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# THE LITTLE MESSENGER.



TWO LITTLE FRIENDS.

## HOW TO BE LIKE JESUS.

DEAR CHILDREN,

**H**AVE you ever noticed, when two little friends are long together, how much they get alike? When first they became acquainted they may have been shy of one another, but by degrees, and without their being conscious of it, their tastes became one, and now they think alike, they speak alike, and they act alike. And so it is with those who are much with the Lord Jesus. They drink into His Spirit; they learn His ways. What is dear to Him becomes dear to them, and what is a grief to Him becomes a grief to them.

If, dear children, you know the Lord Jesus as your Saviour, seek also to know Him as your Friend. Be much with Him. When you read His Word you are in His company; He is speaking to you. He says, "Learn of Me; for I am meek and lowly in heart."

When you are in prayer you are in His company; you are speaking to Him. He says, "If ye shall ask anything in My name, I will do it." He loves to hear your prayer. Tell Him everything: all your little troubles and difficulties. Real friends have no reserve, no secrets. The Lord Jesus is a real Friend. Confide everything to Him; let there be no reserve.

One day a little orphan girl was asked by a friend, "What do you do without a mother to tell your troubles to?"

Her answer was, "Mother told me to go to Jesus: He was mother's Friend, and He is my Friend too."

"But He is a long way off," said her friend; "He won't stop to mind you."

Her little face brightened as she said, "I don't know about that, but I know *He says He will*, and that's enough for me."

Is the Lord Jesus a long way off? Oh, no; He is a "Friend that sticketh closer than a brother." Can *you* say, as this dear child said, "He is my Friend"?

We may have to part with our dearest earthly friend, but we shall never have to part with the Lord Jesus, and He will never wish to part with us. His own words are, "I will never leave thee, nor forsake thee." If the Lord Jesus is your Saviour and Friend, you can say, "He will not be in glory

## THREE FACTS.

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and leave me behind," for He says, "I will come again, and receive you unto Myself; that where I am, there ye may be also."

Your sincere Friend, † †

See Matt. xi. 29; John xiv. 14; Prov. xv. 8, xviii. 24; Heb. xiii. 5; John xiv. 3.



## THREE FACTS:

1 COR. xv. 3, 4.

## AND ANOTHER SOON TO BE:

HEB. x. 37.

I 'M sure of this, that Jesus died,  
He died upon the cross;  
He gave His life for sinners there,  
For sinners like to us.

I'm sure of this, they took Him down,  
And laid Him in the grave;  
All finished His atoning work  
For those He came to save.

I'm sure of this, He rose again,  
He lives to die no more;  
And gone for ever are the sins  
Which on the cross He bore.

And surely as He came at first,  
So sure He'll come again:  
May every eye that reads these lines  
Rejoice to see Him then.

C. G.



## SOME BIBLE MESSENGERS.

## I. "MY MESSENGER."

WHAT child does not know the beautiful story of the angel Gabriel coming down from heaven, and paying a visit to the Temple in Jerusalem? And why he came there I need hardly stop to say. Was it not to tell an aged priest named Zacharias, who had no child, that he should have a son, who must be called John, and who should be great in God's sight? Yes, you knew all this; and I dare

say you have wondered that Zacharias did not believe what the angel told him, although he had prayed to God—perhaps often—to give him a son.

Well, then, if you have been led to wonder at the unbelief of Zacharias, which was punished by his being made dumb for a season, let me ask you, dear young reader, if you have yourself believed the Scripture of truth, that Jesus is the Son of God. Because He is the only Saviour, and if you do not



"REPENT YE; FOR THE KINGDOM OF HEAVEN IS AT HAND."

believe in Him you cannot have everlasting life, but must be punished with "the second death," the lake of fire, for ever. Is not this very solemn for us all?

In due time John was born, and you may have read in Luke's Gospel how his father was enabled to speak again, and to say, "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways." The child John was the very one whom, hundreds of years before, God had spoken of as "My Messenger," who should be sent to prepare the way of the great Messiah, God's well-beloved Son.

It is quite a usual thing in the East, when a man of rank is to pass through a town or village, to despatch a messenger to

*SOME BIBLE MESSENGERS.*

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tell the people to prepare the way, and to await his orders. And so we learn that "there was a man sent from God, whose name was John." But before this we are told that from a child "he grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

He was to go before Messiah in the spirit and power of Elijah; and when the right moment arrived he burst like a brilliant meteor upon the dark horizon of Israel's history. For "the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." And so he was called John the Baptist (or the Baptizer). He was dressed like one of the ancient prophets of the Lord, in coarse raiment of "camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but He shall baptize you with the Holy Ghost."

When the Jews sent priests and Levites from Jerusalem to ask John, "Who art thou? What sayest thou of thyself?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." And the next day John saw Jesus coming to him, and said, "Behold the Lamb of God, which taketh away the sin of the world. This is He of whom I said, After me cometh a Man which is preferred before me: for He was before me. . . . And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

From that time John gave place to Jesus, the "mightier than I," the Lord whose way John had come to prepare. His mission was fulfilled; and though his death was shortly afterwards brought about by the cruel hatred of a wicked woman, yet we know that John will take part in "the resurrection of life," and that, because he turned many to righteousness, he shall shine as the stars for ever and ever, as is declared by Daniel the prophet.

See Mal. iii.; Matt. iii., xiv.; Mark i.; Luke i., iii.; John i., v.;  
Rev. xx. 5, 6, 14; Dan. xii. 3.

## GOD'S CHOICE.

"God hath chosen the foolish things of the world to confound the wise."—I COR. i. 27.

A POOR "daft" lad at M—— was on one occasion assailed by some boys, who pelted him with stones. He turned round to them, and raising his hand in an impressive manner, said, "Every stone that you do throw at I do hurt Jesus."

I wonder if any of you dear children remember what the Lord Jesus said to Saul of Tarsus, when he was on his way to Damascus, wishing to kill or put in prison any Christians he might find. First the Lord Jesus called to him out of heaven, "Saul, Saul, why persecutest thou Me?" and then when Saul asked, "Who art Thou, Lord?" He answered, "I am Jesus whom thou persecutest."

Now, the dear lad of whom I have told you knew this blessed truth for himself, and was far wiser than the wisest and most learned men in the world if they do not know the Lord Jesus, who is "Christ the power of God, and the wisdom of God."

Dear boys—for I speak especially to you—never tease or laugh at one who is weak-minded, and who cannot think and learn and remember as you can. It is God who has given you a mind as well as a body, and you should try to help and be kind to one who is weak and foolish. I have heard of one such, who was much teased by the boys in the place where he lived, and who got so angry that he thought he would kill his chief tormentor. But God can work by His Spirit in those who have no earthly wisdom, and He showed this poor lad what an awful sin he had thought of committing; so that, instead of killing the boy who had teased him so much, he cried to God for mercy on himself as a sinner. And God heard and answered the prayer of that poor lad, and he became a bright and happy Christian, and was able to tell of the blessing he had found. He loved to go where he could find "gospel bread," as he called it, and to meet with the Lord's people at His table; and many a mile he would willingly walk for this purpose, and when some one remarked on his walking so far, he spoke of how the Lord Jesus had come much farther to save him.

## CONFIDENCE IN THE LORD.

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So you see, dear children, it is not being wise and clever in this world that will teach you the way to be saved. You might get on first-rate at school, which it is quite right you should try to do, but yet, if you came to die, that would not help you to know the way to heaven. No—you must come as a lost sinner to Jesus, having no wisdom or strength of your own. He says, "I am the way, and the truth, and the life." He will show you the way, He will teach you the truth, He will give you everlasting life; and may you with a happy heart, like another who was counted foolish in this world, be able to say—

"I am a poor sinner, and nothing at all;  
But Jesus Christ is my all in all."

C. G.



## CONFIDENCE IN THE LORD.

**A** YOUNG lady who was a Christian was obliged, in order to be present at the meetings of the children of God, to traverse alone a long and lonely road.

The other members of her family, who were not believers in the Lord Jesus Christ, often blamed her for exposing herself to the dangers of such solitary places, but she told them that she was certain that God would protect her from all harm.

One evening as she was returning to her home, as usual alone, a man, till then hidden in the shadow of a high hedge, suddenly sprang in front of her. Raising her hands to heaven, she cried out, "Now, Lord Jesus, 'tis the moment! 'tis the moment!"

When the man heard the words, he took to his heels as though a thousand were after him, leaving her unmolested.

Do you know the Lord Jesus in such a real way that you can count upon Him more than upon any human protection, and can speak to Him with the certain knowledge that He hears all your requests and takes account of them?

He loves you and He died for you. Have you placed in Him your confidence for the salvation of your soul? That is the foundation of all peace and of security in the presence of God.

H. G. W.

**ANSWERS TO QUESTIONS FOR DECEMBER.**

1. "For God hath made me forget all my toil, and all my father's house" (Gen. xli 51).
2. Zipporah (Exod. ii. 21). Reuel (Exod. ii. 18).
3. Benjamin's (Gen. xliv. 12).
4. Seventy days (Gen. 1. 3).
5. The seven good kine were seven years. The seven empty ears were the seven years of famine (Gen. xli. 26, 27).
6. Thirty years (Gen. xli. 46).

**QUESTIONS FOR JANUARY.**

1. Why did not God lead the Israelites the nearest way into Canaan?
2. How many days had the children of Israel been in the wilderness when they began to complain?
3. What verse reminds you of John xiv. 3?
4. Give references for the following:—"I will bring you out," and "I will bring you in."
5. What was that which gave light to the Israelites by night, but darkness to the Egyptians?
6. Give the name of the first month of the new year mentioned in these chapters.

**Passages of Scripture to be read in January.****EXODUS.**

1. Ch. xx. 1-17.	12. Ch. xxvi. 1-14.	22. Ch. xxx. 22-38.
2. ,, xx. 18-26.	13. ,, xxvi. 15-37.	23. ,, xxxi. 1-18.
3. ,, xxi. 1-19.	14. ,, xxvii. 1-21.	24. ,, xxxii. 1-18.
4. ,, xxi. 20-36.	15. ,, xxviii. 1-21.	25. ,, xxxii. 19-35.
5. ,, xxii. 1-15.	16. ,, xxviii. 22-32.	26. ,, xxxiii. 1-11.
6. ,, xxii. 20-31.	17. ,, xxviii. 33-43.	27. ,, xxxiii. 12-23.
7. ,, xxiii. 1-19.	18. ,, xxix. 1-14.	28. ,, xxxiv. 1-20.
8. ,, xxiii. 20-33.	19. ,, xxix. 15-28.	29. ,, xxxiv. 21-35.
9. ,, xxiv. 1-18.	20. ,, xxix. 29-46.	30. ,, xxxv. 1-19.
10. ,, xxv. 1-22.	21. ,, xxx. 1-21.	31. ,, xxxv. 20-35.
11. ,, xxv. 23-40.		

**RULES.**—Write your replies on one side of the paper only, and leave a clear margin of about an inch and a half at the left-hand side.

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

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

Replies to be sent in between the 20th and the 25th of the month, addressed to—

**F. A., 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.

# THE LITTLE MESSENGER.

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PHARAOH.

## AN OLD, OLD STORY.

**I**T is told in a very few words ; it is just this—Jesus loves you. Yes, Jesus loves all little children, the naughty ones as well as the good ones. He came down to this earth, and allowed Himself to be put to death that He might have them all, including you, my little reader, with Him for ever.

Now I want to ask you a question. Do you love Jesus enough to want to be with Him for ever? You always like to be with those you love very much, and who love you too, don't you? Well, no one ever has loved or ever will love you as much as Jesus does. No one but Jesus has ever loved you enough to die for you, and now He wants to have you with Him, and He does not want to be kept waiting any longer ; and so He says, "Suffer little children to COME UNTO ME."

Have you come to Jesus yet, or are you still keeping Him waiting? Oh ! how unkind it seems to keep One who loves us so much waiting. But perhaps you say you don't want to die yet. Ah ! but you need not wait till you die ; you can come to Jesus at this very moment ; you need not grow any bigger, or become any better. He wants you just as you are, and He would not have you keep Him waiting another moment. Would you not like to commence this new century in company with Jesus, and walk with Him down here till He calls you away, to be with Him for ever where He is? Then just tell Jesus you believe He died for you and wants to have you with Him, and you don't want to keep Him waiting any longer, but will come to Him now, *just as you are*. Thank Him for loving you, and tell Him you want to love Him too ; and then you will find out that THE OLD, OLD STORY is quite true, that JESUS LOVES YOU.

F. A.



## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

(Continued.)

**L**ET not the water-flood overflow me, neither let the deep swallow me up," might well have been the prayer written on that little "ark of bulrushes." And, though thus cast out, the infant Moses was not, as he seemed to be, at the mercy of every malignant passer-by. The

eternal God was his refuge, and underneath were the everlasting arms. He who in after years would be God's instrument to deliver His people from Egyptian bondage should himself be delivered from death, and by no other person than King Pharaoh's royal daughter.

God makes even the *wrath* of man to praise Him. Pharaoh could not foresee that his wicked treatment of the Israelites, which caused Moses to be an outcast, would, in the wonderful ways of God, lead to his being adopted by his daughter, and nurtured as her son. That great lady was the only one in all the land of Egypt who might dare to take him up; and she it was whom God brought thither to save him.

The princess may have often with her maidens walked that way. On this eventful morning her observant eye did not fail to notice the tiny vessel by the river's reedy bank. Curious to know what it might hold, "she sent her maid to fetch it." No hands but her own should raise the well-closed lid, and open to her wondering view that face "exceeding fair," which at the first so greatly cheered the faith of the dear parents. She grew at once to love the "goodly" little foundling, whose gushing tears of helplessness added pity to her love. "This is one of the Hebrews' children," she tenderly exclaimed.

Miriam, anxious for her brother, must have silently approached, and heard those gentle words; for, unawed by the courtly company, she said eagerly to the princess, "Shall I go and call TO THEE a nurse of the Hebrew women, that she may nurse the child FOR THEE?"

Those words were wisely uttered, and deserved their answer, "Go."

In a very little while the child's mother came and stood before the princess, who said to her, "Take this child away, and nurse it FOR ME, and I will give thee thy wages."

And Jochebed took the child away to her home, and nursed it for Pharaoh's daughter. Through God's unfailing faithfulness the darling babe was brought back in safety to her bosom, which had so fully proved a dwelling-place of faith, and hope, and love.

God had dealt very graciously with her. No longer need she hide her boy; no longer dread his voice being heard by their Egyptian foes. He was protected now, and provided for, by royal power and bounty.

(To be continued, D.V.)

## THE WORLD.

WE learn from Scripture that this world in which we live had a beginning, and will have an end. The Lord Himself tells us the former in the twenty-fourth chapter of Matthew. Speaking of a coming day He says, "For then shall be great tribulation, such as was not *since the beginning of the world* to this time, no, nor ever shall be." The eighth chapter of Proverbs, and the first of Hebrews, and the first of John, tell us the same thing; namely, that there was a time when this world did not exist.

Other scriptures also tell us that a time is coming when it will exist no longer. This is very solemn, and although in the eyes of men it may seem impossible, yet we know that God's word is true, and that what He has spoken will come to pass. The apostle Peter speaks of this in his second epistle; and he there tells us that in the last days there shall come scoffers walking according to their own desires, and saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But they forget, and willingly too, that this earth has once been destroyed with a flood. There is the record of it in the Book of Genesis, where we read that the wickedness of man was so great in the earth, and his thoughts so evil, that God determined to destroy him; and this took place, eight persons only being saved.

But now the earth awaits a more serious judgment. It is to be destroyed by fire. It, and all it contains, are to be burnt up. What folly then, it is to belong to it in any shape or way! We are in it, of course, and must remain in it until the Lord Jesus comes and takes us out of it; but if we belong to it, that is, if we take part in its politics or its pleasures, whether good or bad, we make ourselves part and parcel of that which is to be destroyed by fire.

This is God's solemn, gracious warning to us. He does not want us to perish, He does not want any one to perish. He says so, and in the interval before the judgment takes place He shows His long-suffering to usward, not willing that any should perish, but that all should come to repentance.

G.



THE SIX DAYS OF CREATION.

GENESIS i. 3 TO END.

I.

**I**T was enough that God should say,  
 "Let there be light!"  
 That wondrous thing He then called Day,  
 The darkness, Night.  
 And *first*, as last, His work all lay  
 Good in His sight.

II.

The *second day*, at God's command,  
 The firmament behold!  
 Above, below, the waters stand,  
 Divided and controlled  
 By Him whose own almighty hand  
 Created all of old.

III.

The *third day*, while the gathered sea  
 Receives its bounds by God's decree,  
 The firm, dry land appears;  
 Then lo! where all had barren been,  
 A lovely robe of varied green  
 The silent desert cheers.

IV.

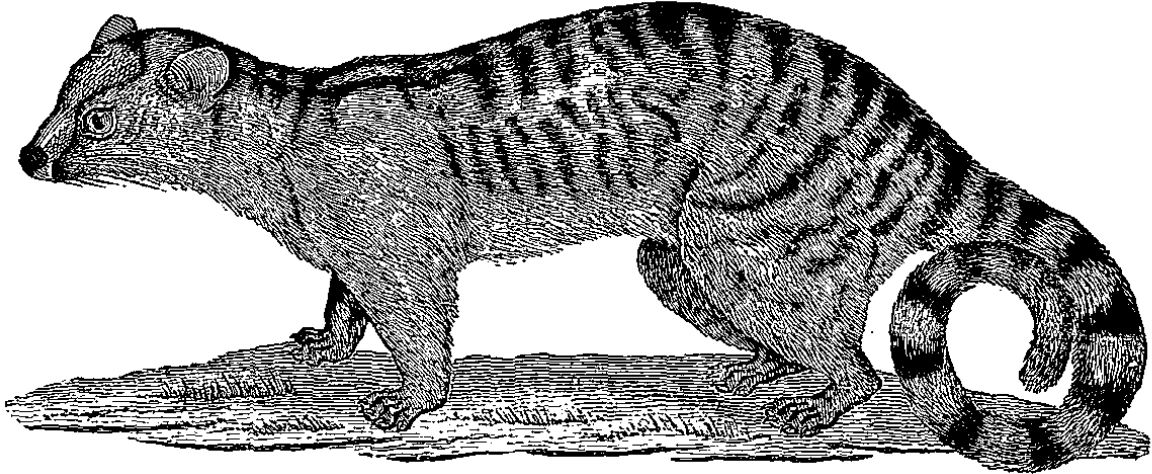
The *fourth day* tells of glories bright:  
 The sun ordained the day to light,  
 And lesser moon to rule the night.  
 What mighty works of God they are,  
 As also every beauteous star  
 That shineth in the heavens afar!

V.

Fresh wonders still the *fifth day's* record brings:  
 At God's creative word  
 By multitudes of moving living things  
 Is the vast ocean stirred;  
 While through the firmament on upward wings  
 Speeds many a joyous bird.

VI.

And still surpassing wisdom, power, and love,  
The *sixth day* gives to faith's adoring view :  
What varied forms on earth to live and move !  
Each after its own kind—each perfect too !  
And man, as ruler, in God's image made,  
Stands in His presence, and is not afraid.



A CREATURE OF THE SIXTH DAY. THE PARADOXURE (INDIA).

THE SABBATH, ETC.

GENESIS II. 1-3 AND III.

**F**INISHED His works, the *seventh day* God did rest,  
Himself the blessed God—His creatures blest !  
How beautiful the earth !—no sin, no stain,  
No thorn, no curse, no sorrow there, nor pain.  
Alas ! man fell ; though “good,” a creature ne’er could stand,  
Except as evermore upheld by God’s own hand.

A subtle enemy had ruin wrought ;  
Yes, man’s *eternal* ruin he had sought ;  
But though he seemed to triumph for a while,  
God’s purpose was poor man to reconcile.  
The cross unfolds His way—(our thoughts so far above !)  
Declares God’s righteousness, and manifests His love.

Behold the Second Man—the Lord from heaven !  
In Him is life eternal freely given :  
Through faith in Him the sinner’s bonds are riven,  
And man, in Christ, is raised from earth to heaven.  
Nor this alone ; for soon creation’s self shall be  
All reconciled, new-made, from sin and sorrow free,  
And God with men shall dwell through all eternity !

C. G.

## LIGHT.

**W**HAT a wonderful thing light is, and how many discoveries have been made in the way of finding out new lights!

Perhaps the most wonderful is that known as the "X-rays." It is a very powerful form of electric light which will shine through things that no other light can shine through. By its means doctors are able, in many cases, to see much of what is going on inside the body.

But it is not of this, dear children, however wonderful, that I want to talk to you, but of a light far more powerful—a light which shines not only through our bodies, but right into our hearts, showing out all that is there. This light is the Word of God, of which we read, "The entrance of Thy words giveth light" (Psalm cxix. 130). We cannot get away from this light, and it cannot be put out. When it shines into any little child's heart it shows there is nothing there but darkness and sin. But it also tells us something else—that all that is in God's heart for us is—*love*.

Has this light ever yet shone into you, dear children, showing you that, while you are sinners, and away from God, Jesus, who is the true Light (John i.), has died for you, that all your sins may be washed away, and that you may thus be made fit for the light of God's holy presence? No sin can enter there, but God has said, "Though your sins be as scarlet, they shall be as white as snow" (Isa. i. 18).

Open your hearts to that light, that all the naughty, sinful things you have done—and you know they are many—may be shown out in the light; and through the finished work of Christ on the cross, when He shed His blood, you will know, in God's light, that all your sins have been put away for ever.

Then, as you walk through this dark world, you will have God's Word as a lamp to your feet and a light to your path.

You may also become shining lights for God by reflecting even in a small measure the light which has shone into your hearts, as the little hymn says—

"Jesus bids us shine,  
With a pure, clear light,  
Like a little candle,  
Burning in the night.

"In this world of darkness  
So we must shine;  
You, in your small corner,  
And I in mine."

H. H.

## ANSWERS TO QUESTIONS FOR FEBRUARY.

## EXODUS.

1. "That I may find grace in Thy sight" (chap. xxxiii. 13). "Thou hast found grace in My sight" (chap. xxxiii. 17).
2. Because Moses delayed to come down out of the mount (chap. xxxii. 1).
3. Chap. xxxiv. 28. The contrast was—Moses was with the Lord, but Jesus, in Matthew iv. 2, was with Satan.
4. The mercy-seat (chap. xxv. 21, 22).
5. The wise-hearted women "did spin with their hands," etc. (chap. xxxv. 25).
6. "The children of Israel" (chap. xxxi. 13). "That ye may know that I am the Lord that doth sanctify you" (chap. xxxi. 13). Keeping the Sabbath (chap. xxxi. 13). "A perpetual covenant" (chap. xxxi. 16).



## QUESTIONS FOR MARCH.

## ANSWERS TO BE FOUND BETWEEN EXODUS XXXVI. AND LEVITICUS XI.

1. Why were Nadab and Abihu devoured by fire from the Lord?
2. What "filled the Tabernacle"?
3. Give the name of a man who was an engraver and an embroiderer.
4. Give references for the following verses, which will be found in the first five books of the Old Testament:—
  - (a) "Be strong and of a good courage; fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."
  - (b) "I cannot go beyond the word of the Lord my God, to do less or more."
  - (c) "The Lord shall fight for you, and ye shall hold your peace."

## Passages of Scripture to be read in March.

## LEVITICUS AND NUMBERS.

1. Lev. xiii. 1-17.	12. Lev. xxi. 1-24.	22. Lev. xxvi. 1-20
2. " xiii. 18-46.	13. " xxii. 1-16.	23. " xxvi. 21-35.
3. " xiii. 47-59.	14. " xxii. 17-33.	24. " xxvi. 36-46.
4. " xiv. 1-19.	15. " xxiii. 1-22.	25. " xxvii. 1-14
5. " xiv. 20-38.	16. " xxiii. 23-44.	26. " xxvii. 15-34.
6. " xiv. 39-57.	17. " xxiv. 1-23.	27. Num. i. 1-33.
7. " xvi. 1-19.	18. " xxv. 1-17.	28. " i. 34-54.
8. " xvi. 20-34.	19. " xxv. 18-34.	29. " ii. 1-34.
9. " xvii. 1-16.	20. " xxv. 35-46.	30. " iii. 1-26.
10. " xix. 1-19.	21. " xxv. 47-55.	31. " iii. 27-51.
11. " xix. 23-37.		

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# THE LITTLE MESSENGER.



THE ILLEGIBLE PAGE.

## THE ILLEGIBLE PAGE.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—MATTHEW vii. 7, 8.

**H**OW simple and unconditional is this promise of the Lord Jesus! And, indeed, nothing is needed for its fulfilment save that the request be made with simple, childlike faith to the Lord. If any one prays after this manner he will always find that the Lord answers his request, although in many cases, perhaps, in a way different from that which is expected. Oh, how many wonderful answers we should see if we were praying more in the simplicity of children and in the confidence of faith! In this respect it might well be said: "Except ye become as little children."

Mary was a little girl ten years old, and lived with her grandparents, who both knew the Lord Jesus, and who did not neglect to point out to their little granddaughter the need of being saved. They told her often of Jesus, and of His readiness to answer prayer.

One day the schoolmaster told the scholars, at the end of the day's lessons, to prepare for the next day the lesson that was given on such and such a page of their arithmetic book. All the children took note of the page on their slates, and went away merrily to their homes.

Mary's grandparents lived not far from the school. After she got home, and had had her tea, she fetched the slate and the book to prepare her lesson. But great was her dismay when she found the page indicated by the teacher so badly printed that she could not read the figures. What was she to do? None of the children of her class to whom she might have gone lived anywhere near her, and the teacher was very severe. This caused Mary to gaze hopelessly at her book, and look very sad indeed. She even burst into tears at the thought of having no lesson ready for the next day, for she was afraid of being severely punished by the teacher.

Just then her grandfather entered the room. When he saw his little granddaughter weeping, he asked her the reason of her trouble. Mary then told him all about it. Having heard her tale of grief, he said: "Tell it to Jesus; He can help you; nothing is too hard for Him."

Mary looked in her grandfather's face with a rather puzzled expression. How could the Lord Jesus help her? she thought. But when she saw that her grandfather meant it seriously, she went away into the next room, and asked the Lord to help her, and enable her to prepare her lesson, for she did not know what to do.

Her prayer gave her a little hope, but she was not quite at ease yet. Presently she went into the garden, which was close to the school, and was not there long before her eyes fell upon a piece of paper crumpled up and hanging on the hedge. Scarcely knowing what she did, she reached out her hand to it, and opened it. Who can portray her astonishment when she saw that it was the very page of the arithmetic book which she needed, with the print not illegible as in her own book, but quite clear and distinct?

Joyfully she hurried in to her grandparents to show them the page, and when they understood what had occurred, they knelt down with the happy child, and thanked the Lord Jesus for such an early and remarkable answer.

Mary duly finished her lesson, and it is hardly needful to say that she did it very quickly. Mary is no longer a child, *nor does she live now with her grandparents, but has her own home.* She has not, however, forgotten the kind answer to the prayer of her childhood. The remembrance of it has been helpful and comforting to her in after-years; and she has told me this little story that it might be for the good and encouragement of others.

*Translated by A. S.*



## EZRA.

Read Ezra viii., ix., and x. ; Psalm xci.

SEE, pictured in this exile's book,  
The earnest man of faith,  
Who, needing help, to none would look,  
Save unto Him who saith :

“Because thy love is set on Me,  
I will deliver thee ;  
Set all thy goings up on high,  
And keep thee to Me nigh.”

In days of dark adversity  
His earthly lot was cast,  
With Judah in captivity,  
For sinning in the past.



ARTAXERXES HANDING HIS LETTER TO EZRA.

Clear-sighted faith taught him to bow  
Beneath God's mighty hand ;  
While, pressing on, he still learnt how  
In liberty to stand.

## "IN GOD'S SIGHT."

37

Ashamed, he would not ask the king,  
For escort to his land ;  
But chose much more, in everything,  
To trust God's guarding hand.

When, safely home, his brethren's sins  
Caused him both grief and shame,  
Unselfish love that sinners wins,  
Wrought glory to God's name.

\* \* \* \* \*

Dear children, pray remember long  
What caused just Ezra shame ;  
Like him, be always found among  
Those faithful for God's name.

Cleave ever to God's holy Word ;  
Hate every form of sin ;  
So doing, you shall please the Lord,  
And sinners to Him win.

A. S.



## "IN GOD'S SIGHT."

DEAR CHILDREN,

ONE Sunday evening, some years ago, I was telling a little boy how very much the Lord Jesus loved children. He looked up sorrowfully into my face and whispered, "But I'm so nasty." Dear little Alfred! What did he mean? I will tell you. God the Holy Spirit was working in his young heart, and making him feel that his naughty words and naughty ways were sins against God, and so the dear little fellow thought that the Lord Jesus could not love him.

But if Jesus loved only *good* children, how many little boys and girls who read *The Little Messenger* would Jesus love? We may *think* that we are good, as the Pharisee in Luke xviii. thought he was; but God looks at the heart, and He says, "There is none that doeth good, no, not one." Perhaps you remember reading 1 Samuel xvi., where it says, "For the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." Little Alfred was not like the Pharisee, he was not pleased with himself; his sins were a trouble to him. Are *your* sins a trouble to you? Do you hate them as this dear child did?

But although God hates sin, yet He loves the sinner, and so instead of putting the sinner away from Him for ever, He has put our sins away. Yes, it was because of our sins that Jesus died on the cross to save us. Alfred knows this now, and he could tell you that the precious blood of Christ has washed him "whiter than snow."

If you will read Luke xviii. 9-14 you will see what a contrast there is between the Pharisee and the publican. The Pharisee thought himself very good, and perhaps other people thought him very good too, but in God's sight his goodness or righteousnesses were as filthy rags (Isa. lxiv. 6). It was outside show, and did not spring from love to God.

The publican, on the contrary, knew he was a sinner, and perhaps others thought he was a sinner too, for the Pharisee thanked God that he was not like the publican, but in God's sight the publican was approved. Jesus died for sinners, and if we can say, as Alfred can, that Jesus loves us, and has given Himself for us, we shall seek to show our love to Him by "good works" (Titus iii. 8), that is, by doing every little thing to please Him. Your sincere Friend, † †



## SOME BIBLE MESSENGERS.

### II. "MOSES, THE MAN OF GOD."

(Continued.)

**F**ORTY wearisome years longer were the Hebrews left in the iron hand of Pharaoh. It seemed good in God's sight to bring down their heart with labour, and make them feel the helplessness of their case, that they should indeed welcome in its due time His promised intervention. "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

All this while Moses remained in Midian. He had found a new home in the house of Jethro, the priest of Midian, whose daughter Zipporah Moses married. He named their firstborn Gershom, which means *a stranger here*; for he said, "I have been a stranger in a strange land." He still loved and remembered his afflicted brethren, for whose sake he had relinquished so much, coming down from a position next the throne in order to share their affliction, because they were the people of God's choice.

*SOME BIBLE MESSENGERS.*

39

It was a great descent, from a prince in Egypt, "mighty in words and in deeds," perhaps as a wise senator and a conquering warrior, to a plain shepherd in Midian, attending to the wants of his father-in-law's sheep. But this formed part of a needed training for the important task that God would surely yet call him to fulfil, for which all his Egyptian learning and wisdom never could make him capable.

In populous Egypt Moses had seen much of the works and ways of men, much of the world, as we say. In the desert solitudes of Midian he might freely contemplate the more wonderful works and mysterious ways of God. These ways are only rightly to be known by the end to which they tend. In "the end of the Lord" it is made manifest that He is "very pitiful, and of tender mercy." Present appearances may have beclouded Moses's faith. But God had not forsaken His servant, who had been only partly right in supposing his brethren would have understood that God by "HIS hand" would deliver them; which led him to run before he was sent. It became necessary for him to learn that "HIS hand," without "the rod of God" in its grasp, was totally powerless to effect the deliverance of God's people. The rod is a symbol of power; and "power belongeth unto God."

The momentous day at length arrived when Moses should receive his proper commission, and be called to the life-work for which he had been destined by God from the foundation of the world. The aspect of that cloudless morning, as the eastern sky grew lighter and lighter by the brightening beams of the rising sun, gave no token to Moses of the wondrous interview he would have with its infinitely glorious Creator ere its going down again in the west at even.

As doubtless on many another day, Moses "led the flock to the backside of the desert, and came to the mountain of God, to Horeb." This day God Himself had "COME DOWN" from the high sanctuary of His glory, the throne of His majesty in the heaven of heavens, and taken up His abode in a lowly thorn-bush. His appearance was like the devouring fire; and yet the bush was not consumed in the midst of the glowing flames.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses."

*(To be continued, D.V.)*

## ANSWERS TO QUESTIONS FOR APRIL.

1. Leviticus xxiii.
2. The Passover. Unleavened bread. Firstfruits of harvest. Pentecost. Trumpets. Tabernacles. Sabbaths.
3. The Red Sea (Num. xxxiii. 10).
4. "Speak thou with us," etc. (Ex. xx. 9).
5. (a) Mark i. 35; (b) Matt. xiv. 23-4; (c) Luke vi. 12.



## QUESTIONS FOR MAY.

1. A chapter in Numbers contains three questions—one asked by the Lord, one by Israel, and one by Moses. Write each question in full.
2. Who is described in Numbers as "very meek"?
3. Jesus said, "I am meek." Give the reference.
4. What chapter in the Gospels begins with an example of faith, and ends with one of unbelief, and has examples of great faith and little faith between?
5. Who is described in Numbers as following God "fully"?

## Passages of Scripture to be read in May.

## NUMBERS.

1. Ch. xviii. 20-32.	11. Ch. xxiv. 1-14.	21. Ch. xxix. 20-40.
2. " xix. 1-22.	12. " " 15-25.	22. " xxx. 1-16.
3. " xx. 1-13.	13. " xxv. 1-18.	23. " xxxi. 1-24.
4. " " 14-29.	14. " xxvi. 1-18.	24. " " 25-54.
5. " xxi. 1-20.	15. " " 19-37.	25. " xxxii. 1-19.
6. " " 21-35.	16. " " 38-51.	26. " " 20-42.
7. " xxii. 1-21.	17. " " 52-65.	27. " xxxiii. 1-37.
8. " " 22-41.	18. " xxvii. 1-23.	28. " " 38-56.
9. " xxiii. 1-13.	19. " xxviii. 1-31.	29. " xxxiv. 1-29.
10. " " 14-30.	20. " xxix. 1-19.	30. " xxxv. 1-34.
	31. xxxvi. 1-13.	

RULES.—Write your replies neatly in ink on one side of the paper only, and leave a clear margin of about an inch and a half at the left-hand side.

A concordance must not be used, nor should help of any kind be obtained from others.

The name, age, and address 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.

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# THE LITTLE MESSENGER.

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KING EDWARD VII. HOLDING A RECEPTION.

## THE KING OF ISRAEL.

**I**N the last paper I wrote for you, dear children, we compared two portions of Scripture, one in the Old Testament and one in the New, showing that in both God graciously offers to give the water of life to all who are thirsty. Now, when we *compare* two things, we see in what way they are alike; and when we *contrast* two things, we mark how they differ one from the other: and this I think you will soon understand when I tell you about the two portions of God's Word of which I wish to write.

It was a grand day in Israel when the people crowded together to see the king whom God had chosen to rule over them. It was their own wish to have a king, because they were not satisfied that the Lord Himself should reign over them. So now they had their desire, and they were delighted.

Saul, for this was his name, was a fine young man, taller than any of the people from his shoulders and upward; so they could all see him as he stood in their midst, and they shouted, "God save the king" (1 Sam. x. 24).

Now at that time the people of Israel had some enemies called the Philistines, and God appointed Saul to deliver Israel from them. But when the great giant Goliath came against Israel, Saul had not courage to go and fight with him; while David, who was only a youth, but had faith in God, killed the giant and cut off his head; and in the end, when the Israelites had a battle with the Philistines, Saul and his sons were all killed, and David was made king in Saul's place.

So you see that though Saul was such a fine man, and so much to be admired, he came to a miserable end because he did not obey God, as you may read in his history.

But now we will turn to think of One who was indeed a contrast to King Saul. This One is the Lord Jesus Christ, who came from heaven to do His Father's will on earth; and who, both as a child and as a man, was ever the obedient One. "Obedient unto death, even the death of the cross" (Phil. ii. 8). He was indeed the true King of Israel; as the wise men inquired, "Where is He that is born King of the Jews?" and as Nathanael confessed, "Rabbi, . . . thou art the King of Israel" (Matt. ii. and John i.). Yes, Jesus was the rightful Heir to the throne of David, just as much as our Prince

of Wales is heir to the throne of England if our beloved Queen Victoria were to die.

This sad event has really taken place since I began to write on this subject, though, as I live in New Zealand, it must be a good while before you read these words in print. But though we mourn for our long-loved Queen Victoria, from my heart I say, May God bless our new King Edward VII.!

I will now return to the great subject of this paper—the contrast between the way in which the people received King Saul and the way in which they treated the Lord Jesus Christ. When He was brought before Pilate he asked Him, “Art thou the King of the Jews?” and Jesus answered, in words which in the Hebrew tongue mean, “Yes,” or “I am.” But when Pilate brought Him forth to the people and said, “Behold your King!” they cried out, “Away with Him, away with Him, crucify Him!” Pilate said, “Shall I crucify your King?” The chief priests answered, “We have no king but Cæsar” (John xix. 14, 15). They would not have Jesus to reign over them; though, while Saul had failed to deliver them from their enemies the Philistines, Jesus Himself was the true Deliverer from the greatest of all their enemies, even the devil. Jesus brought “salvation” (Zech. ix. 9); but it must be through His own death on the cross. Though Pilate could find no fault in Him, he let the Jews have their way, and delivered Jesus to be crucified. But he wrote for a title on the cross, “This is Jesus, the King of the Jews.” Then, while He hung there in agony, the chief priests and scribes, mocking Him, said, “Let Christ the King of Israel descend now from the cross, that we may see and believe.” Ah! indeed, Jesus could have come down in a moment if He had pleased, and swept them all away; but then He could not have been our *Saviour*.

The day, however, will soon come when He will reign in glory over the very nation which once despised and rejected Him; and not only over Israel, but over the whole world. “He is King of kings and Lord of lords.”

“Jesus must be crowned with glory,  
Not in heaven alone;  
All the earth shall hear the story  
Of His rightful throne.  
Every knee to Him shall bow:  
Sinner, wilt thou own Him now?”

C. G.

**ALONG WITH FATHER.**

“**T**HE night is dark and wild, father,”  
I heard wee Charlie say ;  
“I dare not go alone, father,  
Along the moorland way.  
Yon streamlet I must cross, father ;  
The steps I cannot see ;  
I should not have one fear, father,  
If you would go with me.”



The father left his evening task,  
And tenderly he smiled,  
As forth in willing love he led  
And comforted his child.  
The little hand was clasped in his,  
The tears were quickly dried ;  
For Charlie felt how safe he was  
At his dear father's side.

And here, my little friends, I find  
A parable for you ;  
For Charlie's fears convey to each  
A lesson deep and true.

*"WHAT IS TRUTH?"*

45

Your life is like a dangerous road,  
 The future, who can see?  
 Look up to Jesus, then, and say,  
 "Oh, wilt Thou go with me?"

That blessed Saviour spilt His blood  
 That you might be forgiven;  
 And now He lives to hear your cry,  
 And bring you safe to heaven.  
 And if the stream of death you cross,  
 As many children do,  
 He'll lift you in His mighty arms,  
 And gently bear you through.

*"WHAT IS TRUTH?"*

A GOVERNESS once asked her scholars to write out the answer to this most important question, and bring it to her the next day instead of their usual lessons, offering a small prize to the one who brought the right answer.

You may be sure these dear girls set earnestly to work. They found the text in the eighteenth chapter of John, verse 38; but there was no answer. Pilate asked the Lord Jesus the question at the head of this paper, but he did not wait for the answer; "he went out."

Some of the girls got a dictionary, and copied the meaning of the word "truth" from it; and the elder girls wrote quite long essays on the merits of truth against falsehood, etc. But one little girl wrote only a few words, and that was the successful answer, for it was from God's own Word: "Jesus said, I am the Way, and *the Truth*, and the Life" (John xiv. 6).

Yes, dear children, Jesus is *the Truth* about God. We never could understand God's love for us if we were not able to learn it in the life and death of His beloved Son. "God is light"; He is a righteous God; and when the thought of His holiness first comes into our hearts it makes us afraid of Him, for we are "darkness"; we have "sinned, and come short" of His glory. But "God is love" too, and He loved us so much that He sent His own beloved Son down here to make known to us His great love.

Jesus is "the Way" to God. Yes, and *the only Way*. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). Yes, God's Truth is His own well-beloved Son, and we must have the whole Truth to be true. So in the Word of God it is always written "truth," not "truths"; but one great whole, which cannot be broken.

Dear little child, God tells you in His Word "the truth" about yourself. He says, "You are lost." Jesus says He "came to seek and save that which was lost"; so He came to seek and save *you*. Will you believe it, and claim Him as your Saviour? He wants you to come to Him *now*. Just tell Him quietly that what He says about you is all true. You are a sinner far away from God, and you cannot do one thing to bring yourself nearer. You are "dead in trespasses and sins"; not only "in darkness," but you are "darkness," just the very opposite to God, who is "light."

Have it all out with God, and you will find, dear child, that *Jesus is the Truth* about God; and He Himself said, "Ye shall know the Truth, and the Truth shall make you free" (John viii. 32).

A. C.



## SOME BIBLE MESSENGERS.

### II. "MOSES, THE MAN OF GOD."

(Continued.)

**A**S knowing the voice of the gracious SHEPHERD of Israel who now called him by his name, Moses readily answered, "Here am I."

Because also the voice of the God of Israel, before whom the seraphim veil their faces, saying, "Holy, holy, holy, is the Lord of hosts," Moses might not stand there except with unshod feet, nor draw near to His infinite Majesty.

To his second son Moses had given the name of Eliezer—*God the helper*—"For the God of my father, said he, was my help." And under this sweet title the Lord reveals Himself to him. "I am THE GOD OF THY FATHER," said the voice out of the midst of the bush, "the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for," like the worshipping seraphim, "he was afraid to look upon God."

And then the Lord related what He had seen and heard respecting His afflicted people in the land of Egypt, and what He would do for them by the hand of his now trembling servant. Forty years in the solitudes of Midian had destroyed all self-confidence in Moses, and made him diffident to a fault. He who had been too forward at the first, when now finally called to do his appointed work, pronounced himself unfit: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

It was not, however, a matter of what Moses would do FOR God, but what God would do BY Moses for His own glory. "CERTAINLY I WILL BE WITH THEE," said the Lord. Then Moses desired to know what he should say to the children of Israel when they asked him the name of the God of their fathers who sent him. And God said he was to tell them, "I AM hath sent me unto you." No other was He than the only true God, who is from everlasting to everlasting, who had come down from heaven to earth for their deliverance; and on the many gods of Egypt He was going to execute judgment.

When Moses made a further excuse, saying, "They will not believe me," God was still gentle with him, and gave him several signs of the great power that He would put forth to punish Pharaoh and rescue Israel. He told Moses to throw down the rod he held in his hand, which then became a serpent; and again became a rod when Moses took the serpent by its tail. And the hand of Moses was made leprous when, at God's bidding, he put it into his bosom; and quite well again when he did so a second time. Leprosy is a sign of sin, which God is going to put away for ever; and the serpent set forth Satan, whom God will at last destroy in the lake of fire.

Moses still prayed God not to send him, saying he could not speak well. And the Lord was angry, and appointed Aaron, the brother of Moses, to be his companion and spokesman. And He said, "Thou shalt take this rod in thine hand, wherewith thou shalt do signs."

So Moses was obliged to go. And this was the message he must take to Pharaoh: "Thus saith the Lord, Israel is My son, even My firstborn: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

(To be continued, D.V.)

## ANSWERS TO QUESTIONS FOR MAY.

1. Numbers xi. 20, 23, 29.
2. Moses (chap. xii. 3).
3. Matthew xii. 29.
4. Matthew viii.
5. Caleb (Numbers xiv. 24).



## QUESTIONS FOR JUNE.

1. Give ten verses in the Psalms that contain the word "satisfied."
2. Give a list of Psalms that were for the sons of Korah.
3. Give eight verses in the Psalms that contain the words "Blessed is the man."
4. Give the verses in the Psalms that mention: Boar, Caterpillar, Cony, Dove, Hart, Lion, Pelican, Snail, Sparrow, Swallow.

\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in June.

## DEUTERONOMY.

1. Ch.	i. 1-18.	11. Ch.	v. 1-15.	21. Ch.	xii. 1-19.
2. "	i. 19-34.	12. "	v. 16-33.	22. "	xii. 20-32.
3. "	i. 34-46.	13. "	vi. 1-25.	23. "	xiii. 1-18.
4. "	ii. 1-15.	14. "	vii. 1-11.	24. "	xiv. 1-29.
5. "	ii. 16-37.	15. "	vii. 12-23.	25. "	xv. 1-23.
6. "	iii. 1-17.	16. "	viii. 1-20.	26. "	xvi. 1-27.
7. "	iii. 18-29.	17. "	ix. 1-29.	27. "	xvii. 1-20.
8. "	iv. 1-13.	18. "	x. 1-22.	28. "	xviii. 1-22.
9. "	iv. 14-31.	19. "	xi. 1-17.	29. "	xix. 1-21.
10. "	iv. 32-49.	20. "	xi. 18-32.	30. "	xx. 1-20.

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# THE LITTLE MESSENGER.

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THE DEATH OF THE FIRSTBORN.

## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

*(Continued.)*

**T**O have his only brother, from whom he had for forty years been separated, sent now to meet him in the desert, to be his daily associate in the glorious work of delivering Jehovah's people from the house of their bondage, produced in Moses, we are sure, a deep and grateful sense of the goodness and tender consideration of the Lord.

The two venerable brothers met, and exchanged affectionate greetings "in the mount of God." "And Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him." And Aaron was "glad in his heart."

Moses knew, for the Lord had told him, that all the men were dead who in Egypt had sought his life. In that respect therefore he without fear returned to the land of Egypt, accompanied by Aaron. "And Moses took the rod of God in his hand." Before approaching Pharaoh they gathered together all the aged men of Israel, to whom "Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And all the people believed: and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped."

The first audience of Moses and Aaron with Pharaoh failed to secure the desired result, for he flatly refused to let God's people go. And not only so, for he also added to their already almost unbearable burdens, with the effect that they wished no attempt at all had been made in their behalf.

But "man's extremity is God's opportunity." "Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh. . . . Say unto the children of Israel, I am the LORD, and I WILL bring you out from under the burdens of the Egyptians, and I WILL rid you out of their bondage, and I WILL redeem you with a stretched out arm, and with great judgments: and I WILL take you to Me for a people, and I WILL be to you a God. . . . And I WILL bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I WILL give it you for an heritage: I am the LORD."

Thus seven times (seven denotes completeness) did the Lord of heaven and earth, before bringing a single plague upon the enemies of His people, pronounce His almighty "I WILL." "And the Lord said further to Moses, See, I have made thee a god to Pharaoh : and Aaron thy brother shall be thy prophet."

Then Moses and Aaron went a second time to Pharaoh, and showed him the sign of the rod changed into a serpent. This was imitated by the magicians of Egypt, and the king again declined to allow Israel to depart.

This was the signal for the sending of those fearful plagues which, with increasing severity, fell upon the hardened monarch and his doomed dominions. (1) The waters of the Nile were turned into blood ; (2) overwhelming multitudes of frogs covered the land ; (3) the dust of the earth became lice in man and in beast [this third miracle could not be imitated by the magicians Jannes and Jambres, and they said to Pharaoh, "This is the finger of God"] ; (4) swarms of tormenting flies ; (5) murrain upon the cattle ; (6) boils upon men ; (7) hail-storms, with fire that ran along the ground ; (8) crowds of devouring locusts such as were never before seen, nor since ; (9) three days of dense darkness that could be felt.

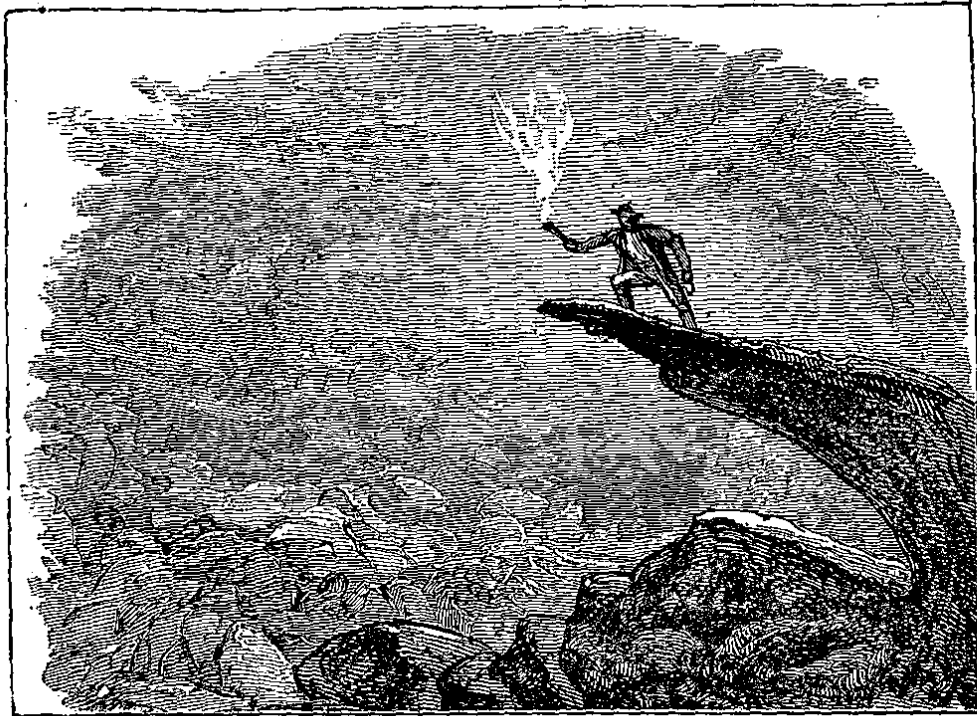
Notwithstanding all the horrors of the foregoing nine plagues, the heart of Pharaoh continued hardened, and he still would not obey the voice of the Lord to let the Israelites go out of his land. Then God made preparations to fulfil the awful threat that He had made, saying in His message to Pharaoh, "I will slay thy son, even thy firstborn." And the Lord gave His people favour in the sight of the Egyptians, who let them have all the valuables they liked to ask for. "Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."

In the tenth and last plague the Lord would no longer make use of the instrumentality of Moses, but would Himself pass through the land in the character of a righteous and unsparing Judge. How then shall the Hebrews escape the stroke of the destroyer? Each family of Israel was told to provide and slay a lamb, and to sprinkle its blood upon the lintel and two side-posts of the doorway of their houses. "AND WHEN I SEE THE BLOOD," said the LORD, "I WILL PASS OVER YOU." The blood of the slain lamb was that which in type atoned for all their sins, by virtue of which God could justly refrain from

inflicting on them too, sinners like the Egyptians, the penalty of their guilt.

On the night appointed, at the midnight hour, when all was hushed and still in the houses of the Egyptians, "the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."

*(To be continued, D.V.)*



IN THE MAMMOTH CAVE OF KENTUCKY.

**The Bible, No. 15.**—I remember once going with some friends to visit a natural cavern. We were very glad to be accompanied by a guide, who went first, with a lamp in his hand. At equal distances in the sides of the passages he placed a light which shone on the path, and whenever we arrived at any place difficult of descent, or at any obstacle over which we might have stumbled, he held the lamp to our feet.

Now this is just what the Bible does. It points out the way of life; and then, when we have entered that path, it is our unerring guide all the way into everlasting glory with God in heaven. "Thy word," wrote the psalmist, "is a lamp unto my feet, and a light unto my path"; and Solomon also testified that "the commandment is a lamp; and the law is light" (Ps. cxix. 105; Prov. vi. 23). A lamp is for each single step, and a light is for the whole way we have to walk.

**"THOU COMPASSEST MY PATH."**

Read Psalm cxxxix, 1-10.

DEAR CHILDREN,

**D**O you remember a story in the Old Testament about a king of Judah who was in great danger when fighting with the king of Syria? His enemies were pressing upon him to kill him; but he cried out, and the Lord helped him, and moved them to depart from him.

And in the present African War how many wonderful escapes have there been! how many answers to prayer from loved ones far away, while the bullets were flying thick and fast on the field of battle! How much may happen in a single moment, and how often has the hand of God turned away the fatal stroke when death was close at hand!

"Never a danger, but there on the throne,  
Moment by moment He thinks of His own."

But it is not only on the field of battle that God is near to help and deliver. I have a young friend who was riding lately along a narrow road, on one side of which was a precipice, or steep bank, above a river. His horse was frightened by meeting a coach-and-four, and backed to the dangerous edge, when, feeling the earth begin to give way beneath its feet, it rushed forward. God was near in mercy, and my young friend was saved in the moment of danger.

I am now going to tell you a wonderful story, which shows that "in Him [God] we live, and move, and have our being" (Acts xvii. 28). "Blessed are all they that put their trust in Him" (Psalm ii. 12).

In the French Revolution of 1789, when so many nobles of the land were put to death, a little girl of fourteen years old, named Emily, was the only one saved, when her father, mother, and all the rest of the family were killed by a mob of cruel men. A faithful servant, named Felix, managed to hide Emily in a barrel, which with other empty ones he placed on a cart, and thus travelled through the country, hoping to reach a place of safety in the house of the good "Pastor Oberlin." By day they tried to hide in a wood, or some other place of concealment, where Emily might come out to stretch her limbs, and take some food, and by night they could more safely journey along the high road. But one day there was

no place at hand to hide in, and they met some soldiers, who stopped Felix, and wanted to know what he had in his barrels. They shook every one *except* that in which Emily was hidden, then, being disappointed at not finding anything to drink, they passed on. I think it was a fortnight before the travellers reached the house of Oberlin, where the little fugitive received a kind and loving welcome. But she had still to be careful, and must not show herself at the window.

However, one morning early there was a knock at the door, which Oberlin himself opened, and found two soldiers, who told him that they had an order to search his house, as he was suspected of concealing one who was on the list to be put to death, and this was none other than dear little Emily! But they added that the pastor's character was so well known that if he would only say she was not there they would leave without troubling him further. In anguish of heart the good man looked up to God, but would not tell a lie, even to save the life of his dear young charge. He answered the soldiers calmly that it would not be pleasing to the Lord that he should hinder them from doing their duty; they were welcome to search his house, and he would show them the way. He led them to one room after another, and at length came to Emily's door. "This is the last," he said, as he threw it open. One of the men then stepped to the entrance, and, looking in, said, "There is no one here," after which they turned to go away, asking pardon of the good pastor for the trouble they had given him.

And how do you think that Emily had been saved in that moment of danger? She had been dressing her hair, after which she washed her hands, and was about wiping them on a towel, which hung at the back of the door, when hearing the noise and opening of her door, she kept very quiet behind it, not liking to be seen as she was only partly dressed.

What must have been her feelings when she found she had been saved from a cruel death, and what thanksgiving would go up to God, who had answered the good pastor's prayer, and proved Himself "a very present help in time of trouble"!

Brighter days followed, when the terrible Revolution was over, and Emily had a home with her kind friend until she married. It is probable that some of her grandchildren or great-grandchildren may still be living to tell the tale of her wonderful preservation in the French Revolution.

## THE FIRST DEATH.

55

And now, dear children, I want to ask you one question. Are you glad to think God is always near you by night and day, or are you, like Adam, trying to hide from Him? This you cannot do; and how foolish to try to hide from your best Friend, from the only one who can save you. He says, "*Come now*, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

From your loving old Friend,

C G.



## THE FIRST DEATH.

"By one man sin entered into the world, and death by sin."—ROM. v. 12.

"Out of the heart proceed evil thoughts, murders," etc.—MATT. xv. 19.

**H**OW stricken was the father's heart,  
The mother's grief how sore!  
Their child lay bleeding on the earth,  
Their Abel was no more:  
Yes, murdered by his brother's hand,  
His youthful life was o'er.

But who shall count those parents' tears,  
Or tell their anguish keen?  
Fruit of their sin they needs must taste,  
In all that woeful scene:  
Their firstborn, too, cast out from God,  
Guilty, without a screen!

And thou who know'st this awful tale  
Of sin and wrath divine,  
'Twere vain to say, "The murderer's guilt  
Can surely ne'er be mine."  
The heart that took his brother's blood,  
That heart was like to thine.

And since the awful doom of sin  
Is everlasting fire,  
Oh! trust the blood that speaketh peace;  
No more doth God require:  
Through Christ He gives eternal life,  
Yea, fills the heart's desire.

C G.

## ANSWERS TO QUESTIONS FOR JUNE.

1. Psalms xvii. 15, xxii. 26, xxxvi. 8, xxxvii. 19, lix. 15, lxiii. 5, lxxv. 4, lxxxi. 16, civ. 13, cv. 40.
2. Psalms xlii., xlii., xlv., xlv., xlv., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.
3. Psalms i. 1, xxxii. 2, xxxiv. 8, lxxv. 4, lxxxiv. 5, lxxxiv. 12, xciv. 12, cxii. 1.
4. Psalms lxxx. 13, lxxxviii. 46, civ. 18, lxxviii. 13, xlii. 1, xxii. 21, cii. 6, lviii. 8, lxxxiv. 3, lxxxiv. 3.



## QUESTIONS FOR JULY.

All answers will be found in Deuteronomy i.-xx.

1. On what occasion was Deuteronomy vi. 16 quoted in the New Testament?
2. What other two verses in Deuteronomy were quoted at the same time?
3. What warning beginning with the word "Beware" is twice repeated?
4. What was to be the result if Israel neglected this warning?
5. Give the name of the place where Aaron died.
6. Give the names of the cities of refuge.

\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in July.

## DEUTERONOMY.

1. Ch. xxi. 1-14.	11. Ch. xxvi. 12-19.	21. Ch. xxx. 1-10.
2. " xxi. 15-23.	12. " xxvii. 1-26.	22. " xxxi. 1-20.
3. " xxii. 1-12.	13. " xxviii. 1-14.	23. " xxxii. 1-15.
4. " xxii. 13-30.	14. " 15-24.	24. " 16-30.
5. " xxiii. 1-14.	15. " 25-36.	25. " xxxiii. 1-14.
6. " 15-25.	16. " 37-48.	26. " 15-29.
7. " xxiv. 1-13.	17. " 49-59.	27. " 30-43.
8. " 14-22.	18. " 60-68.	28. " 44-52.
9. " xxv. 1-19.	19. " xxix. 1-20.	29. " xxxiii. 1-17.
10. " xxvi. 1-11.	20. " 21-29.	30. " 18-29.
	31. xxxiv. 1-12.	

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A concordance must not be used, nor should help of any kind be obtained from others.

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

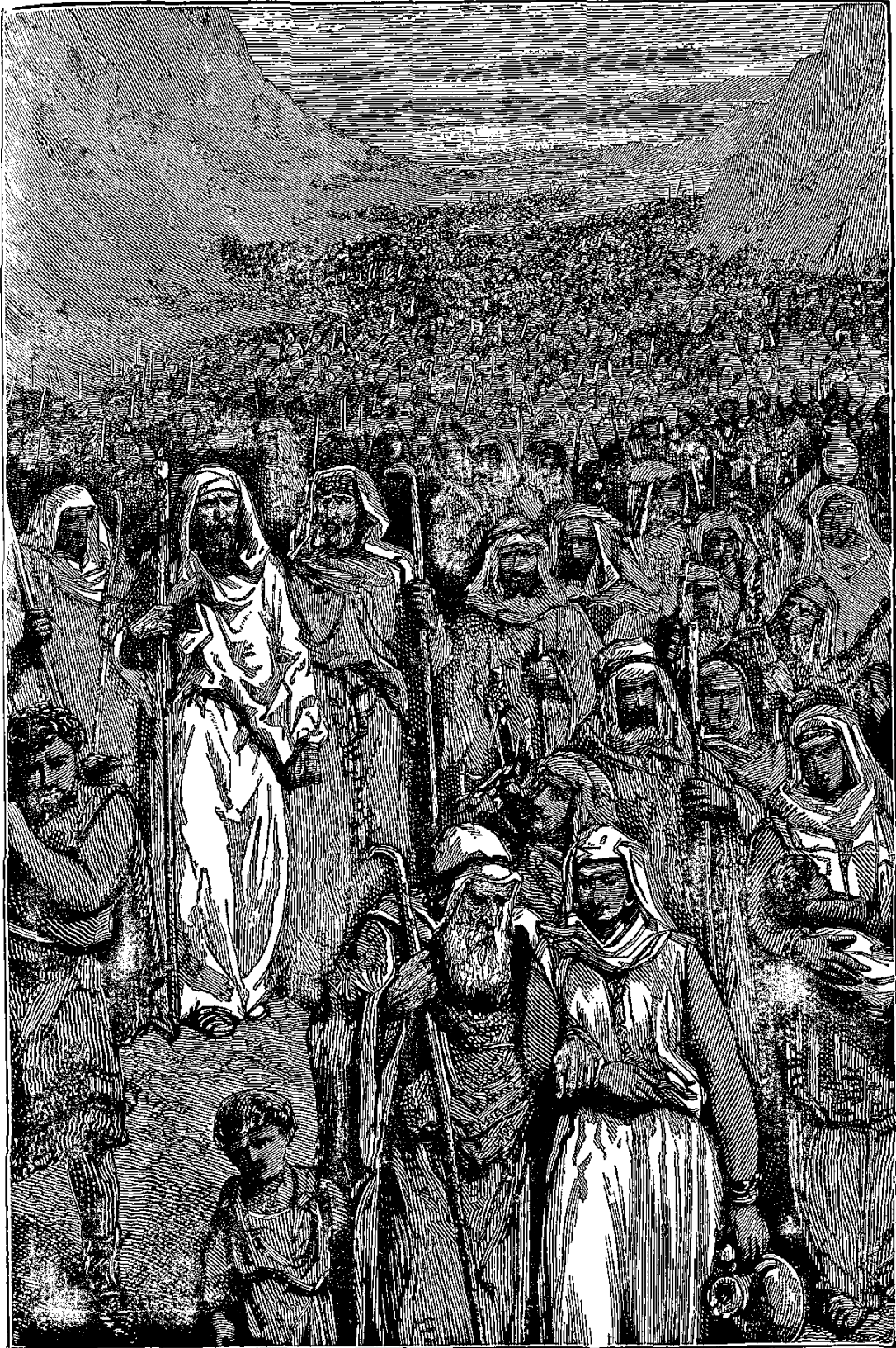
Those who enclose an addressed envelope bearing a halfpenny stamp will have their answers returned to them, with any remarks that may be considered desirable.

Replies to be sent in between the 20th and the 25th of the month, addressed to—

F. A., 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.

# THE LITTLE MESSENGER.



“ALL THE HOSTS OF THE LORD WENT OUT FROM THE LAND OF EGYPT.”

## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

(Continued.)

**I**T was "THROUGH FAITH" that Moses "kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them"; and, trusting the sprinkled blood of the sacrificed lamb, the Israelites came safely out of that dreadful night; for the Lord "PASSED OVER the houses of the children of Israel . . . when He smote the Egyptians," so that they perished not.

"Christ, our Passover, was sacrificed for us," believers in Him can say. He Himself bore their sins in His own body on the tree. Have you, dear reader, placed yourself under the shelter of His precious blood, shed at Calvary? If so, you are entirely free from the judgment of God against sin. And not only so; you may, in that same precious blood, read your title clear to mansions in the skies, where Jesus is gone to prepare a place for you, and whence He will come again to receive you unto Himself, that where He is, there you may be also.

Pharaoh's obstinacy was at length fully overcome, and he called for Moses and Aaron by night, beseeching them to depart with all the children of Israel, their flocks, and their herds. The presence of the people of God in the land of judgment could not be tolerated any longer, and, all ready as they were, they immediately set out for the land of promise, in obedience to God's command. "Egypt was glad when they departed, for the fear of them fell upon them."

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

Then appeared before them a wonder in the air, in the shape of "a pillar of a cloud, to lead them in the way" that they should go. Jehovah, their God, was in that "pillar," which He turned into fire at night to give them light, and which was never to leave them until they had reached the promised land. It hovered over them, or moved before them, day and night continually, "for His mercy endureth for ever."

Pharaoh, hearing that his captives were really gone, forgot his mourning for his firstborn, and, recovering his former

## SOME BIBLE MESSENGERS.

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hardness of heart, resolved to follow the Hebrews. "I will pursue," said he, "I will overtake; I will divide the spoil."

"I WILL"! God, the eternal, almighty, speaketh thus; but such language suits not thee, O Pharaoh, dust and ashes that thou art. Thy breath is in thy nostrils, and thou goest to meet thy doom in the depths of the resistless waters.

"Man proposes, God disposes." Pharaoh brought the flower of his army up to the rear of the ransomed congregation, who were encamped on the Egyptian side of the Red Sea, and thus were hemmed in at every point by mountains, sea, or enemy.

Already forgetful of God's wonders in Egypt, the Israelites gave themselves up for dead, and began to speak of their graves. Faithful Moses bade them fear not, but stand still and see the SALVATION OF THE LORD. "And the angel of God, which went before the camp of Israel, removed and went behind them; and . . . came between the camp of the Egyptians and the camp of Israel . . . so that the one came not near the other all the night."

Meanwhile, at the command of God, Moses stretched out his hand over the sea, which thereupon was divided, and left a clear passage for the Israelites to walk over to the other side. "BY FAITH they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned." Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea, and Moses a second time, instructed by the Lord, stretched out his hand over the sea, and the Lord brought again the waters of the sea upon them, and all the host of Pharaoh perished.

So in the last days, at the close of the millennium, when Christ and His saints shall have reigned over the earth for a thousand years, Satan, let loose from his prison in the abyss, will gather the nations together to battle, and compass the camp of the saints about, and the beloved city. But fire shall come down from God out of heaven and devour them. And the devil, who deceived the inhabitants of the earth, shall be cast into the lake of fire and brimstone, "and shall be tormented day and night for ever and ever." That will be *his* final doom (see Revelation xx.).

"Thus the LORD saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which the LORD

did upon the Egyptians; and the people feared the LORD, and believed the LORD, and His servant Moses."

(To be continued, D.V.)



## **"WILL YOU BE THERE?"**

DEAR CHILDREN,

**I** HAVE been reading the seventeenth chapter of John, and when I came to the twenty-fourth verse, where the Lord Jesus expresses a wish to have those whom the Father has given Him with Him where He is, that they may behold His glory, I thought that is just how we feel sometimes. When we are enjoying anything very much we wish that those whom we love were with us to enjoy it too. To tell them about it does not seem enough; we want them *with us*. And so the Lord Jesus wishes to have His loved ones with Him, that they may behold His glory.

What joy this will be to see Jesus, our own precious Saviour, in the glory which He had with the Father before He became a man, and before the world was! (see *v. 5*). Jesus does not want to be in heaven alone. There are many mansions there, and He wishes to see them filled with those whom He loves. "He died for us, that . . . we should live together with Him" (1 Thess. v. 10).

But not only does the Lord Jesus love us because He died for us, but also because we are the Father's gift to Him. Seven times in this chapter He speaks of His loved ones as given Him of the Father. In the second verse He says He gives them eternal life. In the sixth verse He manifests the Father's name to them. In the ninth verse He prays for them. In the eleventh verse He asks the Father to keep them because He is going to leave the world, saying in the twelfth verse that while He was in the world He had kept them. Then, in the twenty-fourth verse, Jesus prays that they may be *with Him*.

The more we love any one the more we value what they give us. Thus Jesus loves us more dearly because we are the Father's gift to Him. He says to the Father, "Thine they were, and Thou gavest them Me." Oh, how He loves us! How precious we are to Him! Yes, we are so precious to Him that He wants us *with Him*.

## WHO ARE THE JEWS?

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If we believe in Jesus we are among those whom the Lord Jesus prays for in this chapter (see *v.* 20). Jesus says, "All that the Father giveth Me shall come to Me." Have *you* come to Jesus? If so, you are one of those the Father has given to Jesus, and Jesus says, "Him that cometh to Me I will in no wise cast out" (John vi. 37).

The Lord Jesus will not be satisfied until He has all those given Him of the Father *with Him* in glory. Will *you* be there?

Your sincere Friend,

† †



## WHO ARE THE JEWS?

**M**ANY of my young readers will, I dare say, be ready to answer this question, saying, "I know; they were the people who crucified the Lord Jesus Christ." Yes, that is only too true; and for this great sin God turned them out of their beautiful land, and scattered them in many different countries over the world, as they are to this day.

Perhaps some of you live in London, and have heard a cry in the streets of "Ol' clo', ol' clo'"; and, when you looked out, have seen a man with a bag on his back, stopping at any house in the street where they had old clothes to sell, which the Jew buys, and carries away in his bag, ready to sell at perhaps a large profit in the old-clothes shops, of which there are plenty in London.

Some Jews have got to be very rich, while others are poor and suffering, and have been persecuted in some places because they are Jews. But Christians, who love the Lord Jesus, seek to bring them to know Him as their true Saviour, and many have been really converted.

I will now tell you about a young Jew, named Ezekiel Levi, whom I knew many years ago. As far as I remember, he had been used to go about selling sponges, but at the time I first saw him some Christians were interested in him, and a young lady had got him to come and give her lessons in Hebrew, the language in which the Old Testament is written, being still the language of the Jews. This dear friend of mine had the joy of seeing that the Word of God entered Ezekiel's heart, so that he owned Jesus to be the true Messiah of Israel. Then he asked to be baptized as a Christian; but,

before taking this step, he wished to visit some Jews at a distance whom he used to know, and put two or three questions to them. He was then living in the island of Guernsey; so he crossed the water to England, and found his old acquaintances again.



READING ABOUT THE EXODUS AT A PASSOVER FEAST IN PALESTINE.

One question which he asked them was this: If for the sin of idolatry in former days God had punished the Jews by sending them as captives to Babylon for seventy years, what sin had they since committed that had caused the Lord to banish them from their country for more than eighteen hundred years? This question they could not or would not answer; and when Ezekiel asked if they had blood in their sacrifices they got angry, and said that if he wanted blood they would take his blood. So he saw that it was of no use talking to them; and he returned to the island of Guernsey, where his desire was fulfilled in his being baptized as a Christian. It may interest some of my little friends to hear that I was myself baptized the same day. I remember that a hymn was sung which I dare say some of you know, but of which I will give you two verses:—

*WHO ARE THE JEWS?*

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"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away its stain.

"But Christ, the heavenly Lamb,  
Took all our guilt away;  
A sacrifice of nobler name,  
And richer blood than they."

Oh, what joy for a poor Jew to find rest for his soul in that precious Saviour! Ezekiel afterwards found employment as an outdoor servant to a gentleman; and I last heard that he was in New Zealand, where I believe he met with some of his old Guernsey friends.

And now, having told you thus much of his history, I should like to say a little more about the Jews. Do you remember that Jacob had twelve sons? These were the heads of the twelve tribes of Israel, who inherited the land that God had promised to Abraham and to his children. This land was divided into twelve parts, one part belonging to each tribe; and the first three kings of Israel—Saul, David, and Solomon—reigned over the whole. But when Rehoboam, the son of Solomon, spoke roughly to the people, and said he should treat them severely, ten tribes left him, and had another king for themselves, while only two tribes, Judah and Benjamin, remained faithful to the kings who were of the house of David. These two dwelt at the north of the land of Israel, a part afterwards called Judæa, the people who lived there being called Jews. Jerusalem, where the temple of God was, is the capital of Judæa; and, best of all, our Lord was born in Bethlehem, a city of Judah.

I should tell you that when the land of Israel was divided, the tribe of Levi had no portion, being set apart for the special service of God, and they lived in various parts of the country. But the two sons of Joseph had each one portion of the land, which made up the twelve. Now, there were many Levites living in Jerusalem, and specially employed in the service of the temple; so, when the Jews were banished from their land, there were Levites among them; and hence we may often hear the name of Levi among the Jews in our own country, like the one of whom I have told you.

Some day, if the Lord will, I hope to tell you a little more about the ten tribes of Israel.

C. G.

## ANSWERS TO QUESTIONS FOR JULY.

1. Matthew iv. 7.
2. Deuteronomy viii. 3 ; x. 20.
3. Deuteronomy vi. 12 ; viii. 11.
4. "Ye shall surely perish." Deuteronomy viii. 19.
5. Mosera. Deuteronomy x. 6.
6. Bezer. Ramoth in Gilead. Golan in Bashan. Deuteronomy iv. 43.



## QUESTIONS FOR AUGUST.

1. State in your own words seven things it "pleased" God to do. They will be found in Isaiah, Colossians, 1 Corinthians, Galatians, 1 Samuel.
2. Paul describes himself in the year A.D. 59 as "least of all the apostles"; A.D. 64 as "less than the least of all saints"; A.D. 65 as "chief of sinners." Give the reference for each of the above.
3. Mention the seven occasions when Jesus addressed His "Father" in prayer.
4. Name the five persons who testified to Christ's innocence.

\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in August.

## JOSHUA.

1. Ch. i. 1-18.	11. Ch. viii. 14-29.	21. Ch. xiii. 15-33.
2. „ ii. 1-24.	12. „ viii. 30-ix. 1-15.	22. „ xiv. 1-15.
3. „ iii. 1-17.	13. „ ix. 16-27.	23. „ xv. 1-15.
4. „ iv. 1-24.	14. „ x. 1-14.	24. „ 16-63.
5. „ v. 1-15.	15. „ 15-28.	25. „ xvi. 1-10.
6. „ vi. 1-11.	16. „ 29-43.	26. „ xvii. 1-18.
7. „ 12-27.	17. „ xi. 1-14.	27. „ xviii. 1-10.
8. „ vii. 1-15.	18. „ 15-23.	28. „ 11-28.
9. „ 16-26.	19. „ xii. 1-24.	29. „ xix. 1-31.
10. „ viii. 1-13.	20. „ xiii. 1-14.	30. „ 32-51.
	31. Ch. xx. 1-9.	

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# LITTLE MESSENGER.



“AND MIRIAM ANSWERED THEN, SING YE TO THE LORD,”

## IN THE BEGINNING.

“**I**N the beginning God created the heaven and the earth” (Gen. i. 1).

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made” (John i. 1-3).

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him” (Col. i. 16).

“Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands” (Heb. i. 10).

“God, who created all things by Jesus Christ” (Eph. iii. 9).

## FROM THE BEGINNING.

“That which was from the beginning . . . declare we unto you” (1 John i. 1, 3).

“I write unto you, fathers, because ye have known Him that is from the beginning” (1 John ii. 13, 14).

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father” (1 John ii. 24).

“He that committeth sin is of the devil; for the devil sinneth from the beginning” (1 John iii. 8).

“He was a murderer from the beginning, and abode not in the truth, because there is no truth in him” (John viii. 44).

## THE BEGINNING AND THE END.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. i. 8).

“And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely” (Rev. xxi. 6).

“And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha

and Omega, the beginning and the end, the first and the last" (Rev. xxii. 12, 13).

"Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence" (Col. i. 18).



## SOME BIBLE MESSENGERS.

### II. "MOSES, THE MAN OF GOD."

(Continued.)

"Then sang Moses and the children of Israel this song  
UNTO THE LORD."—See Exodus xv.

**N**OTICE three things: (1) It is the first song in the Bible; (2) the keynote is redemption; (3) it is sung "unto the Lord." "They sang His praise," and in so doing they glorified Him.

This is what all who believe on the Lord Jesus, our blest Redeemer, should do. As the apostle Paul wrote to the Christians in the city of Colosse: "In psalms, and hymns, and spiritual songs, singing with grace in your hearts TO THE LORD." He is worthy to be always the object and the theme of our singing, as He will actually be when we are for ever with Him on high.

God had directed Israel to demand from Pharaoh permission to go THREE DAYS' journey into the wilderness, that they might sacrifice to the Lord their God. "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went THREE DAYS in the wilderness, and found no water." This want of water was most distressing in that hot and dusty desert, and proved a severe trial to the people, testing their inward state. They seemed, indeed, to have quite forgotten why they were brought three days' journey into the wilderness, for when, shortly, they came to Marah, and "could not drink of the waters of Marah, for they were bitter," then, instead of offering sacrifices to the Lord their God from among the firstlings of their flocks, they "forgot His works," and ungratefully murmured against His servant Moses, saying, "What shall we drink?"

Why did they not cry unto the LORD in their trouble? He could have turned the wilderness into a standing water, and the dry ground into watersprings for their refreshment, as easily as He had turned the waters of the Nile into blood

to plague their enemies, and dried up the Red Sea to make a passage for their feet.

But the faith they so sadly lacked was found in "Moses, the man of God," who, in their stead, "cried unto the LORD," and to whom "the LORD showed a tree, which when he had cast into the waters, the waters were made sweet." And what is it but a "tree," even the cross of our Lord Jesus Christ, that makes "sweet" to us who believe in Him any trial that, in itself alone, would be very "bitter" to our souls? It was



"on the TREE" He "gave Himself for our sins, that He might deliver us from this present evil world." If to enter now into the fellowship of His sufferings, and to be made conformable to His death, is "sweet," what shall it be to reign in life and glory with Him while endless ages roll?

And truly the trials do not last long. Marahs are but of momentary duration. Full soon "they came to Elim, where were twelve wells of water"—one for each tribe, abundance for all—"and threescore and ten palm trees: and they ENCAMPED there by the waters."

The Shepherd of Israel thus made them to lie down in green pastures, and led them beside the waters of quietness, having pardoned their recent provocation.

## WHICH ARE YOU LIKE?

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"Sweet waters these ; but oh, above  
The streams of life more purely flow !  
There all the joys of heavenly love  
His fair, unblemished flock shall know.

"There we, beloved, redeemed, and blest,  
The sorrows of the desert o'er,  
Beneath our Shepherd's eye shall rest,  
Nor ever faint, nor hunger more."

(*To be continued, D. V.*)



## WHICH ARE YOU LIKE?

**D**EAR young readers, I wish to tell you about two aged men whom I met last summer when wandering on the high cliffs that rise on the sea coast, and whilst you are reading of them will you ask yourselves which of the two you resemble?

It was a lovely day, the sun shone brightly above, and the broad, still waters below reflected his brilliancy. Everything around was looking glad, but as I passed along the edge of the cliff I saw one aged man whose face I thought was not a happy one. He was sitting on one of the many seats busily reading a newspaper. I went to him and offered him a tract, which he would not take. I then said, "But it is about Jesus—will you not accept it?"

He answered, "*No*, I do not want it."

Ah, dear children, there was no heart for Jesus. That name had no charm for him. Has it for you? It was not the mere refusal of a tract, but when told of whom it spake there was the utter rejection of it still.

Sadly I turned away, and on going a little further I met another aged man, evidently a great sufferer, supporting himself on crutches. To him I offered my rejected tract. He took it, and with a beaming countenance said, "You are serving a blessed Master."

I asked him, "Do you know my Master?"

"Know Him!" exclaimed the old man, tears of joy trickling down his furrowed cheeks, "I have known Him these fifty years! In early life I took Jesus for my Friend, and I have had no cause to regret it since."

I said, "Then you find Jesus precious in old age?"

"Oh yes; He is with me in sickness, and He will never leave me nor forsake me."

Will you, dear reader, like this venerable man, come to Jesus in early life? Then, whether you live to be old like these two of whom I have told you, or are taken away while young, you will be happy here and happy with Jesus for ever.

EXTRACTED.

—o—o—o—  
"SHALL."

**W**HAT a strange title, some one may say—only one word! Yes, but how much meaning there is in that one word! Did you ever hear a naughty child, who wanted to do something it was told not to do, say, "I shall"? Ah! this shows that there is a naughty will within; and how true is the scripture which says, "We have turned every one to his own way."

There has been only one Child on earth who never did His own way, but who always wished to do the will of God. He was subject to His parents too, which many children are not. I think you know who this one was—the Lord Jesus Christ.

There is another way in which the word "shall" may be used carelessly, without remembering that "ye know not what shall be on the morrow" (James iv. 14). Some people talk of what they shall do next month or next year, or, like the man of whom we read in Luke xii., plan all they shall do to get rich in this world. But God said to that man, "Thou fool, this night thy soul shall be required of thee."

But now I am going to speak of the word "shall" in another way, that is, when God uses it; for He says, "My counsel shall stand, and I will do all My pleasure" (Isa. xlv. 10). Hundreds or thousands of years before many things happened God had said in His Word that such things should be. I wonder if any of you would like to count in the eleventh chapter of Daniel how often the word "shall" is used. Some of the things of which God speaks in that chapter have happened already, as surely as He said they would; and some are yet to come, and will as surely be fulfilled.

And now I want to ask you, dear children, if you love the Lord Jesus, and look for His coming any day, any moment.

## THE SAVIOUR'S ASCENSION.

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Then I have got a nice verse for you: "Yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). But if you do not know this loving Saviour there is a solemn verse for you: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him" (Rev. i. 7). Oh, that every one who listens to these words may look to the Lord Jesus for salvation *now*, and thus be ready, when He comes to take His dear people out of this world, to see His face with joy.

C. G.



## THE SAVIOUR'S ASCENSION.

LUKE xxiv. 49-52; ACTS i. 7-12; ZECHARIAH xiv. 4.

SEE the risen Saviour stand,  
 Compassed by His chosen band;  
 Sad their loving hearts that day,  
 Since their Lord must go away;  
 Yet how deep their joy to know  
 Finished all His toil and woe,  
 All His work for sinners done,  
 Bright His crown of victory won!

Parting words He spake to cheer,  
 Promising His presence near;  
 Telling too of One to come,  
 Caring for them in His room.  
 Then in full and changeless love,  
 Blessing them, He went above,  
 Still to guard their interests there,  
 And for them a place prepare.

Few believed His glory then—  
 But the Lord will come again;  
 And His pierced feet shall yet  
 Stand upon Mount Olivet.  
 Israel then shall own her King,  
 Gentiles too their tribute bring;  
 And the name of Jesus be  
 Magnified eternally!

C. G.

## ANSWERS TO QUESTIONS FOR AUGUST.

1. Isa. liii. 10; Col. i. 19; 1 Cor. i. 21; Gal. i. 15, 16; 1 Sam. xii. 22; 1 Cor. xii. 18; 1 Cor. xv. 38.
2. 1 Cor. xv. 9; Eph. iii. 8; 1 Tim. i. 15.
3. Matt. xi. 25, 26; John xi. 41; John xii. 27, 28; John xvii. 1, etc.; Matt. xxvi. 39, 42; Luke xxiii. 34; Luke xxiii. 46.
4. Judas, Matt. xxvii. 4; Pilate's wife, Matt. xxvii. 19; Pilate, Matt. xxvii. 24, and Luke xxiii. 15; one of the malefactors, Luke xxiii. 41; the centurion, Luke xxiii. 47.



## QUESTIONS FOR SEPTEMBER.

All answers will be found in Joshua i.-xix.

1. Who "wholly followed the Lord"? and what was his reward?
2. What exhortation is repeated three times in one chapter?
3. What is the meaning of the word *Gilgal*? and why was the place so called?
4. Describe Israel's change of food when they came into Canaan.
5. What hindered Israel from standing before their enemies on one occasion?
6. What was the reward for taking Kirjath-sepher? and who won the reward?

\* \* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in September.

1. Joshua xx. 1-9.	11. Judges ii. 1-13.	21. Judges vii. 1-14.
2. „ xxi. 1-26.	12. „ ii. 14-23.	22. „ vii. 18-25.
3. „ xxi. 27-45.	13. „ iii. 1-18.	23. „ viii. 1-17.
4. „ xxii. 1-14.	14. „ iii. 19-31.	24. „ viii. 18-35.
5. „ xxii. 15-34.	15. „ iv. 1-24.	25. „ ix. 1-21.
6. „ xxiii. 1-16.	16. „ v. 1-15.	26. „ ix. 22-33.
7. „ xxiv. 1-14.	17. „ v. 16-31.	27. „ ix. 34-57.
8. „ xxiv. 15-33.	18. „ vi. 1-18.	28. „ x. 1-18.
9. Judges i. 1-15.	19. „ vi. 19-27.	29. „ xi. 1-20.
10. „ i. 16-36.	20. „ vi. 28-40.	30. „ xi. 12-40.

RULES.—Write your replies neatly in ink on one side of the paper only, and leave a clear margin of about an inch and a half at the left-hand side.

A concordance must not be used, nor should help of any kind be obtained from others.

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

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

# THE LITTLE MESSENGER.



“HE OPENED THE ROCK, AND THE WATERS GUSHED OUT” (*Psalm cv.*).

## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

*(Continued.)*

**A**FTER leaving Elim, with its peaceful waters and grateful shades, Israel came to the wilderness of Sin. Again they broke out into murmurings, saying to Moses and Aaron, "Ye have brought us forth into this wilderness to kill this whole assembly with hunger."

God had not yet given them His law by the hands of the mediator Moses. His dealings with them, until Sinai was reached, were according to the riches of His grace, which abounded over all their sin. Therefore He did not manifest displeasure; but as in Egypt He had appointed the paschal lamb to set forth the death of Christ, so now in the wilderness He gave them the manna—type of Christ as the living Bread that came down from heaven—to meet their daily need (see John vi.).

They had to go out each morning round about the camp to gather it, "every man according to his eating." For forty years the manna was their staple food. All the dwellers in the camp alike, without any distinction of persons, were allowed to eat the heavenly food; but none might lay it up in store. There was an exception, however, made with respect to one day, the sixth, because the next day, the seventh, was the rest of the Sabbath, on which day God, at the beginning, rested from all His work which He had created and made. God would have His people share His holy rest with Him.

Thus the manna and the Sabbath were intimately connected; for it is Christ, the true Bread from heaven, who gives eternal life and brings us into rest. "Come unto Me," He says, "all ye that labour and are heavy laden, and I will give you rest."

The Israelites journeyed next to Rephidim, where they found no water. Now they seemed likely to die of thirst, as before their complaint was hunger. Murmurings immediately arose, and Moses was fain to cry to the Lord, for the people were almost ready to stone him. The Lord then instructed him to smite with his rod the rock in Horeb; and again their needs were abundantly provided for. This event, without doubt, was a shadow of what Christ spoke of in John vii.: "If any man thirst, let him come unto Me, and drink. He

*SOME BIBLE MESSENGERS.*

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that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit."

Well may believers sing—

"Jesus, the Bread of Life, is given  
To be our daily food ;  
Within us dwells that Well from heaven,  
The Spirit of our God.

"Lord, 'tis enough ; we ask no more ;  
Thy grace around us pours  
Its rich and unexhausted store,  
And all its joy is ours."

But when we receive the Spirit there is quickly conflict with the flesh. And so in the history, the people's warfare with Amalek follows directly on the drinking of the waters from the riven rock.

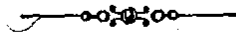
And now Joshua comes on the scene as the leader of the hosts of the Lord, while Moses, sustained by Aaron the high priest, and Hur (purity?), intercedes for Israel on high. All success in the combat depended upon the hands uplifted in their behalf above. Moses's hand held the rod of God. "And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, then Amalek prevailed."

"All these things happened unto them for ensamples [types], and they are written for our admonition, upon whom the ends of the world [ages] are come." In Christ, the great antitype, Moses and Joshua meet. He is both the spiritual leader of His people and their intercessor in the heavens ; and He is all-sufficient for them in each of those glorious offices.

But though the war was the Lord's, and He could have annihilated the Amalekite enemy at Rephidim as completely as He had the Egyptians at the Red Sea, yet His oath is—"war with Amalek from generation to generation." Nevertheless, as Balaam prophesied, Amalek's "end shall be that he perish for ever." The next section of Israel's history, the eighteenth chapter of Exodus, presents a bright picture of the millennium, when a king shall reign in righteousness, and princes shall rule in judgment ; when also shall be fulfilled the prophetic word, "Rejoice, ye Gentiles, with His people" (Deut. xxxii. 43 ; Rom. xv. 10).

Zipporah brought back, after abiding in her father's house during the period of Egypt's judgment and Israel's deliverance, is a beautiful figure of the Church manifested with Christ in glory at the close of the great tribulation that is yet to come (Rev. iii. 10).

"This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working" (Isa. xxviii. 29).  
(*To be continued, D.V.*)



### A PECULIAR PROMISE.

"MOTHER," said a bright-eyed little girl, who had been very busily looking over the twelfth chapter of the Epistle to the Hebrews, "is there not a mistake in this twenty-sixth verse? I will read it: 'Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.' Ought it not to be *threatened*? It seems such a dreadful thing for heaven and earth to be shaken."

"No, my child, the translation is correct, 'but now He hath *promised*.' Remember to whom the epistle is addressed: 'Holy brethren, partakers of the heavenly calling' (Heb. iii. 1). It is this which makes all the difference. It will be a sad thing for the world for all it possesses to be shaken. To *that* indeed it is a *threatening*, but to all who love our Lord Jesus Christ it is a *promise*, because of what follows after the shaking—'a kingdom which cannot be moved.' The only thing which will survive the shake is the portion of believers.

"You know, my love, that when a building is being erected a scaffolding is necessary; but when the building is completed the scaffolding is removed. Well, God is erecting a building in this world: when that is complete everything else will be removed—shaken; but that which cannot be shaken will remain an everlasting memorial of the love of God to poor sinners who compose it."

"Then, dear mamma, the world will not be shaken until the Church is complete, as you say?"

"Just so, my love, and not until after the shaking will the Church enter on its proper glory. And hence the promise; so that those who compose the Church of God (that is,

## A PECULIAR PROMISE.

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Christians) are *longing* for that which the world (that is, unbelievers) are *dreading*. It is life to the one, but death to the other."

"I think, dear mamma, that I can now see the propriety of its being called a *promise*, because it is addressed to Christians; were it addressed to the world it would be called a threatening."

"Exactly so, my love. Turn now to the first chapter of the



Second Epistle to the Thessalonians, and you will find that when our blessed Lord comes to be 'glorified in His saints, and to be admired in all them that believe,' He, at the same time, comes 'taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' Thus the *brightest hope* of the one is the *gloomiest prospect* of the other.

"Oh, what a mercy it is, dear child, that you are waiting for

God's Son from heaven, because His precious blood hath washed away your sins ; and that you can say, that though the earth were shaken and removed, your hope and your inheritance remain firm and steadfast, a city which hath foundations, whose Builder and whose Maker is God !" —EXTRACTED.



### THE TWO GOATS.

**D**EAR CHILDREN,—Perhaps some of you will remember that on the Day of Atonement, in the sixteenth chapter of Leviticus, Aaron had to take of the children of Israel two goats for a sin-offering, and present them before the Lord. Then Aaron cast lots upon the two goats, one lot for the Lord, and one lot for the scapegoat.

In a previous letter we have seen that the goat on which the Lord's lot fell was killed, and the blood and the fat given to God, and the goat burnt *without* the camp as unfit to be in God's presence. The scapegoat was presented alive before the Lord. It was the people's lot.

Aaron laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sent him away by the hand of a fit man into the wilderness. Their sins were thus transferred to the goat.

What a relief it must have been to them to know that the sins which had been upon their consciences so long were gone ! But how could they be sure that it was so ? For the simple reason that God Himself had said, "The goat shall bear upon him *all* their iniquities unto a land not inhabited." Those who believed that God meant what He said would be *quite sure* that their sins for the whole year were gone. Yes, gone for ever !

But they might sin again, and we know that they did sin again, and so this solemn service had to be repeated *every* year, because it is not possible that the blood of bulls and goats should take away sins. It could ease their conscience for the time being, because it was a divinely appointed service, but it had no abiding efficacy. It needed a better sacrifice to give this, even the sacrifice of Jesus. So whilst the high

priest went into the holy place on earth *every* year with blood of others, Jesus by His own blood entered in *once* into the holy place in heaven, having obtained *eternal* redemption.

The precious death of Jesus brought glory to God and salvation to the sinner. The goat on which the Lord's lot fell teaches us the truth about propitiation, that "without shedding of blood is no remission of sins" and no way of approach to God.

The scapegoat is a picture of Jesus bearing "our sins in His own body on the tree," and this teaches us what substitution is. Just as the sins of the children of Israel were confessed over the head of the scapegoat and borne away into the wilderness, so the sins of each believer have been laid on Jesus, who has confessed them as His own, and borne them away for ever. All who believe in the Lord Jesus might say—

" Our sins were borne by Jesus,  
The holy Lamb of God ;  
He took them all, and freed us  
From that condemning load."

Dear children, can *you* say this?

Your sincere Friend,

† †



**The Bible, No. 16.**—"A revelation from God. Do we require a revelation from God? The wonderful gift of reason, that beautiful light and noble instrument with which God Himself has endowed us, is indeed most precious, but it is the lesser light. It is to shine in the realm of this world, and has to do with the things of time. It is capable of receiving light from above. It is not light creative, but light receptive. Two very powerful testimonies have been given to this by men who are acknowledged in modern times to be stars of the first magnitude in the horizon of philosophy. The one was Kant, a man of the most subtle analysis. He wrote thus to a friend. The extract has not been published in any of his biographies, but was mentioned recently in an Augsburg paper. He said: 'You do well in that you base your peace and piety on the gospels, for in the gospels, and in the gospels alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain.' And another great leader of thought, the pantheistic metaphysician Hegel, on his death-bed, would have no book read to him but the Bible, and said that if God were to prolong his life he would make this book his study, for in it he found what mere reason could not discover. His favourite hymn during those dying days was a German hymn, of which the bearing is, "Jesus, draw me entirely unto Thyself.'"

## ANSWERS TO QUESTIONS FOR SEPTEMBER.

1. Caleb. Hebron became his inheritance (Joshua xiv. 14).
2. Be strong and of a good courage.
3. Rolling (Joshua v. 9).
4. Joshua vi. 11 and 12.
5. Joshua vii. 13.
6. Achsah, Caleb's daughter, for his wife. Othniel (Joshua xv. 16 and 17).



## QUESTIONS FOR OCTOBER.

1. What do you learn about Abraham's father?
2. Who slew six hundred men? What instrument did he use?
3. What was the first thing Israel was to do after they chose to serve the Lord?
4. Give the name of one of Gideon's sons.
5. What is the meaning of *Bochim*?

The answers to the above questions will be found between Joshua xx. and Judges xi.

6. What words of our Lord, not mentioned in the gospels, are quoted in one of Paul's epistles?

\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in October.

1. Judges xii. 1-15.	12. Judges xviii. 14-31.	23. Ruth iv. 1-22.
2. „ xiii. 1-14.	13. „ xix. 1-15.	24. I Sam. i. 1-18.
3. „ xiii. 15-25.	14. „ xix. 16-30.	25. „ i. 19-28.
4. „ xiv. 1-11.	15. „ xx. 1-17.	26. „ ii. 1-21.
5. „ xiv. 12-20.	16. „ xx. 18-35.	27. „ ii. 22-36.
6. „ xv. 1-8.	17. „ xx. 36-48.	28. „ iii. 1-10.
7. „ xv. 9-20.	18. „ xxi. 1-15.	29. „ iii. 11-21.
8. „ xvi. 1-14.	19. „ xxi. 16-25.	30. „ iv. 1-11.
9. „ xvi. 15-31.	20. Ruth i. 1-22.	31. „ iv. 12-22.
10. „ xvii. 1-13.	21. „ ii. 1-23.	
11. „ xviii. 1-13.	22. „ iii. 1-18.	

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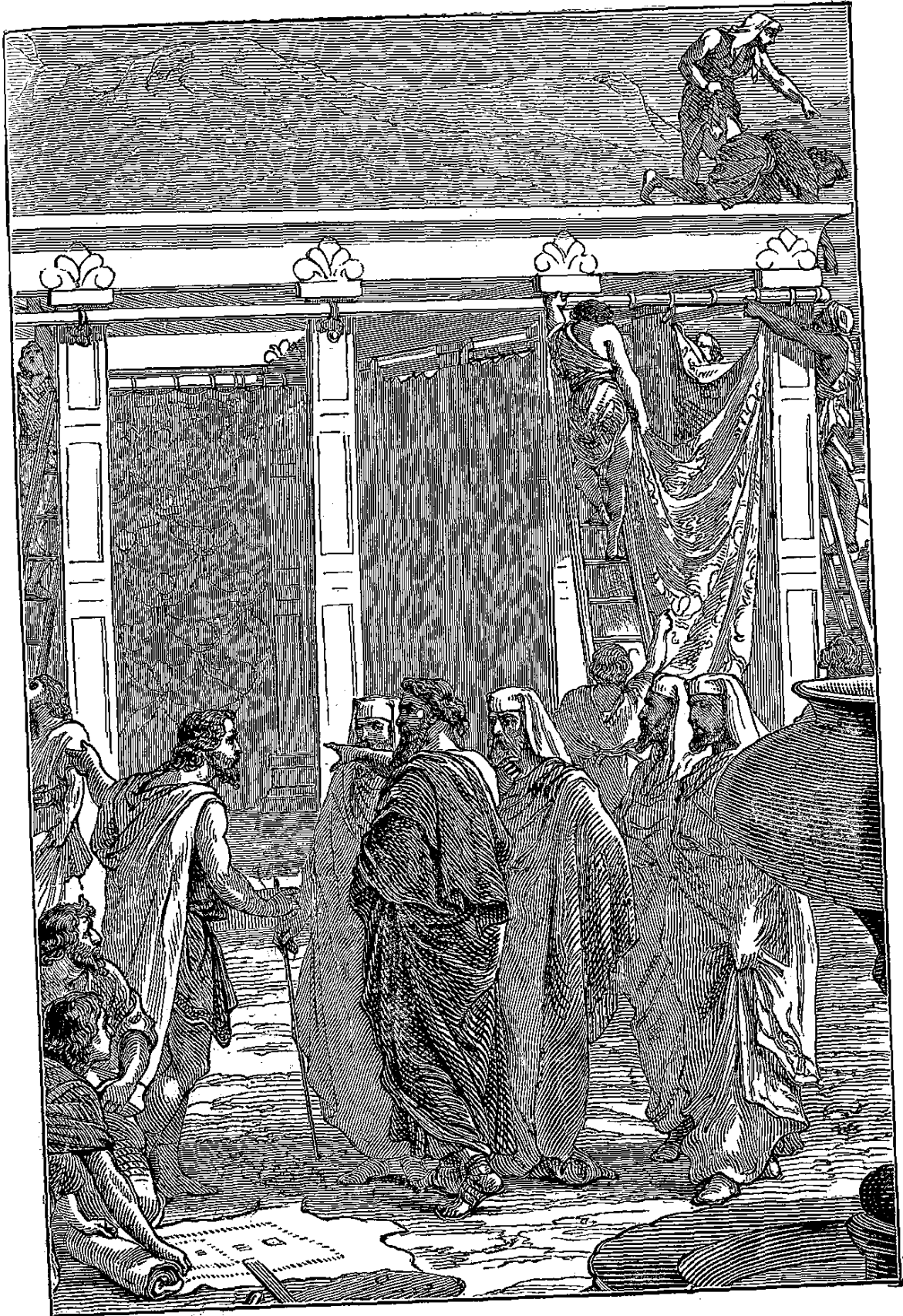
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# LITTLE MESSENGER.



SETTING UP THE TABERNACLE OF THE CONGREGATION.

## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

*(Continued.)*

**T**HE new camping-ground of the children of Israel was before Mount Sinai, where Moses first learnt "the goodwill of Him who dwelt in the bush," at the time that the Lord said to him, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

Moses now goes up to God to receive instructions as to the way the people were to conduct themselves, when He, by bringing them into the land of Canaan, had fulfilled the promises which He had made to their fathers.

Seven times did Moses ascend the mountain for the purpose of holding communion with God. On the fifth occasion he stayed forty days and forty nights, during which period God showed him the patterns of things in the heavens, according to which Moses was commanded to make a tabernacle, to be a dwelling-place for God in the midst of His redeemed people.

The fourteen chapters in the Book of Exodus, which tell us about the tabernacle, form part of those "LIVELY ORACLES" of which the martyr Stephen made mention, saying that Moses received them to give to the children of Israel. They are part, too, of "the HOLY SCRIPTURES, which," as the apostle Paul wrote to Timothy, the latter had known from a child, and which, he went on to say, "are able to make THEE wise unto salvation through FAITH which is in Christ Jesus."

"Christ Jesus"! Yes, Moses wrote of CHRIST; and whether you take the costly foundation on which the tabernacle stood, or the structure itself, with its various curtains and coverings; or whether you consider the furniture standing inside the tent, or the holy vessels placed outside in the court, you may, by the Holy Spirit's teaching, see the glories of Christ in all. Every colour and every substance—the loops of blue and the taches of gold; the sockets and the chapters; the boards and the rings; the slender cords and the tiny pins—all testify of Christ, the beloved of the Father, the Son of God who became the Son of Man, "the chiefest among ten thousand, and the altogether lovely." Is Jesus this to you, dear reader?

And God "gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." But a severe trial awaited Moses on his coming down from the mountain, for he found the whole camp in a state of idolatry. The faithless people, impatient at the prolonged absence of their leader, had prevailed on Aaron to make them a golden calf, to which they offered burnt-offerings, and brought peace-offerings, and of which Aaron said, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt."

Then the anger of Moses burned fiercely, and he broke the two tables of testimony, "the work of God, having on them the writing of God," at the bottom of the mountain. Were not the people breaking the very first of those Ten Commandments, "THOU SHALT HAVE NO OTHER GODS BEFORE ME"?

And Moses "took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." After that he stood in the gate of the camp, and challenged the whole assembly with the words, "Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." They stood up for the living God, and turned away from idols. This was the case with the converts at Thessalonica, to whom the apostle Paul wrote, saying, "Ye turned to God from idols, to serve the living and true God; and," he adds, "to wait for His Son from heaven, even Jesus, who delivered us from the wrath to come." Is our young reader thus looking for the Lord's return?

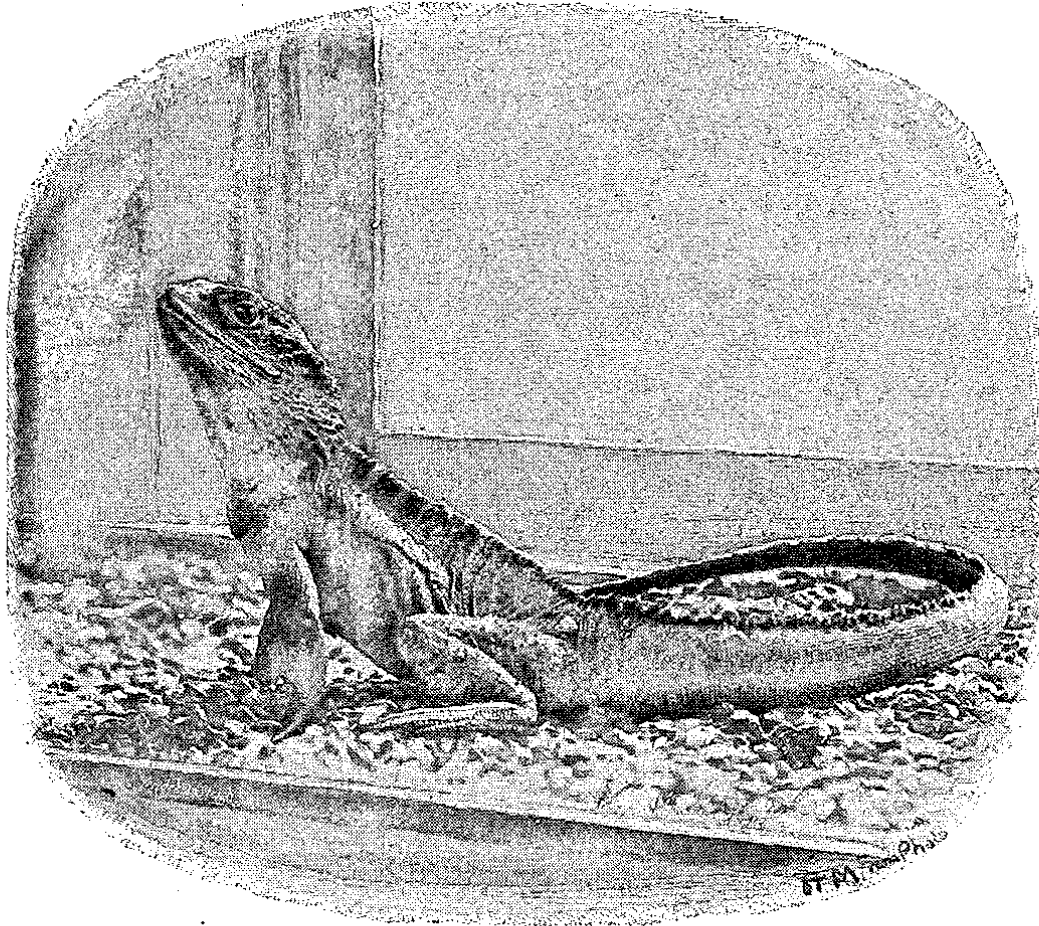
"And the LORD plagued the people because they made the calf, which Aaron made," although the Levites already, at Moses' command, had passed, sword in hand, throughout the camp, and slain three thousand men of the rebellious nation. Yet Moses besought the Lord in the people's behalf, and obtained His promise that they should not be utterly destroyed. "And the LORD was very angry with Aaron to have destroyed him: and" Moses "prayed for Aaron also the same time." In all this Moses sought, not his own glory, but the glory of the LORD, whose faithful servant he was; and he found grace in His sight.

*(To be concluded, D. V.)*

THE FOUR LITTLE THINGS.

PROVERBS xxx. 24-28.\*

**N**OT strong, O Lord, are we ;  
Yet hast Thou given us grace,  
Before the winter storms shall come,  
In heaven, our everlasting home,  
Our treasure safe to place.



A RARE AUSTRALIAN LIZARD. LENGTH, TWO FEET.

A feeble folk are we,  
A weakly little flock ;  
Yet have we, Lord, no cause to fear,  
For our defence and shelter near  
Art Thou, th' Eternal Rock.  
No earthly king have we,  
To move beneath his sway ;  
Yet onward steadily we go,  
Passing through scenes of night below  
To realms of cloudless day.

\* The word "spider" in verse 28 should be "lizard."

## PRAYER ANSWERED.

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Despised of men are we ;  
 Yet with faith's hand we cling  
 To Thee, the Lord our Righteousness,  
 Whose blood has given us such a place—  
 The palace of the King !

We praise the sovereign grace  
 Which did the plan devise,  
 Whereby the little ones and weak,  
 The poor in spirit and the meek,  
 Should be "EXCEEDING WISE."—ANON.



## PRAYER ANSWERED.

I HAD a dear young friend when I was a little girl. We both loved and trusted Jesus ; and you may be sure we sometimes had sweet little talks together.

One day, I remember, we were talking about praying and receiving answers, and she told me a little incident to encourage me to go to Jesus with every trial, however small. I trust that the dear young readers of *The Little Messenger* may be encouraged, too, to go and tell Jesus all their little difficulties. I will endeavour to tell it to you as nearly as I can in her own words :—

"I was left at home on Sunday morning to cook the dinner while father and mother and all the children went to the meeting. Everything was left in readiness for me. All I had to do was to put it in the oven at the appointed time, and attend to it. I was so glad that my dear mother could trust me, although only twelve years old, and so get a little relief from her many duties.

"Just as the time came round, I opened the oven door and saw that mother had forgotten to remove the centre plate. I tried with all my strength, but failed to move it. What could I do? The dinner could not go in without its being removed, and it would be late before any one came in to help me.

"I thought of Jesus, and how He had said, 'Whatsoever ye shall ask in My name, I will do it.' I knelt down in the kitchen and told Him all my trouble, and asked Him to help me. When I got up I felt frightened, and didn't know how it

would be done, although I was sure that He *would* help me. I looked up the garden to see if any one were coming, but saw no one. I went to the oven again to see if the shelf were out, but no, it was there just as firm as before. Then I took a cloth and seemed to hardly touch the plate; it slid out in my hands as easy as a glove. And my heart rejoiced and sang to think how Jesus helped me in my trial."

Now, my dear little readers, the same loving Jesus is waiting to be your Friend. Will you have Him? He longs to have us trusting His love, and He will give you answers too. But first you must believe in Him. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Jesus "is the true God, and eternal life." "He that believeth on Him shall not be confounded" (see Heb. xi. 6; 1 John v. 20; 1 Peter ii. 6).



## "UNTO YOU THEREFORE WHICH BELIEVE HE IS PRECIOUS."

1 PETER ii. 7.

**I** WONDER if my little friends know what is the meaning of the word "precious"? Has your mother never clasped you to her breast and said, "My precious child"? This would show that she loved you very dearly, and you may be sure she would not like any one to take you away from her. So, too, if there is any one or anything you love very much, and would not part with for anything else in the world, this shows that that person or that thing is precious to you.

I dare say you have heard of precious stones, which are so much valued by many people. The diamond is perhaps the most precious of all; and men go deep down in the earth, into what are called mines, to find them. But if you were to see one of these diamonds, without knowing what it was, you might think it was only a piece of glass, for it is transparent and has no colour. Another person might come and look at it and say, "What a beautiful diamond!" And what makes the difference? It is because this person knows the value of the diamond, and that it is a precious stone.

But now I am going to speak to you about One who is infinitely precious to those who believe in Him, even the Son of God who left His glory, and came down to this world that He might save sinners. And how did men treat the holy and blessed Lord Jesus? It is written in Isaiah liii., "When we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men." But God the Father spoke of Him from heaven, saying, "This is My beloved Son, in whom I am well pleased: hear Him." And those who hear and believe, find it true indeed that "He is precious."

Two children may be sitting side by side on a bench while their teacher is telling them about this precious Saviour. One child looks careless and weary, as if it would be a relief when the teacher had finished. The other is listening eagerly, feeling a sense of sin, and wanting to be saved; or, if saved already, wishing to know more about Jesus, who has shown such great love to sinners as to lay down His life for them. Which of these children, do you think, has faith, which means truly believing in Jesus? And remember, it is only to you *which believe* that "He is precious."

Now in the two Epistles of Peter the word "precious" is used seven times: once in speaking of the "precious blood of Christ"; once of "precious faith." Some day you may be able to look them all out for yourselves, and you will see what God says of His Son, the Lord Jesus Christ, as a sure foundation; and how He has given "exceeding great and precious promises" to His people, so that even a little child may believe and know that what He says is true. And oh! that each dear child who reads or hears these words may be able to say: "Yes, I *do* believe, and Christ *is* precious to me."

I will just add two little verses, which I have long loved, and which some of you may know already.

"Jesus only, He can give  
Peace and comfort while we live;  
Jesus only can supply  
Boldness if we're called to die.

"If in Him you now believe,  
You shall all His grace receive;  
And He will your treasure be  
Through His own eternity."

C. G.

## ANSWERS TO QUESTIONS FOR OCTOBER.

1. "He served other gods" (Joshua xxiv. 2).
2. Shamgar—an ox goad (Judges iii. 31).
3. "Put away the strange gods" (Joshua xxiv. 23).
4. Abimelech (Judges viii. 31).
5. "Weepers" (Judges ii. 5, margin).
6. "It is more blessed to give than to receive" (Acts xx. 35).

There will be no marks given for answer 6, as there was a mistake in the question.

The answers to the first five questions will be found between Joshua xx. and Judges xi.



## QUESTIONS FOR NOVEMBER.

All answers will be found between Judges xiii. and 1 Samuel iv.

1. Name the different occasions on which prayer was offered to God.
2. What was "precious in those days"?
3. What are we told that Samson "wist not"?
4. On what occasion were two priests killed?
5. Who desired to have her name changed?
6. Give two verses in the last seven chapters of Judges which contain exactly the same words.

\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in November.

1. 1 Samuel v.	11. 1 Sam. xii. 16-25.	21. 1 Sam. xvii. 1-19.
2. " vi.	12. " xiii. 1-10.	22. " xvii. 20-37.
3. " vii.	13. " xiii. 11-23.	23. " xvii. 38-58.
4. " viii.	14. " xiv. 1-23.	24. " xviii. 1-10.
5. " ix. 1-14.	15. " xiv. 24-35.	25. " xviii. 17-30.
6. " ix. 15-27.	16. " xiv. 36-52.	26. " xix. 1-11.
7. " x. 1-13.	17. " xv. 1-23.	27. " xix. 12-24.
8. " x. 14-27.	18. " xv. 24-35.	28. " xx. 1-23.
9. " xi. 1-15.	19. " xvi. 1-13.	29. " xx. 24-42.
10. " xii. 1-15.	20. " xvi. 14-23.	30. " xxi.

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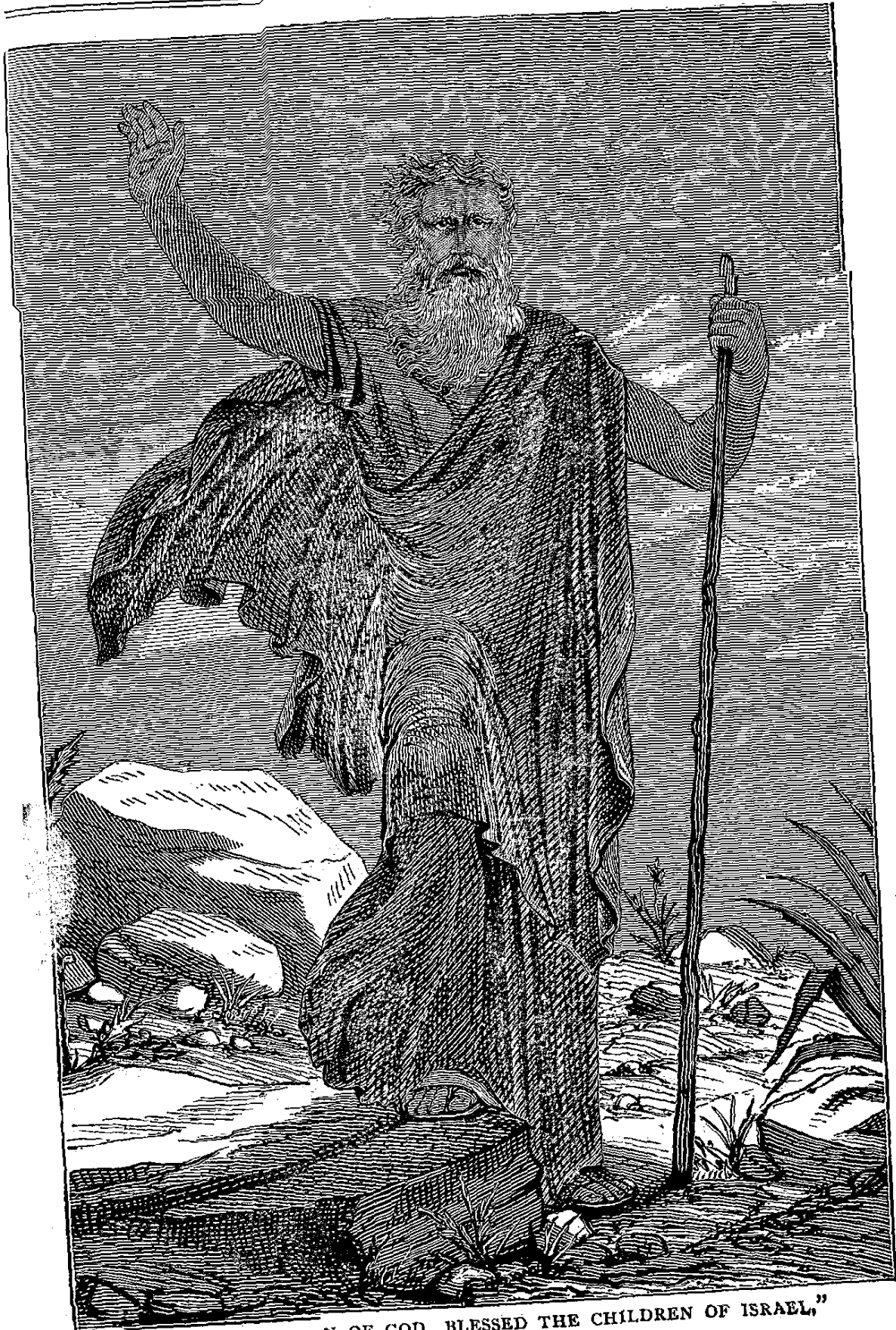
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13, Paternoster Row, London, E.C.

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# THE LITTLE MESSENGER.



"MOSES. THE MAN OF GOD, BLESSED THE CHILDREN OF ISRAEL,"

"REMEMBER ME."

"Lord, remember me when Thou comest into Thy kingdom."

WHEN he who hung by Jesu's side,  
A cursed death to die,  
Beheld in Him, though crucified,  
The Son of God most high,—  
In hope of glory yet to be,  
His prayer was, "Lord, remember me."

LUKE xxiii. 42.

That day of glory draweth nigh—  
We cannot tell how near—  
When Jesus, seen by every eye,  
For judgment will appear :  
Should you rejoice the Lord to see,  
And could you cry, "Remember me" ?

Ah ! many a sinner fain would fly  
The terrors of His throne,  
Or, crushed by falling mountains, lie  
Forgotten and unknown :  
Poor sinner ! vain the wish to flee,  
His eye would still be fixed on thee.

But now the Saviour waiteth on  
That sinners may be blest ;  
Hear how He speaks in gentlest tone  
To all by guilt opprest :  
He says, "Thy sins I've covered o'er,  
I will remember them no more."

If I should cast a heavy stone  
Deep in the distant main,  
'Twould be indeed completely gone,  
And never seen again :  
'Tis thus the Lord explains to thee  
Thy sins shall all forgotten be.

It is not that His holy eye  
Counts any sin as small ;  
The least He never passes by,  
He knows and reckons all :  
But Jesu's blood a pardon free  
Hath bought, poor trembling one, for thee.

## DO YOU LOVE JESUS?

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Then in that day of coming doom,  
 When all to Him shall bow,  
 Thou shalt with Him to judgment come,  
 One with the Conqueror thou,  
 The sharer of His reign to be,—  
 He will, He will remember thee!

G. G.



## DO YOU LOVE JESUS?

**D**OES it surprise you to hear of *any one* not loving Him? It will do so, if you think for a moment of the extent of His love, and where that love led Him for us. It is a very solemn thing, because it is rejecting His love; and to reject the love is to reject the One who loves.

God's Word is very clear on this point. It says in John iii. 18, "He that believeth is not condemned: but he that believeth not is condemned already, BECAUSE he hath not believed in the name of the only begotten Son of God."

A little girl who had the above question put to her I met one day while travelling from B——. She was about seven years old, a bright little thing; but when I asked her, "Do you love Jesus?" her face clouded, and she replied, "No."

I told her I was surprised that she did not love the dear Saviour, who loved us so much that He came down from heaven to die for us. That although we were such big sinners and deserved punishment, yet His love was so great that He went to the cross and bore the wrath for us that we might not have to bear it. I hope the Lord will yet lead her to believe in and love His holy person.

Now I want to tell you of another little girl. She loved Jesus, and if you asked her why, she would say, "Because He first loved me" (1 John iv. 19). One summer morning she rose very early and gazed through the window. The golden tints of dawn presented a glorious picture, and as they got brighter and brighter she really thought the Lord was coming, and exclaimed, "Oh, mamma, the Lord! He's coming to take home you and me!"

It was so sweet, especially from one so young. Has the Lord so filled your heart, dear young reader, that you long to see Him?

A. H. H.

THE BLIND MAN AND THE BOY.

**Y**OU cannot shine for Jesus unless you belong to Him. All who believe in Jesus are "children of the light," and He said, "I am come a Light into the world, that WHOSOEVER believeth on Me should not abide in darkness."



A BLIND TEACHER READING TO A BLIND LEARNER.

Do you know what "whosoever" means? A poor blind man was sitting by the wayside reading these words, "whosoever believeth," from God's Word. He passed his fingers

## SOME BIBLE MESSENGERS.

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over the raised letters, and said again and again, "Whosoever, whosoever. What does it mean?"

A boy was passing by on his way to school, and the blind man called out to him—

"My boy, what does whosoever mean?"

"Everybody, sir; you and I," said the boy.

"Then," said the blind man to himself, "Whosoever means me."—EXTRACTED.



## SOME BIBLE MESSENGERS.

## II. "MOSES, THE MAN OF GOD."

(Concluded.)

**M** OSES now took the tabernacle and pitched it afar off from the revolted camp. The Lord, in full sympathy with this outside position which His faithful servant had taken, appeared to him there in the sight of all the people. "And the LORD spake unto Moses face to face, as a man speaketh unto his friend."

So signal a favour was of itself sufficient to distinguish Moses above all others in the long line of prophets of the Lord. Accordingly we find it written of him that "there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face."

Shortly afterwards Moses was again on the top of the mount with God, who, in response to His servant's prayer that He would show him His glory, caused all His goodness to pass before Moses, and proclaimed the name of the Lord—what He was in governmental mercy toward His guilty people.

At the end of forty days Moses returned to the children of Israel, bearing in his hand other two tables containing the Ten Commandments inscribed a second time with the finger of God. Moses was quite unaware that on this occasion, as a result of that lengthened intercourse with God, and of having had such a view of His goodness, his countenance wore a supernatural brightness. This heavenly radiance proved unbearable to the people, making it necessary for Moses, while talking to them, to cover his face with a veil.

Nothing could be in greater contrast with the present position of those who believe in Jesus; for "we all, with

open [unveiled] face beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii.). This is like Moses going, without veil, into the Lord's immediate presence; as it is recorded of him: "But when Moses went in before the LORD to speak with Him, he took the veil off, until he came out."

We must here, for want of space, pass over several interesting events in the affecting history of our prophet, and stay for only a little while at that which was the cause of his not being permitted by the Lord to enjoy the eagerly desired privilege of leading the people into the land of promise.

You will remember that Moses had his ordinary shepherd's rod in his hand when God called him to deliver His people out of Egypt, and that this very rod became afterwards a symbol of the mighty power of God in the execution of His great judgments upon Pharaoh and his dominions, as well as in dividing the Red Sea, in making its billows roll back upon the host of the Egyptians, and in smiting the rock at Horeb, so that the precious water flowed freely out to meet the people's needs.

But in the seventeenth chapter of the Book of Numbers there is another rod that gains renown—a rod of priestly grace, not of judicial power. This rod was Aaron's. It was one of twelve—a rod for each tribe—laid up before the Lord, that He might show who was the man of His choice to minister to Him in the priest's office. And Aaron's rod alone, according to the word of the Lord, was caused to bring forth buds, and bloom blossoms, and yield almonds. "And the Lord said unto Moses, Bring Aaron's rod again before the testimony to be kept for a token against the rebels; and thou shalt quite take away their murmurings from Me, that they die not."

When, therefore, after the death of Miriam, the children of Israel came again to a place where there was no water, and had, because of this, gathered themselves together against Moses and against Aaron, then the Lord told Moses to take, not HIS rod, but THE rod, and SPEAK to the rock before the people's eyes, and it should give forth water.

Moses, the meekest of men, here failed in this very respect. Provoked in spirit by their sinful opposition, he spoke unadvisedly with his lips—to the people, not to the rock: "Hear

now, ye rebels ; must we fetch you water out of this rock ?" And then, instead of *speaking* to the rock, "Moses lifted up his HAND, and with HIS rod he smote the rock twice ; and the water came out abundantly."

Alas ! the man of God was now himself rebellious against the Lord, in not obeying the voice of the Lord, who therefore said to both Moses and Aaron, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

"That rock was Christ," and for Him to have been on one awful occasion smitten was enough. Thenceforward all the fulness that dwells in Him is available at a word for those whom His stripes have healed.

Yet how honourable was the end of this eminent man ! Alone with the Lord on the top of Pisgah, he was by the Lord Himself shown the whole extent of that glorious land upon which the eyes of the Lord rested from the beginning of the year to the end of the year. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day."



**The Bible, No. 17.**—"Voltaire, attempting to parody the fifty-first Psalm, proceeded so far as the tenth verse, when he was seized with strange emotions before the words, 'Create in me a clean heart, O God.' He fell senseless, and often afterwards confessed he could not think of the occurrence without pain. Rochester, famous for his satire, sin, and unbelief, was converted to the truth by reading the fifty-third chapter of Isaiah, ordered all his licentious writings to be destroyed, and died a true penitent. Lord Lyttleton and Gilbert West, who from prejudice to Christianity arranged to study portions of the New Testament with a view to expose the imposture, were troubled in spirit, humbled by their examination, and brought to confess the Bible true.

"William Collins, an English poet, celebrated for his *Ode to the Passions*, being visited by Dr. Johnson, was found with the New Testament in his hand. That Book was the only one he carried with him in his travels, and he pronounced it 'the best Book in the world.' John Locke, the eminent philosopher, spent the closing fourteen years of his life in studying the Bible. When asked by a relative about the Scriptures, he uttered the memorable words, 'Therein are contained the words of eternal life. It has God for its author, Salvation for its end, and Truth without any mixture of error for its matter.'"

## ANSWERS TO QUESTIONS FOR NOVEMBER.

1. At Samson's death (Judges xvi. 38), and before Samuel's birth (1 Sam. i. 13).
2. The Word of the Lord (1 Sam. iii. 1).
3. Judges xvi. 20.
4. When the Ark of God was taken by the Philistines (1 Sam. iv. 11).
5. Naomi (Ruth i. 20).
6. Judges xvii. 6 and xxi. 25.

## QUESTIONS FOR DECEMBER.

1. Who was Saul's armour-bearer?
2. What event in Saul's life illustrates that "the fear of man bringeth a snare"?
3. What verse in Hosea shows that God was displeased with Israel demanding a king?
4. What two weapons, which no one else in the army possessed, did Saul and Jonathan carry when they went to fight against the Philistines?
5. Does the Lord delight as much in burnt offerings and sacrifices as in obedience to His voice? Answer in Samuel's words.
6. Give two reasons why Saul "was afraid of David."

\*\*\* The above must be searched out from the Scriptures without the help of any other book.

## Passages of Scripture to be read in December.

1. 1 Sam. xxii.	11. 1 Sam. xxviii. 1-14	21. 2 Sam. iii. 1-21.
2. „ xxiii. 1-15.	12. „ 15-25.	22. „ 22-39.
3. „ 16-29.	13. „ xxix. 1-11.	23. „ iv 1-12
4. „ xxiv. 1-22.	14. „ xxx. 1-15.	24. „ v. 1-16.
5. „ xxv. 1-17.	15. „ 16-31.	25. „ 17-25.
6. „ 18-31.	16. „ xxxi. 1-13.	26. „ vi. 1-11.
7. „ 32-44.	17. 2 Sam. i. 1-12.	27. „ 12-23.
8. „ xxvi. 1-12.	18. „ 13-27.	28. „ vii. 1-17.
9. „ 13-25.	19. „ ii. 1-17.	29. „ 18-29
10. „ xxvii. 1-12.	20. „ 18-32.	30. „ viii. 1-18.
		31. „ ix. 1-13.

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