Himself, which, you know, "is far better." Those who loved her were weeping around her bed, when all at once she looked at them so lovingly and said, "Why do you cry? I am happier than you all to-day. I wish I could take you all with me." Shortly afterward Jesus put her to sleep.

Fannie too has grown to be a woman. She is still living, and what is more, she meets every Lord's-day with a little company of believers to remember Him in His death "until He come."

And now, dear children, let me say just once more, Do put your full trust in the value of the blood of Jesus, and then you will be among the "us" of our beautiful text.

**"WHEN JESUS WAS HERE AMONG MEN."**

See MARK x., LUKE xviii.

**O**NE day, when the Lord Jesus was in this world, some little children came to Him. They were too small to come alone, so they were brought. I suppose it was their mothers who brought them.

Now these little children were neither strong nor wise nor rich, and the people who were with Jesus—Peter and John and the others—were vexed when they saw them coming. Perhaps they thought, "What good can children do? The Master is busy talking to the learned scribes and Pharisees, and these will only be a trouble." So they scolded the mothers who brought the children, and told them to take them away.

But Jesus heard them.

*He* did not say, "Go away." He was very much displeased with the disciples, and He said, "Let the little children come to Me, and do *not* forbid them : of such is the kingdom of heaven." Yes, heaven is full of such children, they are just the kind of people that Jesus loves to have.

And He took them up in His arms (happy little children!), and He put His hands upon them, and blessed them.

Don't you wish you had been there?

The same day that the mothers brought their little ones to Jesus another person came to Him. He was a rich young ruler, a much more important person than those little children—at least, so we should think; but then the Lord Jesus does not look at people in the same way that we do.

Now though this young man was rich and important, and seemed to have everything that anybody could want, there was one thing that he had not got. He came to Jesus, and he said, "Good Master, what shall I do that I may inherit eternal life?" You see, he knew that he could not go on living for ever in this world, and he wanted to have a life to live with God when this life was done.

The Lord Jesus spoke to him about the law of God—the ten commandments—but the young man said, "All these have I kept from my youth up." So evidently he was good as well as rich. But could his goodness give him eternal life? No.

Jesus said to him, "You need something more: sell all your possessions, and give the money to the poor, you shall have treasure in heaven" (that would be much better): "and come," said the Lord Jesus, "follow Me."

Yes, that is the only way—Jesus is the life. If you have Him, the Son of God, you have eternal life; but if you stay away from Him you can have nothing but death.

Did the young ruler stay with Jesus?

No. He was very sorry not to have eternal life, but he could not bear to give up his houses and his lands and all his great possessions, so he went away sorrowful. He would have riches and death rather than Jesus and life. Poor rich man!

In the same chapter we read about another man—his name was Bartimæus—and he was not at all like the rich young ruler, for he was poor, and he was blind. As he could not see to work to earn his living, he had just to sit by the wayside and beg. I suppose as the people came along he would hold out his hand and say, "Please give me a penny," and kind people would stop and give him a copper, and others would walk by and take no notice. Bartimæus was not at all an important person—at least, so we should have thought; but then the Lord Jesus does not look on people in the same way that we do.

Being blind, Bartimæus could not come to Jesus, because, of course, he could not see the way. But the Master knew all about that, and one day He came to the place where the blind man sat. A number of people came with Him, and as they walked along there was a great noise of the tramping of many feet; and though Bartimæus could not see, he could hear the sound of tramping, and he asked what it meant.

The people who stood near said, "Jesus of Nazareth is passing by." That was good news for the blind man, for he knew who Jesus was, and he knew why He had come into this world—"to heal the broken-hearted, to preach deliverance to

the captives, and RECOVERING OF SIGHT TO THE BLIND"—and Bartimæus was blind! Then Jesus was just the One for him.



BLIND BARTIMÆUS.

So as the sound of tramping feet came nearer, he lifted up his voice, and cried with all his might, "Jesus, Thou Son of David, have mercy on me."

The people who were in front were vexed when they heard him, just as the disciples were vexed when the mothers brought their little children to Jesus—they thought it was not proper to make so much noise

in the public road. But Bartimæus did not care about the people nor about the public road, all he cared about was Jesus; and the more the people rebuked him the louder he cried, "Thou Son of David, have mercy on me." Perhaps he knew that it was the last time that Jesus would ever pass that way, and if He did not hear him now he would have to remain blind to the end of his days. But Jesus did hear him, for His ear is ever open to the cry of the needy, and He stood still; yes, the Son of God, the Creator of heaven and of earth, stood still at the cry of a beggar, and He commanded him to be brought to Him. So Bartimæus stood before the Lord, and He said to him (you know how kind and gentle He always is), "What wilt thou that I should do unto thee?"



"Lord," said the blind man, "that I may receive my sight."  
 Jesus said, "Receive thy sight; thy faith hath saved thee."  
 And that moment the blind man's eyes were opened, and he could see. Faith is a very simple thing; it is just to call on Jesus.

The Lord Jesus said, moreover, to Bartimæus, "Go thy way." What was his way? He *used* to sit and beg; but he did not want to do that now, for he was no longer blind, his eyes were open; he could see the sky and the earth, the sun and the trees and the people, and, best of all, he could see Jesus, the One who had given him sight. Bartimæus had no way of his own now; the only One he cared about was Jesus, and he followed Him.

So the beggar did what the rich man would not do, and the beggar had what the rich man would not have, for the Lord Jesus says, "My sheep hear My voice, and they follow Me: and I give unto them eternal life; and they shall never perish."

Which would you rather be like—the rich young ruler or the poor blind beggar?

M. M.

### QUESTIONS FOR FEBRUARY. THE LION IN SCRIPTURE.

1. What shepherd-boy slew both a lion and a bear?
2. Who is spoken of as "the Lion of the tribe of Judah"?
3. At what future period will the lion eat straw like the ox?
4. What class of persons are said to be as bold as a lion?
5. Name an enemy of mankind who is likened to a roaring lion.
6. What kind of people say, "There is a lion in the way"?
7. Where are we told about a man of God who, for disobedience, was slain by a lion?
8. Who slew a lion in the midst of a pit in time of snow?

Answers should be written **on one side of the paper only**, and a clear margin of about  $1\frac{1}{2}$  inches be allowed on the left-hand side.

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For Rules as to Answers, see the January number.

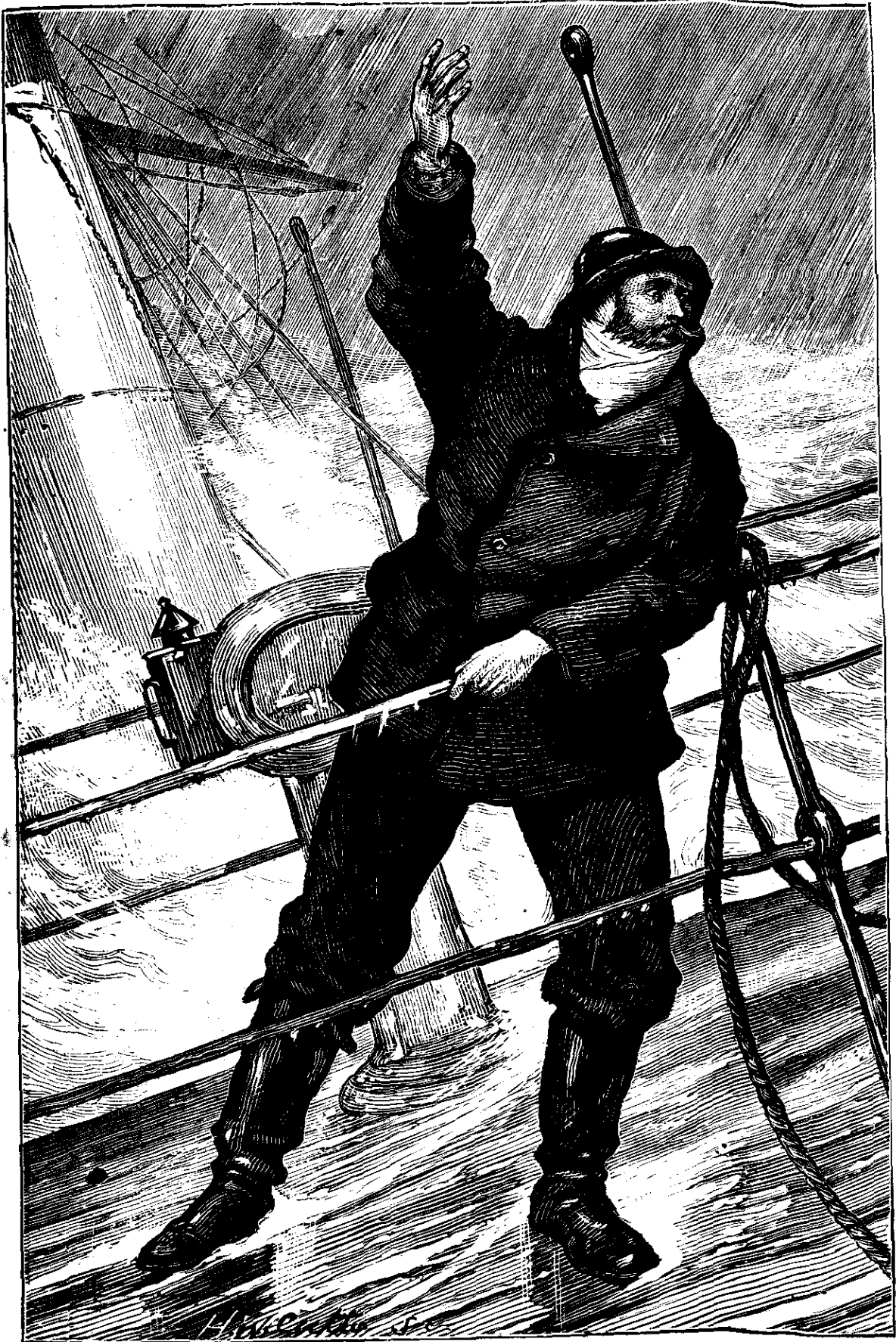
**NOTICE.**—We much regret that the publication of the names of the Prize-winners is unavoidably postponed till March, but (the Lord willing) the Prizes will be distributed at an earlier date.

The Little Messenger 3 (1898)

THE

# LITTLE MESSENGER.

Published by JAMES CARTER, 13, Paternoster Row, London, E.C. — VOL. III. — NO. 27. — MARCH, 1898.



"MY FATHER IS THE CAPTAIN."  
The Little Messenger 3 (1898)

**"MY FATHER IS THE CAPTAIN."**

**W**HEN going my rounds on board ship in a very heavy gale, I saw a sweet little girl in the after-passage between the cabins. This little thing quite enjoyed it as she went from one hand-rail to another. I was so struck with her bright little face that I asked her if she were not afraid. "No, I am not afraid," she said, with a look of perfect confidence. "How is it you are not afraid?" I inquired. "My father is the captain," was her reply. And so, while many men and women were terror-stricken at the sight of the awful billows that were rolling up, this dear child was calm and bright *because her father was captain!*

May the Lord give you and me such childlike faith. Our Father is the Captain. He has a grip of the helm, and will bring these barks of ours safely through every storm.

E. A.

(Extract from a Letter.)

**THE FEAST OF WEEKS.**

LEV. xxiii. 15-21.

DEAR CHILDREN,

**D**O you remember how, at the beginning of their harvest, the Israelites brought a sheaf of the first-fruits as an offering to the LORD, and that this was a type of Christ risen from the dead? Then they counted seven full weeks from that time, and on the next day, which was the fiftieth from the day on which the sheaf had been offered, they brought another offering to the LORD; but this time it was two loaves made of fine flour and baked with leaven.

Their harvest had now been all gathered in, and you may be sure they were glad to have plenty of nice flour to make their bread. Have you ever thought how good it is of God to make the corn grow in the fields so that you may have bread to eat?

But now I want to tell you that the two loaves which were offered to God by the people of Israel were a type of those who are saved in this world. There was leaven in them, and I dare say you remember that leaven is a type of sin. How, then, could such an offering be brought to God, who is so holy, and who hates all sin? If you look in your Bible at Leviticus xxiii. 19, you will see that along

## THE FEAST OF WEEKS.

19

with the two loaves was brought a sin-offering; and this means that it is only through Christ having died for sin that we can be accepted by God. There was no *sin*-offering with the sheaf of first-fruits, because that was a type of Christ, and in Him there could be no sin; and therefore He was perfectly pleasing to God. Now, would you not like to think that God is quite pleased with *you*, although you know that you have often been naughty?

Well, dear children, if you believe in the Lord Jesus, God will not only forgive you all your sins, but He will look at you with love as He looks at Christ, because you will be "accepted in the Beloved."

And now I want you to turn to Acts ii., and you will read how the Holy Spirit was sent down from God on the day of Pentecost, which was just fifty days after the resurrection of Christ; and this answers to the day on which the Feast of Weeks was kept. And you will see that on the day of Pentecost a great number of souls were saved, of whom the two loaves were a type. When the Lord Jesus was going to leave His disciples, He promised to send them another



BRINGING THE SHEAF OF FIRST-FRUIT.

Comforter, the Holy Ghost, who would never leave them. And ever since the day of Pentecost He has been down here, working in His love and power, to bring sinners to Jesus; not that we can see Him with our eyes, as people could see Jesus when He was on earth, but He is here just as truly; and when a soul begins to feel itself a sinner that is the work of the Spirit.

I once heard of a little girl who was ill and unhappy. Her



mother could not comfort her. At length a Christian lady went to the house, and drew from the dear child that the cause of her trouble was that *she was a great sinner*. To the child's surprise and relief, she had at last found someone who understood; and instead of seeking to comfort her by telling her that she had not been such a very naughty girl, the lady replied that, truly, she was a great sinner, but that Jesus

was a great Saviour. This was the balm she needed, and she was enabled to look to that precious Saviour, and thus, though a great sinner, was happy because she believed that His blood cleanses from all sin. She died in peace.

Thus you see that the same Holy Spirit, by whose power three thousand souls were converted on the day of Pentecost, cared in love for the soul of this one dear child, first showing her that she was a sinner, and then teaching her to understand what the Word of God tells us about Jesus the Saviour.

The Father sent His Son;  
The Son in mercy came  
To bear the awful load of sin  
Upon that cross of shame;  
And now the Holy Ghost is given  
To teach our souls the way to heaven

FROM YOUR LOVING OLD FRIEND.

See Eph. i. 6; Lev. xxiii.; Acts xiii. 38, 39.

**"BECAUSE WE'RE THIRSTY, SIR."**

**O**N a hot summer's day, a few years ago, the writer was standing near a drinking-fountain in one of the London parks. He felt interested to notice the passers-by, and their attitude towards the fountain. Several children were surrounding it, and drinking freely of the water that was provided. He went up to them, and asked them why they were drinking. They answered: "Because we're thirsty, sir."

He noticed others who, when they reached the fountain, hesitated—as if they would like to stay and drink, but seemed half afraid of those who might see them. Not liking to drink out of the same cup as the children, they passed on. Others, again, in passing along, gave a contemptuous glance towards the group, as much as to say, "Who would think of associating with such a dirty lot of children?"

What a beautiful picture (thought the writer) the drinking-fountain is of God's wondrous grace in providing the water of life without money and without price! Those who were drinking at the fountain in the park picture to us such as have felt their need of salvation, and have accepted it as God's free gift. The hesitating ones were like many who know their need, but are afraid of what other people may say, afraid of being laughed at by their companions, and therefore do not come and take the gift of God. Why hesitate longer, I would ask my young reader, when NOW is the day of salvation? To-morrow may be too late.

"How oft of thy danger and guilt He hath told thee!  
How oft still the message of mercy doth send!  
Haste, haste, while He waits in His arms to enfold thee;  
The harvest is passing, the summer will end."

The people who passed by with a sneer represent those who scoff at salvation because it is offered free. Such say they are not going to have salvation in that way; they want to make a salvation of their own, and so insult God, and despise His great salvation. How awful it will be to find out when it is too late that they are lost! There will be no salvation in hell; no, not one drop of water to cool the parched tongue! But now God offers a free, present, and eternal salvation to whosoever will accept it.

A. E. B.

See Rev. xxii. 17; xxi. 6; 2 Cor. vi. 2; Luke xvi. 24.

**LITTLE TALKS WITH MY LITTLE FRIENDS.**

No. 2.

DEAR YOUNG READERS,

A HIGHLAND shepherd one day brought home for his little boy two pretty lambs, which became the child's constant care. Some days afterwards, to his surprise, one of the lambs was missing. His heart aching with sorrow, the little boy hurried to his father, and together they went out in search of the straying lamb. Up the hillside, from cliff to cliff, they climbed; and by-and-by a faint bleating was heard in the distance, causing the little boy's heart to throb with gladness. At last they came up to the wanderer. It was on a narrow ridge, with nothing but a deep precipice below. In a few minutes the little lamb was being brought safely homewards in the shepherd's strong arms, the little boy following with feelings of joy.



A HIGHLAND SHEPHERD.

This story brings to my mind the parable of the lost sheep that we read about in the first seven verses of Luke xv. We there see the Lord Jesus—"the Good Shepherd"—going after one of His sheep which had strayed a long way off from Him. And we see how He goes after it until He finds it. And when He has found it, He lays it on His shoulders *rejoicing*—not complaining of the trouble it has given Him to find it. No! He is full of joy because He has found it. And so He carries it on His strong shoulders, never putting it down until He gets it safely home.

Has He found you yet, dear young reader? Or are you, like the little lamb, still straying far away? If you are, let me tell you that the Lord Jesus is seeking you, and wants you for Himself. Like the Highland shepherd with the little

## "A NEW SONG."

23

lamb, He will take you in His strong arms, and carry you safely home to glory. Do not delay, dear child, but come to Him at once. "Behold, now is the accepted time ; behold, now is the day of salvation." (2 Cor. vi. 2.)

A. E. J.



## "A NEW SONG."

DEAR CHILDREN,

THE other evening, when reading the sixty-ninth Psalm, I thought the thirtieth and thirty-first verses very sweet. They refer to the Lord Jesus when He was down here. He could say, as in verse 29, "I am poor and sorrowful." He was poor, for He had not where to lay His head. "Every man went to his own house. Jesus went to the Mount of Olives." He was sorrowful too, for He is called "a Man of Sorrows"; and as His life on earth drew to a close His sorrows increased until, in Gethsemane, where He was thinking of dying on the cross for sinners, He was "exceeding sorrowful."

The wages of sin is death, and Jesus had, in love, undertaken to receive those wages. He must die, and be laid in the grave ; so He says, "Let Thy salvation, O God, set Me up on high." He asks God to raise Him from the dead, and set Him on high in glory. Then He says, "I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord *better* than an ox or bullock that hath horns and hoofs." Jesus knew that the song of resurrection would be more pleasing to God than an ox or a bullock offered in sacrifice. Do you know why? Because every offering reminded God of sin, and that Jesus must die to take it away. But the song of resurrection told God that Jesus *had* died, and that sin *was* put away ; this was joy to God's heart. God raised Jesus from the dead because He had *finished* the work of redemption. Jesus is not now on the cross ; He is not in the grave ; He is in heaven on the throne of God. Where are our sins? They are all gone, or Jesus could not be in heaven. The blood of bulls and of goats could not take away *one* sin ; the precious blood of Christ cleanseth from *all* sin, and now everyone who believes in Jesus can sing the resurrection song: "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory."



It is a new song, for none can sing it until they are saved ; but as often as we sing it after we are saved we give more joy and pleasure to God than the Israelites did when they brought to Him their offerings and sacrifices.

Your sincere Friend,      ††

See Isa. liii. 3 ; Matt. xxvi. 38 ; Rev. i. 5, 6 ; v. 9, 10.



## QUESTIONS FOR MARCH.

### NAAMAN THE SYRIAN.

1. Show why Naaman was "a great man with his master."
2. What reference is made to him in the New Testament?
3. With what disease was he afflicted? and of what was it a type?
4. Say what were his mistakes in attempting to obtain healing in his own way.
5. Mention the different persons whom God used to bring blessing to Naaman.
6. Why, do you suppose, did he refuse at first to obey Elisha's message?
7. What fact about the little maid distinguished her from others in Naaman's household?
8. What do the words, "His flesh came again like unto the flesh of a little child, and he was clean," specially signify?

All are expected to answer the Questions numbered 1-6 ; and those above the age of twelve years to answer also those numbered 7 and 8.

A Concordance *must not be used*, nor should help be obtained from elder persons.

Answers should be written **on one side of the paper only**, and a clear margin of about 1½ inches be allowed on the left-hand side.

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

A. Y. C., c/o JAMES CARTER,  
13, PATERNOSTER ROW, LONDON, E.C.

In the case of those residing abroad, the time will be extended to the 10th of the following month.

### THE FOLLOWING IS THE LIST OF PRIZE-WINNERS FOR 1897 :

- |                   |        |                    |        |
|-------------------|--------|--------------------|--------|
| 1. RUTH KEEN      | Age 15 | 1. F. M. A. BURTON | Age 12 |
| 2. TOM TRINDER    | „ 13   | 2. HARRIET MOAT    | „ 10   |
| 3. MAGGIE PILFORD | „ 13   | 3. JESSIE MOAT     | „ 12   |
| 4. GERSHOM MOAT   | „ 14   | 4. CHARLOTTE WADE  | „ 10   |
|                   |        | 5. W. J. LUCAS     | „ 11   |

The undermentioned deserve praise for their answers having been well done :

E. DIX ; D. KEATING ; J. H. COCKS ; CHARLOTTE BURTON ; L. E. COCKS ; M. ANDREWS ; and E. A. KELL.

# THE LITTLE MESSENGER.

Published by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—VOL. III.—No. 28. APRIL, 1898.



"I MUST DO SOMETHING."

## NO TIME TO BE LOST.

DEAR CHILDREN,

**I** ONCE knew a little girl named Grace. She was a quick, bright child. When only five and a-half years old she was able to read very well. She could hem a duster for her mother, and crochet a little edging. She was also fond of her dolls and other playthings, as most little girls are.

Grace had two brothers and a dear little sister called Lucy.

One afternoon her brothers were playing happily together, but Grace was neither at work nor at play—*she was idle*. All at once she said, "I must do something, because

'Satan finds some mischief still for idle hands to do'!"

And soon the little fingers were busily engaged with her crochet.

Grace has told us that it is the idle ones who get into mischief; so, dear children, do not be idle. The idle boy will most likely grow up an idle man, and the little girl who is idle will very likely become an idle woman; and God tells us in His word that drowsiness, or idleness, shall clothe a man with rags. God also says that the idle soul shall suffer hunger. So we see that rags and hunger are the portion of the idle ones. The Apostle Paul told the Thessalonians the same thing, "that if any would not work, neither should he eat."

But if boys and girls and men and women are sometimes idle, I do not think Satan is ever idle. He has too much to do. Besides getting the idle ones into mischief, Satan does all he can to hinder children from coming to the Lord Jesus. He tries to make them believe that they are too young to think about their souls, so he tells them to wait until they are older, that there will be plenty of time then. Satan is a liar; not one child is too young to come to Jesus, and we cannot say that there will be plenty of time when you grow up; for the Lord Jesus may come very soon, while you are young, or you may be ill, and die.

Satan does not want us to be happy, so he always says, "Don't go to Jesus to-day; wait until to-morrow."

The Lord Jesus loves children, and wants them to be happy, so He says, "Come to Me to-day; come *now*."

Dear children, do not listen to Satan, but hearken to the loving voice of Jesus.

Your sincere Friend, † †

See Prov. xxiii. 21, xix. 15; 2 Thess. iii. 10; Rev. xxii. 20.

## WHAT IS CONSCIENCE?

A SHORT time ago a friend of mine was preaching in London, and during the course of his remarks said that everybody has a conscience.

Among his hearers were some children who had been brought in from the streets around, in order that they might listen to the good news of salvation which God so freely offers to all, and one of them said, "I don't know what it is."

"Oh!" said my friend, directly addressing himself to him, "I think I can show you that you do know. For instance, a mother puts on the table a plate of apples, and as she is leaving the room, says, 'Now, Tommy, mind you don't touch them.' When he is alone, however, the temptation becomes too great for him, so he steals up



"I DON'T KNOW WHAT IT IS."

to the table, takes one off the plate, and sits down again. But just as he is going to put it to his mouth his mother re-enters the room, and very hurriedly Tommy hides underneath his coat what he has taken. That," said the preacher, "is conscience."

This sense of right and wrong is common to all of us. Conscience convicts us of sin, and makes us unhappy and afraid of God. It did so with Adam, our first parent. His act of disobedience had given him a conscience, and the next

time he heard God's voice, instead of being glad, he went and hid himself behind the trees of the garden. He had never so done before, for he had known what it was to enjoy God's favour. Now all was changed as regards Adam, and he dreaded the presence of his Maker. How unhappy and wretched he must have been!

And did God leave him in that state? No—blessed be God!—He did not. In His love and grace He came and called Adam, saying, "Where art thou?" Out from his hiding-place he came, and though allowed no longer to abide in the garden of Eden, yet God had spoken to him in such a way that gave his conscience rest, and he saw what God had done for him when God clothed him with a coat of skins.

As God sought Adam, so is He still in His wondrous love seeking sinners to-day. God calls us through His word. In the Bible we read about the precious blood of His Son, the Lord Jesus Christ, and that it cleanses us from all sin.

To you, then, who may have bad consciences, because of the many sins you have done, I would say, Come to Jesus in simple faith, believe that He died for you, and your sins God will freely forgive, because Christ died for the ungodly, died for the unjust, that He might bring us to God. Believe on Him now, and you shall be saved. For, "behold, now is the accepted time; behold, now is the day of salvation."

C. E. S. C.



### "NOT AN ANGEL."

"TEACHER, why didn't you sing that hymn? Aren't you well?"

The little girl who asked this question was the youngest scholar in a large class of girls in a Sunday-school at N—.

She had noticed that her teacher did not join in her usual hearty way in singing the opening hymn that Sunday afternoon.

"Yes, dear," said the teacher, "I am quite well; but when we sing for Jesus to listen we should be quite sure that what we are singing is *the truth*, for it is a dreadful thing to sing to God what we know is not true."

"Well," said Annie (that was her name), "surely this hymn is true. I always like it so much:—

## "NOT AN ANGEL."

29

" 'I want to be an angel,  
And with the angels stand,  
A crown upon my forehead,  
A harp within my hand.' "

What could we want better than that?"

"Something a great deal better, dear, which God has prepared for those that love Him. He has said that 'we shall be like Him' (*Jesus*)—not an angel, but a child of God—like Jesus.



"TEACHER, WHY DIDN'T YOU SING THAT HYMN?"

The angels are 'all ministering spirits, sent forth to minister for them who shall be *heirs* of salvation.' (Heb. i. 14.) We are the heirs through sovereign grace, 'joint-heirs with Christ.' What wondrous love! The angels are ministers of our needs, our servants."

About a year after this conversation took place little Annie was laid low on what proved to be her death-bed. Her relatives and friends gathered round her bed. She had confessed Christ, but it was such a grief to part with this precious lamb.

Amongst those present was the young minister of the

chapel which her parents attended. Thinking to please her with a Sunday-school hymn, he started the very one we have quoted above. Annie showed her displeasure, saying, "Oh, pray don't sing that!"

Her mother asked her if the noise disturbed her.

"Oh, no!" she said, "but I don't 'want to be an angel'; I *am* a *child* of God *now*, and I shall be like Jesus, the Bible says so. The angels are my servants, sent to take me straight to my Father's house."

Thus the Lord used the lips of this dear child to tell of His truth. It commended itself to the young minister as "the truth," although he never knew where Annie had heard it; but when the Lord took home this little lamb the incident was referred to in the public pulpit, and many a poor, ignorant heart learnt that day that it was "not an angel" they were called to be, but *like Jesus*. Truly, "out of the mouths of babes and sucklings" the Lord has "perfected praise."

"Oh, would we be as angels bright,  
To stand before the throne in light,  
And join the myriads that proclaim  
The honour of th' ascended Lamb?  
Ah, no! what losers were we thus:  
We could not sing, He died for us!

"We would not bear an angel's name;  
A sinner saved is that we claim.  
We'd rather debtors be to grace  
Than fill e'en Gabriel's honoured place,  
And washed in Calvary's precious flood,  
Owe all to Christ's atoning blood."

A. C.

R.



## "THOU ART GOOD, AND DOEST GOOD."

PSALM cxix. 68.

A VERY little boy, who was scarcely ever away from his mother or nurse, asked to be left alone one evening before he went to sleep, that he might pray to God. His mother used to pray beside him, but had never taught her child a form of prayer, but rather to ask God what he wished in his heart. So the little one was left alone for a while; and when his mother returned, and drew from him what he had been saying to the Lord, all that the child said was, "I told Him that He was good."

That was a very happy way to begin to pray. If a poor man wanted help, he would not go to one whom he knew to be proud and hard-hearted, but to one who was good and kind; and when you ask your father and mother for something, you know that they love you, and so you are not afraid to ask. Not that they always think it best to give you what you ask for, because they know better than you do; and still you are sure that they love you, so you can go to them with all your little wants and wishes, just speaking what you feel in your heart.

It was perhaps two or three years after what I have told you about this little boy, that there came a day when he said he would "like to be shut up in a room to pray": he was not fond of being alone, and I don't think his prayer was very long; but he asked God that he might be saved, for this was what he felt he wanted; and God heard that child's desire, and has answered his prayer long ago. He is now grown up to be a man, and wishes that other children, and men and women, should be saved.



Now, when I was a child I had no one that I can remember to teach me the sweet and simple story of the Saviour's love to sinners; but when I began to wish to know the right way to heaven, one of the first verses that comforted me was that which says that "God will have all men to be saved, and to come to the knowledge of the truth." Yes, God loves to save; He delights in mercy; and He soon showed me that Jesus is the way, and that His precious blood cleanses from all sin.

I am now old and grey, and can thank Him more and more for such a Saviour, and for bringing me to Him while I was young.

Dear children, come to Him to-day, and remember that He is good. In Matt. viii. 2, 3, xiv. 30, 31, and Luke xviii. 13, 14, you will find three short prayers, and you will see too how willingly the Lord answered them.



GALATIANS v. 22, 23.

THE Holy Spirit loves to dwell  
In those who trust the Saviour's blood,  
And in their ways they then should tell  
That they are children born of God.  
'Tis true, the evil heart within  
Is left for all our earthly days;  
But stronger far than all our sin  
Is He who helps us by His grace.  
And oh, how sweet the Spirit's fruit,  
E'en in the youngest Christian child!  
Ways which the eye of God will suit—  
Obedient, loving, meek, and mild

ASCENDING STEPS.

PSALM xxxvii.

"TRUST IN THE LORD"—for salvation and everything.

"DELIGHT THYSELF ALSO IN THE LORD"—the only source of true joy.

"COMMIT THY WAY UNTO THE LORD"—looking to Him for guidance.

"REST IN THE LORD"—the secret of calmness and power to endure.

QUESTIONS FOR APRIL.

THE SHUNAMMITE'S SON.

1. How do you suppose the Shunammite perceived that Elisha was a man of God?
2. What provision did she make for him?
3. In what way was she rewarded for her kindness?
4. What befell her son while with the reapers?
5. What miracle did Elisha perform on the child?
6. How did Gehazi refer to the child's death?
7. Write out a verse from Job which is illustrated by the death and raising again of the Shunammite's son.
8. Show what is remarkable about the reply given to Gehazi's question, "Is it well with the child?"

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

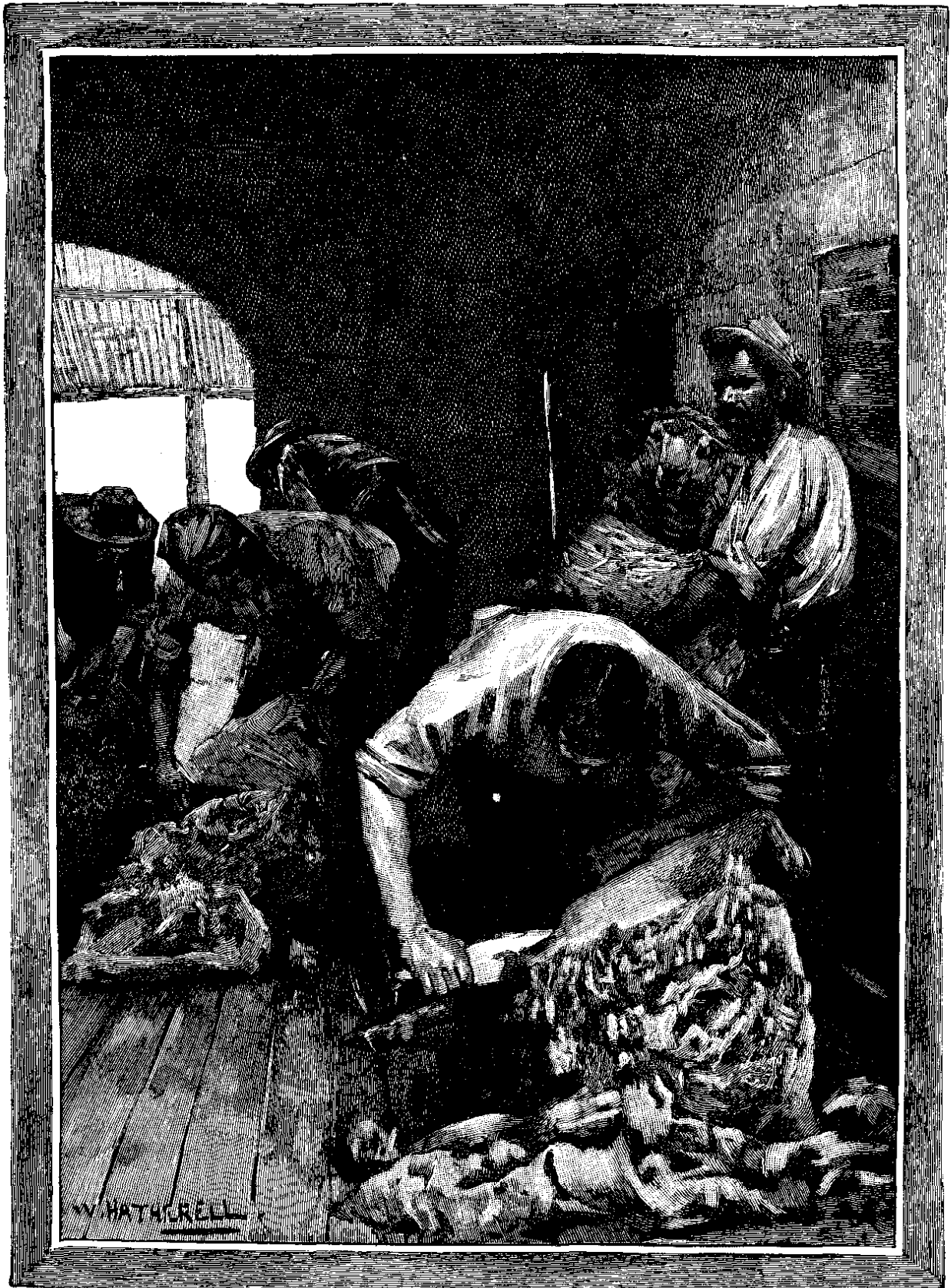
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In the case of those residing abroad, the time will be extended to the 10th of the following month.

For Rules as to Answers, see the March number.

# THE LITTLE MESSENGER.

Published by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—VOL. III.—No. 29. MAY, 1898.



SHEEP-SHEARING IN AUSTRALIA.

## LITTLE TALKS WITH MY LITTLE FRIENDS.

## No. 3.

"He was led as a sheep to the slaughter ; and like a lamb dumb before his shearer, so opened He not His mouth."

"**O**F whom speaketh the prophet this? of himself, or of some other man?" was the question that the Ethiopian asked of Philip the Evangelist, whom the Spirit of God had specially led into the desert to preach to him JESUS.

How plain and simple God makes known His way of salvation to a soul who desires to become acquainted with Him! Yes, it was Jesus, God's appointed Lamb, who "was led as a sheep to the slaughter ; and like a lamb dumb before his shearer, so opened He not His mouth."

I remember, when I was a little girl, seeing some sheep sheared. What struck me was the quiet, patient way in which they yielded to the strong arms of the shearer. He first tied the two hind-legs together, then the two fore-legs in the same way. After this was done, he took a pair of shears (a sharp, double-bladed instrument like scissors, but larger), and began to fleece off the thick wool, such as is used to make nice clothing to cover little ones like you, to keep you warm when the weather is cold.

While being sheared, the sheep, without a murmur escaping from its mouth, submitted itself to the hands of the shearer, who turned it from side to side till it was left shorn of all its beautiful woolly covering. So the Lord Jesus gave Himself up without a murmur to all the cruel treatment that His enemies could think of. They mocked Him, they scourged Him, they crowned Him with a crown of thorns, and at last they nailed Him to a cross, whereon He died. While hanging on that cross, a soldier with a spear pierced His side, and blood and water flowed from it. Oh, think, dear little friend, the holy, harmless, undefiled Lamb of God suffered, bled, and died for you! His disciples took Him down from the cross, and put Him in a new tomb. But God raised Him from the dead, and received Him back to heaven, where He now sits at God's right hand, a Prince and a Saviour. Come to this gentle, loving One, dear child, and He will receive you, for He has said, "Him that cometh to Me I will in no wise cast out."

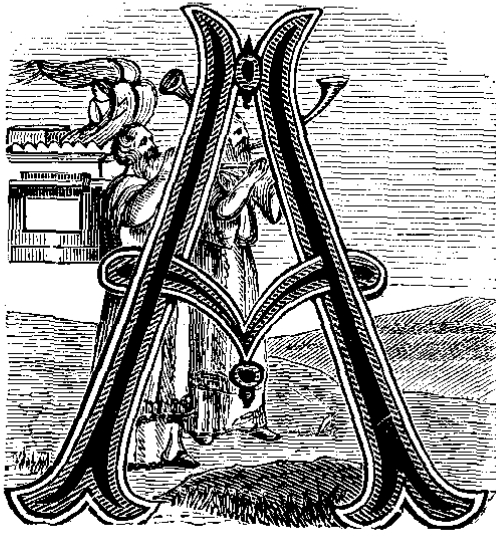
A. E. J.

See Acts viii.; John vi. 37.

## THE FEAST OF TRUMPETS.

LEVITICUS xxiii. 24, 25.

DEAR CHILDREN,



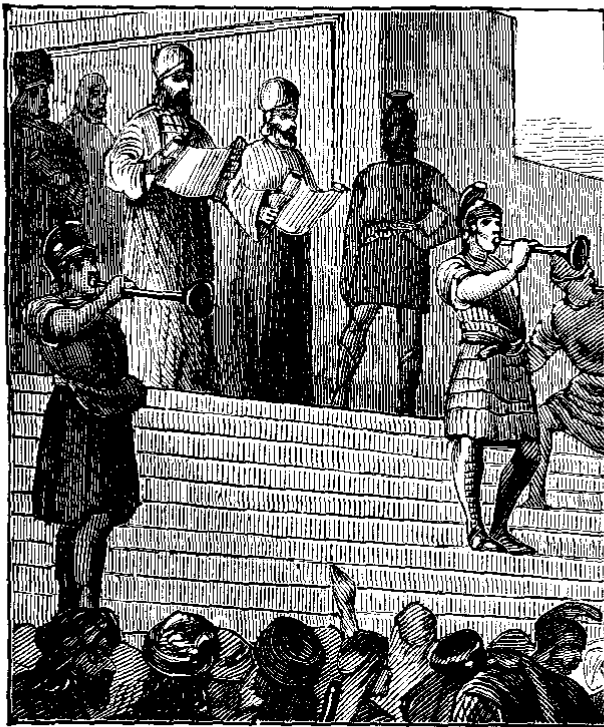
SHORT time ago I wrote to you about the Feast of Weeks ; and now we come to the Feast of Trumpets, which, like all the others, was kept once every year in Israel ; and this one was on the first day of the seventh month, which is like our July. God had told Moses to make two trumpets of silver ; and besides being blown on this special feast-day, these trumpets were used at several other times, as we read in Numbers x. 1-10.

They were blown to call the people together, and when they set forth on their march ; also in time of war, and in the day of their gladness, "for a memorial" ; and in Psalm lxxxi. we read, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day." And as we go on reading this Psalm we see what the people were called to remember, even the time when God brought them out of Egypt, and saved them from that cruel King Pharaoh, who was afterwards drowned in the Red Sea.

They were never to forget this after God had brought them into their own beautiful promised land. And do you not think this was a time of gladness, when they blew those silver trumpets, and remembered what God had done for them long ago ? Likewise in the jubilee the trumpet was blown, and then every man got back what had belonged to him, even if he had sold it before to another. So I am sure many hearts would be glad when they heard the sound of the trumpet on that day of jubilee.

But now I want you to look at two verses in the New Testament, 1 Cor. xv. 52 and 1 Thess. iv. 16, where we find one trumpet spoken of called the last trump—"the trump of God." In Numbers x. we read that both trumpets were blown when all the people were to be gathered together ; but when only one was blown, it was to call only the princes of Israel.

But when the *one* trumpet of God shall sound, it will be to call, not only the greatest amongst the saints, such as Abraham and David, and Paul and John, but all who have died in faith from Abel to that time, and all who are then on earth who love the Lord Jesus, and trust His precious blood. Even the least and youngest child will not be forgotten by that blessed Saviour; and I should like to know if you, dear children, who read this paper, are now ready to meet Him, for He may come any day or any night, "in a moment, in the twinkling of an eye."



PROCLAIMING THE JUBILEE.

I knew a little girl called Mary, whose father and mother and little sister, as well as a servant in the house, were all true Christians. Her infant brother too she knew would not be left behind, so that if the Lord Jesus were to come she was the only one who would not be ready to meet Him. So after she was in bed at night, she has been known to call out for some one to come up to her, that she might

be sure they were not all gone, and she left alone and unsaved. But I am glad to tell you that little Mary afterwards believed in Jesus as her Saviour, and it is now many years since she went to be with Him.

What a happy meeting that will be when all the Lord's dear people are gathered together to meet Him in the air, and so to be for ever with Him! Perhaps you have had a father or a mother who is gone to be with Him now, and who used to pray for you that you might be saved. Oh, how glad they will be to see you there when the trumpet shall sound to gather all His own together! The first prayer in the Bible is that of a father for his son. I wonder if you know where to find it? And if you have parents on earth who are now

praying for you, do listen to their loving words, and believe in your hearts that Jesus died for you, and then you will all go up together to meet Him and be with Him for ever.

“Jesus is coming, it may be to-day ;  
 How glad we shall be, how glad we shall be !  
 Jesus, who suffered to put sin away,  
 For you and for me, for you and for me :  
 Oh, yes ! He is coming,  
 His face we shall see.

“Some very dear ones are now gone before ;  
 And they will come too, and they will come too ;  
 Never, no never, to part any more  
 From me and from you, from me and from you :  
 For Jesus is coming,  
 Oh, yes, it is true !”

WITH LOVE FROM YOUR OLD FRIEND.



### A LITTLE MESSENGER.

**I**T was about Christmas-tide some years ago, and little Katie was on a visit with her mother at her aunt's in the country. Her aunt was a real Christian, and on Christmas-day suggested their going to the meeting to be held at her chapel ; so together they all went.

There had been a very sudden death in the neighbourhood that week, and the preacher, in referring to it in his address, pressed upon his hearers the importance of being ready to meet God. He pointed out how solemn a thing it was for one to be suddenly snatched away by death, to pass from time into eternity, especially for those who were not saved by the precious blood of Christ, the Lamb of God, who died, the Just for the unjust, to bring us to God.

He also told them that it would be too late then to be saved ; their last opportunity would be gone, and Eternity—yes, ETERNITY—for them would be but one long, long night of remorse and woe, weeping and gnashing of teeth. He therefore earnestly besought them to come to Jesus, just as they were and where they were, owning their need of the Saviour, to trust in Jesus, the only One who could save them and meet all their need.

At the end of the meeting the preacher said : “Will all those present who know that they are ready to meet God,

should He call them at any moment, stand up? But," he added, "don't stand up unless you are quite sure that you are saved. Think awhile first."

A great many persons responded to his invitation, and stood up. Amongst them were little Katie and her aunt; but Katie's mother remained in her seat. Katie looked round at her mother for a moment, and then, with her eyes full of tears, said:

"Oh, mamma, I can't go to heaven without you! I can't go to heaven without you!"

"Hush! hush! you naughty girl," replied her mother.

Poor little Katie burst out crying, when her mother got up, and quickly leaving the building, went home.

Shortly afterwards Katie and her aunt arrived, and Katie again told her mother that she could not go to heaven without her.

Again she was scolded for doing so; but her aunt told her to tell Jesus all about it, and to ask Him to save her mother. Katie did so very earnestly, and God, whose ears are never heavy, and who never slumbers nor sleeps, heard her simple little prayers. Her mother returned to her own home alone, and was very unhappy in thinking of her little daughter's words, which she often tried to forget, but without success.

In many ways she sought to get peace of soul; but the following Christmas morning, feeling more unhappy than ever, she went to hear another preacher, and there and then believed in the Lord Jesus Christ, and was saved.

My little reader can imagine how happy the news of this made little Katie, and how she thanked God for answering her prayers.

Are you, dear child, ready to meet God? Jesus, who died to save you, wants to have you with Himself in heaven. He is soon coming to take all those who are saved to the many mansions He has gone to prepare. He might come to-day. Oh, do trust Him now! He does love you so much, and wants to make you happy now and for ever.

"Now is the accepted time,  
The Saviour calls to-day;  
To-morrow it may be too late,  
Then why should you delay?"

P. G. T.

**"NOT YOUR OWN."**

DEAR CHILDREN,

**Y**OU know that the Apostle Paul wrote two long letters to the Christians in Corinth, do you not? In the sixth chapter of his first letter he said to them, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body."

**"YOU BUY ANYTHING YOU PLEASE."**

It was God the Holy Spirit speaking through Paul to the Corinthians, and now He is speaking to us. If you and I are Christians, we are not our own, we belong to the Lord Jesus, because He has bought us, and paid a great price for us.

When you have sixpence or a shilling given you, if you do not put it in your money-box, you buy anything you please with it—perhaps a toy. Whatever you buy belongs to you, because you have bought it, and paid for it; it is your very own. Just in the same way do we belong to the Lord Jesus,



because He has bought us, and paid a great price for us, so He calls us "His own." But the Lord Jesus did not give silver and gold for us. Oh, no! He gave more—much more than that. He gave HIMSELF, His own precious blood. "We are not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ."

We generally value anything we buy, more or less, according to what it costs us; then just think how the Lord Jesus must value us, since we cost Him so much. Yes, we must be very dear to Him, because He gave "HIMSELF" for us.

Now He gives us the joy and privilege of yielding ourselves to Him. Our eyes and ears, our hands and feet, and our tongues—indeed our whole bodies—we can use to the glory of God. I think some of you know this verse:

"Two little eyes to look to God,  
Two little ears to hear His word,  
Two little feet to walk His ways,  
One little tongue to sing His praise,  
Two little hands to do His will,  
One little heart His love to fill."

Dear children, let us seek *each day* to please the One to whom we belong, and Who has paid so great a price to make us "His own."

Your sincere Friend, † †



## QUESTIONS FOR MAY.

### SIN.

1. Mention the first lie recorded in Scripture.
2. What are "the wages of sin"?
3. How did man become a sinful creature?
4. In which of the books of Moses is it written, "Be sure your sin will find you out"?
5. Where in the New Testament is it written, "Who did no sin, neither was guile found in His mouth"?
6. Give the reference to "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."
7. State some of the consequences of sin being in the world.
8. What was necessary for the putting away of sin?

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A. Y. C., c/o JAMES CARTER,  
13, PATERNOSTER ROW, LONDON, E.C.

In the case of those residing abroad, the time will be extended to the 10th of the following month.

For Rules as to Answers, see the January number.

# THE LITTLE MESSENGER.



LAUNCHING THE LIFEBOAT.

### "THE FRIEND OF ALL NATIONS."

**W**HAT a suitable name for a lifeboat! and yet that lifeboat, and the men who were in it, and willing to save those who were drowning, were not able.

Why? They had not the power.

But thinking how suitable that name was for a lifeboat led me to consider that it was a more suited title to the Lord Jesus, because He is not only *willing* to save, but *able*.

Will you not put your trust in Him while young? You may know He will not fail you. And when once you have trusted Him, He will carry you safely through life's journey.

When the shepherd finds the lost sheep, he does not carry it partly home, and then put it down to find its own way back (a thing that a sheep could never do), but he carries it right home. And so will the Lord Jesus, the Good, the Great, and the Chief Shepherd.

The Lord is no respecter of persons; whosoever comes to Him, Jew or Gentile, rich or poor, He will not cast out.

Truly He is the Friend of all nations.

See Heb. vii. 25; 2 Peter iii. 9; Josh. i. 5; Heb. xiii. 5; John vi. 37.



### "THE DAY OF ATONEMENT."

LEV. xxiii. 27-32; also chap. xvi.

DEAR CHILDREN,

**W**E now come to what is perhaps the most solemn of all the feasts of the LORD—the Day of Atonement.

But before I say anything to you about the meaning of atonement, I want to ask you this question: "Have you ever felt your sins?" It is when you feel sick and ill that you want the doctor; and so, unless you feel yourself a sinner, you will not think that you want a Saviour.

I told you last time about little Mary, who was afraid of the Lord's coming until she knew Him as her own Saviour. Her sister Bessie, who was a year older than herself, had truly felt her sins; and when she heard the story of the publican in Luke xviii., and his prayer, "God be merciful to me a sinner," she thought that would just do for her. And God heard little Bessie's prayer, and made her quite happy in knowing that her sins were forgiven.

## THE DAY OF ATONEMENT.

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Now when Mary saw that her parents and friends were so glad that Bessie had become a Christian, she wished to be thought one too; so she said to Bessie, "I'm a Christian as well as you." "Ah! but Mary," answered Bessie, "have you ever felt your sins?" And this shut little Mary's mouth, for she could not say that she had.

At another time Mary said, "If I had been the second thief (on the cross), I would have said the same as the first." But would that do for God?

No! He must have what is real when we have to do with Him. It will not do to mimic other people in their words or ways. Just as your doll may be like a baby; but the doll has no life—it is only an imitation. However, I told you that Mary was afterwards truly converted; and you may be interested to know that Bessie has now a large family of her own, some at least of whom are trusting in the Lord Jesus for themselves.

And now I want each one of you to think of the publican's prayer, and that little word "*me*," which, if you say it, can mean only one person, and no one else can say it for you.

Many years ago I was living in a part of the country in England where there are large fields of peas, and at the right time of year a number of women and children from the country round come to gather these peas. So I thought I should like to go to one of these fields, and have a talk with the busy pea-pickers. And while waiting at the entrance for some one I expected to meet me there, I got a number of the children before me, wishing to tell them about the Lord Jesus. So I first tried to find out whether they knew that they were sinners,



that they had ever done anything naughty. But there they stood, no one liking to say, "I am a bad boy," or "I am a naughty girl." Then they began in this way, looking at one another, "*He* swears," "*She* steals."

Ah! dear children, it is easy to point at your neighbour, and say, "He told a lie," or "She stole a penny" (and I have known both these things true of children); but when you are alone with God, remember that little word "*me*," and tell Him all your naughtiness, and you will find Him ready to forgive.

But then there is another question: How can God, who is so holy, and who cannot bear a spot of sin in His presence, and who has said, "The soul that sinneth, it shall die," *how* can He forgive a sinner, and make him quite happy with Himself?

Oh! dear children, it is because Jesus died for sinners. As a little girl of three years old once said, "I thank you, Jesus, that you was punished 'astead of me!"

And now we will think a little more about the Day of Atonement, which came once every year in Israel, on the tenth day of the seventh month. A bullock and two goats were brought before the LORD, and the bullock and one goat were killed. It was a very solemn time when the high-priest went into the holiest of all, in the temple of God, and sprinkled the blood, first of the bullock, and then of the goat, upon the mercy-seat and before the mercy-seat; and this meant to say that the high-priest himself and all the people were sinners, and deserved to die, but that the bullock and goat were killed instead of them. Then the sins of all the people were confessed by the high-priest over the head of the other goat, which a man took away into a country where no one lived, so that the goat was never seen again. And God meant to show His people by this that He would remember their sins no more.

But then, you see, this Day of Atonement came every year; and in Hebrews x. we read that it was not possible that the blood of bulls and of goats should take away sins, but that "the offering of the body of Jesus Christ once for all" was enough, and that for ever.

So now all that we have to do is to believe in the Lord Jesus, whose precious blood cleanseth from all sin.

FROM YOUR LOVING OLD FRIEND.

## A COSTLY RESCUE.

**A**N incident occurred some months ago at a place not far from London, which strikingly illustrates the love which the Lord Jesus has shown to us.

A young man who was very ill was in a certain hospital undergoing a course of treatment for an affection of the heart. One day, when the weather was fine and warm, he was permitted to go out for a little exercise, but he was warned to avoid excitement of any kind, as a shock would be very serious to him in his weak condition. He made his way to the side of a river, and was walking along the bank, enjoying the fresh air and sunshine.

Suddenly he perceived a child struggling out in the deep water. Heedless of the warnings that had been given him, he plunged in and swam to the rescue.



He reached the child, and brought it safely to the bank, but his strength was now exhausted, and sinking down by the river-side, in a few moments he had drawn his last breath. One life was given for another.

Are you unsaved? If so, you are just in the position of that child in the water. You will find in Psalm xxii. verse 29, the following words: "None can keep alive his own soul." You are unable to save yourself. You have sinned against God, and He is holy and cannot pass over sins. Have you a dear friend who would give himself for you? It would not avail, for God says (Psalm xlix.) none can by any means redeem his brother. Each one must answer to God for his own sins. Can we find a holy substitute? Yes! God Himself has provided one. Jesus has died for us. He came into this world to do all God's will, to take our place before

God, to bear our sins and their punishment, so that God could forgive us and bless us, and be quite righteous in doing so. Jesus has given Himself for you, therefore you may be saved now. He has gone down into the waters of death for you, and wishes to bring you safely to glory. Only trust Him; He will save you now.

H. G. W.



## LITTLE TALKS WITH MY LITTLE FRIENDS.

No. 4.

“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.”

I SAMUEL xvii. 34, 35.

**M**OST of my young readers, I think, could tell me who it was that went and rescued that poor little lamb out of the cruel jaws of the lion.

It was David, some of you will answer, the man after God's own heart.

Yes, you are right. The lamb in the lion's grasp could do nothing to help itself; but David saw it in its great danger, and pitied it, and risked his own life to save it; and he slew the would-be destroyer.

In this way David became a type or picture of the Lord Jesus Christ, who in His love and pity laid down His precious life that He might deliver you from the terrible power of your enemy, the Devil, who goes about as a roaring lion, seeking whom he may devour.

The Lord Jesus loves you, and if you will believe in Him He will make you His own dear little lamb. He will give you eternal life, and you shall never perish, neither shall any one pluck you out of His hand.

A servant of God, a few weeks ago, was visiting a hospital. In one of the beds lay a little girl. Her poor body was one mass of bandages, for she had been badly burnt. On that afternoon she kept looking eagerly towards the door. Then she turned to the nurse with such a pitiful look, and said, “I shall cry if they don't come.” This poor little sufferer was watching for some friends to come and see her, and I am sure was full of joy when they arrived.

The Lord Jesus desires that all those who have believed in Him as their own dear Deliverer should be watching for Him to come again, as that little one in the hospital was waiting and watching for those she loved to come and see her.

A. E. J.

## PLEASING GOD.

DEAR CHILDREN,

**D**O you know that all the time Christians are down here in this world they are at school? They are in God's school, and they have a great many lessons to learn; and sometimes they have to learn the same lessons over and over again, just as you do at your school because you forget them.

If *you* are a Christian, you are in God's school.

Now, who do you think will most likely get to the top of the class? Those who seek to please God in everything. Yes, the highest success in God's school is to please Him. Thus the youngest, as well as the eldest, may seek to excel in this, and so get, as it were, to the top of the class.

I dare say you remember that Jesus said, when He was down here, that He did *always* those things that pleased His Father. We must notice that little word "*always*." You and I may please God sometimes, just now and then, but this will not make us good scholars. We shall have others getting before us unless we please God *always*, in everything we say, and in everything we do. The next time we are going to please ourselves let us think of these words, "For even Christ pleased not Himself." We know that if Jesus had pleased Himself He would only have done what is good and right, because He was holy; but in grace He acted in every way as we have to act, that thus He might become an example for us.

In John xiv. 21, Jesus says, "He that hath My commandments, and keepeth them, he it is that loveth Me." In the





twenty-third verse He says, "If a man love Me, he will keep My words."

Let us suppose a father, who was leaving home for a week, telling his sons, Charles and William, all that he wished them to do during his absence. The boys love their father, so they seek to obey his commands in everything, doing all that he wished to the best of their ability. But one day Charles comes across something that requires to be done, and he says, "My father did not tell me to do this, but I will do it because I know it will please him."

This, I think, is the difference between these two verses. Some things God has told us very plainly in His word, as 1 John iii. 23. There are other things God has left without any positive command, that He may test our love to Him, and that we may find out many ways of pleasing Him.

Your sincere Friend, † †

## QUESTIONS FOR JULY.

### THE CURING OF THE MAN BORN BLIND.

1. Why does Scripture say the man was born blind?
2. By what means was his sight restored to him?
3. On which day of the week was this miracle performed?
4. After being cast out by the Jews, by whom was he found?
5. Who were the first to take notice of the change in the man?
6. What was the "one thing" he was quite certain of?
7. State clearly the reason of his being rejected by the Jews.
8. Mention *two* things that men naturally do not see.

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

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13, PATERNOSTER ROW, LONDON, E.C.

In the case of those residing abroad, the time will be extended to the 10th of the following month.

All are expected to answer the Questions numbered 1-6; and those above the age of twelve years to answer also those numbered 7 and 8.

A Concordance *must not be used*, nor should help be obtained from elder persons.

Answers should be written **on one side of the paper only**, and a clear margin of about 1½ inches be allowed on the left-hand side.

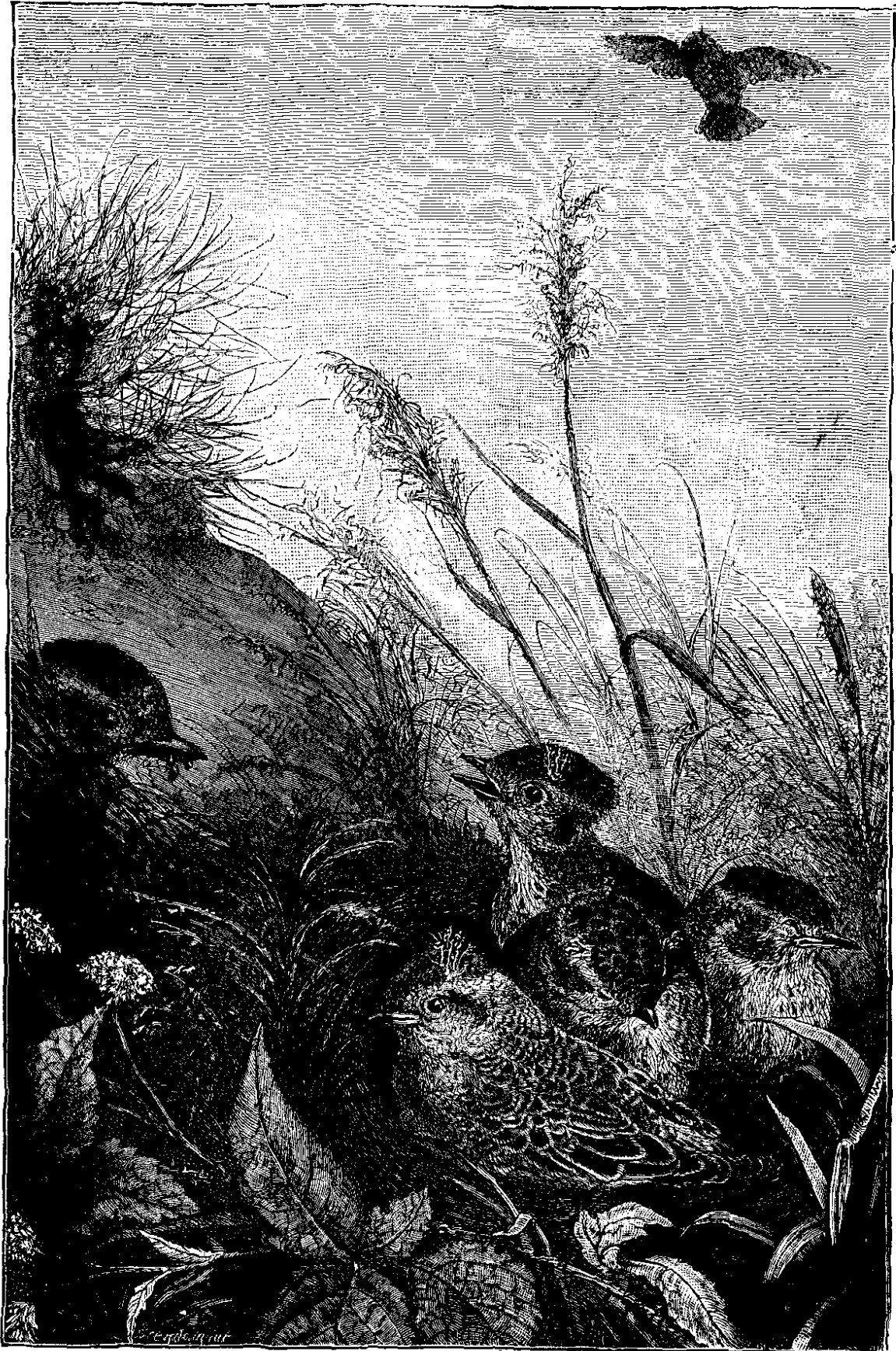
Where possible, a reference to the scripture should be given.

The name, address, and age of the sender must be given every time.

Those who enclose an *addressed* envelope bearing a halfpenny stamp will have their answers returned to them, with any remarks that may be considered desirable.

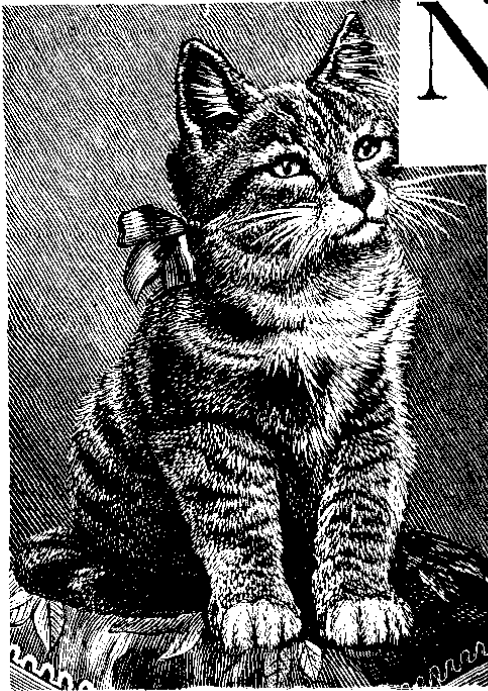
# THE LITTLE MESSENGER.

Published by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—Vol. III.—No. 32. AUGUST, 1898.



THE YOUNG LARKS' NURSERY.

## HIS SHOULDER AND HIS HAND.



**N**OT far from my house there lives a tradesman who has an aviary in his shop. An aviary is a very large bird-cage or bird-house. For a long while it was occupied by more than fifty small singing-birds of various kinds. Canaries, bullfinches, goldfinches, linnets, gave out in turn their thrilling notes. Often several of these charming songsters would sing together, and fill the place with sound, making it hardly possible for their owner and his customers to hear each other speak.

Had you sometimes visited the shop, and become acquainted with our friend, he might, as he is a kind man, have let you, if you wished, take just one peep into the tiny nests belonging to some of the birds, and count the pretty little eggs which they guarded with jealous care.

Not long ago a grievous change took place in this interesting and pleasant scene, like what occurred in the Garden of Eden after the tempter had entered and sowed the seeds of sin, bringing in misery and death through the disobedience of Adam and Eve to the plain command of God.

One morning early, as the owner of the birds went into his shop, he was startled to see his favourite canary come fluttering towards him, and settle on his shoulder. Poor little creature! it seemed to know that this was a place of safety; and when its owner almost immediately opened his hand the frightened bird flew into that, nestling therein with beating breast, as if assured that nothing now could do it any harm.

It was, you know, on his **SHOULDERS** that the man in the parable in the fifteenth chapter of Luke placed his sheep that he had found. The shoulders are the place of strength; and we may learn from this that every lost one that Jesus finds He will take the entire charge of and bring safely to His home in heaven. And then, if you remember, in the tenth chapter of John we are told that Jesus said, "I give unto them [My

“DO YOU LOVE THE LORD JESUS CHRIST?” 59

sheep] eternal life; and they shall never perish, neither shall any man pluck them out of My HAND. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one.”

The poor little canary was quite safe now, and need not fear for the destroyer from whom it fled. But what a sight it was that met its owner's eyes as they were turned upon the aviary! His heart must have ached for his pets as he beheld them nearly all scattered about at the bottom of the bird-house *dead*—killed by his cat, which had got in amongst them during the night, and which still sat there, actually purring with pleasure, in the midst of the dreadful slaughter.

The tradesman did not punish his cat, because he said it only did what was its nature to do. How sad that through the sin of man this should be true! Yet a time is coming of which it is foretold: “They shall not hurt nor destroy in all My holy mountain, saith the Lord,” as you may read in the eleventh and sixty-fifth chapters of the prophet Isaiah. In those days Satan, the tempter and destroyer, will be bound in the bottomless pit for a thousand years, while the Lord of hosts, who is the Lord Jesus, “shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.” “And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord.”



“DO YOU LOVE THE LORD JESUS CHRIST?”

**T**HIS was the question which, one Sunday evening, I asked a lad who had been listening for a short time to some open-air preaching.

His reply was that he did.

I said I was pleased to hear it, and asked him how long he had loved the Lord.

“A long while,” he replied.

“Have you, then, always loved Him?”

“Yes,” he said, “I have.”

“But,” said I, “was there not a time when you did not love Him? And was there not a moment in your history when God brought you to know His love? You surely cannot say

that from your infancy up to the present day you have always loved Jesus?"

His reply to these questions was confused, and it was clear to me that he was somewhat in the dark about the whole matter.

Yet I felt sure that he was desirous of knowing something about God's love, and so directed his attention to John iii. 16. "You see," I said, "there are two things in the first part of this verse and two more things at the end. The first two are God's LOVE and God's GIFT: 'For God so *loved* the world, that He *gave* His only begotten Son.' The last two are, I BELIEVE and I HAVE: 'that whosoever *believeth* in Him should not perish, but *have* everlasting life.'"

Precious scripture! so simple, so clear, and ever true! How happy are they who believe it, who have received it as a message sent them from God, telling as it surely does of His infinite love! Before we can really love God we must know His love to us, must believe it, and receive it into our hearts by simple faith. How blessed are all who can say, "We love Him, because He first loved us."

May this be the happy portion of all who read *The Little Messenger*.

C. E. S. C.



## "ADD TO YOUR FAITH COURAGE."

2 PETER i. 5.

DEAR CHILDREN,

**I** THINK you will like to hear about a little boy (I will call him Alfred) who was on a visit at his uncle's house.

Little Alfred had been brought up by his parents in the nurture and admonition of the Lord. Like Timothy, though only a child, he knew the Holy Scriptures, which are able to make every one who reads them wise unto salvation.

While Alfred stayed at his uncle's house he slept with a cousin who was four or five years older than himself. The first evening the boys retired to their room at the same time. Now Alfred loved the Lord Jesus, and every morning and evening he used to kneel down by his little bed and pray. This first evening he was much surprised to see his big cousin undress and get into bed without having opened his Bible or knelt down to pray. Poor little Alfred! he did not know what to do. He felt ashamed to kneel down. "The fear of man bringeth a snare." Alfred was brought into a snare. He was

## THE FEAST OF TABERNACLES.

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afraid of his cousin. What will he say? Will he laugh at me? Will he call me religious? Perhaps some such thoughts as these came into his mind, and for once he crept into bed without praying. "To him that knoweth to do good, and doeth it not, to him it is sin." Alfred could not go to sleep. He was unhappy. The fear of God was in his young heart, and this drove away the fear of man. Alfred got up, knelt down by the bed, and confessed his sin. "If we confess our sins, God is faithful and just to forgive us our sins."

Doubtless he rose up from prayer with a light and happy heart, and was soon fast asleep.

But what did his big cousin say? God blessed him through Alfred, and made his example the means of leading that very cousin to pray himself.

Do you know where these words are found: "Them that honour Me I will honour"? Alfred honoured God before his cousin, then God honoured him. We may be sure that after this the boys were doubly attached to each other, for from this time there was a love between them which would endure for ever. Your sincere Friend, † †

See 2 Tim. iii. 15; Prov. xxix. 25; James iv. 17; 1 John i. 9; 1 Sam. ii. 30.



## THE FEAST OF TABERNACLES.

LEV. xxiii. 33, 34; DEUT. xvi. 13-17.

DEAR CHILDREN,

THE Feast of Tabernacles is the last of those yearly feasts in Israel about which we have had a little talk together. But I hope as you grow older you will learn a great deal more about them, and what they are meant to

show us. They were times ordered by God to gather His people to Himself, and thus to teach them what great things He had done for them.

They were very far better than any earthly feast, you may be sure, and we are told more than once that this one, the Feast of Tabernacles, was to be a time of rejoicing. But there could be no real joy unless they had first believed the truth set forth in the Day of Atonement; for "it is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) And so, unless you trust the precious blood of Jesus for the forgiveness of your sins, you cannot enjoy the truth which is set forth in the Feast of Tabernacles.

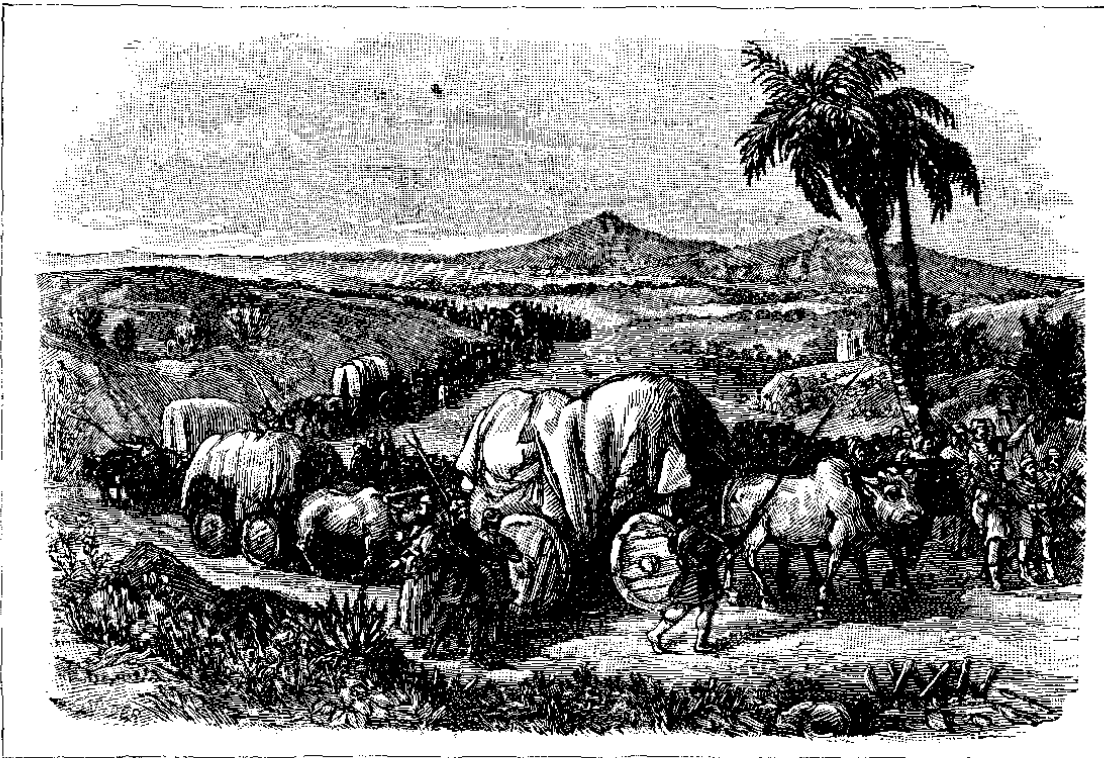
Now I dare say you remember that when God brought His people out of Egypt He led them through the wilderness for forty years, and that they lived in tents or tabernacles, which they carried with them, and set up wherever the Lord wished them to stay. But when He had brought them into the good and pleasant land which He had promised them, they did not need their tents any more, but they were able to build nice houses, and feel that they were at home. Do you not think they would be glad to have fields and gardens and vineyards instead of travelling about from place to place in the desert?

But God did not wish them to forget how He had cared for them in all their wanderings; and so He gave them this Feast of Tabernacles once every year, and told them to gather the boughs of trees and make for themselves booths—which were like tents—and live in them for seven days, which was to remind them of the time when their fathers lived in tents in the wilderness. Do you think they would like to leave their pleasant homes, and always live in tents again? Oh, no! they would think of the Lord's goodness, and thank Him for giving them such a beautiful land to live in. Now that beautiful land is a type of heaven, where, in the presence of God, is fulness of joy, and at His right hand there are pleasures for evermore. And do you think that Christians, when they get there, will wish to be down here again in this world, which is like a desert land, that the children of God are now travelling through till they reach the city which hath foundations, whose builder and maker is God? No, indeed, they would not; but surely they will never forget all the way the Lord led them down here, while they rejoice and praise Him for the heavenly home which they will never have to leave again.

## THE FEAST OF TABERNACLES.

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Well, dear children, we have been speaking about this life and the life to be—about time and eternity. Time is like a straight line, ———. It has a beginning and an end. Eternity is like a circle, **O**. If you pass your finger round and round it will never come to an end. You do not know how long or short the line of your life will be, but you are sure some day to be in *eternity*. And how sweet it will be for those who are with Jesus in heaven to remember the time when they heard



THE ISRAELITES JOURNEYING THROUGH THE WILDERNESS.

of Him and believed, and how He has cared for and kept them all the way.

But oh, my dear children, it makes my heart ache to think that any of you who read these words should turn away from Jesus, and be lost for ever! What would it be then to remember the times when you listened to the Gospel, and when your friends spoke to you of Jesus? But do come to Him now, while your hearts are fresh and tender, and He will make you happy, both now and for ever.

Believe me to be

YOUR LOVING OLD FRIEND.



### THE SHEPHERD OR HIS COAT.

A TRAVELLER in Palestine was one day much surprised at seeing a shepherd walking in front of his flock, and the sheep, keeping together, following him. He said to the shepherd, "It must be your coat that they know; without that your sheep would see no difference between you and me."

"Try them," said the shepherd.

The traveller drew on over his own clothes the sheepskin coat of the shepherd, and placed himself at the head of the flock, but immediately all the sheep took to flight. He called them by their names, but they ran away faster still.

"I see now," said the traveller, "it is yourself, and not your coat, they know."

The Lord Jesus said, in speaking of His own sheep, "A stranger will they not follow, but will flee from him, for they know not the voice of strangers." (John x. 5.)

"Jesus is our Shepherd, well we know His voice,  
How its gentlest whisper makes our hearts rejoice!  
Even when it chideth, tender is its tone;  
None but He shall guide us; we are His alone."



### QUESTIONS FOR AUGUST.

#### THE BIRTH OF CHRIST.

1. What prophet foretold the place where Christ should be born?
2. Who rejoiced at the news of His birth? and who, on the contrary, was troubled at the event?
3. Why was the name "Jesus" given to the Lord?
4. What lowly place was given Him as a babe at Bethlehem?
5. Whom did God specially inform of the news of Christ's birth? and by what means?
6. What attempt was made to destroy the Lord Jesus?
7. What special interest did the angels have in the birth of Christ?
8. Mention the event used by God to bring Joseph and Mary to Bethlehem at the time when Christ was born.

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

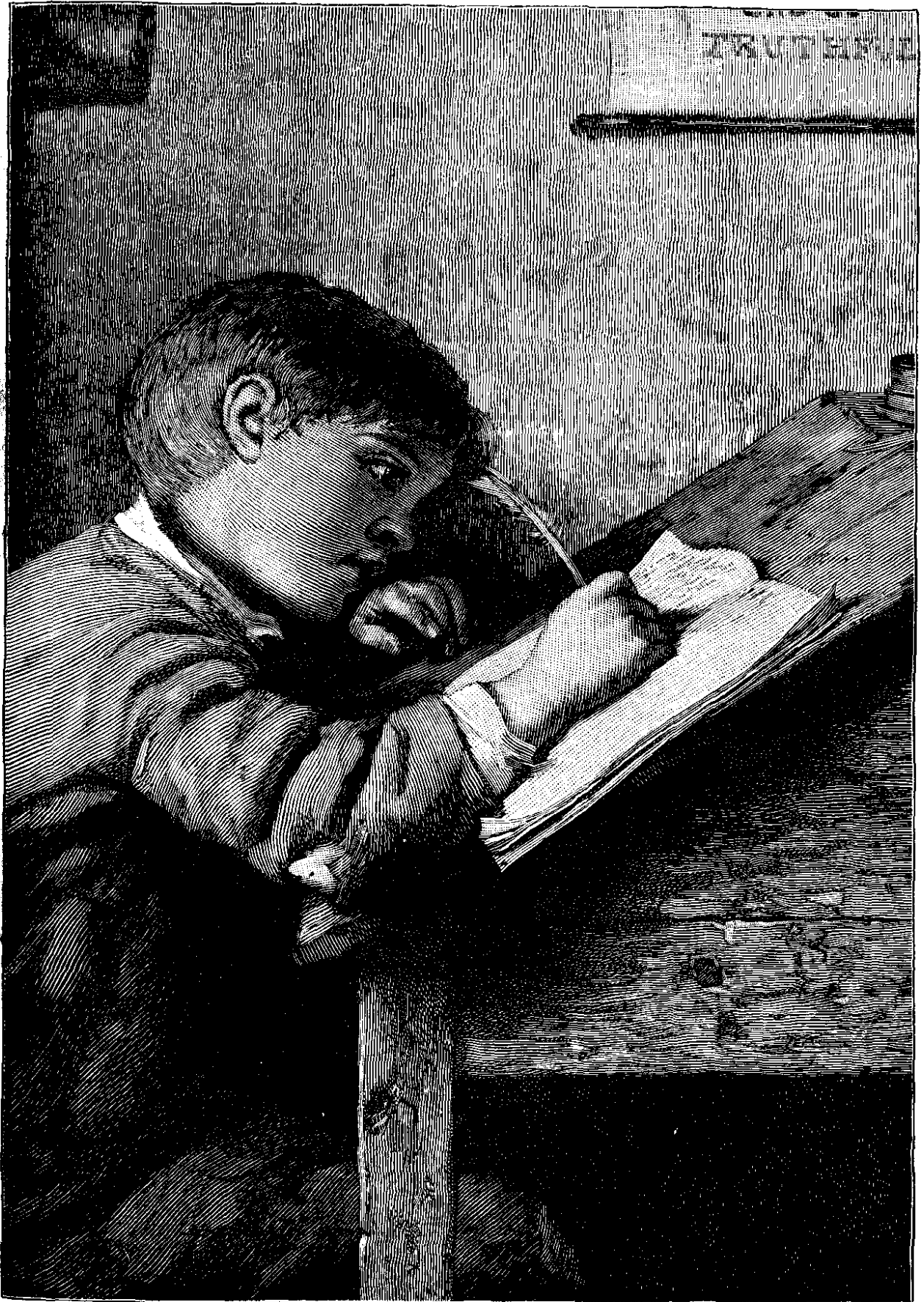
A. Y. C., c/o JAMES CARTER,  
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For Rules as to Answers, see the July number.

THE  
LITTLE MESSENGER.



DOING HIS BEST TO WRITE LIKE THE COPY.

## NOT LIKE THE PATTERN.

DEAR CHILDREN,

**W**HEN you have a new copy-book, how carefully and nicely you write the first line, do you not? You try to make each letter just the right shape, because you want it to be as nearly like the pattern as possible. But the second line is not often as well written as the first line, and the third line not even as well as the second, and each following line you write is less like the pattern than the previous one. How is this, when you have tried to do your best?

I will tell you. The first line you write you look at the pattern, and try to make each stroke exactly like the printed copy. The second line you write you do not raise your eyes high enough, for, instead of looking at the copy, you look at your own writing, which, although *very well done*, is, of course, not so evenly written as the pattern, and the result is that your second line is not so nicely written as your first line. Still you go on copying your own writing, until the last line is scarcely like the pattern at all.

This may teach us two things—first, that we need a perfect pattern; second, that we need to be constantly looking at the pattern.

Jesus in glory is the One that the Christian has to copy. Now, if, instead of looking at Jesus, the perfect Pattern, and copying Him, we look at ourselves or at other people, the result will be that our words and ways will be unlike the true Copy—our walk will be faulty, instead of even and steady. This is what the Corinthians did. They measured themselves by themselves, and compared themselves among themselves, and the apostle Paul told them that they were not wise in doing so. Christ has left us an example, that we should follow His steps. He is the One to copy. Jesus never did His own will. Jesus never pleased Himself. Jesus never sought His own glory. We cannot say this of any one else, can we—not even of the brightest Christian we read of in the Bible? So we see that Jesus is the only perfect Pattern. He is the only One “who knew no sin,” and the only One “who did no sin.”

“Then ever keep thine eye  
On Jesus where He is;  
The tempter’s subtlest plan doth lie  
In turning thee from this.”

Your sincere Friend,

† †



## LIVING WATER.

A DEAR girl of twelve years lay on a sick-bed. Her mother and all her loving friends knew she would not be long with them. The Lord Jesus wanted little Alice to come home to Himself; and she did not fear, for she had learned to trust her loving Saviour. Some time before this she had yielded her childish heart to Him, and now her joy at the thought of being with Him soon was unbounded.

One afternoon, not long before she went to be with Jesus, a young man, a relation, paid them a visit. He was unsaved, and careless as to his precious soul, seeking to satisfy its cravings with the pleasures of this poor world. How many young people are doing the same thing that Willie was! He came into the room in which this dear child lay, and sat by her side. Her mother purposely left them, busying herself about her domestic arrangements. Presently Alice, who was very weak and low, opened her eyes, and asked for some water to drink, which was standing close at hand. Willie tenderly raised her, and handed her the glass; but before drinking she paused, and with a look which seemed to pierce his very soul, she said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that Jesus gives him shall never thirst." Have you drunk of that water, Willie?"

She said no more, but quietly closed her eyes. Willie soon made an excuse to leave the sick-room, but that look and those words he could not leave behind him. In a few days the dear one whose lips had uttered them was safely at rest. But there was no rest for Willie. Every time he saw a glass of water those words rang in his ears: "Whosoever drinketh of this water shall thirst again." How well he knew it! His thirsty soul craved for a drink of that living water. Every day he was trying to find out some new pleasure to satisfy its

thirst, but all in vain. At length the Lord in His mercy met the need of his soul. He drank of that "living water" and found a satisfying portion in a Saviour's love.

Dear reader, are you thirsting? Have you an aching void in your soul which will not be satisfied with earthly things? Only Christ can satisfy. Whosoever drinks of the water which Jesus gives "shall never thirst." Earthly joys fail. Each one, sooner or later, proves them to be vanity. We "thirst again." But the water which Jesus gives shall be in us "a well of water springing up into everlasting life." Jesus offers this water freely to every one that is athirst. "And whosoever *will*, let him take the water of life freely." A. C.

See John iv. 13, 14; vi. 35; Revelation xxii. 17. R.



### READY TO PERISH—MIGHTY TO SAVE.

**I** WELL remember, when I was a boy, our Sunday-school teacher reading to us the story of David, from the First Book of Samuel, and how full of interest it was to me. Till then I had not learnt that I was a sinner, and that my sins would have shut me out of heaven, as Adam's and Eve's shut them out of Eden in olden time. Nor could I have said in faith that the Lord Jesus Christ, at Calvary, had borne my sins in His own body on the tree, and that they had been laid on Him by God.

We read of David as a shepherd lad, and a good shepherd, too, a type of Christ who was *the* Good Shepherd.

David put his life in danger for the deliverance of his sheep, that had fallen into the power of the wild beasts of the wilderness. The Lord Jesus Christ for His sheep laid down His life. David also went down into the valley of Elah, and smote that great and strong enemy, whose power had struck such terror into the hearts of the Israelites, and accomplished in weakness such a mighty deliverance for God's people; reminding us of the Lord Jesus, who went down into death, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Now, there is another thing that happened later in the life of David, that shows us what a kind heart he had. We read of it in the thirtieth chapter of the same book. It is David's treat-

ment of a poor Egyptian slave, who was left by his master ready to perish. In Scripture, an Egyptian is a type of a man of this world, over which God's judgment hangs, as you will remember it did over the land of Egypt, in the twelfth chapter of Exodus, because the king of Egypt would not hearken to God's voice to obey it.

And this poor fellow was under the power of a master who, when the servant can be of no further service, leaves him to perish, which he would have done had not David come that way.



IN THE WILDERNESS.

David gives him bread to eat and water to drink, for he had had neither for three days. He assures the poor forsaken one that he will not kill him, nor deliver him again to his master.

Well, do you know what has shown us what a heart of love God has? This is the answer: "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans v. 6-8.)

J. T. A.



## CHARLES AND THE APPLES.

**C**HARLES, the little boy about whom I am going to tell you, indulged in a bad habit which grieved his father very deeply. He had often been forbidden to accompany certain boys when returning from school, for the conduct of these boys was not good. But Charles enjoyed their games and jests, and took no heed to this word from God's Book, "Evil communications corrupt good manners."

One afternoon, when he had again been disobedient, his father, instead of punishing him, told him to go into the garden, and gather three of the best apples he could find. This was an errand which pleased the boy, and he soon returned with three large, rosy apples.

"Put them on the table," said his father; "and now go and fetch me the most decayed apple you can find."

Charles ran into the garden and brought the bad apple, wondering what his father was going to do.



APPLES.

"Now put all the apples on a plate, and put them away, the good and the bad together," said the father.

"Oh no, father," cried Charles, "the bad one will spoil the others." He could not bear to think of such delicious fruit being wasted.

"Do as I tell you, my boy," said the father, and Charles obeyed.

Some days afterwards the father told his son to bring out the apples, and, as the boy had thought, all were now bad. You would not have recognized the three beautiful apples that Charles had gathered.

Before the boy had time to exclaim, "I told you so!" his father explained the lesson he wished him to learn by this little experience.

"You see," he said, "that the bad apple placed with the good ones has first infected, and then entirely spoilt them. The three good ones have not made the other one good. If one bad apple thus destroys more than one, what will be the effect on my son of the companionship of several bad boys?"

He explained to Charles that it was sin in him which made him desire the company of bad boys.

There has been one Child—one only—who never had any sin in Him. He was a holy Child. You know His name. It is Jesus. It is the blood of Jesus which cleanses from all sin.

Little Charles listened to his father's words, and I have heard that they had such an effect on him, that he had no rest until he knew that his sins had been washed away by the precious blood of Christ. Afterwards he became an obedient boy. He no longer sought the company of his former friends, and never forgot the lesson which his father had taught him by the apples.



### A HELP TO MEMORY.

**H**OW very long they lived of old,  
As we are in the Bible told !  
While now, to live one hundred years,  
So great an age to us appears.  
God from the dust created man :  
With Adam thus our race began.  
His age, and others if I tell,  
I hope you will remember well.

Think what 't would be to count nine hundred o'er !  
Then, if to this you add just thirty more,  
The age of Adam you will plainly see  
Not far off from a thousand years to be.  
Then Seth nine hundred years and twelve did live ;  
Enos, his son, nine hundred years and five.  
Cainan nine hundred years and ten did live ;  
Mahalaleel, eight hundred ninety-five.  
Jared nine hundred sixty-two did live ;  
Enoch, three hundred years and sixty-five ;  
He "walked with God," and great the blessing given—  
He, without death, was taken up to heaven.  
Methuselah, nine hundred sixty-nine ;  
The greatest age in all that ancient line.  
Lamech, seven hundred years and seventy-seven ;  
Noah, whose name means "Rest," for comfort given—  
He who in evil days yet "walked with God"—  
Safe in the ark was borne upon the Flood.  
Nine hundred years and fifty was his age ;  
A long and an eventful pilgrimage.  
He is the last of the primæval ten—  
The longest lives recorded amongst men.



If you add together the ages of the first eight when each had a son, you will find that Adam lived until Lamech, the father of Noah, was fifty-six years old. Thus Adam would see thousands of his descendants, and would be able to tell them himself of the Creation, the Fall, and of the One whom God would send to bruise the serpent's head. This was Jesus, the Son of God, who, as we read in 1 John iii. 8, "was manifested that He might destroy the works of the devil."



## QUESTIONS FOR SEPTEMBER.

### THE FAMINE IN SAMARIA. (2 Kings.)

1. How did the famine arise?
2. What question did the four leprous men put to themselves while sitting in the entrance of Samaria's gate?
3. In what connection were the following words written: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof"?
4. Show why the lepers were surprised on entering the Syrians' camp.
5. What means did God use to scare the Syrians away from Samaria?
6. Whom did the lepers first inform of the news of the spoil they had found?
7. What words uttered by the king of Israel showed that the people's only resource was in God?
8. Show in what sense the present time is a "day of good tidings."

The replies are to be sent in any time after the 1st, but not later than the 21st of the month, addressed to—

A. Y. C., c/o JAMES CARTER,  
13, PATERNOSTER ROW, LONDON, E.C.

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All are expected to answer the Questions numbered 1-6; and those above the age of twelve years to answer also those numbered 7 and 8.

A Concordance *must not be used*, nor should help be obtained from elder persons.

Answers should be written **on one side of the paper only**, and a clear margin of about 1½ inches be allowed on the left-hand side.

Where possible, a reference to the scripture should be given.

The name, address, and age of the sender must be given every time.

Those who enclose an *addressed* envelope bearing a halfpenny stamp will have their answers returned to them, with any remarks that may be considered desirable.

# THE LITTLE MESSENGER.



JOAN OF ARC TENDING HER FATHER'S FLOCK.

## NOTHING TO PAY.

"I write unto you, little children, because your sins are forgiven you for His name's sake."—1 JOHN ii. 12.



SUPPOSE the history of that renowned young heroine, Joan of Arc, "the Maid of Orleans," or, as she is generally called in French histories, "the Maid," is well known to some if not to all of my little readers. Still I think, perhaps, one little incident in her remarkable career, from which I purpose to illustrate a great truth of the gospel, may be fresh to most of you. Let us just recall her affecting story, as recorded by historians.

Joan, we are told, was the daughter of a small farmer. She was born on the 6th January, 1412, at the little village of Domrémy, in Lorraine, France. She never learned to read or write, but she had an open ear for the events of the day, and a heart capable of being affected by them. Have you, my little reader, an open ear for the glad tidings concerning God's dear Son, Jesus Christ our Lord, and a heart capable of being affected by it? I do hope so. Jesus said, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life."

Well, to return to Joan, we are also told that she was dutiful to her parents, industrious in spinning, or in tending the cattle, kind-hearted to poor travellers and afflicted neighbours, and remarkable for her frequent and fervent devotions. Instead of joining in the usual village recreations when her day's work was done, she would leave the dance and song for the silent church, or retire to a small neighbouring chapel; and she was sometimes seen to kneel and pray in the fields. She was also naturally very bashful, and so gentle that while she tended her flock the birds would come at her call, and eat bread out of her hand. She was often abashed because people said to her that she was too pious, and went too much to church.

From about the age of thirteen those legends of saints and angels, which had been often repeated in the ears of this

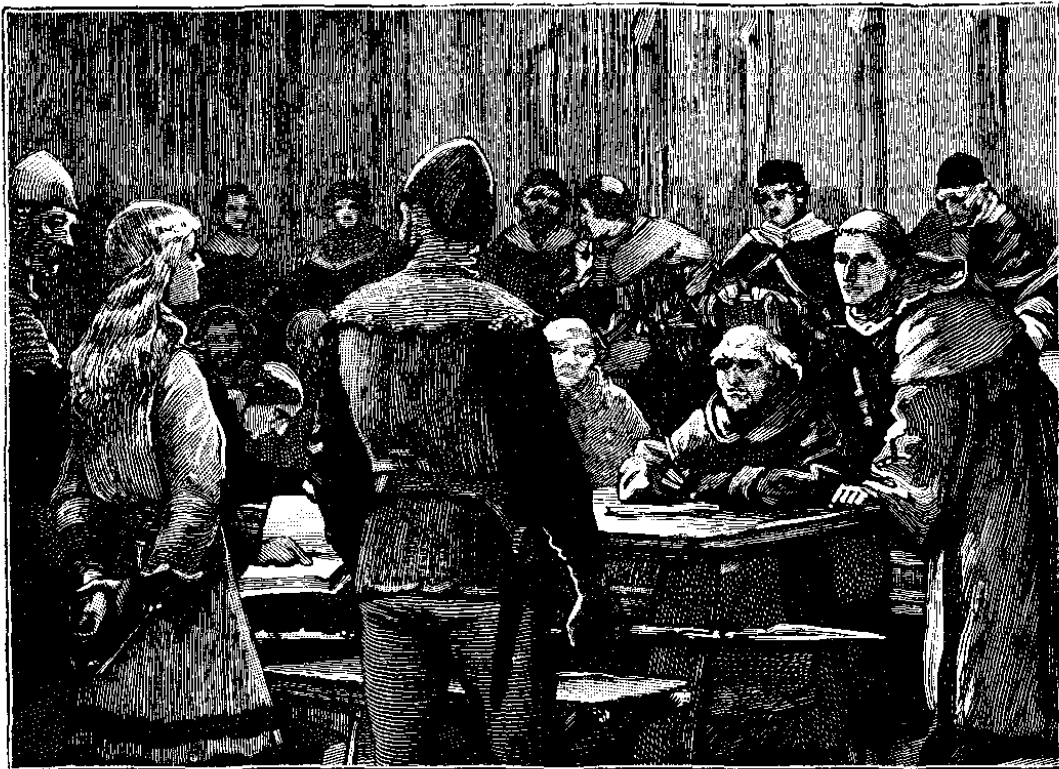
simple peasant, took such firm hold upon her ardent mind that she fancied herself the subject of their visits and revelations. Whilst meditating in her father's garden she first imagined that God spoke to her out of heaven, and that a great brilliancy accompanied the voice. At the age of eighteen Joan began to declare that she had a mission from God to raise the siege of Orleans, and to crown the Dauphin (Charles VII.) at Rheims. After a good deal of ridicule and discouragement she obtained an introductory letter from the feudal lord of her district, and set out on horseback with her brother and six other persons for Chinon, where Charles then resided. For this journey she adopted male attire, possibly by way of security, and so committed a breach of propriety, a breach too of a Scripture law, of which she perhaps was ignorant, though not willingly ignorant, as, alas ! too many of her sex are to-day. This impropriety brought its own punishment. After being admitted to the royal presence she was sent to Poitiers, where she was plied with hard questions by the learned churchmen, who wearied her with their words ; but in the end she was given the command of a body of soldiers, with whom she set out for Orleans to raise the English siege, in which she was successful. This was in April, 1429.

Joan then sought the Dauphin at Soches. Overcoming the jealousy of his advisers, and triumphing over the enemy at Patay, she led the Dauphin to Rheims, where he was crowned on 17th July, 1429. Having now accomplished what she believed to be her mission, she would gladly have returned to her simple village life and her accustomed labours, but she surrendered her own wishes to those of her king and countrymen, and so continued her military career until, in May, 1430, Joan was captured and imprisoned by her enemies, and sold to the English for sixteen thousand francs. After enduring the torture of many martyrdoms she was finally burned at the stake, and the last word which was heard to escape from her lips was "JESUS." I hope, therefore, that her soul was saved, even if "so as by fire."

"JESUS, my All in all Thou art,  
 My rest in toil, my ease in pain ;  
 The medicine of my broken heart ;  
 'Mid storms, my peace ; in loss, my gain ;  
 My smile beneath the tyrant's frown ;  
 In shame, my glory and my crown.

“In want, my plentiful supply ;  
 In weakness, my almighty power ;  
 In bonds, my perfect liberty ;  
 My refuge in temptation's hour ;  
 My comfort 'midst all grief and thrall ;  
 My life in death, my All in all.”

Before Joan was thus disgraced she was ennobled by her king, whom she had served so faithfully, and it is in connection with this that the incident I referred to at the beginning of



THE TRIAL OF JOAN OF ARC.

this paper occurs. The king, to lighten his own burden of obligation, granted a patent of nobility to Joan herself, and to her father, mother, and brothers. At Joan's own request another favour was granted, which she valued at a higher rate; namely, freedom from taxation for her native village. With the nobility who lived in a world far away from her own humble sphere she did not desire to be numbered, but it pleased her well to be able to offer some boon to those among whom she had spent her childhood. So in the collectors' books for that particular district for three centuries afterwards there appeared no sum opposite Domrémy, but instead of it the expressive words, "NOTHING, FOR THE MAID'S SAKE."

How grateful these poor peasants must have been to "the

Maid" for her kindness in thinking of them at a moment when perhaps no request would have been refused her by the king of France. Have you, my reader, ever thought what a debt you owe to Jesus? He left the glory of God and came into this poor world to be a man of sorrows, and He gave His life a ransom, and shed His precious blood on Calvary's cross in order that sin might be put away, that you might be forgiven, cleansed from all sins, crowned in glory, and set with Him as a joint-heir upon His throne for all eternity.

The inhabitants of the little village of Domrémy did nothing to merit the favour bestowed upon them. It was pure grace because of what "the Maid" had done, and it was her love to them which prompted her request for them, and obtained for them the privilege. So, dear reader, you can do nothing to merit forgiveness, eternal life, and glory. These blessings are all the free gift of God through Jesus Christ our Lord, which God delights to bestow upon all who believe in Jesus. And He does so solely on the ground of the wondrous, blessed, all-efficacious sacrifice which Jesus offered to God at Calvary, by which God was infinitely glorified, and whereby He can righteously save all who believe. It was God's love which provided this great salvation, as it is written, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Nothing to pay? No, not a whit;  
Nothing to do? No, not a bit;  
All that was needed to do or pay  
Jesus has done in His own blessed way.

"Nothing to do? No, not a stroke,  
Gone is the captor, gone is the yoke;  
Jesus at Calvary severed the chain,  
And none can imprison His free-man again.

"Nothing to settle? All has been paid;  
Nothing of anger? PEACE has been made.  
Jesus alone is the sinner's resource,  
Peace He has made by the blood of His cross.

"Nothing to pay? No, thanks be to God,  
The matter is settled, the price was THE BLOOD!  
The blood of the Victim, a ransom divine,  
Applied by God's Spirit, that peace shall be thine."

P. G. T.

(The facts respecting Joan of Arc stated in the foregoing narrative are mainly drawn from *Universal History on Scriptural Principles* and GURNEY'S *Chapters on French History*.)

**"TO EVERY MAN HIS WORK."**

MARK xiii. 34.

DEAR CHILDREN,

**T**HE other day, when reading the ninth chapter of the Acts, I was led back in thought to one Sunday afternoon some years ago, when I remembered reading the same interesting story of Saul's conversion. I dare say that you have read it many times, for it always seems fresh and full of instruction.

This particular Sunday afternoon that I refer to, the words that arrested my attention were these—"Lord, what wilt Thou



have me to do?" So, laying down my book, I used them as a prayer for myself, and said, "Lord, what wilt Thou have *me* to do?" The answer came—"Keep close to Me, and pray."

I do not mean that there was an audible voice, for if any one else had been in the room they would not have heard it. But the Lord Jesus spoke to my heart, as in Psalm xxvii. 8. Then I just prayed again, "Lord, keep me close to Thee. Teach me how to pray." I knew the Lord was telling me to pray for others, for we are sure to pray for ourselves, are we not? And since then many an hour that would otherwise have been long and wearisome has passed away happily and quickly, because of the little work the Lord Jesus has given me to do for Him.

Dear children, I tell you this because I know that the Lord

## A SHORT RECORD.

79

Jesus has some work for all His loved ones, even for the little ones who belong to Him. And He is a kind, considerate Master. He gives just the work which He knows each one is capable of doing. The strong ones would almost despise the easy work given to the weak ones and the little ones; whilst the weak ones could not undertake the work of the strong ones. The little boys at school cannot do the difficult sums that the elder boys can master quite easily, neither can the little girl, who hems a duster nicely, make father's shirts. No; each one has the work given him that is suited to his age and strength and understanding.

In Matthew xxv. the talents were given "to every man according to his several ability"; and afterwards they were rewarded for the use they had made of them. And the Reward Day is coming for us, when "every one will receive the things done in his body, according to that he hath done, whether it be good or bad." Yes, everything (since our conversion) that we have done for Christ, *because we love Him*, will be rewarded by our good and gracious Master. He will not forget one little thing. (Mark ix. 41.)

Your sincere Friend, † †



## A SHORT RECORD.

NOT long ago, having a few minutes to spare in the middle of the day, I wandered into one of our City churches, and had a look round at some of the monuments. In one corner of the building there was a small tablet bearing the following inscription:—

THOMAS STAGG,  
Attorney-at-Law,  
Vestry Clerk of this Parish  
from the 8th day of March, 1731, to  
the 19th day of February, 1772, on which  
day he died, in the 76th year  
of his age.  
THAT IS ALL.

"Very brief," thought I; "just his name, his occupation during a part of his life, with his age and the date of his death, the short record ending with the words, 'THAT IS ALL.'"

But the question arose in my mind, "Is that all? Is that all of Thomas Stagg?"



## QUESTIONS FOR OCTOBER.

Those who believe the Bible to be the Word of God can answer with a "No, it is not all." Death is *not* all for either the unbeliever or believer. To die does not mean to cease to exist. The body dies, and is laid in the grave, where it soon goes to corruption ; but the soul lives on for ever.

Animals die and go to corruption also. "That is all" of them, for they have not souls. But men, women, and children all have precious souls, and so in another sense can never die. Man was made differently from the animals. When creating these God simply said, "Let the earth bring forth the living creature after his kind."

But now read what is said (Genesis i.) about man. "And God said, Let Us make man in Our image, after Our likeness." "So God created man in His own image, in the image of God created He him."

Also read in the second chapter, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

How clear the distinction between mankind and the animals ! Knowing this, dear young reader, that you have an immortal soul, ask yourself the question, Where am I going to spend my eternity ?

C. E. S. C.



## QUESTIONS FOR OCTOBER.

## THE BIBLE (Old Testament).

1. Why is the name of "the Bible" given to no other book in the world ?
2. How did the Lord Jesus describe the Old Testament ?
3. What parts of the Bible were written by Moses ?
4. Copy out a verse from Deuteronomy that shows he was a prophet.
5. What do you understand by the word "prophet" ?
6. Name the kings who were among the writers of the Old Testament.
7. In which book does the name of God not occur ?
8. Where did a noted king say he had hidden the word of God ? and for what purpose ?

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