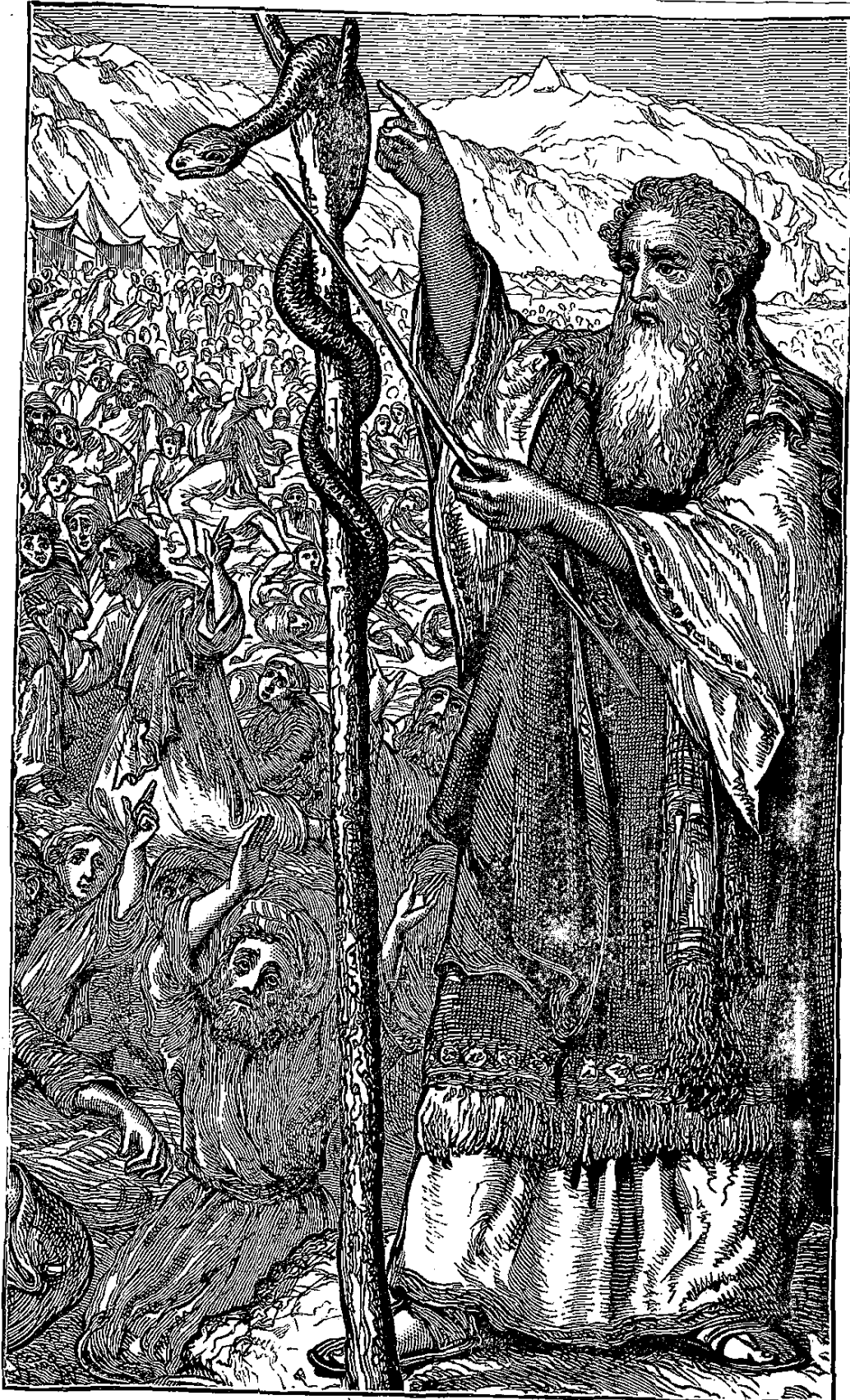


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THE LITTLE MESSENGER.

Published monthly by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—VOL. IV. No. 37.—JANUARY, 1899.
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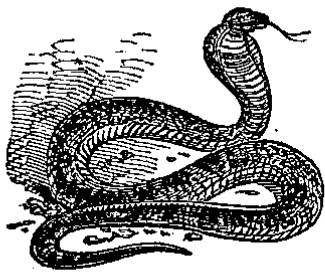
"AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP."—*John iii. 14.*

"LOOKING UNTO JESUS."

DEAR CHILDREN,

THE motto which I have chosen for the New Year is this, "Looking unto Jesus." Only three words! So perhaps the very little ones will be able to remember it.

FIRST. "Looking unto Jesus" for salvation. In the forty-fifth chapter of Isaiah God says to each dear boy and girl who is unsaved, "Look unto ME, and be ye saved." Jesus is God—a Saviour-God. "Neither is there salvation in any other." No, Jesus is the only Saviour, and He is a great Saviour, and a mighty Saviour, and a loving Saviour; He is willing to save *you*.



A SERPENT.

When the Israelites were bitten by serpents, "the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that *every one* that is bitten, *when he looketh upon it*, shall live."

How thankful they must have been to hear such good news! And how gladly they would avail themselves of God's grace in providing such an easy remedy! They were dying, and God said, Look and live. But parents could not look for their children, nor children for their parents. No, each one must look for himself, and directly they looked they lived; if they did not look they died.

And, as Moses lifted up the serpent in the wilderness, even so has Jesus the Son of God been lifted up on the cross, that every one—bitten by that old serpent the devil—who looks to Him may not die, but live. What good news! "Look unto Me, and be ye saved." A kind father or mother, a dear brother or sister, cannot save us. No, Jesus is the only One who can save us, and we must each one look to Him, and believe in Him for ourselves.

SECOND. "Looking unto Jesus" for all that we need. "They looked unto Him, and were lightened." Yes, as we look *to* Jesus, we draw *from* Jesus—grace, strength, help, patience, or whatever we may need.

THIRD. "Looking unto Jesus" that we may follow Him. When we read the Gospels it is like looking at Jesus when He was here, and it makes us long to follow in His steps.

"THOU GOD SEEST ME."

3

John the Baptist looked upon Jesus as He walked, and said, "Behold the Lamb of God!" John was here giving expression to the love and delight of his heart in Jesus, as if he had said, He is "the chiefest among ten thousand." "He is altogether lovely!" John's two disciples heard him speak, and they followed Jesus.

FOURTH. "Looking unto Jesus" that we may endure. All of us have troubles and sorrows sometimes. It will help us to bear them if we remember that Jesus endured the cross because of the joy that was set before Him, the joy of knowing that God would be glorified, and sinners saved, by His death. This was a holy, unselfish joy. The Christian's joy will be to be "with Christ." But I must close. "Looking unto Jesus" will bring a happy New Year.

"Looking unto Jesus in the morning light,
Looking unto Jesus in the noonday bright,
Looking unto Jesus when the day is done,
Looking ever to Him as my shield and sun;
Trusting Him for all things, trusting evermore.
Safely I may follow where He goes before."

Your sincere Friend, † †

See Hebrews xii. 2; Acts iv. 12; Numbers xxi.; John iii.

"THOU GOD SEEST ME."

GENESIS xvi. 13.

"ME didn't know you were coming," sounded in troubled tones from a wee boy who was caught by a lady in the act of eating green gooseberries in his father's garden, which he had been told not to do.

Ah! dear little boy, you are ashamed of being seen by an earthly friend doing what you know to be wrong, but I hope you will learn and believe those four short words, which mean so much—"Thou God seest me."

Two boys were talking together one day in a country place, where one of them kept fowls, and it was perhaps to line one of their nests that they wanted a little hay; but they had none of their own. There was some belonging to a neighbour not far off, and one of them thought that they might take some, saying, "No one will see us." But the other answered, "I know some One who will see us"; and they did

"THOU GOD SEEST ME."

not take the hay. It was well that one at least remembered this truth—"Thou God seest me."

I knew a little girl called Eleanor, who lived in a beautiful island where there was plenty of nice fruit, which was sold by women who sat at their stalls in the market-place. One day, when Eleanor was about eight years old, she was passing with her mother through the market, and she put out her little hand and took one gooseberry. As they came back she was going to take another, but she saw the woman looking at her, and so was afraid to do it.

Four years passed away, and Eleanor became weak and ill, and had not long to live.



"BUY MY NICE FRUIT!"

Her pale face and large grave eyes did not look happy, and at last she told her mother what so greatly troubled her. She knew that when she took that gooseberry it was a sin against God, and this made her afraid to die. Her mother did not say it was only a little thing, but she told Eleanor the story of the thief on the cross, and Eleanor said, as the tears ran down her cheeks, that she was like that thief. But I am glad to tell you that before long Eleanor trusted in the Lord Jesus Christ as her Saviour, and knew that God had forgiven not only one

of her sins, but *all*, for it is written, "The blood of Jesus Christ His Son cleanseth us from ALL sin." I saw her lying peacefully on her bed before she died, and heard her say, "What should I do without Him?"

And now, dear children, I want to ask you this question: How long do you think God remembers your sins? No doubt Eleanor had done many other naughty things, but as I have told you, even one sin troubled her greatly. You may forget many things which you have done; but God knows them all, and I want you to come to Jesus, that He may wash you clean from every spot in His precious blood.

Another thing I wish to say to you is this: Never do anything that you would not like your mother to see you doing. But mother may be upstairs or gone out, still there is One who is always looking at you wherever you are, by night or by

TRUST HIM NOW!

5

day. You might hide something you have done from your mother, but you cannot hide it from God; and I would advise you to tell your mother when you have done anything to grieve her, and she will forgive you. C. G.

Yes, always speak the truth at once,
Whatever you have done;
Remember "Thou God seest me,"
My darling little one.

Psalm xxxii. 5; I John i. 9.



TRUST HIM NOW!

A GRAND event will soon take place, dear children, for which Christians eagerly wait. It is the return of the Lord Jesus Christ. But this event, which will introduce believers into eternal happiness, will be the forerunner of the judgment for all those, young or old, who have refused to receive Jesus as their Saviour.

The child of whom I am going to write was ready to meet the Lord at His coming, for he said, "I trust Him now, and long for the time when I shall be with Him."

Albert had often thought how he would like to be amongst those who will be living when the Lord comes. But it was God's good pleasure that he should first pass through death, and that after much suffering. But God gave him patience in his pain, and he did not murmur, because his soul was in peace. He once said to his mother, who reminded him of the sufferings of Christ, "Ah! mine are nothing beside His, and I can bear them patiently for Him."

It was not only when Albert was ill that he thus witnessed for Jesus, for before his illness his daily conduct showed that he had passed from death unto life. Not that he was always sad. Oh, no! Like other children he was bright and cheerful, but he had found a happiness above any that the world can furnish, and he could say, "Life is sweet, but Jesus is much more precious."

No doubt you say, "Life is sweet," but can you add, "Jesus is much more precious"? To know and love Jesus will not make your life less happy. On the contrary, a brightness will illuminate it which will last through all eternity.

One day Albert asked his mother to sing a hymn commencing—

“Nothing, O Lord, now Thee I know,
Can satisfy me here below,”

and he sang as long as his feeble voice would allow him. His mother also sang—

“Jesus, our Redeemer, soon will take us home ;
For His waiting loved ones He from heaven will come.”

“Yes,” said Albert, “that will be a happy moment. I am ready to go with Him.”

Dear children, can each of you say, “I trust Him now”? Albert is now with Jesus, and his parents are waiting for the day when they will meet him in the presence of the Lord. Will you be there? Jesus is coming. Are you ready to meet Him? Come to Him now, and you will be ready. Jesus has said, “Him that cometh to Me I will in no wise cast out.”

H. G. W.

THE STORY OF THE FRIEND OF GOD.

No. I.

MY DEAR LITTLE SON,

YOU reminded me of my promise that I would write you a letter every week, and tell you a Bible story in it. I want these letters to make my little son understand his Bible better, and love it more; so you must think I am talking to you in them, just as we have often sat down together to read and talk about what God tells us in His blessed Word.

Well, I think we will begin to-night with Abraham, and see what we can find out about him from the eleventh chapter of Genesis.

The most wonderful thing about Abraham was his *faith*, and you will see by-and-by how God honoured him for it. What is *faith*? It is believing what God says without asking any questions, because *He* says it.

Most little children believe all that their parents tell them; they trust them in everything: this is what God loves to see in His children. It is honouring God, and He says, “Them that honour *Me* I will honour.” (1 Sam. ii. 30.)

The first thing we read about *Abram* (for that was his name

then) is, that he lived in a country called Ur of the Chaldees, with his father Terah; he had two brothers, Nahor and Haran, but Haran died before any of them left this pleasant land. It *was* a pleasant country, for it was warm and sunny; nice fruit grew in it, and plenty of corn, and beautiful palm-trees. These palm-trees are very lofty, and give a pleasant shade from the heat of the sun, which is far hotter there than in our country. Very little rain used to fall, yet the land did not get too dry, for God so ordered it that two noble rivers overflowed their banks at certain times of the year, and this made the trees and plants grow nicely. The rivers were the Tigris and the Euphrates, and they are mentioned in other parts of the Bible.

Although this country was so pleasant, I am sorry to tell you it was a sad place, for the people did not know the great and good God, who had made all the beautiful things in it. They worshipped the stars of heaven, and knew a great deal about them, but this knowledge made them neither better nor wiser.

They were brave and fond of war, and when you are older you will read a great deal about them in the Bible. Now I have to tell you a very wonderful thing which happened to Abram, but I think I will keep this for my next letter: it is something which *tried* Abram's faith, and as it was *real* belief in the wisdom and love of God, it stood the trial.



PALM-TREES.

The Bible. No. 1.—In Wyckliffe's time (14th century) a single copy of an English Bible often sold for thirty pounds—as much money as would build two arches of old London Bridge. Even rich people seldom possessed a whole Bible, but were obliged to content themselves with part of one. Workmen would frequently give the earnings of many years for one of the Gospels or the Book of Psalms. Farmers gladly exchanged a cartload of hay for a few chapters of one of Paul's Epistles. And apprentices would save their pocket-money for more than a year, and then join two or three together to purchase a New Testament. If the Word of God were as much valued by everybody nowadays the strongholds of Satan would all be destroyed.

QUESTIONS FOR JANUARY.

DEAR CHILDREN,

As the successor of your old friend A. Y. C., I desire to send you my kindly greeting, hoping that in answering the questions I set you month by month, you may find both pleasure and profit. My intention is to follow on the questions on "the Bible," which you have recently had, by giving, in a series extending over the whole year, a brief outline of Bible history, and what it teaches us. I would suggest that you make use of the references to be found in the margins of your Bibles, as they will greatly help you.

The rules given below must be carefully observed. Prizes will (D.V.) be given for those complete sets of answers which show special merit, and, in awarding these, age will be taken into account.

Your sincere Friend, S.

RULES.—All are expected to answer the questions numbered 1 to 6; and those above the age of 12 years to answer also those numbered 7 and 8.

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S., c/o JAMES CARTER,

13, PATERNOSTER ROW, LONDON, E.C.

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QUESTIONS FOR JANUARY.

THE CREATION TO THE FALL.

1. By whom and for whom was the world created? Quote verses from both Old and New Testaments.

2. What marked difference is there in the manner of the creation of man and that of the lower animals?

3. Give at least two scriptures which state that man was created in the image of God.

4. Who brought about man's fall, and what means did he take to accomplish that end?

5. Point out some verses from Romans v. which clearly show that God's word—"In the day that thou eatest thereof thou shalt surely die"—was carried out.

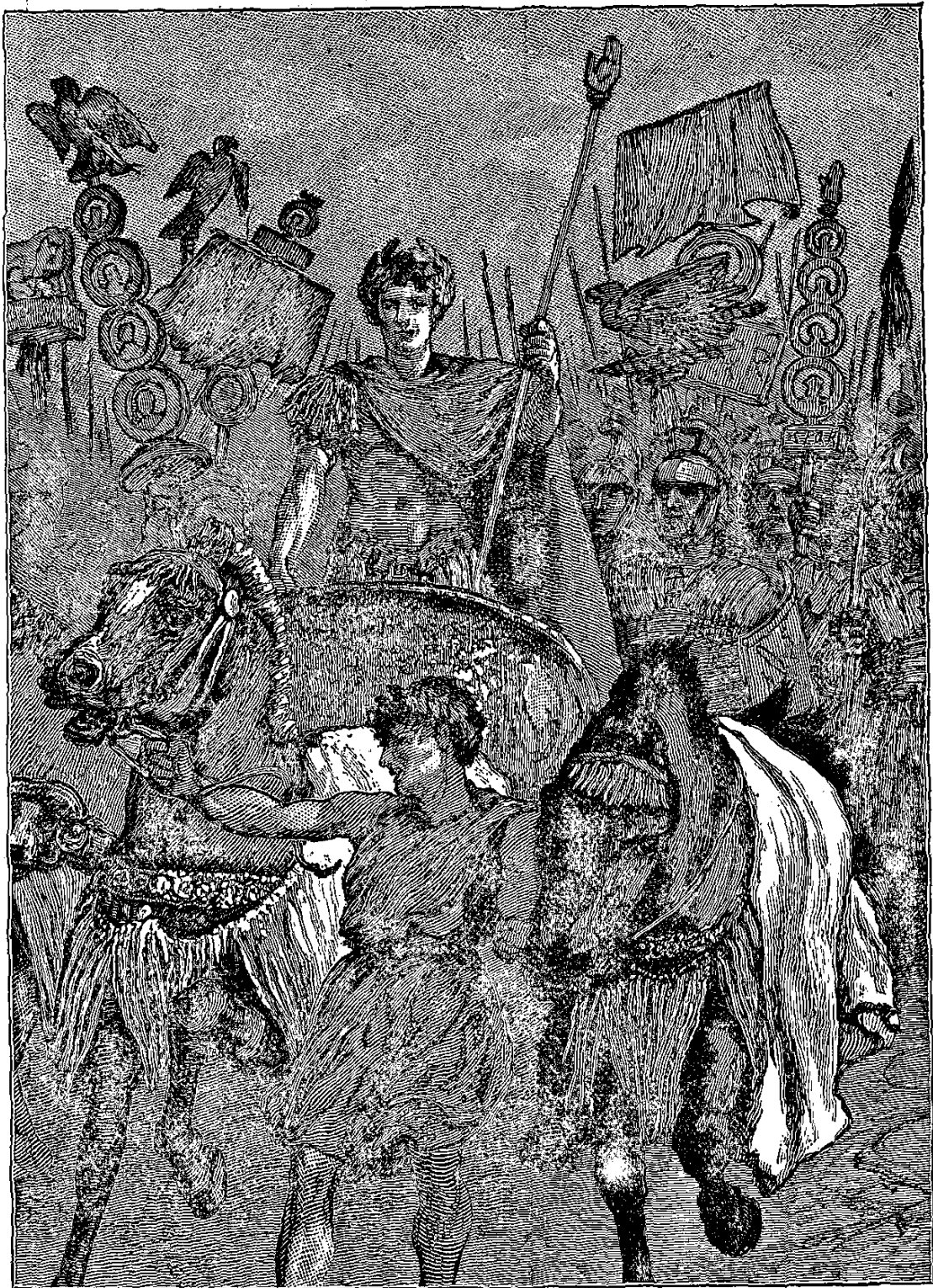
6. Also quote one verse from this same chapter which tells us *our own* condition before God.

7. To whom does God refer when He speaks of the woman's seed bruising the head of the serpent?

8. To what great work (recorded in the New Testament) did God's act in Genesis iii. 21 point forward?

THE LITTLE MESSENGER.

Published monthly by JAMES CARTER, 13, PATERNOSTER ROW, LONDON, E.C.—Vol. IV. No. 34.—FEBRUARY, 1899.



A ROMAN TRIUMPH.

"What are earthly honours and glories . . . compared with the love of Jesus?"—Page 12.

WHERE IS YOUR TRUST?

DEAR CHILDREN,

THE other day, when I was reading the fifth chapter of 1 Chronicles, I thought that the verses from 18 to 22 contained a useful lesson for us. We read there that the sons of Reuben, and the Gadites, and half the tribe of Manasseh, made war with the Hagarites and other nations, and they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and He was intreated of them, because they put their trust in Him. For there fell down many slain, because the war was of God.

God used His people, the children of Israel, to fight *His* battles. They were the sword in God's hand to get rid of the heathen nations because of their wickedness. But the secret of their success in this battle was, *they trusted in God*. If they had said, We are so great an army, and such valiant men, and so skilful in war (verse 18), we are sure to get the victory; and so, instead of crying to the Lord, and trusting in Him, they had trusted in their own strength and valour, they would doubtless have been defeated. But the Hagarites were delivered into their hand *because* they put their trust in God.

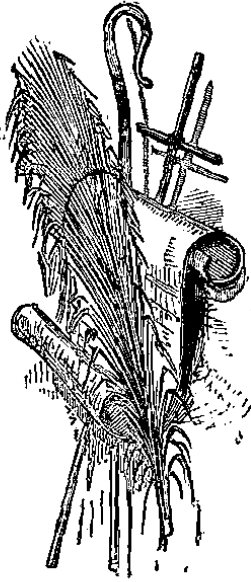
And you and I have battles to fight, and victories to gain, and we shall overcome our enemies, or be overcome by them, just in proportion as we trust to ourselves or put our trust in the Lord. We have an instance of this in Asa, king of Judah. At one time he gained a splendid victory over a very great host of a thousand thousand, *because* he trusted in God. (Read 2 Chron. xiv. 9-12.) At another time Asa trusted to an arm of flesh, and God had to say to him, "*Because* thou hast relied on the king of Syria, and hast *not* relied on the Lord thy God, *therefore* is the host of the king of Syria escaped out of thine hand. . . . Herein thou hast done foolishly, therefore from henceforth thou shalt have wars."

Whenever we trust to ourselves, to our own strength (see Joshua vii. 3-5), or to our own wisdom (see Joshua ix. 3-13), we shall have trouble and sorrow; but whenever we trust in the Lord we shall have victory and blessing.

"It is better to trust in the Lord than to put confidence in man." Will you try to find this verse in your Bible?

Your sincere Friend, † †

A SOLDIER'S CHOICE.



MARINUS was a nobleman of the city of Cæsarea in Palestine, and an officer in the Roman army. Whether he had fought many battles or not history does not record; but he was a true and brave soldier, and faithful in his allegiance to his emperor.

Now it came to pass that a certain honourable and much-desired office in Cæsarea fell vacant, and according to the ordinary rule of promotion in the Roman army Marinus was the man to whom it should, by right, be given. The governor of the city was, therefore, about to appoint him to it, when another officer stood forward and objected. This man was the one who would, in due course, succeed to the place next after Marinus, but he laid claim to it at once. "For," said he, "Marinus cannot lawfully hold such an office, because he worships not the gods of the Romans."

When the governor heard this he was much disturbed, and sending for Marinus, he questioned him as to whether this report were true. And Marinus confessed that it was; he did not worship the heathen gods. "For," said he, "I am a Christian."

Then the governor waxed very wroth, and said that no Christian could hold any office in the Roman State; nay, more, no Christian had any right to live under the Roman laws. Therefore he gave Marinus his choice—either would he deny the faith of Christ, offer sacrifice to Jupiter, and receive the appointment? or would he remain a Christian, and die by the headsman's sword?

He should have three hours to decide.

Three hours! And the question was life or death!

Yes, Marinus, but life that leads to eternal death, or death that leads to eternal life.

Yet the soldier hesitated, for life looked very bright before him, rich with many hopes; and it was hard, in the midst of health and strength, to lay it down deliberately at three hours' notice. Was it worth while to be a Christian at such a cost?

But as he stood alone considering, the door of his room

"WASH, AND BE CLEAN."

opened, and an old man entered. He was the bishop of the Church of God in Cæsarea. He had heard of the governor's order, and he had come to help Marinus.

He took him by the hand, and led him to the place where the Christians were wont to meet for worship, and there he placed before him two things—a sword and a book—and bade him choose which he would have. The book was the New Testament.

And Marinus looked. The sword reminded him of many things which he had hitherto valued very highly—of earthly honour and glory, and power and authority. But the book made him think of One who had left the glory of heaven, and laid aside His power, had been obedient, even unto death, and had endured the shame of the cross. It made him think of the Son of God, who had loved him, even *him*, Marinus, and had given Himself for him, and who was, as it were, saying to him now, "Marinus, wilt thou follow Me?"

Then the soldier hesitated no longer, for what are earthly honours and glories, what is life itself, even at its best, compared with the love of Jesus? So Marinus left the sword, and chose the book.

He presented himself before the governor at the end of the three hours, and told him that he would still be a Christian; and forthwith, without further delay, he was led forth to the place of execution.

Thus Marinus, the soldier, had his place among the noble army of martyrs, and passed that day into the presence of Christ, who has said, "Be thou faithful unto death, and I will give thee a crown of life."

And a very wealthy and noble senator of Rome, who had witnessed the constancy and death of the martyr, took up his dead body, and wrapping it in a rich garment, himself bore it away, and buried it with honour.

M. M.

*"WASH, AND BE CLEAN."*

2 KINGS v. 13.

"**M**Y papa will not send me away to-day, because I am clean," said a very little girl called Florrie, who was ready dressed, and so pleased to go where I think you too would like to go, and where I dare say many of you have been; that is, the Zoological Gardens.

"WASH, AND BE CLEAN."

13

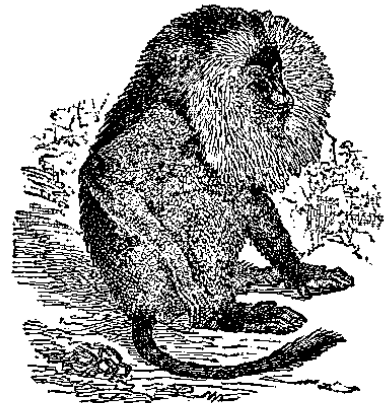
"What a long word!" some of you may say; and I try to use short words for you little ones, for I know they are not so hard to read. Well, if you do not know the meaning of this long word, some kind friend will tell you about those wonderful gardens, where there are so many kinds of animals, and beautiful birds, and curious monkeys to be seen.

Not far from little Florrie's home there was one of these gardens, where her father went to work every day; and you may be sure she liked to go and see him there, and that he too was glad to have his little one with him. But one day—I don't know how it was; perhaps she had tumbled down in the mud—Florrie was so dirty that her father sent her home again, and this was why she said, on the day I have told you of, "My papa will not send me away to-day."

Now when I heard this about little Florrie, it made me think of another place far more beautiful and pleasant than any garden on earth could be, even than the garden of Eden, where Adam and Eve lived before they had sinned. The place I mean is "The Paradise of God," where there are "pleasures for evermore," but where no one can enter if not quite clean; for that place is heaven, and God is there, and if you have one spot of sin upon you, you are not fit for God's holy presence. Do you know what I mean by sin? If you have told a lie, that is a sin; if you have done what your mother told you not to do, that is a sin; if you have been unkind to your brothers and sisters or school-fellows, that is a sin; and the Word of God tells us that even a foolish thought is a sin. Do you think you have any of these spots on you? I do not mean on your dress, but in your heart; and God sees all that is there, for you can hide nothing from Him. Do you want to know how you can be made quite clean and fit for God? I will tell you two verses, which you can find in your Bibles: "Wash me, and I shall be whiter than snow" (Psalm li. 7), and "The blood of Jesus Christ . . . cleanseth us from all sin." (1 John i. 7.)

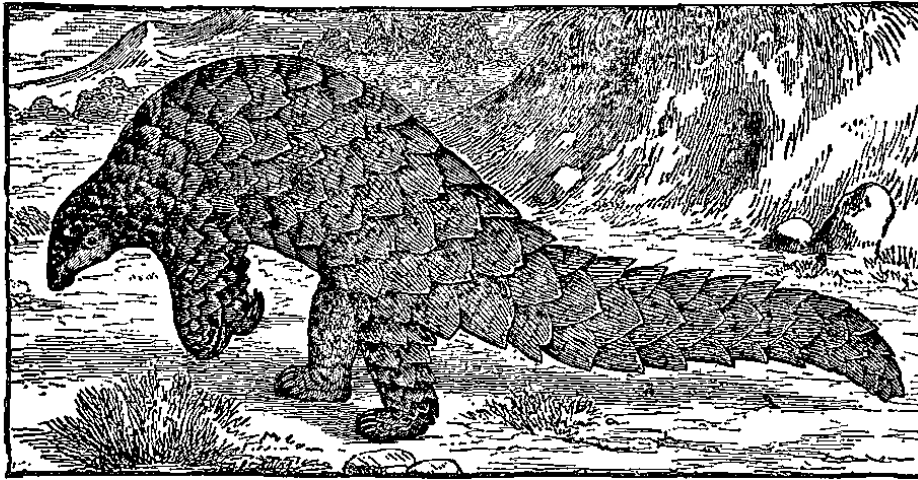
How much God must have loved us, to give His own Son to die for us sinners! and if you believe this with your heart you will be washed "whiter than snow."

And now I am going to tell you about another little girl,



THE WANDEROO. (East Indies.)

whose name was Minnie. She had a sad fall from the top of a house, and was taken to the hospital, where she lived for three years. She was a lovely, fair-haired child; and if you had seen her lying in her bed, you would not have thought that all her body below the chin was paralyzed, that is, that she could not use her limbs to run about, as most of you can do, nor could she lift her hands to feed herself. The nurses



THE PANGOLIN. (Scaly Ant-eater.)

always fed her very carefully, and would not let any one else do this. They were all very fond of her, but did not like her to be

spoiled, as so many people took notice of her. But though little Minnie's face was so beautiful to look at, she had learned that she had an evil heart within; and before she died she was heard to say, "Lord Jesus, Lord Jesus, wash a little child from her sins, and let her in."

This reminds me of a beautiful verse in the last chapter of the Bible: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. xxii. 14, R.V.)

Happy little Minnie! her spirit is now in the "Paradise of God," with the Saviour who loved and died for her; and soon, when He comes again, He will raise her body from the grave, to suffer no more, but to be full of life and joy for ever. C. G.



THE STORY OF THE FRIEND OF GOD.

No. II.

MY DEAR LITTLE SON,

IN my first letter I said I should have to tell you of something that *seemed* rather sad in the story of Abraham. Most people love their home and country, especially if

their home is a happy one and they have kind parents ; they do not like to leave such a happy spot unless they are obliged. But God himself told Abram he was to leave his home and country. These are the words He spoke to him :

“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.” (Gen. xii. 1-3.)

You can understand how surprised Abram must have been at such a command. He no doubt wondered *why* he must leave his home. Could not God bless him where he was? Besides, God did not tell him where the land was, so he might seem to have a good excuse for not setting out on this untried journey. In those days all long journeys were dangerous and difficult, for robbers and wild beasts were numerous.

Now I want you to see that true faith always produces *obedience* : Abram believed God, he asked no questions, but prepared to set out *at once*. “So Abram departed, *as the Lord had spoken unto him*.” (Gen. xii. 4.)

This event is what you may hear spoken of as “the call of Abraham,” and I hope to tell you in my next letter *why* he was called out from his home and country, for we know the reason now, though he knew it not then.



The Bible. No. 2.—An English lady, travelling in Tuscany, after reading her Bible, gave it to the Roman Catholic chambermaid to pack up with her other things. The young woman asked what book it was. “The Word of God,” was the answer. This drew forth an expression of astonishment—“The Word of God! What does it say?” Happily we who live in England to-day need not to ask such a question as this. By the goodness of God “the Scripture of Truth” is near to hand “in our own tongue, wherein we were born.” It is clear that to be ignorant of the Scriptures is to be ignorant of the Saviour, for they testify of Him. Let us then more and more diligently read, and search into, and dwell upon the precious words of this divine Book, that we may better know and enjoy the *unsearchable* riches of Christ, who, as an old writer says, is “the sum of the whole Bible, . . . to be found in every leaf, almost in every line.”

QUESTIONS FOR FEBRUARY.

THE FALL TO THE DELUGE.

1. What led Abel to bring "of the firstlings of his flock" an offering to God? and of what was his offering a type?
2. Why was Cain's offering not acceptable to God?
3. Give a verse from one of the epistles of John which tells us why Cain slew his brother.
4. What were God's thoughts about this incident, as recorded in the eleventh chapter of Hebrews?
5. Why did God bring the Flood upon the earth, and how long a warning did He give?
6. Mention a passage in the second epistle of Peter which speaks of the Flood, and say to what great future day that event pointed.
7. Why was Noah the man whom God chose to build the ark? Where is he spoken of as a preacher of righteousness?
8. Mention several ways in which the ark was a type of Christ.

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PRIZE-WINNERS FOR 1898.

The following list shows the names of those to whom prizes have been awarded for the year 1898. Some whose names do not appear will, it is feared, be disappointed; but it is not possible to give prizes to all, and after due consideration of ages as well as marks, those named below are thought to be most deserving.

In arriving at this decision, A. Y. C. has taken advantage of the judgment of friends who were good enough to give him their advice in the matter.

Over 12.

1. CHARLOTTE WADE.
2. LYDIA KEEN.
3. F. M. A. BURTON.
4. C. G. COTTON.
5. J. H. COCKS.

Under 12.

1. E. A. GRAHAM.
2. C. L. K. BURTON.
3. L. E. COCKS.
4. C. S. MOORE.
5. C. K. CAYLEY.
6. E. BARKER.

The following deserve commendation, as their answers were well done:—

T. Trinder, B. W. Burton, M. Pilfold, F. C. Collier, W. Dodds, H. C. Collier, L. E. Cocks, F. G. Scott, H. M. Spink, and E. Cayley.

THE LITTLE MESSENGER.



MOUNTAIN TRAVELLING IN THE TYROL.

THE GREATER NEED.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (ISAIAH lv. 1.)

A SHORT time ago, I was distributing invitations to some gospel meetings which were being held at Woodford, and a poor woman, in a very rough voice, inquired, as I handed her a notice accompanied by a tract, "What's that—a ticket for soup?"

What a striking instance this was of the way in which people think of the needs of the body, while being totally careless of the need of the soul!

The verse given above came to my mind, and I said that it was not soup I had come to give away, but that God was offering wine and milk. The poor woman began to talk of having no money; but I told her that what God had for us He would *give* us; He will not *sell* anything. Read what He says: "Without money and without price."

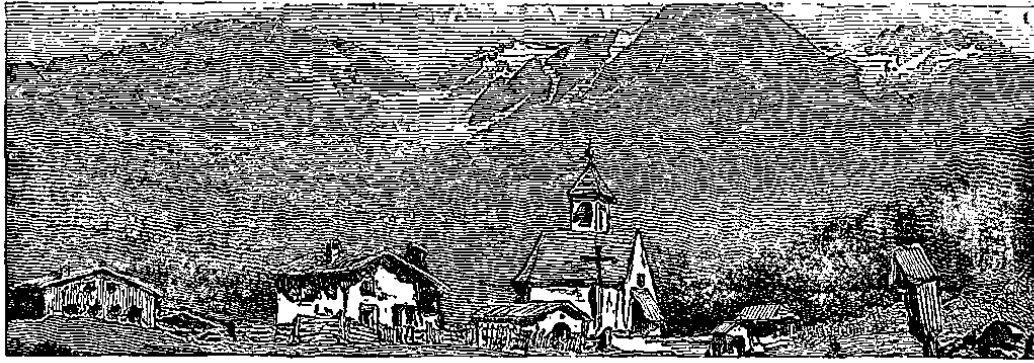
Think, dear children, to whom God's invitation is addressed. It is to the thirsty ones. Thirst is a very real thing to people who live in hot climates, and they would understand, to a far greater extent than we can, God's use of this figure of natural thirst to express the need of our souls.

Are you a thirsty one? Do not you need God's salvation? God invites you to His fountain. It is the only one which satisfies the soul. Listen to what Jesus said to the woman at Sychar's well: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Read the fourth chapter of John, and see how Jesus satisfied this poor sinner before Him, and sent her away rejoicing. He will also now satisfy every needy sinner who comes to Him. "I came," said He, "not to call the righteous, but sinners to repentance."

"None but the needy have a claim
Upon a Saviour's heart;
Of all its love and tenderness
None else can claim a part."

H. G. D.



VIEW OF MOUNTAINS IN THE TYROL.

A WARNING.

IF the young readers of the *Little Messenger* will take a map of Europe, they will find, on the west side of the Austrian empire, a district called the Tyrol, about which I have something to tell them.

A few years ago I passed through it by rail, and I remember well the high mountains and beautiful valleys which I saw all along the railway line. It was at the end of April. The snow had disappeared from the valleys, but the mountain-tops were still white with it. As I was admiring the beautiful views, I said to a Tyrolese gentleman who sat opposite me, "What a lot of snow you have still here! But I suppose the sun will melt all this away very soon now?"

"The sun would *never* melt it, sir," he replied; "but I will tell you what will do it. In two or three weeks we expect the *föhn*, and it will remove *all* the snow you now see."

I have since been thinking how wonderful are the works of God, and how various are the means He uses to fulfil His purposes. Here is an instance where the sun is powerless, and God uses a warm wind, called the *föhn*, to do what the sun cannot do. The *föhn* comes from Africa at a regular season of the year, crosses the Mediterranean Sea, and enters the Tyrol, from which it removes the traces of winter.

Perhaps my little friends have not yet read in their Bibles the following verses, in which they may see how God's Word is true and faithful in everything it tells us: "They continue this day according to Thine ordinances: for all are Thy servants." "He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow." (See Psalm cxix. 91; cxlvii. 18.)

I have lately read a little story about a Tyrolese farmer who was driving along one of the mountain roads, when suddenly he and his horses and cart fell over a precipice, and were broken to pieces. The inhabitants of the valley caused an

WHO IS JESUS?

inscription to be cut into the rock near the spot where the accident happened, with a likeness of the farmer who lost his life there. The inscription might be rendered into English as follows:—

“How short the way, what certainty,
From time into eternity !
Ye passers-by, my words believe,
One warning more do you receive :
My home I left in morning sun,
Before noon came my course was run.”

Although the people of the Tyrol are mostly ignorant of God's Word, yet they know that it does not take long to pass from this life into the next. This is a voice to you also, my little friends. Remember therefore what God's Word says: “If the clouds be full of rain, they empty themselves upon the earth: and if the tree falleth toward the south, or toward the north, in the place where the tree falleth, there it shall be.” “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (See Eccles. xi. 3; Matt. vii. 13, 14.) A. S.



WHO IS JESUS?

A LADY, who had a Sunday-school, one day asked her young scholars to write during the following week all they knew concerning Jesus.

You will no doubt think that the task was an easy one, and so most of the little ones found it.

When the lady on the next Sunday asked for what had been written, several presented long and interesting accounts of what they knew of the Lord Jesus. There was one little girl, however, who had written only four words, and yet, so the lady thought, this was the best paper of all. The four words were, “He is my Saviour.”

This little girl had in her heart that which is of more value than all the knowledge of the world. She knew that Jesus loved her, and that He had died for her.

Can you, dear reader, say, “Jesus is my Saviour”? Not, “He is *the* Saviour,” or even, “He is *our* Saviour,” but, in the words of the apostle Paul, can you truly say, “He loved me, and gave Himself for me”? (See Gal. ii. 20.)

"APPEARANCE OF EVIL."

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"APPEARANCE OF EVIL."

DEAR CHILDREN,

WE are told, in 1 Thessalonians v. 22, to "abstain from all appearance of evil"; and if we do not take heed to what God tells us in this verse we may, perhaps unconsciously, be the means of leading others into sin. The little ones in the family like to imitate their elder brothers and sisters. They look up to them as being so much bigger and wiser than themselves, and feel quite proud to be able to do as they do. I will tell you of some little boys who thought so.

William Whitmore's father had a fine orchard, and William was very fond of learning his lessons up in the great apple-tree. Now, William going so often into the orchard and climbing the apple-tree had the *appearance* of evil; for his little brothers thought that he went there to eat the apples. But William did not touch the fruit; he only



went there because he found it a nice quiet seat, and he could learn his lessons better and quicker by being alone.

But William's brothers did not know this, and so, when they were bigger and able to climb, they used to go into the orchard and climb the trees, not to sit there and learn their lessons, but to eat the fruit. They thought they were doing as their brother did. This may teach us how careful we should be to abstain from all *appearance* of evil.

Now, if we read the first few verses of Mark xiv., we shall see that those who delivered up Jesus to death tried to abstain from the *appearance* of evil, but from the appearance ONLY.

They sought how they might take Jesus by craft, and put Him to death. But they said, "*Not* on the feast-day, *lest* there be an uproar of the people." They wanted to kill the Lord Jesus in secret, when no one would see them; this is why they said, "*Not* on the feast-day," because on the feast-day all the Jews who were able came up to Jerusalem to keep the passover; so there would be a great number of people in Jerusalem on that day. But although they said, "*Not* on the feast day," we know that Jesus was offered up on that very day, because He was the true Passover Lamb that God Himself had provided.

Dear children, let us seek through God's grace to "abstain from all appearance of evil," but not from the appearance *only*, but from evil itself. "Abhor that which is evil; cleave to that which is good." (Rom. xii. 9.)

Your sincere Friend, † †

THE STORY OF THE FRIEND OF GOD.

No. III.

MY DEAR BOYS AND GIRLS,

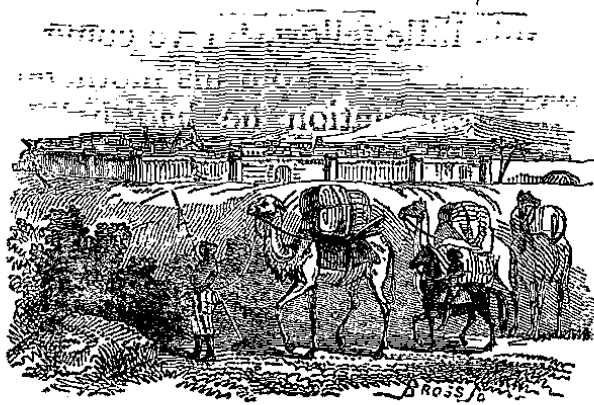
I TOLD you in my last letter I would try to explain *why* God called Abraham to leave his family, his home, and his country. Men had become very wicked; they had forgotten God; they had ceased to worship and obey Him, and to pray to Him, and they had made idols and worshipped them. They fell down before things their own hands had made. You may learn this from Joshua xxiv. 2. There Joshua tells the children of Israel that Terah, Abraham's father, "served other gods." This was both foolish and wicked; for how could anything which a man had made himself be greater or stronger than its maker, or have any power to help him?

God saw that very soon His name would be entirely forgotten, and He would not leave Himself without a witness, that is, some one who knew and feared Him, and so could teach others about Him, and be a light in the midst of darkness. For there is another kind of darkness worse than that which hides the sun from the eyes of our body; it is darkness in the heart, because God is not known or loved.

It was for this that God chose Abraham, that he might be

the father of a race of people who were to be separate from all the rest of the dwellers upon the earth. These people were afterwards called Israelites, from Jacob or Israel (see Genesis xxxii. 28), Abraham's grandson. They were a wonderful people, the beloved of God. They were to have a land of their own, a beautiful land flowing with milk and honey—the very same into which Abraham was called to go. It was small compared with other lands, but listen to what God says about it in Deuteronomy xi. 12 :

"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." It is elsewhere called "the glory of all lands." The Israelites have since also been called



Hebrews, Jews, and inhabitants of Palestine.

A people thus chosen by God, and set apart for *Himself*, must be a holy people, for God is a *holy God*. You may think what an honour it was for Abraham to be the first of these favoured people; but he had to obey and suffer first, which all must do in some way if they want to be for God in this world. I should like every little boy and girl who belongs to Christ to learn the third verse of the fourth Psalm, and think much of the two words "*for Himself*."



The Bible. No. 3.—Sir Walter Scott, the great romancist of the early part of the present century, whose numerous writings in poetry and in prose are still widely read, lay upon his death-bed. His son-in-law, Mr. Lockhart, was with him. "Read to me," said he. "Out of which book, Sir Walter?" asked his relative. With an earnest look at his son-in-law, the dying author replied, "Lockhart, there is but ONE book. Read to me out of the BIBLE." In the hour of death nothing but the Word of God can support the soul of man.

Salmasius was, perhaps, the most learned man in all the seventeenth century. He had read, not only books, but libraries; and yet, when he came to die, it was his bitter exclamation, "Oh, I have lost a world of time! Had I but one year longer, it should be spent in reading David's Psalms and Paul's Epistles." How is my young reader treating God's Book?

"I'VE COME."

"**D**O you know, mother, what I shall say when I get to heaven?" said a dying child to his beloved mother.

"No, my child; *what* will you say?"

"I shall say, My mother told me that Jesus said, 'Let the little ones come unto Me,' and *now I've come.*"

Will not you, dear young reader, hear and believe this gracious invitation that Jesus addresses to you also, and say, like this little fellow, "I've come"?

He had heard from his mother's lips this precious message. Without hesitation he had believed the word of the Lord Jesus, and, in presence of death and eternity, he had no fear, for he trusted Him who said, "Suffer the little children to come unto Me, and forbid them not," and who took them up in His arms and blessed them.

Will you not believe and come?



QUESTIONS FOR MARCH.

THE DELUGE TO THE CALL OF ABRAHAM.

1. What was Noah's first act upon leaving the Ark, and what did it mean?
2. What was the covenant which God made "with every living creature"? and what visible sign did He give?
3. For what purpose was the tower of Babel built?
4. By what *act of judgment* did God stop the people in their building? and for what reason?
5. By what *act of grace* (as recorded in an early chapter of the Acts) did God first enable people of all nations to hear *the gospel* in their own several languages?
6. Mention the names of Noah's three sons. From which are we (Gentiles) descended? From which are the Israelites descended?
7. In what way was Shem specially blessed above his brethren?
8. Quote a verse from Psalm xlix. which speaks of men working with the same object in view as the builders of Babel had.

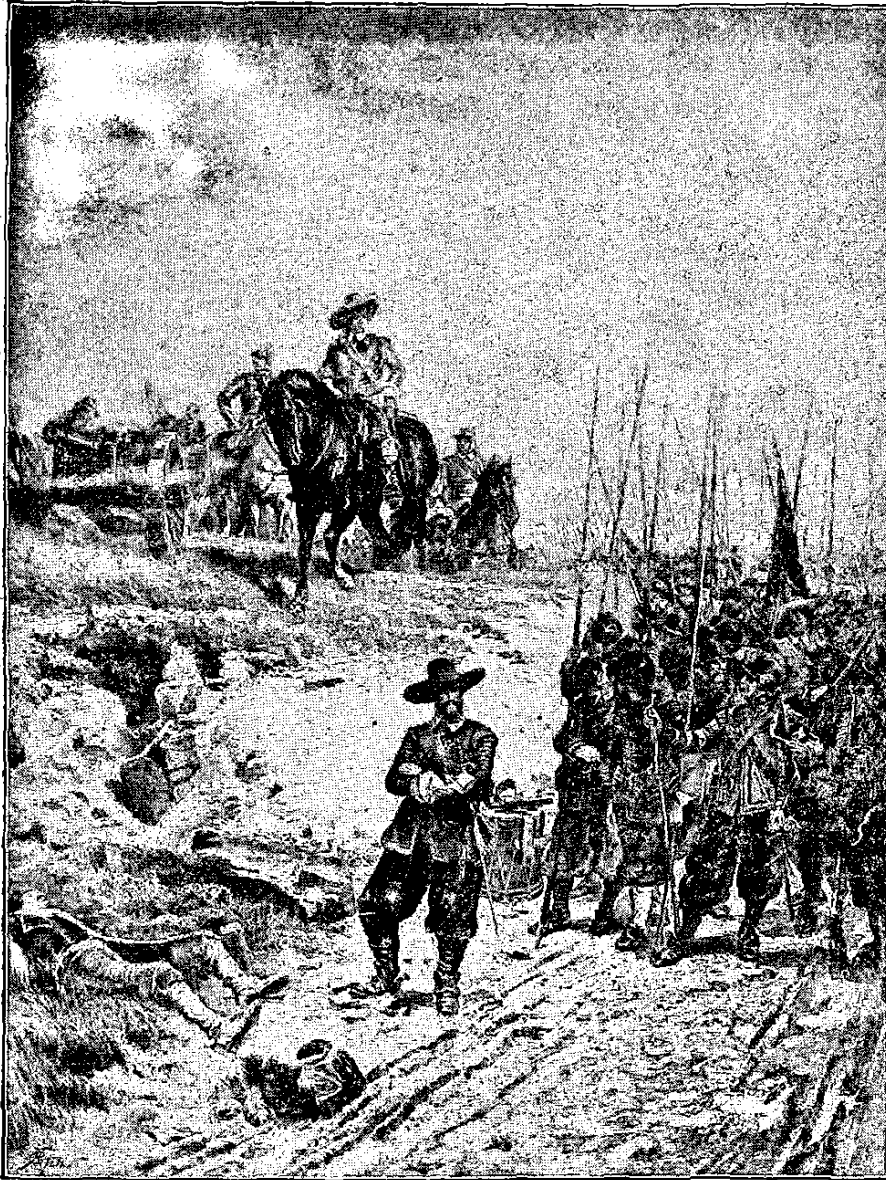
Replies to be sent in before the 21st of the month, addressed to—

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13, PATERNOSTER ROW, LONDON, E.C.

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For Rules as to Answers, see the February number.

THE LITTLE MESSENGER.



CROMWELL AND HIS SOLDIERS AT MARSTON MOOR.

Illustration from *The Two Protectors*. By Sir Richard Tangye.
S. W. Partridge & Co.

The Bible, No. 8.—It was customary in Cromwell's time for his soldiers to carry each a Bible in his pocket. Among others a profligate young man was ordered to attack some fortress. During the engagement a bullet had perforated his Bible, and had gone so far as to rest opposite these words in Ecclesiastes xi. 9, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

The words, so appropriate to his own case, powerfully affected his mind, and proved by the blessing of God the means of his conversion. He used afterwards to observe, that the Bible had been the happy means of saving both his soul and body. "The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart." (Psalm xix. 7, 8.)



THE STORY OF THE FRIEND OF GOD.

No. VIII.

DEAR CHILDREN,

YOU know that a shepherd is one who takes care of sheep, and a good shepherd is always on the watch to see that none of his flock go astray. They would do so very often but for the shepherd's care, for sheep are not like some creatures that can find their way back. If a sheep wanders it is sure to be lost. Now we are just the same, and Jesus is our good Shepherd, going after the lost or wandering sheep, and bringing it back.

But in the days of Abraham, before Jesus had come down to earth as a man, Jehovah watched over His own, and when Abraham, the beloved man of God, turned aside to go down into Egypt he was soon recalled, and led to the very place which he had reached before, even Bethel, which means "house of God." Near this place he had built an altar. Thither he was led back, and here he called on the name of the Lord. See verse 4 of Genesis xiii.

If you, dear young reader, belong to Christ you will find all through life that you will be brought back to the point in your history from whence you turned aside. But may you never wander from the blessed Shepherd's side, for doing this you will bring sorrow on yourself, and, which is far worse, reproach on His holy name.

Abraham now begins to have trouble through Lot, whom he brought with him out from his own country of Chaldea. God had called Abraham; we are not told that He called Lot.

THE BRAVE FIREMAN.

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However, he went with his uncle, and they both became very rich in cattle. Of course they had many men to take care of the herds, and these began to quarrel.

The conduct of Abraham at this time was very beautiful. He did just what a man of God should do. But I fear that some Christians to-day do just the reverse. Abraham would not quarrel. He said, "We be brethren." "Choose which way you like best," said he, "and I will take the other." Abraham would leave God to choose for him.

If you read the story to the end you will quickly see whose choice was the better, though Lot's looked to his eyes "even as the garden of the Lord."

Dear young reader, will you always let God choose for you? for surely such a kind and loving Father must do the very best for His children; only we must *believe this* and trust Him. We read in verses 12, 13, "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."

What a place for a man of God to choose!



THE BRAVE FIREMAN.

MY DEAR CHILDREN,



I WONDER if any of you little boys and girls who read this paper have ever thought what a terrible thing it must be to wake up in the night and find the house on fire?

I have just been looking at the picture of a brave fireman with his brass helmet on, clasping in his big, strong arms two little children, and as this picture has to do with a true story, I am sure you will like to hear all about it.

Well, these two little children were one evening left in bed, and by themselves in the house for only a few minutes, when suddenly a lamp burst, and the house was on fire before any

one was aware of it. And what about the children? Shall they be burnt to death in the flames? Oh, how heart-sick must the mother have felt when she saw the burning house, and thought of her two darlings helpless in their bed! Could no one rescue them? Was there no one amongst the crowd who could do anything to save them?

Ah, yes, there was the brave fireman whose picture I have been looking at. He, at the risk of his own life, dashed through burning rafters and blinding smoke till he reached the room where the little ones lay. Then he heard the voice of the tiny girl crying. Snatching her up in one arm he groped about with the other till he found the little boy, who by this time was quite unconscious. And now, nearly choked and blinded by smoke, but with his two trophies held tightly in his arms, he had a great struggle to get out of the burning house again. Still he did succeed in getting into the street once more, and can you not imagine with what cheers he was greeted? He delivered the children safely to their mother, and then sank exhausted and unconscious to the ground. But I am glad to tell you that he recovered, and that he and the two little ones are now quite well.

Now, my dear children, I have told you this true story in full, because looking at the picture of the brave fireman made me think of One who did much more for me, and for every one who trusts in Him. You know of whom I speak—the Lord Jesus Christ. Just as the fireman knew how helpless the children were to save themselves from the fire, so the Lord Jesus saw how helpless we all were to save ourselves.

The kind, brave fireman *risked* his life, but the Son of God *gave* His life, and bore the judgment of sin on the cross for every one who believes on Him, whether man or woman or little child. Oh! how much He must have loved us, and how much God must have loved us to send His only begotten Son to save us, as the Bible tells us in John iii. 16. And how safe in His arms is every boy and girl who trusts in Him! If you will open your Bibles at 1 Corinthians xv. 3, 4, you will see that Christ *died* for our sins, and was *buried*. But He did not stay in the grave (because He was the Son of God), so it says, “He *rose again* the third day,” and it is all “according to the Scriptures.”

I once asked a little girl the question, “Where is the Lord Jesus now?” to which she answered, “In the grave.”

SIN IN US, BUT NOT ON US.

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I hope all of you children know better than that. He is in heaven now.

There is just one more thing I should like to say, and that is, I am quite sure the two little children I have been telling you about love the fireman very much; and now to all the children who have put their trust in the Lord Jesus Christ I will give this little text, "We love Him, because He first loved us." (1 John iv. 19.) Your sincere Friend, A.

SIN IN US, BUT NOT ON US.

DEAR CHILDREN,

I HAVE been reading of a little girl who wished to know the way to be saved, and a gentleman put the gospel before her by asking her several questions, which he believed was blessed to the salvation of her soul.

I will give you the conversation in full, with the hope that it may be a blessing to *your* souls.

The gentleman asked the little girl, "How many people were crucified at Calvary?"

"Three," she replied. "Two thieves and Jesus between."

"Were both the thieves equally bad?"

"Yes, they suffered justly."

"Did both die alike?"

"No."

"What made the difference?"

"One believed on Jesus, the other did not."

"Now what about sin with regard to these three? The one thief that did not look to Christ, had he sin IN him?"

"Yes."

"Had he sin ON him?"

"Yes."

"And Christ, had He sin IN Him?"

She thought a little, but she answered rightly, "No."

"Had He sin ON Him?"

"Yes."

"His own?"

"No."



"The thief that looked to Christ, had he sin in him after he looked?"

"Yes."

"Had he sin on him?"

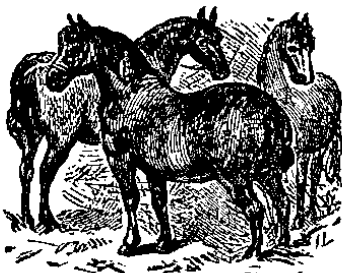
"No."

This little girl knew that Jesus, the holy Lamb of God, was the Sin-bearer. Christ suffered for sins, the Just for the unjust, that He might bring us to God. The sins of each dear boy and girl who believes in Jesus were laid on Christ when upon the cross. For three hours—from the sixth hour until the ninth hour—Jesus was bearing our sins in His own body on the tree. Jesus *then*, and **THEN ONLY**, had sin on Him. He had *our* sins on Him if we believe in Him and therefore they are not on us; but we shall have sin *in* us—that is, we shall have a sinful nature in us—as long as we are down here. If we say that we have no sin—no sinful nature—we deceive ourselves, and the truth is not in us. If we confess our sins (our naughty thoughts and words and actions, which are the fruit of the sinful nature), He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Your sincere Friend, † †

See John i. 29; 1 Peter iii. 18; Luke xxiii.; 1 John i. 9.

SATISFIED, OR NOT SATISFIED?



These lines were suggested by a little boy's wishing to possess all the horses in the world.

"Vanity of vanities; all is vanity."
(Eccles. i. 2.)

"I count all things but loss for the excellency
of the knowledge of Christ Jesus my
Lord." (Phil. iii. 8.)

BEHOLD these scales of giant form!
In one, displayed to view,
I count the treasures of the world,
Its wealth and honours too.

Its gold and gems of beauty rare,
Its kingdoms grand and wide;
With titled homes, and menial throngs,
And horses multiplied.

SATISFIED, OR NOT SATISFIED?

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Its learning from the modern schools,
 Combined with ancient lore ;
 Its arts, and skill, with music's charms,
 In rich and varied store.

There, too, the home where nature seeks
 The heart to satisfy ;
 (But finds that all is vanity,
 For nature's best must die).

And who displays this tempting scene
 Before your dazzled eyes,
 Enticing on your youthful heart
 To reach some glittering prize ?

'T is he, the enemy of man,
 Whose lie is still the same
 As when to Eden's thornless bowers
 With subtle words he came.

But turn, and in the other scale
 Behold what is divine !
 The name of Jesus there I see
 Alone in beauty shine !

He is the truth, He is the light,
 In this poor world of woe ;
 Discovering all that seems so bright
 To be an empty show.

But, oh ! where sin had marred His work,
 Once seen as "very good,"
 He came to take that sin away,
 By pouring out His blood.

To draw to Him our wretched race,
 In mercy full and free,
 He from the earth was lifted up
 In death upon the tree.

Yea, tho' our hands had nailed Him there,
 More strong than death His love !
 And still the Friend of man He lives,
 With glory crowned above.

QUESTIONS FOR SEPTEMBER.

Believe in Him, the Gift of God!
Your sins He will forgive,
And bless you here, and take you there
In endless joy to live.

Then if, in true and simple faith,
My scales you now compare,
The world with all its pomp will seem
A bubble in the air.

While if your heart be drawn to Him,
Who came on earth to die,
You'll find that He, and He alone,
Your heart can satisfy!

C. G.

QUESTIONS FOR SEPTEMBER.

THE CHILDREN OF ISRAEL.

5. CARRIED AWAY INTO CAPTIVITY.

1. Name the royal cities of *Judah* and *Israel*.
2. By whom was *Israel* conquered and taken captive?
3. Why did God permit their captivity?
4. Did *Israel* ever return to their own land?
5. By whom was *Judah* taken captive?
6. In the reign of which King of Persia did some of the *Jews* return to their own land?

7. What great work did they at once commence? Give your answer from the Book of *Ezra*.

8. Will *Judah* and *Israel* ever again dwell together in the Holy Land? Give your answer from the Book of *Ezekiel* between chapters xxx. and xl.

Replies to be sent in before the 21st of the month, addressed to—

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

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

RULES.—All are expected to answer the questions numbered 1 to 6; and those above the age of 12 years to answer also those numbered 7 and 8.

A Concordance *must not be used*, neither may help be obtained from elder persons.

Wherever possible a Scripture reference should be given with the answers.

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

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

Those who enclose a stamped, addressed envelope will have their answers returned to them with any remarks that may be considered desirable.