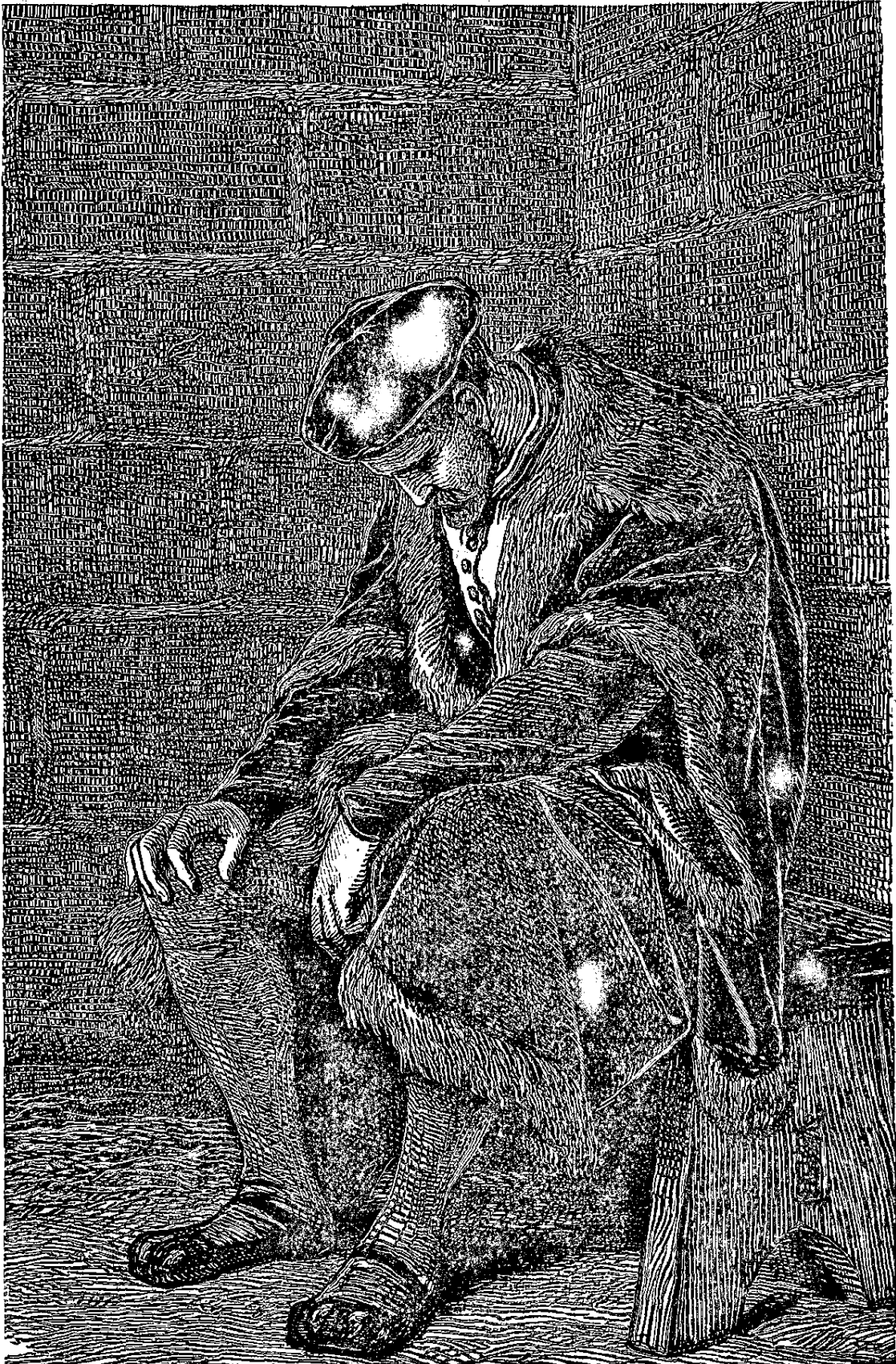


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1-40; 49-56;  
65-72; 89-96.

# THE LITTLE MESSENGER.

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"CONFINED FOR TEN LONG YEARS."

**LINES WRITTEN UPON A PRISON WALL.**

**W**E have read lately of an Italian gentleman who was once seized and thrown into prison. This occurred many, many years ago. It was not for any crime he had committed, but for political reasons only, that he was taken and confined for ten long years.

He was a very clever man, and afterwards wrote a book in which he gives a detailed and most interesting account of what he saw and suffered during the unhappy period of his confinement in more than one dungeon.

In one cell which he occupied it was, he says, most unpleasant. The room was dark and dirty, with a window filled in with paper instead of glass. The walls were written over with all kinds of bad remarks, made by former prisoners. Some of them had written only their names, with that of the country they had come from. Others had put the date of the fatal day when they were arrested.\* A few had placed on record hard things against false friends; in one instance against a wife; in another, against a judge, and so on.

But there was one inscription on the wall which was not a little remarkable. It read as follows:—

“I BLESS THE PRISON, BECAUSE IT HAS TAUGHT ME THE INGRATITUDE OF MAN, MY OWN WRETCHEDNESS, AND THE GOODNESS OF GOD.”

Is not this a good testimony from one in prison? Let us think about it a little. We do not know who wrote these humble yet wise words, or why the writer was in prison. Who was he? what had he done? are questions that cannot be answered. But the author of the lines tells us that he had learnt three things, of which we may say that the last is surely the best. These are the three things:—

INGRATITUDE,      WRETCHEDNESS,      GOODNESS.

The first two, as most of us know, are the results of sin. But where are we to look for the third? If we think of ourselves, who can say that goodness is with us? Shall we find it in our own hearts? No, we shall not. Of the heart, which means everybody's heart, God has said in His Word that it is “deceitful above all things, and desperately wicked” (Jer. xvii. 9). If we are honest before God and others, we must confess that this is indeed true of us. It is true of all.

## LESSONS FROM ELIJAH'S HISTORY.

43

The prisoner mentioned the goodness of God. And this is where goodness is really found—in God Himself. Let me give you one verse from God's Book to think about. In Titus iii. 4 we read these words: "Kindness and love of God our Saviour." This is what God is towards us—kindness and love.

May my dear young reader believe God's love, and that now. Then you will know for yourself what the goodness of God is, even as that poor prisoner of long, long ago knew it for himself.

C. E. S. C.



## LESSONS FROM ELIJAH'S HISTORY.

I KINGS xviii. 41-46.

No. VI.

**W**E must go to three very far-away verses—James v. 16, 17, 18—to find the lesson God means us to learn from the last part of chapter xviii.

Elijah was a man of like passions with ourselves, but that did not hinder prayer, and prayer *for others*. "Pray one for another" is the beginning of the lesson. I think if we knelt down to do that, we should reap a great harvest of blessing for ourselves as well.

We have seen that Elijah's object was to turn back the hearts of the people to God; as James says, "Pray one for another, that ye may be healed"; and after relating Elijah's effectual fervent prayer "that it might *not* rain," of which I Kings xvii. 1 does *not* tell us, he says, "He prayed again," and we turn back to I Kings xviii. 42 to see this dear prophet on his face and knees interceding with God until "there ariseth a little cloud out of the sea."

"Ahab went up to eat and to drink."

Elijah went up to pray.

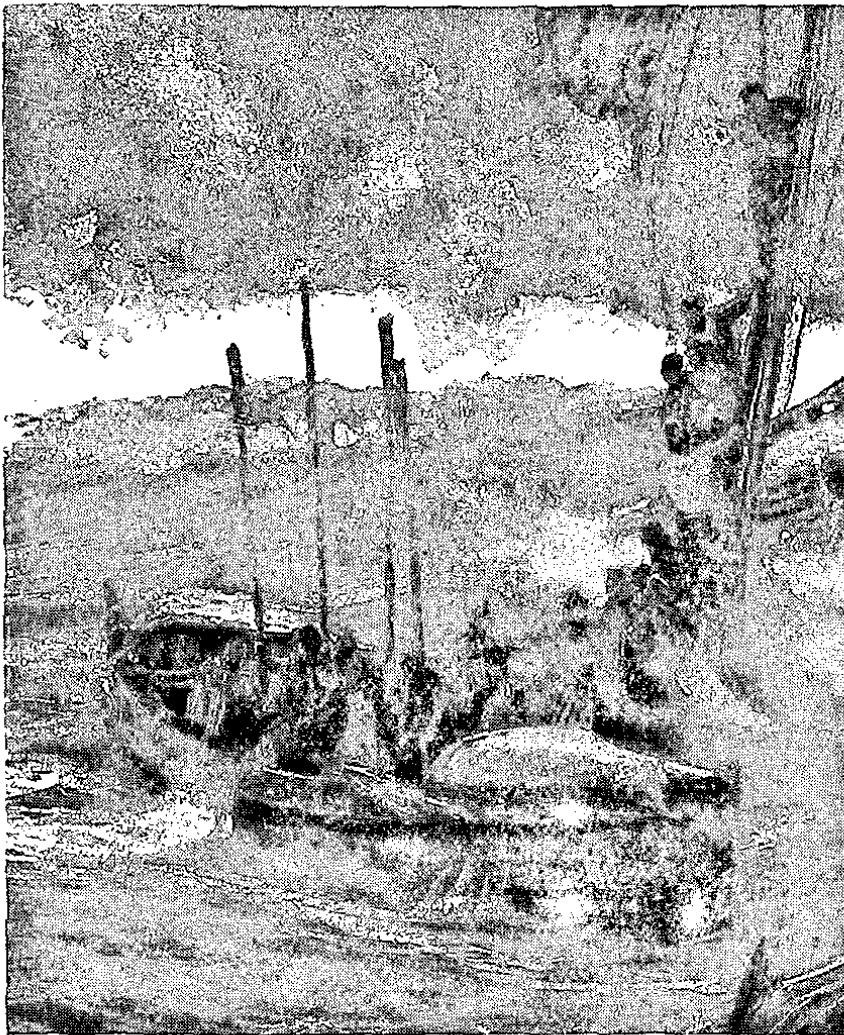
Did James think of Ahab as he penned the first half of James v.; and of Elijah right through the last half? I could almost be sure he did. By the Spirit of God he describes the wonderful blessedness of a life given to patience, self-denial, and prayer for others; in contrast to the selfish indulgence, indifference, and persecuting spirit of the first half.

Well, let us not only *see* the lesson God has taken pains to draw out of our verses in I Kings xviii., but be "*doers* of the Word . . . this man shall be blessed in his doing."

## "THE FRIEND OF ALL NATIONS."

ISAIAH xlv. 21, 22.

WHILE on a visit to the seaside in the county of Kent, the writer—who has often had the privilege of speaking publicly to the young on the sands at Margate—was reading an account of the going down of a lifeboat well known on that coast. The name of it much inter-



"THE SHIPWRECKED MARINER NEEDS THE LIFEBOAT."

ested him, and the circumstance of its loss leads him once again to address his young friends with his pen, and speak to them of the dear Saviour who still has an interest in the salvation of children, and in fact of all classes in the world, who is the true Friend of all nations.

This lifeboat was

named *The Friend of all Nations*, and belonged to Margate. During a very severe storm it was sent out to a vessel in distress near the North Foreland, but through the terrible raging of the sea her crew were unable to accomplish their desire, and she was at last sucked under the mighty billows and disappeared into the depths of the ocean, never to rise again.

Happily all her crew were saved, for another lifeboat appeared on the spot in time to rescue them one after another from a watery grave. How thankful they must have been to their deliverers!

What a difference is seen when we turn from this lost lifeboat to One whom its name puts us in mind of! You can readily guess that it is Jesus, the Saviour of sinners, the True Friend of all nations, and of course of all children. He is an everlasting Friend, whose love is the same yesterday, to-day, and for ever. He can never sink. He is the living Saviour in the glory of God, who has gone through all the storm of death and judgment, and has risen triumphant out of it. He now comes to all the distressed ones, and invites them through the Holy Ghost to come unto Him, and He will give them rest.

As the shipwrecked mariner needs the lifeboat, so those who are lost and ruined by sin need a Saviour. And as the drowning men clutched at the rope thrown out to save them, so must we have faith in the Saviour who invites us to look unto Him and be saved. Prove, dear young reader, His true title as "Friend of all nations."

Not like the Margate lifeboat, which, in spite of all the men's efforts, did not succeed in reaching the distressed vessel. Jesus is the Divine Saviour who can reach *all* and save *all* who are ready to trust in Him. He is the "one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." He has been under the waves and billows of God's wrath, and is now the risen, ascended, and glorified Saviour. He was raised up from the dead by the glory of the Father, and will never disappear.

Oh! my dear young friends on the ocean of life, if unsaved you are like the distressed vessel, drifting to destruction; but for you the Saviour, the true Divine Lifeboat, appears, to deliver you from going down to the pit, that your life may see the light. Refuse not then to accept the proffered offer of salvation; for now is the accepted time; now is the day of salvation. All things are ready, come.

A. K. B.

*Rockleigh, Folkestone.*

See 1 Tim. ii. 5, 6; 2 Cor. vi. 2; Matt. xxii. 4.

## THE CHRISTIAN'S HOPE.

**W**ILLIAM BEVERIDGE was born at Barrow, in Leicestershire, more than two hundred and sixty years ago. At the early age of eighteen he had made such progress in knowledge that he then wrote a book showing the value and use of the ancient Eastern tongues, Hebrew, Chaldee, Syriac, Arabic, and Samaritan, and a Syriac grammar. At twenty-two he took "orders" in the Church of England. Shortly afterwards he became a vicar at Ealing, in Middlesex, and later was chosen rector of a church in the city of London. It may have been about this time that he became a heart-believer in the Lord Jesus Christ. So earnest, diligent, and unwearied was he in his calling that he won for himself the title of "the restorer and reviver of primitive piety," and his parish was spoken of as a model of Christian regularity and order. Towards the close of his long and laborious life he was made bishop of St. Asaph's, in which office he still behaved as an exemplary Christian.

At the age of seventy, and lying on his death-bed, he did not know any of his friends or connections. One with whom he had been well acquainted called, and was conducted into the dying prelate's room.

"Bishop Beveridge," said the visitor, "do you know me?"

"Who are you?" asked the bishop.

Being told who the friend was, he said he did not know him.

Another friend came, one who had been equally well known, and he accosted the dying bishop in a similar manner.

"Do you know me, Bishop Beveridge?"

"Who are you?" was the answer a second time.

Being told that it was one of his intimate friends, he said he did not know him.

His wife now came to his bedside, and asked him if he knew her.

"Who are you?" was still the answer.

Being told that it was his wife, he said he did not know her.

"Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?"

"Jesus Christ," said the dying believer, reviving, as if the name had produced upon him the influence of a charm; "oh yes, I have known Him these forty years. Precious Saviour! He is my only hope!"

## SOME MISQUOTED SCRIPTURES.

47

"How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

Do you, my young reader, know the Lord Jesus? Is He *your* precious Saviour? Can you say, "He loved me, and gave Himself for me"? If so, I am sure He is precious to you; for the Word of God says, "Unto you therefore who believe, He is precious." And this is true of *every* believer, no matter whether he is rich or poor, old or young, learned or unlearned. It is true of us all from the moment we believe, for God then puts upon us all the preciousness of Christ, and thus He finds His delight in us. Soon Jesus will come again, and take us to the place which He has gone to prepare for us in His Father's house, and then we shall be for ever with and like Himself. Blessed hope!

P. G. T.

**The Bible, No. 13.**—"Why," it was asked of Euplius, a Sicilian martyr, "do you not give up the Scriptures, as the Emperor [Diocletian] has forbidden them?" "Because," replied he, "I am a Christian. Life eternal is in them. He who gives *them* up loses life eternal."

Reader, are you holding fast "the faithful Word"? (Titus i. 9.)

"O Book! infinite sweetness! let my heart  
Suck every letter, and a honey gain,  
Precious for any grief in any part—  
To clear the breast, to mollify all pain."

GEORGE HERBERT.

## SOME MISQUOTED SCRIPTURES.—II.

*Error.* I bring you glad tidings of great joy.

*Correction.* Good tidings (Luke ii. 10).

*Er.* Behold the Lamb of God, which taketh away the sins of the world.

*Cor.* The sin of the world (John i. 29).

*Er.* The night cometh, wherein no man can work.

*Cor.* When no man can work (John ix. 4).

*Er.* To give you an inheritance among them that are sanctified.

*Cor.* Among all them which are sanctified (Acts xx. 32).

*Er.* He that spared not His own Son, but freely delivered Him up, etc.

*Cor.* "Freely" not in the clause (Rom. viii. 32).



## QUESTIONS FOR JUNE.

*Er.* Who giveth us all things richly to enjoy.

*Cor.* Who giveth us richly all things, etc. (1 Tim. vi. 17).

*Er.* He is able to save to the uttermost all them that come unto God by Him.

*Cor.* He is able also to save them to the uttermost that come, etc. (Heb. vii. 25).

*Er.* It is appointed unto all men once to die.

*Cor.* "All" not in the text (Heb. ix. 27).

*Er.* For they rest from their labours.

*Cor.* That they may rest from their labours (Rev. xiv. 13).

\* \* The reference to the third scripture on page 6 is Jeremiah xvii. 10.



## QUESTIONS FOR JUNE.

JOHN.

1. Which of Christ's disciples is described as a thief?
2. Finish the verse which contains the following words, "I will come again, and receive you" . . .
3. Who mistook Jesus for "the gardener"?
4. Give the names of the two who laid the body of Jesus in the sepulchre.
5. In what languages was the title on the cross written?
6. Finish the verse that commences "And whosoever liveth and believeth in Me" . . .

## Passages of Scripture to be read in June.

## ACTS.

1. Ch. i. 1-14.	11. Ch. v. 1-11.	21. Ch. viii. 26-40.
2. „ i. 15-26.	12. „ v. 12-28.	22. „ ix. 1-16.
3. „ ii. 1-15.	13. „ v. 29-42.	23. „ ix. 17-31.
4. „ ii. 16-36.	14. „ vi. 1-15.	24. „ ix. 32-43.
5. „ ii. 37-47.	15. „ vii. 1-14.	25. „ x. 1-18.
6. „ iii. 1-11.	16. „ vii. 15-29.	26. „ x. 19-33.
7. „ iii. 12-26.	17. „ vii. 30-47.	27. „ x. 34-48.
8. „ iv. 1-12.	18. „ vii. 48-60.	28. „ xi. 1-18.
9. „ iv. 13-22.	19. „ viii. 1-13.	29. „ xi. 19-30.
10. „ iv. 23-37.	20. „ viii. 14-25.	30. „ xii. 1-12.

**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 enclose 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.



FRENCH PROTESTANTS IN THE REIGN OF LOUIS XIV. MEETING IN THE DESERT.

## LESSONS FROM ELIJAH'S HISTORY.

I KINGS xxi.

No. VIII.

**W**E come now to the story of "Naboth's vineyard," and again the self-indulgent Ahab leaves the persecuting part to Jezebel (see James v. 5, 6). *He* "lived in pleasure on the earth"; *she* "condemned and killed the just; and he doth not resist you."

Devoid of natural conscience, and by false witnessing, Jezebel carries out her plans. *But* "the Judge standeth before the door" (James v. 9).

Dear young reader, a loving Saviour "stands at the door," and beseeches, *now*. How bitter and hopeless will be the remorse, if you do not open the door of your heart to Him to-day, and He stands as a Judge to-morrow! "*To-day* if ye will *hear His voice*." "If *any* man hear My voice, and open the door, I will come in to him."

Ahab "heaped treasure together for the last days," *his* last days, and Elijah brought him the message of judgment: "Behold, I will bring evil upon thee."

Well, dear reader, the Lord does not send judgment without a previous warning. Not one of you will be able to say that you had no warning, for you have an open Bible, and though God delays His judgment, as He did in Ahab's case, each day brings this world nearer to the Day "He hath appointed" in which He will judge the world. But "*now* is the Day of Salvation." Why wait till to-morrow, and run the risk of finding a Judge instead of a Saviour? "Boast not thyself of to-morrow."

See Rev. iii. 20; Heb. iii. 7, iv. 7; Acts xvii. 31; 2 Cor. vi. 2;  
Prov. xxvii. 1.



## THE ABBESS OF JOUARRE;

OR, THE POWER OF PRAYER.

(Concluded.)

**F**OR a nun to quit a convent in those days, and "return to the world," it was almost certain death—and that, too, by one of the most cruel methods that the malice of false religionists could devise. When captured, the

unhappy prisoner was first subjected to a mock trial before a secret tribunal of monks, and then carried to a dungeon—where a niche in the wall had been previously prepared—in which she was placed with a loaf of bread and a jug of water ; and a wall being built up in front, she was literally entombed alive, and left to perish miserably. There have been found from time to time, in the crumbling walls of ruined monasteries, skeletons of persons who have been so entombed.

How then should Charlotte de Bourbon escape? In this thing also her mother's prayers were to prove effectual. It was in the year 1572 that the noise of war was heard around Jouarre. It came nearer and nearer, to the very doors of the convent. In vain did the nuns supplicate their images. The gates were assailed by an infuriated soldiery, and broken open. The nuns, driven in terror from their cloistered home, sought a temporary shelter in the neighbouring woods.

Charlotte de Bourbon was free. The proud self-will of her ducal father had caused her to be imprisoned ; but the believing prayers of her gentle mother had "broken the gates of brass, and cut the bars of iron in sunder." Not all the power of Romish superstition, with a Bourbon to back it, could hinder the fulfilment of a lonely *Christian* mother's prayers for her helpless child. Vain had been all the efforts of the enemy of souls to destroy the seed sown in early years by a mother's voice, and watered by her tearful supplications ; vain the enticements of a gaudy religiousness ; vain the stone walls and iron gratings of a gloomy convent : the snare was broken, and the prisoner escaped (Psa. cvii. 16 ; cxxiv. 7).

Adopting various disguises, she fled through France. Her danger was great ; her detection was death, or, at least, lifelong confinement ; and often was she on the eve of being discovered. But her mother's prayers were her protection still. After many narrow escapes she at length, by the goodness and mercy of the prayer-answering God, reached Heidelberg, in Germany, where there were Christians glad to receive and able to protect her from the baffled rage of the Romish priesthood, and the vengeance of an angry and bigoted parent. Here she made a public renunciation of the Romish religion.

It grieved her to the heart to disappoint thus her father's wishes and purposes ; but she was supported by that word, "Whoso loveth father or mother more than Me is not worthy of Me" (Matt. x. 37).

That a lady abbess, the daughter of a duke, and of the royal house of France, should sacrifice everything for the truth's sake, and contentedly enter into obscurity, was a cause of joy to those who loved the Lord, while it was a source of bitter vexation to the pride of the Bourbons. She was not, however, long allowed to remain in the obscurity she had chosen; for William, Prince of Orange, hearing of the piety and self-sacrifice of Charlotte de Bourbon, and being himself a Protestant, solicited and obtained her hand in marriage. In this way, raised to a position higher than that which she had for the Lord's sake resigned, she became an example alike to the noble ladies of her court and the lowly mothers in their families. And if the meekness and charity and devotion that characterized the whole after-life of Charlotte de Bourbon were blessed to any, it too was traceable to the teaching and prayers of that mother who, in the childhood of this eminent woman, had sought to lead her to Him who said, "Suffer the little children to come unto Me, and forbid them not."

As Princess of Orange, and the highest lady of rank in the Netherlands, she had a wide sphere of opportunity for adorning the Christian profession, and thus giving glory to Him who had loved her and redeemed her with His own precious blood. And when at last the time of her departure to be with Him arrived, she committed her spirit into His hands with a confidence and an assured hope which could proceed from nothing but faith in that all-cleansing blood (1 Peter i. 18, 19; 1 John i. 7).

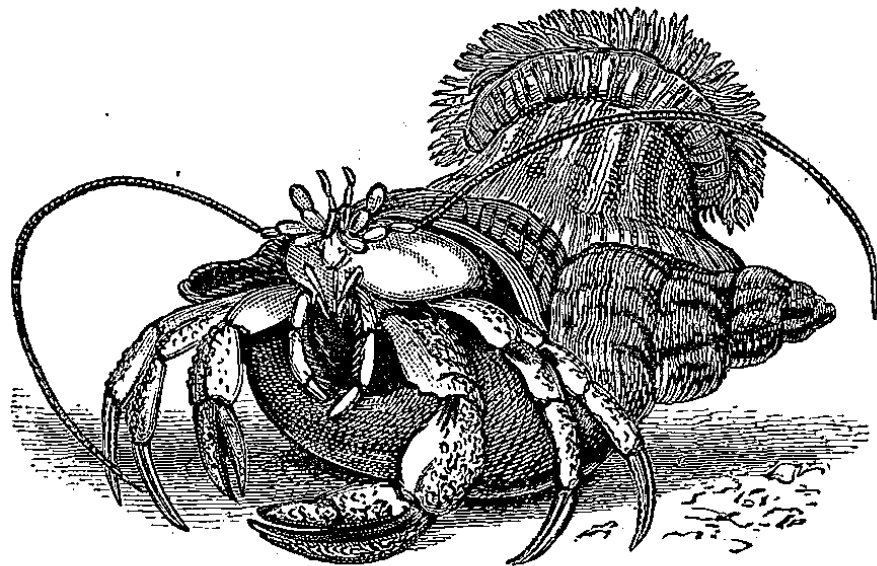
Surely a Christian mother's prayers and teachings and example proved an unspeakable blessing to the sometime Abbess of Jouarre!

It will interest our readers to know that Charlotte de Bourbon, Princess of Orange, was an ancestress of the present aged and beloved Queen of England. Her daughter Louisa was the wife of Frederick IV., the Elector Palatine of the Rhine, and grandmother to Sophia, Duchess of Brunswick, who was the mother of George I. of England, whose great-grandson, the Duke of Kent, was the father of Her Majesty Queen Victoria. Therefore the reigning Sovereign of Great Britain derives her descent, in the providence of God, from one who, but for a mother's early prayers, might have lived and died the Abbess of Jouarre.

## SHIELDS.

**W**HAT is a shield? It is something which serves as a guard or defence against harm or danger. Many animals and insects, birds and fishes, are provided by their Creator with a means of defence. A study of the various instruments with which they are furnished is very interesting, and can scarcely fail to excite our admiration at the infinite wisdom and skill and power of God. It would fill many pages to enumerate even a small proportion of these wonders in animated creation. A few only can be named.

We might begin with the well-known garden-snail, with its hard shell, into which, as you have often seen, it can draw its whole body. So protected, and hidden under a stone or log, it safely spends the entire winter in a torpid state.



THE HERMIT-CRAB.

Unlike the snail, the hermit-crab, which we meet with on the seashore, possesses no shell of his own, but his instinct leads him to seek protection in an empty shell that has been thrown up by the tide. He tries first one and then another, and having found one to suit his needs, he backs himself into it and makes it his home, dragging the shell about with him wherever he goes.

Certain fishes are armed with sharp spines, with which severe wounds can be inflicted upon their enemies. There is found, too, in the rivers and ponds of the northern parts of South America, an eel called the electric eel, which has the power of giving an electric shock strong enough to knock down a man. It uses this power to defend itself from its foes, as well as to destroy the life of its prey.

Turtles and tortoises are covered with a kind of bony house, into which, like the snail, they can draw themselves when danger is near.

Many birds have beaks and talons which are not to be despised as weapons of defence. The swan can defend herself with her wings, with which she is able to deliver a stroke of sufficient force to break a man's leg. A large goose, too, can strike hard with its wings.

Various insects, as the bee, wasp, and hornet, are armed with sharp stings, and fiercely attack and sting any who disturb their abode, inflicting a painful wound. The bite of a spider on the back of a man's hand has been known to cause the whole arm to swell up to a large size. The scorpion, a species of spider, can give a very painful wound with the sting at the end of its tail.

The cat, you know, has strong, sharp claws, as also have the lion and the tiger, besides possessing formidable teeth, which alone can kill their prey. In its trunk the elephant has a very powerful weapon of defence, while with its tusks it does not scruple to attack and transfix even the tiger and rhinoceros; but, though generally the victor, it is sometimes killed by the rhinoceros's horn.

The hedgehog, when disturbed, rolls itself up into a ball, and is then protected all round with its bristly covering. The porcupine is encased with sharp quills, which commonly lie close down on the body; but when the animal is molested they all spring up and stand stiff, like a forest of bayonets. The wounds caused by its quills are very bad and hard to cure, as the ends often stay in the flesh.

And now, in conclusion, we wish to urge our young readers to be careful to seek the shield of salvation by believing on the Lord Jesus Christ. Then you will be guarded against the assaults of the devil—that evil one who goes about like a roaring lion, seeking whom he may devour. Remember that, as in the case of the hermit-crab, which possesses no shield of its own, but seeks another's, so we have none of our own for use against our spiritual enemies; but by trusting at all times in Jesus, we shall realise Him to be our shield and strength, and the refuge of our souls.

C. E. S. C.

See *Psa.* civ. 24; xviii. 35; xci. 4; *Eph.* vi. 16; 1 *Peter* v. 8.



## THE GREAT PHYSICIAN.

MATT. ix.; MARK v.; LUKE viii.

*(Concluded.)*

**A**H, Jesus well knew the difference between the pressing of the careless crowd and the touch of one who needed healing. "Somebody hath touched Me," He said. And looking round He saw the woman.

Then she, who had been too timid to ask Him to cure her, who had not dared even to speak to Him, came trembling, and fell down before Him, and told Him all the truth. And Jesus in His tender love and grace spoke gently to her, saying, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

It was indeed a happy day for that poor woman; she got comfort, health, and peace from Jesus, and went her way. No more suffering for her now, her faith had made her whole.

Faith is a very simple thing, it is just to come to Jesus.

Perhaps some who read this paper are suffering too, for every one in this sad world is sick with the terrible disease of SIN. It may be that for many a long year you have been trying one thing and another to make yourself better, but it is all of no use, you only get worse.

Have you heard of JESUS?

There is many a one who suffered as you do that Jesus has cured. There was that poor sinner who came to Him in Simon's house, to whom He said, "Thy sins are forgiven."

There was Zacchæus, who climbed into a tree just to see Jesus, and that day the Lord brought salvation to his house, because the Son of man had come to seek and to save that which was lost.

There was the thief, who, as he hung dying on the cross, turned to the Prince of Life, who hung beside him, and said, "Lord, remember me." And Jesus answered, "To-day shalt thou be with Me in paradise."

Yes, there are thousands whom Jesus has cured, and He has never yet sent one away who came to Him.

Then come as that poor woman did. Never mind the crowds. People all over the world are pressing around Him; in cathedrals and churches and chapels and all kinds of places His name is being spoken of, but for the most part it is much like the crowd thronging Him, they don't want anything from



Him. *You* do. And He is waiting for your touch; listening for your voice. If it be but in a whisper He will hear, for He longs to save you. It does not need great faith to be saved, the only thing is to come to JESUS. M. L. M.



### ANSWERS TO QUESTIONS FOR JULY.

1. Five times—Chap. i. 14; ii. 1; ii. 46; iv. 24; v. 12.
2. "Lord, lay not this sin to their charge" (chap. vii. 60).
3. Antioch (chap. xi. 26).
4. Jesus (chap. i. 1); Lord (chap. i. 6); Lord Jesus (chap. i. 21); Jesus of Nazareth (chap. ii. 22); Christ (chap. ii. 30); Jesus Christ (chap. ii. 38); Jesus Christ of Nazareth (chap. iii. 6); the Holy One (chap. iii. 14); the Just (chap. iii. 14); Prince of Life (chap. iii. 15); a Prince and a Saviour (chap. v. 31); the Son of God (chap. viii. 37); Lord Jesus Christ (chap. xi. 17).
5. "Who art Thou, Lord?" (chap. ix. 5); "Lord, what wilt Thou have me to do?" (chap. ix. 6).
6. Chap. viii. 26-40. The "sinner" was the Ethiopian eunuch; the "servant" was Philip; the "Saviour" was Jesus.

### QUESTIONS FOR AUGUST.

ACTS xii.-xxi.

1. What did some do and others say when they heard of the resurrection of the dead?
2. Quote the answer given to the question, "Sirs, what must I do to be saved?"
3. At what place was "prayer wont to be made"?
4. Give the names of three tentmakers mentioned in these chapters.
5. How did Apollos convince the Jews that Jesus was the Christ?
6. Why does God now command "all men everywhere to repent"?

### Passages of Scripture to be read in August.

#### ACTS AND I THESSALONIANS.

1. Ch. xxii. 1-9.	11. Ch. xxv. 1-8.	21. Ch. xvii. 33-44.
2. „ xxii. 10-21.	12. „ xxv. 9-21.	22. „ xxviii. 1-8.
3. „ xxii. 22-30.	13. „ xxv. 22-27.	23. „ xxviii. 9-16.
4. „ xxiii. 1-9.	14. „ xxvi. 1-7.	24. „ xxviii. 17-23.
5. „ xxiii. 10-16.	15. „ xxvi. 8-18.	25. „ xxviii. 24-31.
6. „ xxiii. 17-24.	16. „ xxvi. 19-27.	26. I Thess. i. 1-10.
7. „ xxiii. 25-35.	17. „ v. 28-xxvii. 3.	27. „ ii. 1-12.
8. „ xxiv. 1-9.	18. „ xxvii. 4-11.	28. „ ii. 13-20.
9. „ xxiv. 10-21.	19. „ xxvii. 12-20.	29. „ iii. 1-13.
10. „ xxiv. 22-27.	20. „ xxvii. 21-32.	30. „ iv. 1-18.
		31. „ v. 1-28.

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\* \* For Rules, etc., see previous number.

# THE LITTLE MESSENGER.

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"SHE WAS A QUIET LITTLE MAID."

## A REMARKABLE PROVIDENCE.

**A** DEEPLY interesting circumstance is related in the life of Breutius, the chief reformer of Würtemberg. Compelled to flee from the rage of persecution, he entered the first house that he found open, went unobserved upstairs to the part under the roof, and creeping on his hands and knees between it and a pile of faggots, sought in one corner a refuge from his enemies. To this place, however, he was pursued; and his feelings must have been indescribable when he heard their spears thrust through the wood-pile that concealed him, and had even to shrink aside from one of the thrusts.

In this situation he continued for fourteen days, and during that time he was sustained by very extraordinary means. On the first day he was there a hen came at noon to a spot near his feet, laid an egg, and then went away quietly, without the peculiar cry made by a hen after depositing her egg, and which in this case might have proved fatal to Breutius. This faithful sufferer for the truth's sake received the egg as from the hand of God, and ate it with a piece of the single loaf he had brought with him. As long as Breutius remained in this place the hen came daily and laid her egg; and it is equally remarkable that on the day when the Spanish soldiers who were ordered by the Duke of Würtemberg to take him, dead or alive, left the town, she did not come.



## LESSONS FROM ELIJAH'S HISTORY.

No. X.

2 KINGS ii.

**W**E are allowed now to follow Elijah on part of his wonderful journey to heaven, and it is (for grown-up people as well as for children) one of the most striking stories in the Bible. Who does not love to sing—

“Where is now the great Elijah?  
Safe in the Promised Land.  
He went up in a chariot of fire,  
Safe to the Promised Land”?

We are going to try to find out the lesson God has for us in such a chapter. If the story of Elijah being taken up to

heaven by a whirlwind is a figure of Jesus being "taken up" "while they beheld" (Acts i.), we must try to be like Elisha, and keep the eye of faith looking on Jesus where He is now.

Before Elijah went to heaven, Elisha asked for some of his master's spirit to enable him to walk down here as a servant of God, and Elijah's answer was, "If thou see me when I am taken from thee, it shall be so unto thee."

So we must learn to look up to our "Master in heaven," who says, "Without Me ye can do nothing." "I can do all things through Christ which strengtheneth me" (see John xv. 5; Phil. iv. 13).



### SARAH'S HYMN.

**S**ARAH was a little child, only eight years old, and small for that. She was a poor child too—I don't believe she ever had more than two presents given her in her life, and one of them was a red flannel petticoat, and the other was a hymn-book!

As likely as not Sarah often went to bed with only a piece of dry bread for supper, and the breakfast she had before starting for school in the morning was barely enough to keep her going till dinner-time.

Sarah had no father, and her mother was a cross woman; you could hear her scolding the children as you walked down the village street. The house where they lived was dirty, and the children were quarrelsome. So you see, altogether, Sarah had not a very pleasant life.

She was a quiet little maid. When she went to the class that was held on Sunday afternoons at the big house in the village, she used to sit as still as a little mouse, and never make a sound. Some of the children used to whisper and laugh, but Sarah never did. And some used to ask questions and want to have things explained, but Sarah never did. She just sat still, and the teacher didn't even know whether she listened.

But, as I said, Sarah had a hymn-book given her. It was a cheap little book that cost about threepence. But when children scarcely ever get any presents given them, even three-penny ones are valuable. At the Sunday class the children used to sing hymns, and the favourite hymn, the one they sang most often of all, was number one hundred and eleven.

When the teacher gave out that number most of the children didn't even open their books ; they knew which hymn it was, and they knew it by heart, every word. I expect you know it too, it begins—

“Jesus loves me !”

The teacher used to like to hear the children singing it, especially the chorus—

“Yes, Jesus loves me !  
Yes, Jesus loves me !  
YES, Jesus loves me !  
The Bible tells me so”—

louder and louder each time. Sarah sang it too, with the others, till she, too, knew every word.

Well, after a time the teacher went away from that village, and there was an end to the Sunday class and the singing. But it wasn't the end of Sarah.

A few months after the teacher had gone Sarah was taken ill. Her mother had not much time to attend to her, and she used to lie on a litter bed in the kitchen all day, with no comforts about her, and no one knew how ill she really was. But as she lay there quiet she used to sing over and over again to herself that one hundred and eleventh hymn in her book, till she knew every word of it, not only in her head, but right down in the bottom of her heart.

Then came the day when Sarah got so much worse that her mother had, at last, to send for the doctor. He was a kind old man, and he looked very sad as he took the thin little hand in his, and felt her pulse. Oh ! how fast it beat ! How the fever was raging ! “Rheumatic fever !” he said, “and she's gone too far ; I can't do anything for her.”

Sarah's mother cried when she heard that ; she didn't want to lose her little maid, for though she was a cross woman, she really loved her very much. And the neighbours came in after the doctor had gone, when they heard that Sarah was dying, and said things to comfort the child. “Don't you be afraid !” they said ; “maybe it's not as bad as he thinks.”

“I'm not afraid,” said Sarah, “Jesus loves me,” and she thought of the last verse of her hymn—

“Jesus loves me ! He will stay  
Close beside me all the way ;  
If I trust Him, *when I die*  
He will take me home on high.”

## SUFFERING FOR CHRIST.

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That was just the thing for her now. She had sung about it often ; and now the time had come. She *was* dying ; but why should that frighten her ?

"He will take me home on high.  
Yes, Jesus loves me !"

So she sang the verse over and over again, and there was no fear in her heart as she grew weaker and weaker, for—

"Little ones to Him belong ;  
*They* are weak, but *He* is strong.  
Yes, Jesus loves me !"

I don't know whether Sarah understood all the hymn then. I don't know whether she quite knew then what it meant when it says—

"Jesus loves me ! He who died  
Heaven's gate to open wide,  
He will wash away my sin,  
Let a little child come in.  
Yes, Jesus loves me !"

But if she did not know the meaning then, she knew it a few days later, when her poor weak body lay lifeless on the little bed, and her happy soul, washed white in the Blood of Jesus who loved her, went up, up, up, right through the gate which He had died to open for her, into the lovely Home which He had made ready for her where she will be with Him forever.

Happy little Sarah ! She didn't know much, but what she did know was enough to make her happy in her life down here, and happy for all eternity ; for she knew that Jesus loved her.

M. H. M.



## SUFFERING FOR CHRIST.

"How can I suffer for Christ ?"

(Continued.)

**D**OES any dear child ask this question after hearing about the young martyrs in Armenia ? Let us think a little about the Lord Jesus—who He is, and what He has done for sinners.

I wonder if you know that beautiful hymn beginning—

"Who is He in yonder stall,  
At whose feet the shepherds fall ?  
'Tis the Lord, oh ! wondrous story !  
'Tis the Lord, the King of glory.  
At His feet we humbly fall ;  
Crown Him, crown Him Lord of all !"

Yes, He who is Lord of all humbled Himself to become a little child, and then grew up to be a man, and went about doing good in this wicked world, till at last He gave Himself up to be put to death on the cross to save us from going to hell, and to make us happy for ever.

Do you believe in Him?

In Romans x. 9, 10 we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."



ARMENIAN PEASANT, WITH DONKEY.  
*From a photograph by G. P. Devey, Esq., Jeddah.*

When the Lord Jesus was on earth there were some who believed in Him, but who were afraid to confess Him for fear of being put out of the synagogue (John xii. 42). These people were not willing to suffer for Christ; they liked that their old friends should smile upon them rather than let them know of their own faith in Jesus, the One who was truly de-

spised and rejected of men. If He had come in glory as a king, men would not have been ashamed to belong to Him; but because He was meek and lowly, because He became poor—and, still more, because He came as a Light unto the world, thus showing men how sinful they were—they hated Him, and cast Him out.

Dear children, you who truly believe in this precious Saviour, do not be ashamed to confess Him before your companions and friends. You may never be called to give up your life for Him, but you may be laughed at for loving to read your Bible or kneeling down to pray before others.

"Fear not," the Lord says to you, and He promises that if

## SUFFERING FOR CHRIST.

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you confess Him before men He will confess you before His Father and before His holy angels.

I am now going to tell you some more stories which have been sent to me about dear young ones in Armenia who have been willing to die rather than give up their faith in their blessed Saviour, though you will see in one case how He delivered them from their enemies.

It was at a time of danger every day to Christians that a little girl of eight years old, named Mary, whose father and mother were missionaries in Armenia, was at school one day, about forty girls being present, when an alarm was raised that a band of soldiers were marching straight for the school-house. Little Mary went to the blackboard, and wrote, for all to see, those beautiful words from Psalm lvii. 1: "In the shadow of Thy wings will I make my refuge, until these calamities be overpast."

When the enemy was already close upon the school, something diverted his attention, and the school was saved.

Another time thirty boys were surprised in a school-room, and were *all* put to death on their confession of Christ.

Another day a boy from the boys' school was going along the street when he saw the murderous band approaching. He went into a shop, but had been perceived, and the soldiers entered. They looked at him, and said that he had too good a face to be a Christian, on which he boldly confessed the Name of Jesus, and without another word he was bid to hold up his arms, and they shot him dead.

Dear, happy boy! In one moment, absent from the body, present with the Lord (2 Cor. v. 8) in fulness of joy for ever.

But there were some in Armenia who, sad to say, professed to become Mahometans to save their lives, but were very miserable in consequence.

— And now I would say to each dear child who has read this little paper, in view of *eternity*, if you have not yet decided for Christ,

"Which wilt thou choose  
And which wilt thou lose,  
This life, or the life to be?"

C. G.





## ANSWERS TO QUESTIONS FOR SEPTEMBER.

1. When Paul was imprisoned in the castle (Acts xxiii. 11).
2. Festus (Acts xxvi. 24).
3. Rome (Acts xxviii. 16, 30).
4. His nephew (Acts xxiii. 16).
5. Satan (1 Thess. ii. 18).
6. In power, in the Holy Ghost, and in much assurance (1 Thess. i. 5).

## QUESTIONS FOR OCTOBER.

## GENESIS i.-xviii.

1. What are we told in Genesis i. that God *created*?
2. Give the names of those men who "walked with God."
3. Who brought refreshment to Abraham? and on what occasion?
4. What was the name of Adam's third son?
5. Finish the verse commencing, "And he believed in the Lord . . ."
6. On what occasion did Abraham provide refreshment for the Lord?

## Passages of Scripture to be read in October.

## GENESIS.

1. Ch. xix. 1-16.	11. Ch. xxiv. 32-51.	22. Ch. xxix. 21-35.
2. ,, xix. 17-29.	12. ,, xxiv. 51-67.	23. ,, xxxi. 1-16.
3. ,, xx. 1-16.	13. ,, xxv. 24-34.	24. ,, xxxi. 17-35.
4. ,, xxi. 1-16.	14. ,, xxvi. 1-16.	25. ,, xxxi. 36-55.
5. ,, xxi. 17-34.	15. ,, xxvi. 17-35.	26. ,, xxxii. 1-16.
6. ,, xxii. 1-14.	16. ,, xxvii. 1-17.	27. ,, xxxii. 17-32.
7. ,, xxii. 15-24.	17. ,, xxvii. 18-29.	28. ,, xxxiii. 1-20.
8. ,, xxiii. 1-20.	18. ,, xxvii. 30-46.	29. ,, xxxv. 1-15.
9. ,, xxiv. 1-14.	19. ,, xxviii. 1-15.	30. ,, xxxvii. 1-22.
10. ,, xxiv. 15-31.	20. ,, xxviii. 15-xxix. 8.	31. ,, xxxvii. 23-36.
	21. ,, xxix. 9-20.	

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# THE LITTLE MESSENGER.

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A GROUP OF MAORIES (NEW ZEALAND).

## LESSONS FROM ELIJAH'S HISTORY.

No. XI.

LUKE ix. 27-36; 2 PETER i. 15-18.

SOME of us may have thought that, when we have seen Elijah go up to heaven, we have finished his history. Not so. Elijah was one of the two chosen by God to appear on "the holy mount" when Jesus was transfigured. "Behold, there talked with Him two men, which were Moses and Elias: who appeared IN GLORY, and spake of His DECEASE which He should accomplish at Jerusalem."

The great law-giver and the great prophet talking of Jesus and His death! to them the most important event in the world's story, the centre of everything, as we shall learn too when we are "in glory."

Let us ask ourselves, each one of us, Do we give the cross, the death of the Lord Jesus, any place in our heart, in our lives, *now*? So much does the Lord Jesus desire that we should remember Him in His death that He gave a special reminder (the Lord's Supper) to tell us "His body . . . was given for you"; "His blood . . . was shed for you." By-and-by we shall see more plainly that the blessing of the whole universe depends on the cross and death of Jesus; and it will be "the Lamb as it had been slain" who shall open the Book, and loose the seven seals thereof.

I should like to point out that Peter, who was an "eye-witness of His majesty," describes the scene on the holy mount, lest amid "the corruption that is in the world" we should lose sight of "the power and coming of our Lord Jesus Christ," "His majesty," "honour and glory." May we be true to His sufferings and to His glory.



## A FEW WORDS ABOUT THE MAORIES.

I N the May number of *The Little Messenger* for this year there is a picture of a Maori woman and child. I think you would have liked to see a dear little brown baby that was brought one day to my house; and remember, dear children, that while your skin is white, the Maori's brown, and the negro's black, we are told in the Bible that God hath made of one blood all the nations of the earth (see Acts xvii. 26), for all are descended from Adam, the first man.

And in Revelation vii. we read that "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," joined in praising God and the Lamb. And oh, how sad it would be if any of you, who live in a country where there are so many Bibles and preachers of the gospel, should turn away from Jesus the Saviour, while millions of heathen children, who hear the sweet story of His love, believe, and are saved!

Before the English missionaries came to New Zealand the Maories were heathen idolaters; they were also cannibals, which means that they liked to eat human flesh. But I am glad to tell you that now there are many among the Maories who believe in the Lord Jesus Christ, and some of them are able to preach the gospel earnestly to their own countrymen.

You who learn geography can see on the map that New Zealand is composed of two islands, which are called the North Island and the South Island. There are volcanic mountains in the North Island, and hot lakes, which have often been visited by travellers for the benefit of the sulphur baths, and also for the lovely scenery, especially some beautiful Pink and White Terraces; but these last were destroyed about fourteen years ago by a terrible eruption.

A Christian lady, who visited them before this took place, has kindly given me leave to add the following extracts from the account of her travels:—

"We went over to Wairoa by coach. When we alighted some little black-eyed Maori girls asked me if they should show me the waterfall, and they led me in amongst the Maori scrub, and said, 'Now turn round, and look!' and there was a magnificent waterfall pouring down amidst rocks and ferns into a deep gully. As I gazed at it with admiration, the children asked if they might sing to me, and very sweetly and distinctly they sang, 'When He cometh to make up His Jewels.' They understood what they sang, and told me of their good Christian schoolmaster and his family. He and his two little daughters and a nephew were killed in the eruption of Mount Tarawera, before mentioned, while the rest of the family escaped."

After describing the beauty of the Pink and White Terraces, my friend continues—

"We had been wondering for some time what a dreadful rumbling noise meant, and now we came to the place—a

deep, black-looking, rocky hole, up which the steam rushed and beneath which was a sound as of a hundred steam-engines—rumbling, crashing, and rolling like thunder. Sophia (our Maori guide) said, 'That is called the Devil's Hole.' I shrank back, appalled at the dreadful noise and the shaking of the earth under our feet. Sophia said, 'You afraid? Put your hand on this rock; it is called the Rock of Ages, and as long as you hold on the Rock of Ages you can never fall into the Devil's Hole.'

I will now end this little paper about the Maories by quoting some beautiful words of Scripture:—"He is the Rock, His work is perfect" (Deut. xxxii. 4). And I should like to tell you of a dear dying girl whom I knew, and whose last words, as she lay in extreme weakness, were, "Dear, dear Jesus! He is the Rock." And another verse of Scripture says, "Whosoever believeth on Him shall not be ashamed" (Rom. x. 11).

C. G.



## IF YOU LOVE JESUS, LET OTHERS KNOW.

**A** YOUNG man, knowing that he must soon leave this world, asked the nurse to send him a Christian. She therefore sent for the chaplain; but he could not understand the young man at all. At last, however, a Christian was found and brought to him, and they conversed together. It came out that for ten years the young man had known the Lord Jesus as his Saviour, yet he had not let people know it; in other words, he had not shone for Christ, but had only thought of pleasing himself. And now, when the Lord was going to take him away to be with Himself (for Christ's sheep shall never perish), there was *no joy*, because he had not testified of Christ.

The young man's object in desiring to speak to a Christian was that he might warn others who belonged to the Lord how sad it is to be left down here, and not to shine for Him. It is only for a "little while." God grant that we may shine *brightly*,

"You in your small corner,  
And I in mine,"

and live, not unto ourselves, but unto Him who died for us and rose again.

See 2 Cor. v. 15; Phil. ii. 15, 16; Heb. x. 37.

## THE DAY OF ATONEMENT.

DEAR CHILDREN,



LITTLE while ago I was reading the sixteenth chapter of Leviticus, which tells of the Day of Atonement. This was the most solemn day in the whole year for the Children of Israel, "for on that day," we read, "shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (v. 30).

After the death of Nadab and Abihu, the two sons of Aaron, he was forbidden by God to go into the holy place within the vail at all times, but only once a year, on the tenth day of the seventh month, which was called the Day of Atonement. On that solemn day Aaron had to put on "the linen clothes, even the holy garments," because he represented Christ, who was pure and holy. Then he had to take a censer full of burning coals of fire from off the brazen altar before the Lord, and his hands full of sweet incense, beaten small, from off the golden altar, and bring it within the vail into the most holy place, where God dwelt. Then Aaron "put the incense upon the fire before the Lord, that the cloud of the incense might cover the mercy seat that is upon the testimony," that he might not die.

This shows us the necessity of the death of Jesus before any one could approach unto God, and it tells us, too, how very precious that death is to God. The incense was to be beaten small, so that the perfume might be the sweeter; and in the sweetness and acceptableness of the sacrifice of Jesus poor sinners are brought to God, "accepted in the Beloved." The sinner is lost sight of, and Jesus only is seen, so that, like the poor idiot boy, of whom perhaps you have heard, he is happy to say—

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

The Lord Jesus offered Himself *without spot* to God. There was not one single thing all through the life of Jesus

that was not according to God, well-pleasing to Him. The incense might be beaten small, *very small*, and every thought, and feeling, and desire, and motive in the life of Jesus tested by fire, that is, by the judgment of God; but this only brought out more and more the purity and holiness of His nature.

The cloud of the incense covered the mercy seat, and God said, "I will appear in the cloud upon the mercy seat." But Aaron could not go into the holy place without blood, which he offered for himself and for the errors of the people. "Without shedding of blood is no remission."

But I must close, or my letter will be too long.

Your sincere Friend, † †

See Eph. i. 6; Heb. ix. 22.



## THE FORSAKEN ONE.

MARK xv. 34.



THINK how the holy Saviour bled  
Upon the cursèd tree!  
And ask, What means that awful cry  
Of bitter agony?

'Twas not because His blessed brow  
Had felt the wreathèd thorn;  
'Twas not because the piercing nails  
His hands and feet had torn.

One false disciple had betrayed,  
And one his Lord denied;  
And round Him stood the mocking crowd,  
His anguish to deride.

But deeper sorrow far than these  
The blessed Jesus knew;  
For, ah! His soul was tasting then  
The death to sinners due.

'Twas then that He who knew no sin  
Stood in the sinner's place;  
Drank the fierce wrath of God, and felt  
The hiding of His face.

*THE FORSAKEN ONE.*

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He, the Divine, Eternal Son,  
 The Holy One of God,  
 Was treated as a cursèd one  
 Beneath the sinner's load.

He who as man had walked on earth  
 In God's unchanging smile,  
 From this, the source of all His joy,  
 Was banished for a while.

What caused the holy Son of God  
 To stoop so very low?  
 What brought Him from His glory bright  
 To bear this weight of woe?

'Twas love—'twas love to ruined man,  
 Whose sins He deigned to bear;  
 That sinners, through His death of shame,  
 Eternal life might share.

For this the God of heaven gave  
 His well-belovèd Son,  
 And naught could keep the Saviour back  
 Until His work was done.

In risen glory now He dwells,  
 The Conqueror of the grave;  
 His heart still yearning over those  
 He came to seek and save.

Oh! will you doubt this Saviour's love,  
 And hear Him plead in vain?  
 Or seek in earth's polluted streams  
 Your happiness to gain?

His word of grace is very nigh;  
 This day it speaks to you:  
 Believe, and you with joy shall find  
 Its endless blessings true.

C. G.





**ANSWERS TO QUESTIONS FOR OCTOBER.**

1. The heaven and the earth (*v.* 1). Great whales and every living creature that moveth, etc. (*v.* 21). Man (*v.* 27).
2. Enoch (*chap.* v. 22). Noah (*chap.* vi. 9).
3. Melchizedek, when Abram had conquered the kings (*chap.* xiv. 18).
4. Seth (*chap.* iv. 25).
5. "And he believed in the LORD; and He counted it to him for righteousness" (*chap.* xv. 6).
6. When the Lord appeared unto Abraham in the plains of Mamre (*chap.* xviii. 1-8).

**QUESTIONS FOR NOVEMBER.**

1. At what age did Sarah die? Who buried her? Where was she buried?
2. Who was asked, "Wilt thou go with this man?" and what was the reply?
3. Who was described by his brothers as a "dreamer"?
4. Give the Hebrew name for "The Lord will provide."
5. Who by deceit obtained a blessing?
6. Who was Joseph's grandfather?

**Passages of Scripture to be read in November.****GENESIS.**

1. Ch. xl. 1-23.	11. Ch. xliii. 26-34.	22. Ch. xlix. 1-15.
2. " xli. 1-13.	12. " xliv. 1-13.	23. " xlix. 16-33.
3. " xli. 14-24.	13. " xlv. 1-15.	24. " l. 1-13.
4. " xli. 25-36.	14. " xlv. 16-24.	25. " l. 14-23.
5. " xli. 37-45.	15. " xlv. 25-34.	
6. " xli. 46-57.	16. " xlv. 35-46.	
7. " xlii. 1-20.	17. " xlv. 47-58.	
8. " xlii. 21-38.	18. " xlv. 59-65.	
9. " xliii. 1-14.	19. " xlv. 66-77.	
10. " xliii. 15-25.	20. " xlv. 78-85.	
	21. " xlv. 86-92.	

**EXODUS.**

26. " i. 1-22.
27. " ii. 1-10.
28. " ii. 11-25.
29. " iii. 1-10.
30. " iii. 11-22.

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