

FEED MY LAMBS



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FEED MY LAMBS

A

PICTURE TEXT AND SIMPLE STORY

FOR

EVERY SUNDAY IN THE YEAR

By the Author of "The Friends of Jesus"

OTTAWA

Holiness Movement Press.

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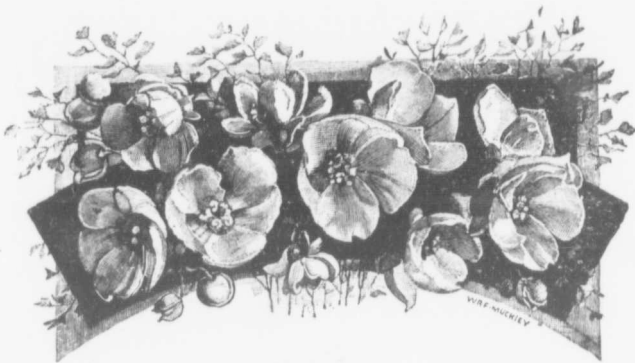
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PREFACE

The most lasting lessons that we learn are those taught in our earliest years. Then, while the heart is young and tender, and the mind is free from the cares and distractions which sooner or later assert themselves, we, to a large extent unconsciously, receive impressions that are never obliterated in after years. Busy men and careworn women are often sustained and comforted by, and in some instances even owe their salvation to, the good seed sown in their infancy, when parents and teachers obeyed one of our Saviour's last injunctions to "Feed My Lambs."

Feed My Lambs.

ALMOST as soon as little Harry could talk he called himself,—
“Mother’s lamb.”

He had often heard his mother speak of him, and to him, in this loving way, so that he learned to repeat the words himself.

Then, the first prayer that he was taught to say was the verse which forms the children’s hymn and the children’s prayer.

Kneeling at his mother’s knee, his hands clasped together and his eyes closed, he said,—

“Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Keep me safe till morning light.”

He knew what a lamb was, for he had seen the pretty little creatures playing in the fields, and once, when he was staying in the country, he saw a pet lamb at his uncle’s farm.

When he saw how kind and gentle every one was to the little lambs, he thought of all his mother’s love and care for him.

When he was older his mother said, “I must not call you ‘my lamb,’ now that you are so big.”

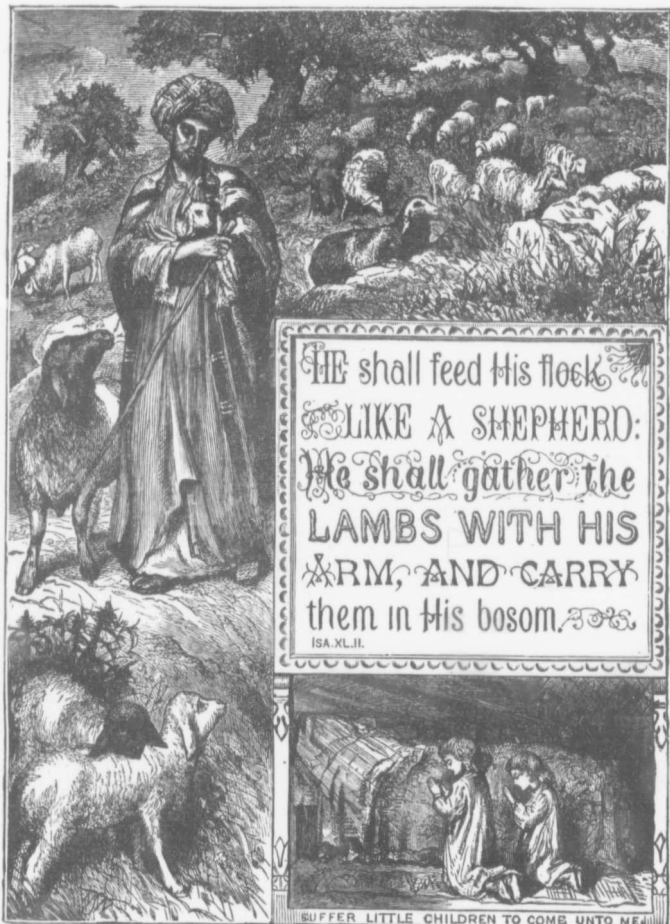
“And shall I have to learn a new prayer?” he asked.

“No, no,” said his mother, “you will be our Saviour’s lamb for a long time yet. When you are a big boy to me, you will only be a child to Him.”

“I’m glad of that,” said Harry. “Somehow it feels so nice to know that Jesus loves children so much that He calls them His lambs. Tell me just what Jesus said when He spoke in this way about the children.”

“When Jesus was on earth He always showed that He loved the children,” said Harry’s mother. “So after He rose from the dead He said to Peter,—‘Do you love Me?’ And Peter said, ‘Yes, Lord, you know that I love you.’ Then Jesus said to him,—‘Feed My lambs.’

“Perhaps He thought that Peter might only care for the souls of men and women, and so He made it quite plain that the children were just as dear to Him as the fathers and mothers, and that His disciples must not forget to feed the lambs of His flock.”



HE shall feed His flock
LIKE A SHEPHERD:
He shall gather the
LAMBS WITH HIS
ARM, AND CARRY
them in His bosom.

ISA. XLII.



SUFFER LITTLE CHILDREN TO COME UNTO ME.

The Good Shepherd

IN the land where Jesus lived there are a great many sheep, and a large number of men, who look after the sheep, are called shepherds.

It was just the same when our Lord was upon earth, though that is a very long time ago, and therefore, in His teachings, He often spoke to the people about sheep and shepherds.

Every one who lived in that land knew that sheep needed great care, for there were many wild beasts in the country. Such fierce animals as lions, bears and wolves were always prowling about, ready to seize the sheep and kill and eat them.

The good shepherd knew this and therefore he watched over his sheep during the day, and did not forget to shut them up in the fold at night.

Nor was that all. He led his sheep where there was plenty of rich, green grass to eat, and fresh, cool water to drink.

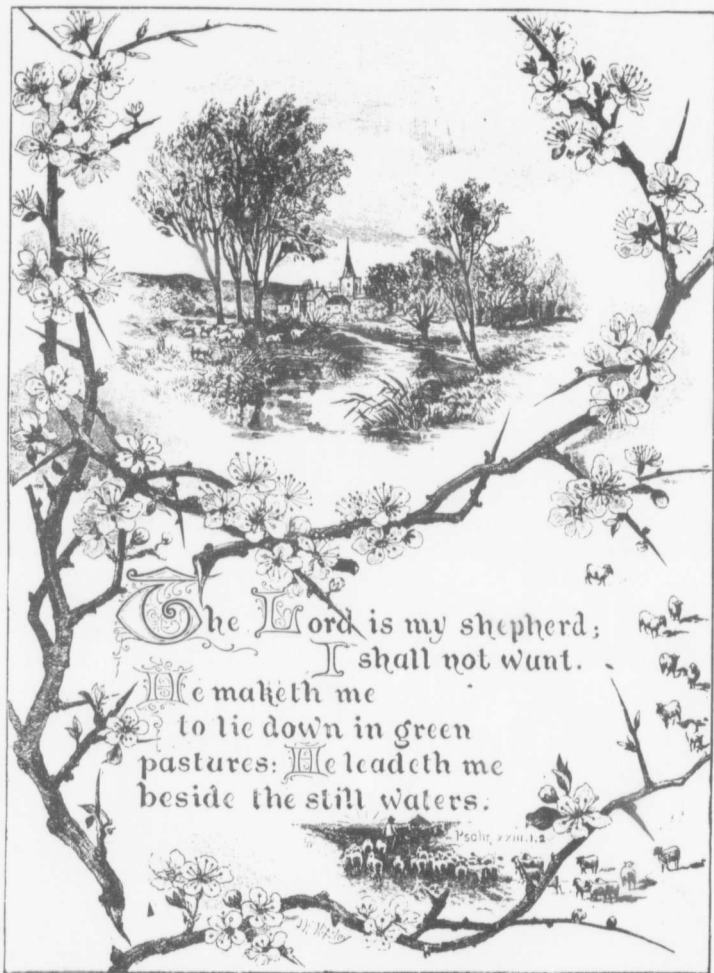
He often spoke to them and they learned to know his voice. He was so kind, and took so much care of them, that they trusted him, and they ran to him when he called them by their names. Sometimes they had to walk a long way from one pasture to another. When they were tired he gave them time to rest, and he often carried the lambs in his arms.

If any wild beasts tried to get at his flocks he drove them away. To save his sheep from savage animals he was willing to risk his life. He did the same when thieves and robbers tried to carry off his sheep and lambs.

As the people knew all this, they understood what Jesus meant when He said,—“I am the Good Shepherd, the good shepherd giveth his life for the sheep.”

That is why those who love God always speak of Him as their shepherd, for they know that just as the shepherd cares for and feeds his sheep, so the Lord cares for His people, and will lead them safely through all the dangers of this world to the heavenly fold.

When Jesus died on the cross He laid down His life for His sheep.



The Lord is my shepherd;
I shall not want.

He maketh me
to lie down in green
pastures: He leadeth me
beside the still waters.

Psalm, xxiii. 1, 2

Christ and the Little Ones.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him,
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John,
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hand on the children,
My heart will be lighter, I know,
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,

With Esther asleep on her bosom,
And Rachel her brothers between;

'Mid the people who hung on His teaching,
Or waited His touch or His word—
Through the row of proud Pharisees listen-
ing,
She pressed to the feet of the Lord.

"Now why should'st thou hinder the
Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto Me!"
And He took in His arms little Esther,
And Rachel He set on His knee;

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hand on the brothers,
And blest them with tenderest love;

As He said of the babes in His bosom,
"Of such are the Kingdom of Heaven,"—
And strength for all duty and trial,
That hour to her spirit was given.

Julia Gill.



JESUS SAID,

Suffer

Little Children

to Come

unto Me.

Luke xviii. 16.

Like a Little Child.

THE king of a country is the greatest person in the land over which he rules. No one may even sit down in his presence until he tells them to do so.

His servants are proud to serve him, because they feel that some of the honour which is given to the king, falls upon them.

But sometimes the servants of a king think only about themselves, and they try to get into the best and highest places, next to the king himself.

Now, when Jesus was on earth He had a number of disciples who went about with Him. Among them were Peter, and John, and James, and Thomas.

Though Jesus did not sit on an earthly throne and live in a palace, He told His disciples that He was a King, and that His Kingdom was in Heaven.

They could not quite understand this, and they often talked about it among themselves. They thought that, as they served a King, they ought to have high places in His Kingdom.

Like other men who served kings, they each wanted to be first, and to be great men in their Master's Kingdom. As they could not decide among themselves which should be greatest, they asked Jesus about it.

They said to Him,—

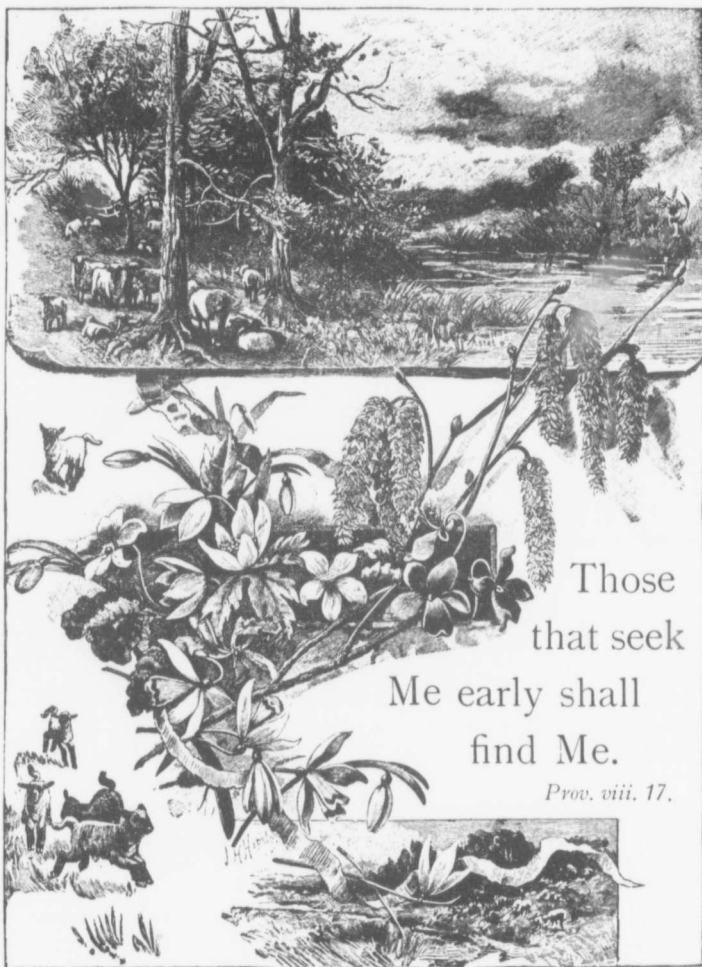
“Who is the greatest in the Kingdom of Heaven?”

Jesus knew why they had put the question, for He knew what was in their minds. Therefore, instead of answering them, He called a little child to Him, and placed the boy in the midst of His disciples.

They wondered what a child could have to do with such a matter, and in silence they waited to hear what the Master would say.

Then Jesus took the child in His arms, for you know that He loved children, and said that only those who were as humble as that little child could enter into the Kingdom of Heaven.

He told them that the disciple who was most willing to serve the other disciples, and who made the least of himself on earth, should be greatest in the Kingdom of Heaven.



Those
that seek
Me early shall
find Me.

Prov. viii. 17.

Remember Now.

WHEN Charles was nine years old his father gave him a Bible in which his name and the date were written, and then these words—"Many happy returns of the day may be yours, if you obey the command found in Ecclesiastes xii. 1."

Charles thanked his father for his birthday present, and then looked up the text. Slowly he read,—“Remember now thy Creator in the days of thy youth.”

The lad thought for a moment and then said, “I won’t forget that text, father, I’ll try to become a good man.”

“It means more than that,” said his father. “I want you to become a good man, and I hope you will be one, but it means that you are to be a good boy. The text says, ‘Remember now thy Creator.’ Do you know what that means?”

“I think I do,” said Charles. “It means that God made me, and that I must not forget Him.”

“Yes, it means that because God made you, you are not your own. You do not belong to yourself to do as you like. Every part of you, your body and your soul, belong to God. They are both His and He made you to serve Him.”

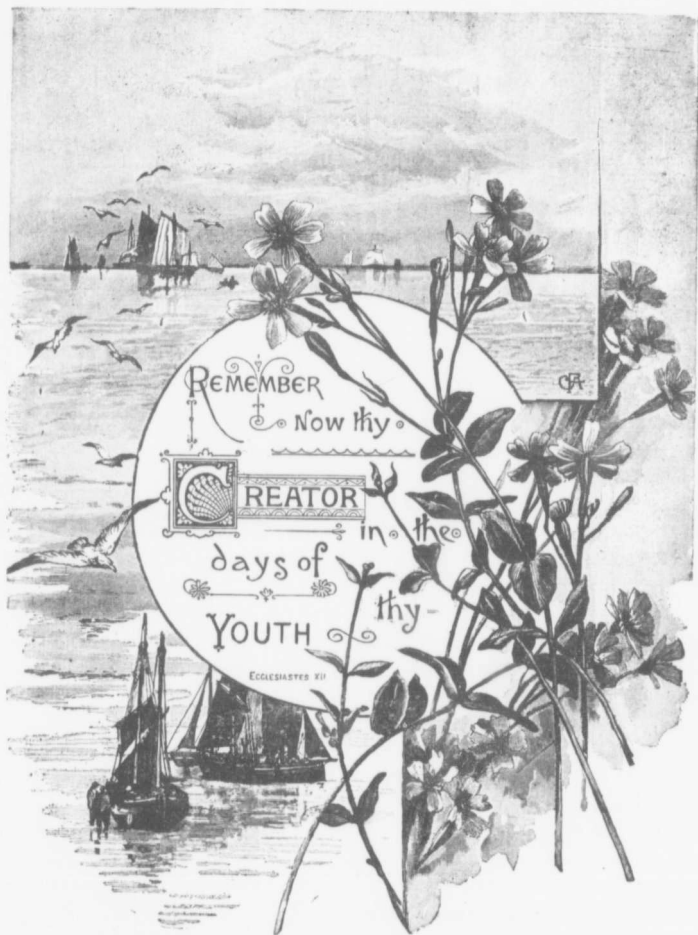
“Can a boy serve God as well as a man?”

“Boys and girls can serve God just as well as men and women. Don’t you think it is very unfair to please yourself when you are young, and then turn to God when you are old? If you do not serve Him now, in the days of your youth, and you die young, you may never serve Him at all, and if you do grow old you may not wish to serve Him, after spending the best years of your life in pleasing yourself.

Charles was silent for a moment. He was only a young boy, and he had not thought much about these things, but he saw that as God had made him, He had a right to his whole life.

“I will try, father,” he said, “to remember God every day of my life.”

“Do so,” was the reply. “Remember Him in your young days, and when you are old He will not forget you.”



Early Seekers.

DO you know mother, I often think what a grand thing it would be if we were sure that we should go to heaven," said Walter, one Sunday evening after they had been singing,—

"There is a happy land, Far, Far away."

"Sure about going to heaven?"—replied his mother. "You may please yourself, and I do not see how anything can be more sure. You do not expect to be forced there against your will, do you?"

"No," said Walter, "I only want to feel quite sure that I shall go."

"Then why not make it sure?" asked his mother.

"That is what I mean," said the lad. "I want to know how I can do this."

"Then do as your Bible tells you," was the reply. "What could be plainer than the words,—'Those that seek Me early shall find Me'?"

"What does early mean?" asked Walter.

"Early means while you are yet young," said his mother.

"And if I seek Him early, what then?"

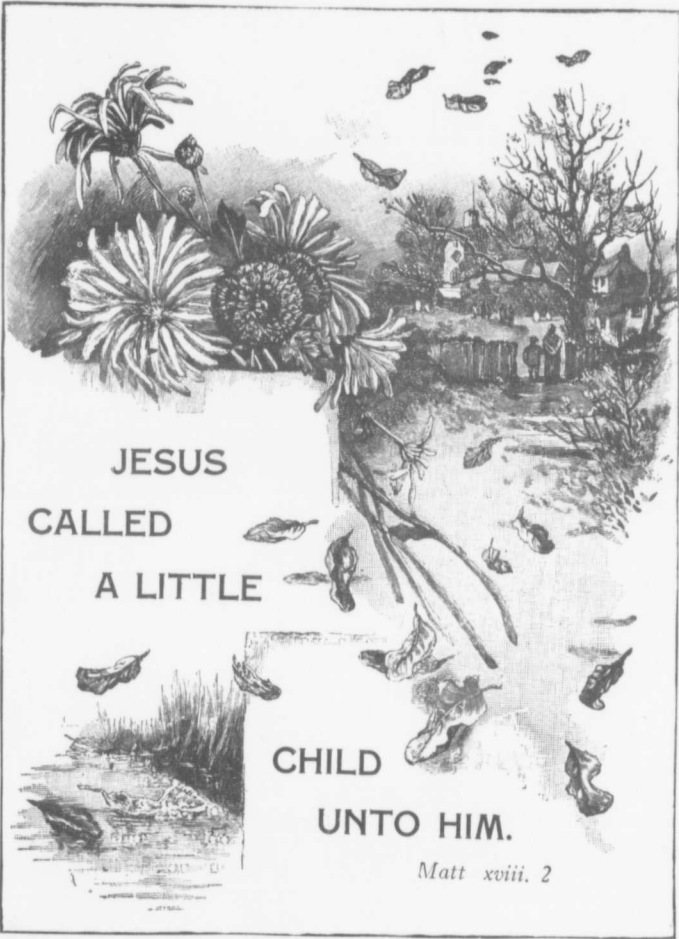
"You are sure to find Him," was the reply. "Mark the words. It does not say that early seekers *may* find Him, but that early seekers *shall* find Him."

"Is it not the same for every one, both young and old?" asked Walter.

"No," said his mother. "The early seekers are sure to find, because their hearts are fresh and tender, and they are not so much taken up with the cares of the world. Older people are much busier and often have so much to do, that they give little time to the service of the Lord."

"Then you think it is quite plain that boys and girls are sure to find God if they seek Him, and therefore they can make sure of going to heaven?" asked Walter.

"It is certain. The Bible says so," was the reply. "But you must not think that older people are shut out because they are old. They also can find God if they seek Him earnestly, but their time and their thoughts are so much taken up with other things that they cannot as easily give themselves up to the service of God."



JESUS
CALLED
A LITTLE

CHILD
UNTO HIM.

Matt xviii. 2

The Secret of Love.

ONE day Nellie's father said to his little girl,—“My dear, can you tell me how it is that everyone loves you?”

The child was silent for a moment, and then a happy smile broke over her face as she said,—“I don't know, unless it is that I love everybody.”

Yes, that was the secret of the love which everyone who knew her felt towards the little girl. Streams of love seemed to be always flowing around her. It came from every side, and yet her own loving ways were the real source and spring of the love she enjoyed.

And this is always the case. Love always produces love, just as seeds of corn produce corn, and cannot produce any other plant, no matter where we sow them.

Did you ever think of this wonderful thing about love, when you say that you love God?

Yet it is just the same. We love God. Why?

Because He first loved us. He has sown the seeds of His love in our hearts and we have given Him love for love.

But how do we know that God loves us?


How did people know that Nelly loved them? By the words she spoke and the way she spoke them, and by her trying to make everyone happy.

That is God's way of showing His love for us. It was from God that Nelly learnt her lesson of love.

God's great love for you and for me is the highest form of love, and the strongest love in heaven and earth.

He shows His love to us in many ways, but above all in the gift of His Son to be our Saviour. He gave the best, the dearest thing He had in heaven, as a mark of His great love.

God loved us before we loved Him, and so caused us to love Him in return. Therefore we must love others and show it in so many ways, that they can't help loving us back again. Then we shall be the true children of God. You know the Bible says,—“Beloved, let us love one another: for love is of God.”



Let us love one
another: for love
is of God.

1. John. IV. 7.

We love Him, because
He first loved us.

1. John. IV. 19.

Remember.

Put the spade and wheel away;
Do no weary work to-day;
Let the way-worn horse go free,
And the field uncultured be;
Leave the flail beside the corn,
All must rest on Sunday morn.

IN the Bible we read how God made the world, and all that it contains, in six days. To us this may seem a very short time in which to do such a great work, but we must not forget that He, who made the world, could have done the work in a moment of time if that had been His will.

On the first day God made light. How? He said "Let there be light," and there was light. He called the light "Day," and the darkness He called "Night."

On the second day God made the sky, which He called Heaven, and He placed air between the clouds in the sky and the water on the earth.

On the third day God caused the dry land to appear above the waters. He called the dry land Earth, and the gathering together of the waters Seas. On this day he made all kinds of plants, grass, herbs and trees. He made each plant to bear its own seed.

On the fourth day God made the sun, the moon, and the stars, to give light on the earth and to rule the day and the night.

On the fifth day God made the fish of the sea, and the fowls of the air. He also made great whales to move about in the water.

On the sixth day God made beasts, cattle, and all creeping things. He also made man, in His own image and after His own likeness. And God placed man over the world He had made, and told him to rule over the fish of the sea, the fowls of the air, the cattle, and every creeping thing.

On the seventh God rested, for His great work was done. Therefore He blessed the seventh day and made it holy, and one of His commandments to man is,—“Remember the Sabbath day to keep it holy.”



Ask.

HAS father given away the fishing rod that Mr. Wren left here, and said he did not want?" said Mark to his mother.

"Yes, he gave it to your cousin Tom," was the reply.

"Gave it to cousin Tom!" said Mark. "Why did he do that? Father knows that I have not got one."

"He did say something about it," said Mrs. Hay, "but he seemed to think that you didn't care much about it."

Mark looked puzzled to hear this. He was very fond of fishing, and he thought that everyone in the house knew that he did not possess a fishing rod.

"Better ask your father about it," said his mother, as Mr. Hay came into the room.

"What is it you want to ask me?" said his father.

"About the fishing rod that Mr. Wren left here," said Mark.

"Oh, I gave that to your cousin Tom," was the reply. "I thought it was a pity for it to be lying idle. I did not want it, you did not seem to care about it, and Tom wanted it."

"Why, father, I wanted it very badly," said the lad. "Every time I saw it I kept hoping you would give it to me."

"How was I to know this?" asked his father. "Now I did know that Tom wanted it."

"I thought you knew that I had not got one," said Mark.


"Yes I knew that" was the reply, "but persons do not want everything that they have not got."

"How did you know that Tom wanted it?" asked Mark.

"He asked for it," said Mr. Hay. "When a person asks for a thing, they do so because they want it. Did you ask for it?"

"No," said Mark, "but I thought——"

"Yes, you thought you would get it without asking for it, but, my boy, a thing that is not worth asking for is seldom worth giving. Let it be a lesson for you, and don't forget to ask for what you want. Even our Heavenly Father, who is so good to us, tells us that this is the way to obtain His favours. He says, — 'Ask, and it shall be given you'."



Ask, and
it shall be
given you.

Matt. vii. 7

God's Promise.

AND the rain was upon the earth forty days and forty nights," read Albert. Then he looked up and said, "Oh, what an awful time that must have been! Rain! rain! day after day, and week after week, for nearly six weeks."

"Yes, it was an awful time," said his mother, "the most awful time the earth ever saw. It was worse than the most deadly plague, for no plague ever spread over all the earth. If it was bad in one place there was always some part where it was not."

"When it rains now for many days together, are not people afraid that there will be another flood?" asked Albert.

"Floods do take place in many parts of the world," said his mother. "From time to time great damage is done by water, which destroys houses and crops and drowns animals and men."

"Yes, I have read about them," said Albert, "and they always make me think of the great flood, when all the people and all the animals that were not in the ark were drowned."

"That will never happen again," said his mother.

"Why won't it?" said Albert. "If the rain kept falling day after day we should all be drowned."

"I suppose such a thing could take place," was the reply.

"Then why do you say it never will?" he asked.

"God says so, and we can always depend on the word of God."

"Did He promise not to let such an awful thing happen again?"

"Yes, when the great flood had all passed away, and Noah and those who were with him came out of the ark and offered a sacrifice to God for saving them, He made Noah a promise."

"What did He say?" asked the boy.

"He said that He would never drown the world again, and even if men were very wicked He would remember His promise, and He gave man a sign of this."

"What was it?" asked Albert.


"The beautiful rainbow," said his mother. "When we see it we think of God's words that, 'While the earth remaineth, seed-time and harvest shall not cease'."



WHILE THE EARTH
REMAINETH,
SEED TIME AND HARVEST...
SHALL NOT CEASE.

Genesis. viii.

Seek.

 ONE day Kate felt in her pocket for her purse, but it was not there. It contained five shillings, and she was afraid that she had lost it.

Her father had given her the money for her own use, and she knew that he could not spare another five shillings.

She not only knew the value of the money to herself, but she also felt that it was only fair to her father that she should do her best to find it. So she began to seek.

In a short time she had hunted high and low, and in every place that she could think of. Every one in the house was sorry for her, and, as they had time, they helped her, except her brother Richard.

He said that he was sorry to hear of her loss, and no doubt he was, but when he saw her going from room to room and looking under chairs and behind drawers and dressing tables, he made fun of her and began to tease her.

"It is worth looking for," said Kate.

"It is worth finding," said her brother, "and if you were sure of finding it I should say go on looking."

"How can I expect to find it, if I do not seek?" was her reply; "you know the Bible says,—'Seek, and ye shall find'."

"But those words were not written about a lost purse."

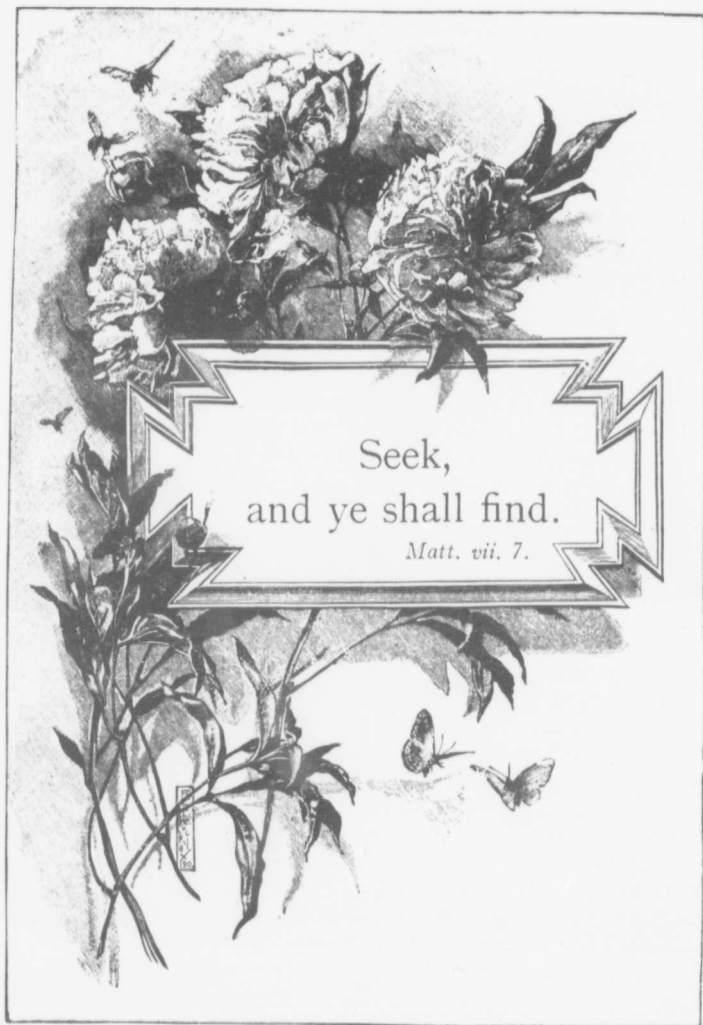
"They were said about anything that is worth finding," said his mother, who had heard what he said. "No matter what it is—money, health, happiness, goodness—any, or all of them are worth seeking for, because they are worth having."

"Here it is," cried Kate, joyfully, as she came into the room with the purse in her hand. She had remembered being in the garden the evening before, and had run out to look there while her mother was talking to her brother.

"Where was it?" asked Richard.

"Just by the rubbish heap," she replied, "and if I had not looked for it at once, it would have been destroyed, for the rubbish is just going to be burnt."

"Then it's true after all," he said, "'Seek, and ye shall find'."



Walking With God.

WHAT does that mean?" asked David, when his mother told him the wonderful story of Enoch, who, like Elijah, entered heaven without passing through the gates of death. "Enoch walked with God," were the words that David did not understand.

"What is it you want to know?" asked his mother.

"The Bible says somewhere, that no man has ever seen God, so how could Enoch walk with a person he could not see?" he replied.

"We also read that 'Noah walked with God,' " said his mother.

"Yes, the same thing is said about Enoch and Noah, and that is just what puzzles me," said the wondering boy.

"The words do not mean that God appeared in person to these two men," was the reply, "and that He walked along the road with them as you walk with a friend. Now tell me who mostly walk together?"

"Those who like each other," said David.

"You know one of the prophets asks, 'Can two people walk together, except they be agreed?'"* They not only can't but we know that they won't. They would turn away from each other. Now do you see what the text means?" she asked.

"I think I do," said David. "It means that Enoch and Noah agreed with God, they were very good men who loved God and tried to serve Him in everything."

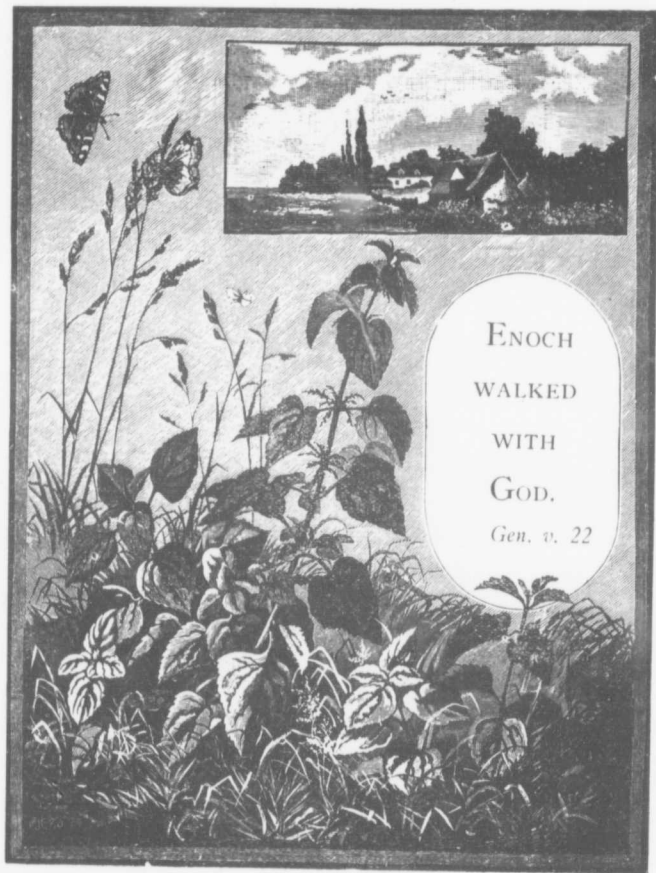
"When Jesus first began to teach the people, a good many persons followed Him, and became His disciples. But some of them were not pleased with what Jesus said, and we read, 'Many of His disciples went back, and walked no more with Him.'** Why? Because they did not agree with Him."

"Don't you think that is a great thing to say about Enoch and Noah, that they walked with God?" asked David.

"I think it is the highest praise the Bible gives to anyone," said his mother. "It tells us in a few words that these two men lived day and night as if God was always present with them, seeing everything they did, and hearing every word they spoke."

*Amos iii. 8.

**John vi. 66.



ENOCH
WALKED
WITH
GOD.
Gen. v. 22

The Friend of God.

VERY early in the world's history there lived a man named Abram. Because he was a good man and did as God told him, the Lord changed his name to Abraham.

More than once or twice, God tried the faith of His servant, but most of all when he told him to offer up his son Isaac.

Abraham had only one son, and if this son were killed, how could God's promise be true? Yet there could be no mistake about the command which God gave him.

This is what God said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of."

This was a hard thing for a father to do, yet Abraham at once obeyed the word of God, and got ready to carry out the strange and awful command that he had received.

Rising early in the morning, he set out for the place of which God had spoken, and, with his son, arrived there on the third day.

Together the father and the son climbed the mountain, Isaac carrying the wood on his shoulder and the fire in an iron vessel.

As they proceeded on their way, Isaac said to Abraham, "My father, behold the fire and the wood; but where is the lamb for a burnt offering?"

And Abraham said, "My son, God will provide Himself a lamb for a burnt offering."

When they reached the appointed spot, Abraham built an altar, laid the wood in order, and bound Isaac and laid him on the altar. Then he stretched forth his hand, and took the knife to slay his son.

At that moment the angel of the Lord told Abraham not to do his son any harm, for now the Lord knew that he would not withhold his only son from Him.

A ram, caught by its horns in a thicket near, was then offered as a burnt offering in the place of Isaac, and God once more gave His friend a great blessing.



Knock.

WHEN Harold came into the house he was very much amused about something. Again and again he laughed at his own thoughts, and then he said out aloud — "What a foolish boy!"

His sister, who had seen him laughing, heard these words and said—"Who was a foolish boy?"

"Oh, it was only a little chap I saw in the street. He was standing at one of the doors with a basket, and he looked quite blue with cold. I watched him for two or three minutes, and as nobody came to him, I asked him why he was standing there. He said that he was waiting for some one to open the door. 'Why don't you knock?' I said, for there was a knocker on the door. 'Can't reach,' he said. 'But you could ask some one to knock for you,' I said. 'Never thought of that,' was his reply. So I knocked, the door was opened, and the boy handed in the things he was carrying and went away."

"It does seem strange that the boy never thought of asking a taller person to knock for him," said Harold's father, who had heard his son's story. "It would, however, have been much more foolish if he had been able to reach the knocker, and yet waited for someone to open the door."

"I don't think anyone could be so foolish as that," said Harold.

"Perhaps not," said his father, "about an ordinary knocker, and yet in other things I have known cases quite as foolish. I know a boy who often gets into trouble and goes astray, when he might get help and guidance by asking for it."

Harold blushed, for he also knew the boy of whom his father was speaking.

"If you want to possess something, what should you do?"

"Ask for it," said Harold.


"If you want to find something, what should you do?"

"Seek for it," was the reply.

"If you want a door opened, what should you do?"

"Knock," he said.

"Right," said his father. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."



KNOCK,
AND IT SHALL
BE OPENED

UNTO YOU
Matt vii. 7

The Lord Was Their Guide.

THE Children of Israel lived in the land of Egypt for a great many years. Then the Lord raised up Moses to lead them out of this land, in which they were treated as slaves, and bring them to the Land of Canaan.

At first Pharaoh, the King of Egypt, would not let them go. But God sent some terrible plagues in the land, and this caused Pharaoh to change his mind.

He called for Moses and his brother Aaron, and said—

“Rise up and get you forth from among my people, both ye and the Children of Israel; also take your flocks and herds and be gone.”

Then they set out on their great journey, and the Lord Himself showed them the way they must go. He went before them by day in a pillar of cloud, and by night in a pillar of fire, to give them light.

Now it came to pass when they had gone, that Pharaoh again changed his mind, and decided to follow after them and bring them back to the land of bondage.

For this purpose he gathered together a great army, and with his chariots and horsemen overtook them near the Red Sea.

The Israelites were filled with fear when they saw that their enemies were near, and that there was no means of escape, and they called on the Lord to help them.

Moses at once spoke to the people and told them not to fear, for God would make a way for them, and deliver them from the hands of the Egyptians.

Then, at the command of God, Moses stretched out his hand over the sea, and the waters divided, and the Lord led the Israelites on dry land across to the other side.

When the Egyptians saw this they followed the Israelites, and went after them to the midst of the sea. Then the Lord caused the chariot wheels of the Egyptians to come off, so that the army was hindered, and the Israelites having now reached the farther shore in safety, Moses again stretched forth his hand at the Lord's command, the sea returned to its place, and drowned Pharaoh and all his host.



Consider the Lilies.



UST I go to the Sunday School to-day?" asked Sarah.

"Why not?" said her mother. "You go every Sunday, and I see no reason why you should not go to-day."

"In this dress?" asked Sarah.

Her mother looked at the girl's dress. It was the one she had worn all winter and was still good, but the summer had brought sunshine and a desire for something newer and brighter looking.

"Your dress is the best I can give you just now," she said.

"I am not finding fault," said Sarah, "I know that you cannot afford to buy me a new dress. If you will only let me stay away from school I shall not mind much."

"Stay away if you wish," said her mother. "But I do not think you will be happy if you do."

Sarah did stay away, and tried to help her mother in the house, for there were many things to do, even though it was Sunday.

In the afternoon the mother and daughter went for a walk in the park, and as the day was warm they sat on a seat for a little while. There were flowers in bloom, and they enjoyed looking at them.

"What lovely lilies," said Sarah, pointing to a bed of beautiful flowers, which were growing near where they were sitting.

"Yes, they are beautiful," said her mother. "I never see lilies without thinking of the words of Jesus. Do you remember them?"

Sarah at once replied,—“Oh, yes! ‘Consider the lilies of the field, how they grow. They toil not, neither do they spin’.”

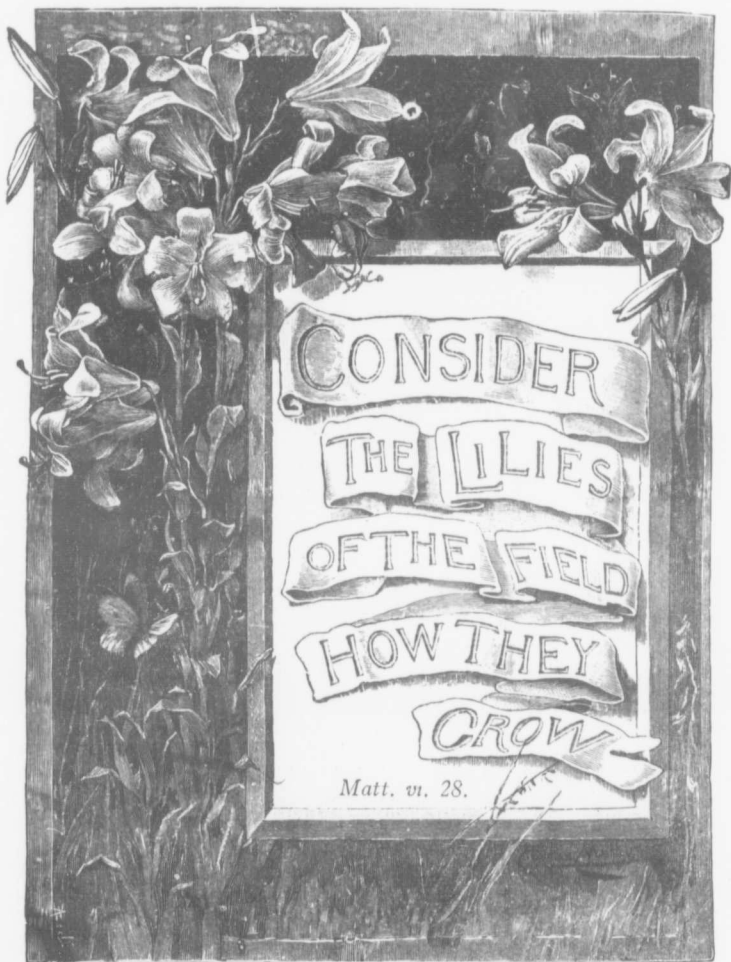
Then she stopped, so her mother continued the Saviour's words—“‘And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.’ Why did Jesus say these words?”

“To teach the disciples not to be anxious about their food and clothing,” said Sarah.

“And have they no message for us?” asked her mother. “Do not the lilies teach us a lesson?”

“Yes, said Sarah. “They have taught me one I won’t forget.”

Nothing more was said, but Sarah went to the Sunday School all the summer in her winter dress.



CONSIDER
THE LILIES
OF THE FIELD
HOW THEY
CROW

Matt. vi. 28.

The Voice of the Lord.

IN the Land of Canaan, the country which God gave to His people Israel, there was a place called Shiloh. There the ark of God was kept, and there was also an altar, on which offerings were made to God.

The ark of which we often read in the Old Testament, was a chest all covered with gold, and in it there was a copy of the laws, which God gave to Moses on Mount Sinai.

These holy things were under the care of the priests, and no one but a priest might touch them. At one time the High Priest, that is, the chief of all the priests, was called Eli.

He was a good man, but his sons were very wicked.

While Eli was High Priest, God gave a good woman, named Hannah, a son, whom she called Samuel. When he was old enough his mother took him to Shiloh, and gave him to the service of the Lord.

One night Samuel lay down to sleep in the temple, where the ark was kept, when he heard a voice, which said, "Samuel."

The lad at once answered, "Here am I." Then he got up and ran to Eli, thinking that it was the High Priest who had called him. But Eli said, "I called not; lie down again."

Now Samuel heard this voice call him three times by name, and each time he went to Eli, who said that he had not called the lad.

Then the High Priest saw that God had called Samuel, so he said to him, "Go, lie down, and if you hear the voice again, say, Speak, Lord; for Thy servant heareth."

Samuel did as Eli told him, and when he again heard his name called he answered at once, and God told him that He would punish Eli and his sons, because the sons were wicked, and their father had not kept them from doing wrong.

In the morning Samuel told Eli all that God had said, and Eli replied, "It is the Lord, let Him do what seemeth Him good."

After this Samuel grew and the Lord blessed him, and he not only became a judge and a ruler of the people, but a chosen prophet of God.



And the Lord came, and
stood, and called, as
at other times,
Samuel! Samuel!
Then Samuel answered,
Speak, for Thy servant
heareth. 1 Sam. iii. 10;

A Clean Heart.

HELEN showed her mother a book, which one of her friends had lent her to read. When her mother saw it she knew that it was not a good book.

"Give me the book until to-morrow," she said, "I want you to take it back to the girl who lent it you."

"Lucy said it was a very nice book, and she thought that I should enjoy reading it," said Helen.

"You might enjoy reading it," said her mother, "but it is not a nice book. There are some things in it that no girl ought to read."

"Can they do me harm if I do not do them?" asked Helen.

"They can," said her mother. "Every evil thing does a child harm, whether it is seen, or heard, or done."

"I know it is wrong to do evil, but how can it hurt me to hear an evil word or to see an evil sight, if I do not say the word, or take part in the evil?" asked Helen.

"Because everything that you see or hear is written on your heart," was the reply. "You may not think much about it at the time, but the thought of it will come back to you afterwards."

"But everyone sees and hears evil things," said Helen. "We can't help seeing and hearing what is going on around us."


"That is quite true," was the reply. "Wicked people say and do things that are wrong, and often they do not care who sees or hears them. Still, that is no reason why you should go out of your way to see or hear evil."

"I should never think of doing so," said Helen.

"And yet you think I ought to let you read that book," said her mother.

"I did think so," was the reply, "but now I see that it would be wrong I will take it back to Lucy and tell her that you do not wish me to read it."

"That is right," said her mother, "do your best to keep your heart as clean as you can, and if it ever gets stained with evil thoughts,—remember David's prayer,—'Create in me a clean heart, O God.'"



CREATE
IN ME A
CLEAN HEART,
O GOD.

Ps. li. 10.

A Strong Man.

FOUR boys had been hearing their mother tell the story of Samson.

Then they began to talk about his great strength, and all the wonderful deeds he was able to do.

"Why," said Thomas, "he killed a man with his bare hands. He had no sword and no spear."

"When his enemies tied him up with new ropes he just burst loose and got free," said Robert.

"Look how he killed a thousand men with the jawbone of an ass," said John.

"Then, when he was shut up in a town, with high walls all around it, he took the big gates of the city, and the two posts to which they were fastened, and carried the lot away on his shoulders," said Fred.

"And when at last he was caught, and his eyes were put out, he pulled down the pillars of a great temple and slew thousands of his enemies," said Thomas.

The boys' eyes sparkled as they gave these instances of Samson's wonderful strength. Then Robert said—"It must be a grand thing to be a strong man. I wish I was as strong as Samson."

"And yet as strong as he was," said their mother, "he was a very weak man."

"Weak!" cried the boys, in surprise.

"Yes, weak," said their mother. "Very weak! He gave way to sin, and so fell into the hands of his enemies. A man may have great strength of body and be a slave to sin, or he may have a weak body and a pure heart. The poet* makes the good knight** say—

"My strength is as the strength of ten
Because my heart is pure."

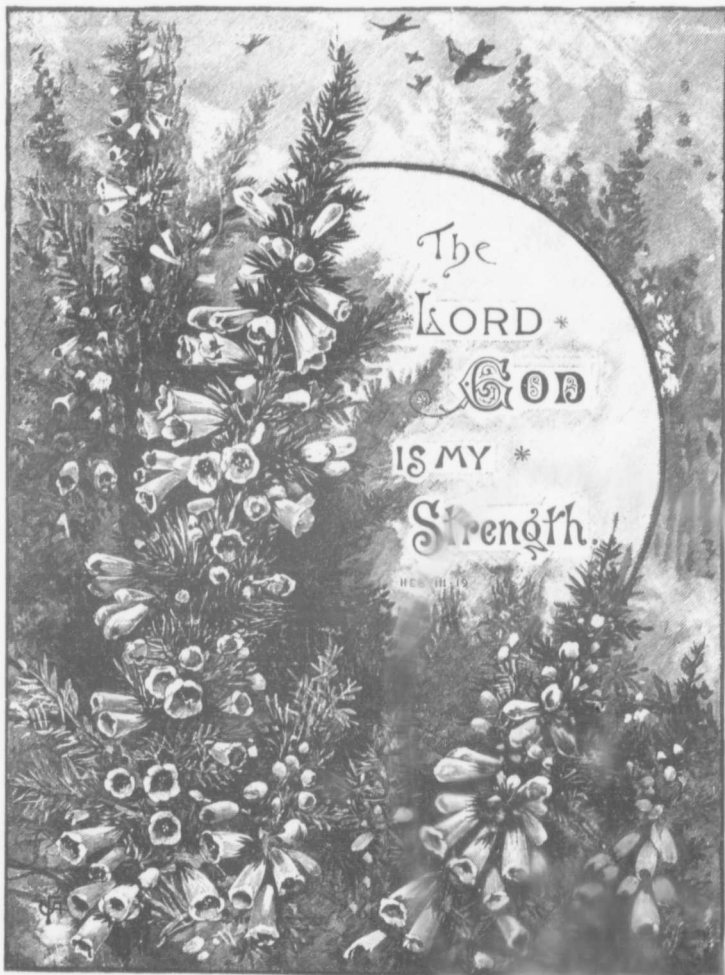
"I want my boys to be strong, but only with the strength that God gives them—strong to do right, and strong at all times to say 'No.' "

"Oh, that is quite easy," said Thomas. "Anyone can say 'No.' "

"You may think so now," was the reply, "but as you grow older and you are tempted to do things that you would like to do, but which are wrong, you will find that this little word of two letters is one of the hardest to say."

*Tennyson.

**Sir Galahad.



The
LORD *
GOD
IS MY *
Strength.

HEB. III. 14

Two Angry Brothers.

I WISH I had not been so angry with Robert," said his brother Fred.

"Why?" asked Fanny, who, as elder sister, often made peace between her brothers.

"Well, you see, I said I would never let him play with any of my things again," replied Fred, "and I told him that he had broken my new wheelbarrow on purpose."

"And what then?" asked his sister.

"Oh, he got very angry," was the reply, "and he said that he would not touch a thing of mine again, even if I asked him to do so. He also said that it was not true that he had broken my wheelbarrow on purpose."

"Do you think it was?" she said.

"No, I do not," said Fred. "Indeed, I am quite sure he would not break anything of mine if he could help it."

"Then why did you say so?" asked Fanny.

"Because I was very angry, and I spoke without thinking, though I had no sooner said the words than I was sorry for them," he said. "I do wish I had held my tongue."

"So you should," said his sister. "But wishing won't put the matter right. Now let me see what can be done to make you two friends again. I think you had better go at once to Robert and beg his pardon."

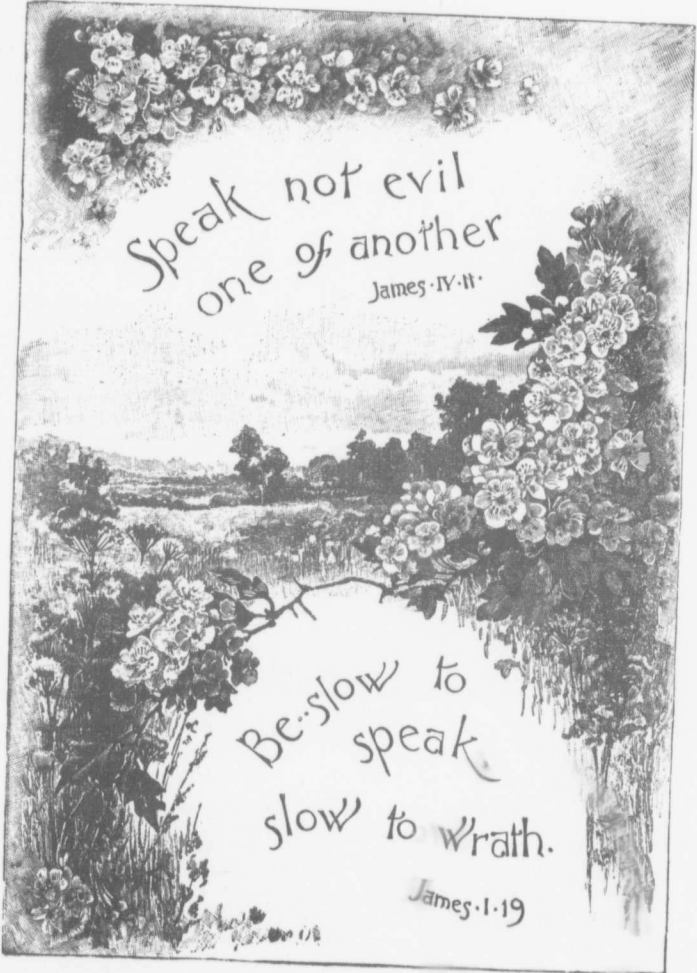
"What!" cried Fred. "Beg Robert's pardon for breaking my wheelbarrow?"

"Not exactly for that, but for losing your temper and making a false charge against him."

Just then Robert came into the room, and walking straight up to Fred, said, "I'm sorry I broke your wheelbarrow, I really could not help it. Will you forgive me?"

Fred blushed crimson, and could hardly speak. Then he said, "No, Robert, I must beg your pardon for speaking in anger. I am quite sure you could not help it."

"Boys, boys," said their sister, "when will you learn to be 'Slow to speak, slow to wrath'?"



Speak not evil
of another

James IV. 11.

Be slow to
speak
slow to wrath.

James I. 19

The Harvest Service.

EVERY year, when the harvest service was held, the church was decked with evergreens and flowers and fruit.

The children looked forward to this time, for they all sat together and sang a hymn about the goodness of God. On the walls a number of texts were fixed, and round about them were placed leaves and flowers.

Behind the pulpit, there was one verse, to which the preacher pointed, and said that it was the text of his sermon. The words were,—“Thou crownest the year with Thy goodness.”

He told the people that a crown was a state cap worn by a king. He only had a right to wear it, and when it was put on his head, he was said to be crowned.

The crowning of a king is always a time of great gladness and joy for the people of a country, who look forward to the good that the new monarch will do for the land over which he rules.

In placing a crown on a man's head we say, by our actions, that we look upon him as our king. It is the highest and greatest thing we can do to honour him.

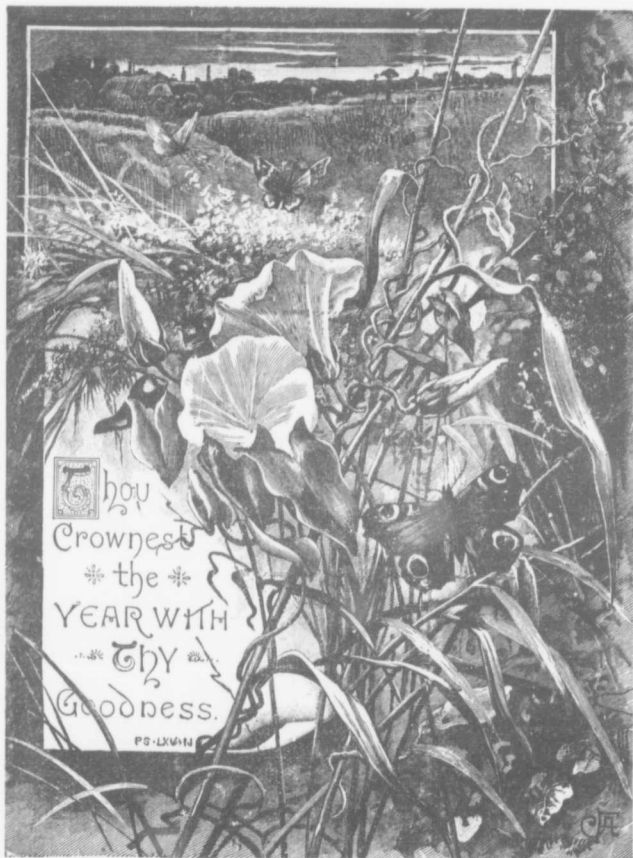
That is why we speak of anything that is placed on the top of a piece of work as a crown. It is placed there to complete or finish the work.

This is what the harvest is to the year. The seed-time would be of no use, and all the labour of the field and garden would be wasted, if there was no harvest.

But God is good to us, and though we plough the fields and scatter the seed on the land, He sends the rain and the sunshine to make it grow and bring forth the fruit, which provides us with food.

In this way the goodness of God crowns the year, and we are able to reap the fruit of our labours.

We all think of this when we join in singing the harvest hymns. As we raise our voices in praise to God for the harvest, we also lift up our hearts in prayer, that we may be among those who will be gathered in when God holds His great Harvest-Home.



Thou
Crownest
* the *
YEAR WITH
* THY *
Goodness.

PS. LXVIII

CH

David and Goliath.

WHEN Saul was King of Israel, a people called the Philistines, who lived in one part of the land of Canaan, made war on God's people.

Now, among the Philistines there was a giant, named Goliath of Gath, whose body was covered with armour, and on his head he had a helmet of brass.

This giant walked down into the valley between the two armies, and called on the men of Israel to send one of their soldiers to fight with him, and in this way decide the battle.

But there was not one of Saul's army who was willing to go out to fight with the giant, for all the Israelites were afraid of Goliath, and the King did not know what to do.

While the two armies were lying at this place, a man named Jesse sent his youngest son, David, who had been kept at home to mind his father's sheep, with some corn and bread to his brethren, who were soldiers.

Then David told the King that he would go out against the giant. And when Saul said that one so young was not able to fight with such a man of war, the young shepherd said that he had slain both a lion and a bear, while keeping his father's sheep.

David said that the Lord had delivered him from these fierce animals, and that He would deliver him out of the hand of this Philistine. So Saul let him go.

The giant was very angry when David went out to meet him, carrying only a staff and a sling, and with five smooth stones in his shepherd's bag.

But David told him that he had come in the name of the Lord of Hosts. He also said that the Lord saveth not with sword and spear. Then, placing a stone in the sling, he struck the giant in the forehead, and Goliath at once fell on his face to the earth.

Seeing this, David ran and took the giant's great sword and cut off his head. When the Philistines saw that the giant was dead they fled from the field.




The Lord saveth not
with Sword and
Spear.

1 Sam. xvii 47

75-9-10

A Sun and Shield.

 ON Sunday evenings the children often got out their Bibles and hunted for texts which were about the same things.

One Sunday they had been looking for emblems of God, and one of them read out the passage,—“The Lord God is a sun and shield.”

“How can He be both?” said Martha.

“Why not?” asked her mother.

“Well, you see,” said the little girl, “they are not a bit like each other. The sun—let me see, the sun shines; and a shield shelters.”

“That is a very good way of putting it,” said her mother. “You say that the sun gives light, and we all know that without light there would be no life. In the same way God is the light and life of every one that believes on Him. Why, He is light, itself. Does not the Bible say so?”

“It says of heaven that it needs no sun, for the glory of God lightens it,” said Susan.

“It also says that there is no night in heaven,” said Martha. “I can understand all that, but I do not see that the sun can be a shield.”

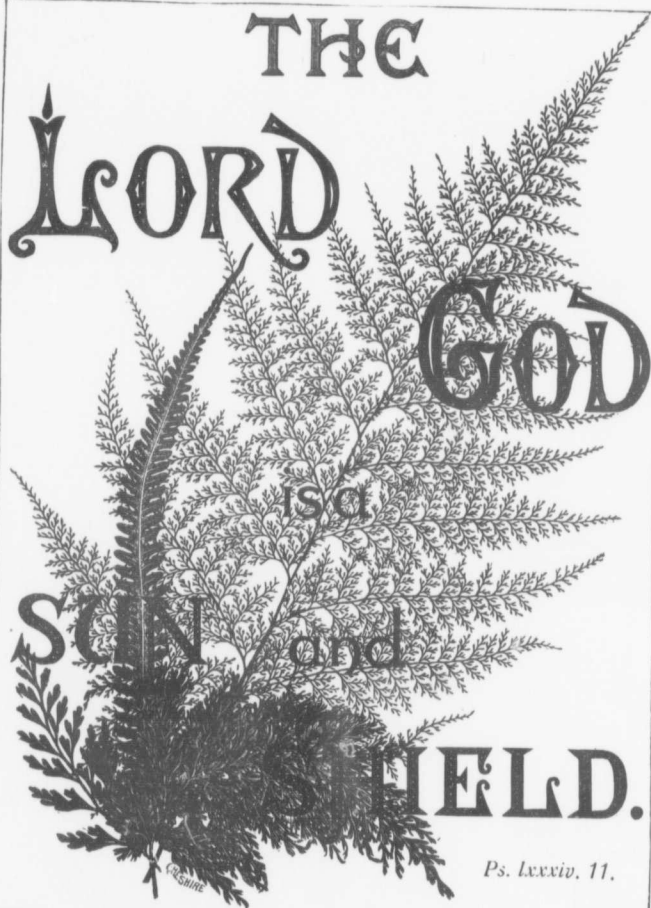
“The Bible does not say that the sun is a shield,” said her mother. “It says that the Lord God is a sun and shield. He is a sun when He shines in our hearts and makes us happy, and He is a shield when He shelters or protects us from danger.”

“What is a shield?” asked little Fred, who had not yet spoken.

“A shield was a broad plate once carried on the left arm of a soldier, to protect him from the blows of the enemy’s sword, and from being struck by an arrow,” said his mother. “And just as a shield protected the wearer, so will God protect and care for the souls of those who love Him.”

“Did all soldiers wear shields in those days?” asked Susan.

“Yes, and for a long time afterwards,” said her mother. “Even now, where men fight with swords and spears, and bows and arrows, they still carry shields on their arms, just like the men of long ago.”



Ps. lxxxiv, 11.

Obey Your Parents.

PETER was in trouble. He not only knew that he had done wrong, but he was sorry for it. His father had told him that he must always go straight home from school, and one day he had not done so.

This was how it happened. On most days school was over at half-past four, but on this day the scholars got out at half-past three, and so Peter went with some other boys to play, and only reached home at the usual time.

When he told his father about it, Peter found that he had done wrong. "You did not obey me," said his father. "I told you always to come straight home from school, and you did not do so."

"But I did not mean to do wrong," was the reply. "I only stayed out till half-past four and then I came home."

"I did not tell you the time you had to come home," said his father. "I said you must always come straight home from school, and that is a rule which must not be broken. It does not matter what the hour may be when you leave school, as long as you keep to the rule."

"But, father——" he began.

"There are no 'buts' in the question," said his father. "I make the rules and you must obey them. When you are older I will tell you why I have acted in this way, but I think you will then understand without being told."

"It is sometimes very hard to know what is the right thing to do," said Peter.

"I don't think so," said his father. "If you were told to go to a place and did not know the way, what would you do?"

"I should ask some one who did know," said he.

"That would be right," was the reply. "Now why did you not do so in this case?"

"That would be right," was the reply. "Now why did you not do so in this case?"

"There was no one to ask," said Peter.

"Ah, there you are wrong," said his father. "If you had come and asked your mother she would have told you at once, and no doubt have let you go and play all the same. The wrong was not in going to play, but in not doing as you were told."



Children,
obey your Parents
in all things.

Daniel in the Lions' Den.

GOD told Noah that He would never again send a flood to drown all the people of the earth, but He often punished the Israelites by letting their enemies beat them in battle.

For a long time the twelve tribes were one nation, and then, after the death of Solomon, the son of David, they divided into two kingdoms, the one called Israel, and the other Judah.

As time went on both the Jews, that is, the people of Judah, and the Israelites drifted farther and farther away from the worship of the true God. They even set up idols and worshipped them.

At length Nebuchadnezzar, the King of Babylon, marched against Jerusalem with a large army. He placed his soldiers round the city, broke down the walls, killed a great many of the people, and carried others captive to Babylon.

Among the captives there was a good man named Daniel. He was one of God's prophets, and he remained God's faithful servant, even when others turned to idols.

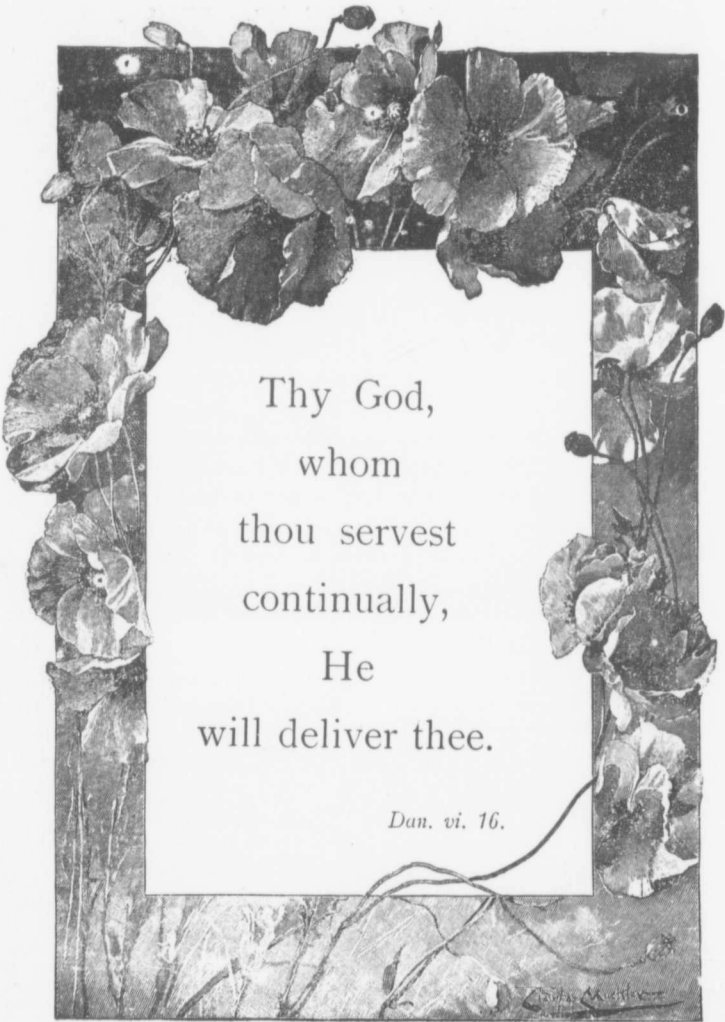
After the death of Nebuchadnezzar there was a king named Darius, who placed Daniel in a very high position, for he knew that he could trust the servant of God to do what was right and just.

This made some of the King's officers hate Daniel, so when they found out that he prayed to God every day, they went to the King and got him to make a law, that anyone who prayed to any god or man, except to the King, for thirty days, should be thrown into the den of lions.

Though Daniel knew all about this law, he prayed to God three times a day as he had always done. Then his enemies told the King, who would have saved Daniel, but he could not, as the law had been broken.

Before the prophet was cast into the lions' den, Darius said to him, "Thy God whom thou servest continually, He will deliver thee."


And God did save His servant, for when the King went to the lions' den in the morning he found Daniel unhurt, for God had sent His angels to shut the lions' mouths.



Thy God,
whom
thou servest
continually,
He
will deliver thee.

Dan. vi. 16.

Honor Thy Father and Thy Mother.

 ONE day an old man, dressed in very plain clothes, went to a large house in a city and rung the bell. A servant opened the door and asked the old man what he wanted.

"I want to see your master," was the reply.

Now the master of the house was a bishop. He was a very learned man, and had a very high position as a clergyman, so that the servant thought that it would be a waste of time for him to see the visitor.

"Tell me what you want to see my master about," said the man. "He is very busy and cannot see everyone who calls."

"He will see me," said the stranger. "You tell him that someone has called who wishes to speak to him."

The servant did not show him much respect or ask him to sit down, but he went and told his master that an old man, who was not very well dressed, wanted to see him, and was now in the hall waiting.

"What is he like?" asked the bishop, who had not a minute to spare, for he had a great many things to attend to.

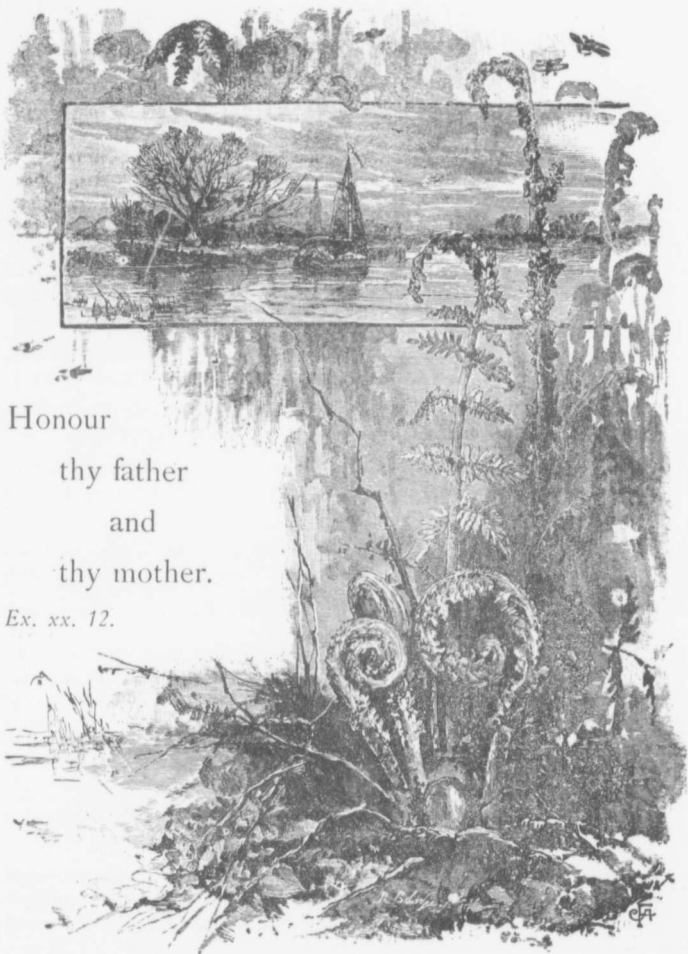
The servant described the visitor as well as he could, when, to his surprise, he saw his master spring to his feet and hurry away as fast as he could.

At a loss to understand why the bishop left everything, and did this old man such honour as to go out to him at once, instead of sending for him, the man followed his master to the hall.

He was just in time to see the bishop kneel down before the old man and say, "Give me your blessing, father."

Then the master of the house led the old man into the best room, gave him the easiest chair to sit in, and told the servant to bring food and set it before him, while he waited on his visitor himself.

That word "father" told the servant why the good bishop acted in this way. He saw that his master loved his father, and meant to show him all the honour and respect that was in his power.



Honour
thy father
and
thy mother.

Ex. xx. 12.

The Angels' Song.

There came a little child to earth
Long ago;
And the angels of God proclaimed His birth,
High and low.
Out in the night, so calm and still,
Their song was heard;
For they knew that the Child on Bethlehem's hill
Was Christ the Lord.

THIS wonderful Child was the son of Mary, who with her husband, Joseph, the carpenter of Nazareth, came to Bethlehem to have their names written down among their own people.

When they reached the town it was so full of visitors, that they could not find room in the inn, so they had to lodge in the stable.

That night their little son was born, and as there was no cradle in which to put the child, He was laid to rest in the manger.

The people did not know that this new born baby was the Son of God, or some of them would have made room for Him, and given Him a grand welcome.

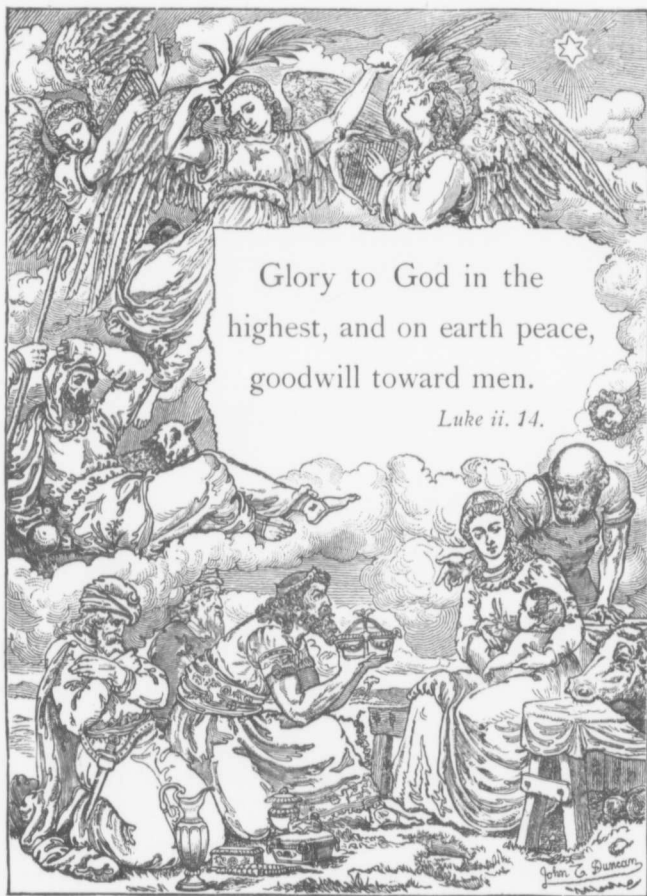
Yet the Son of Mary received a grander welcome than any other child, for the wonderful story was made known by an angel, whom God sent from Heaven to tell the good news.

This angel appeared to some shepherds, who were keeping watch over their sheep, in the fields near Bethlehem. It was night, and the men were sitting on the ground, when a great light burst on them, and looking up they saw an angel, who told them not to be afraid, for he had come to bring good tidings of great joy.

"For unto you," he said, "is born this day in the city of David, a Saviour, which is Christ the Lord."

Then the angel told them that they would find this wonderful child lying in a manger.

As soon as he had told his story, a great many angels appeared and they all sang together and praised God. This was the angels' song,—
"Glory to God in the highest, and on earth peace, goodwill toward men."



Glory to God in the
highest, and on earth peace,
goodwill toward men.

Luke ii. 14.

John C. Duncan

Whiter than Snow.

NOW had been falling all day, and the ground was covered with a great white mantle. The trees, the grass, and the houses, were covered with snow.

When the children came in from school they shook the snowflakes from their hats and coats, and took off their boots and set them near the fire to dry.

The early day soon came to an end, and when the moon shone forth the earth looked like a beautiful bit of fairy land.

When the blinds were drawn down, and Ada and her sister Grace got out their books to do their lessons, they could scarcely think of anything but the great white sheet of snow outside, which spread out in every direction.

At last the home-lessons were finished, and Ada and Grace had their evening talk with their mother. At once they began to speak about the snow.

"Isn't it lovely?" said Ada. "It has covered up all the dirty places and all the rough places, and now everything is pure and white."

"Looks pure and white," said her mother, with a smile.

"Of course, that is what I mean," said Ada. "The dirt and the roughness are there all the same, but you can't see them under the snow."

"And when it melts, what then?" asked her mother.

"The roads will be just as dirty and rough as ever," was the reply.

"Did you ever hear of anything whiter than snow?" asked her mother.

"There is a text which says 'Wash me, and I shall be whiter than snow'," said Ada.

"Yes, that was David's prayer to God. He had done wrong, and he wanted God to forgive him and take away his sin."

"But how would that make him white again?" asked Ada.

"Because God can not only forgive us our sins, but He can take away the stains which sin has made on our hearts. You know there is another text which says—'Though your sins be as scarlet, they shall be as as white as snow'."

There the talk ended, and the little girls got ready for bed, but when they said their prayers that night they did not forget to say, "Wash me, and I shall be whiter than snow."



The Star of Bethlehem.

THE stars have always been objects of wonder. Long, long ago, wise men watched the stars, and tried to find out all about them.

Jesus was born in Bethlehem of Judea, and there was a country east of Bethlehem, where some wise men lived. They had heard that God had sent His Son to be a child on earth. They wanted to see this Baby, but they did not know where to find Him.

Now one night when the wise men were watching the stars, they saw a new star that God had put there to lead them to Jesus.

Then the wise men mounted their camels and set out for the land in which the Jews lived, for they knew that the Child was called the King of the Jews.

Many days passed, and the wise men rode on till they came to the land in which Jesus was born. Then they went to the chief city, Jerusalem, and to the palace of King Herod.

"Where is He that is born King of the Jews?" they said, "for we have seen His star in the east, and are come to worship Him."

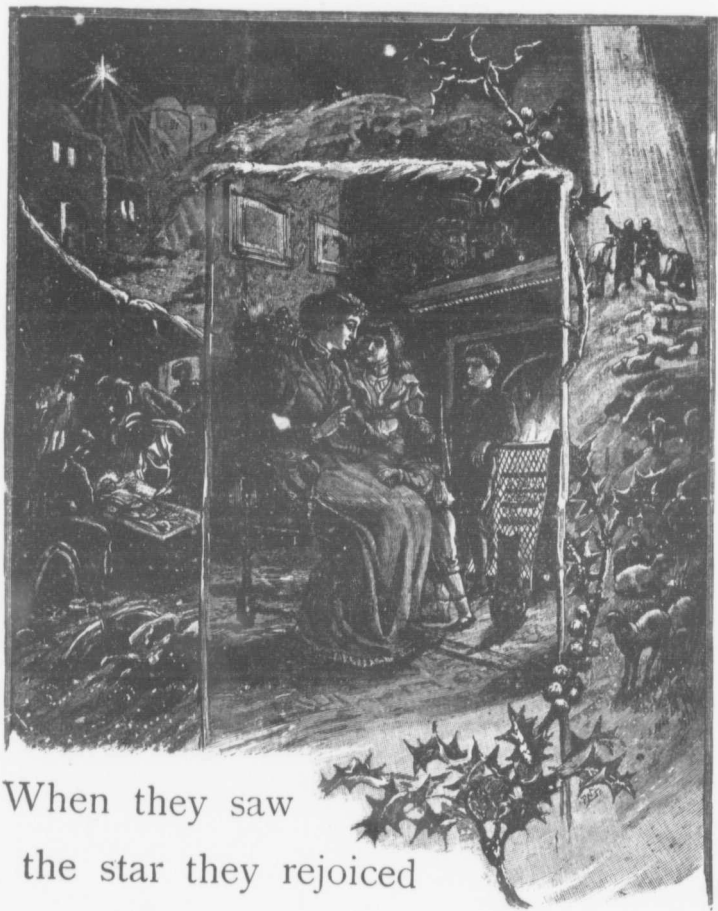
King Herod was troubled when he heard these words. He was the King of the Jews, and he was afraid that the throne might be taken from him.

So he asked the priests and the learned men of Judea, if they knew where Jesus was to be born. They told him that long ago God had sent word that Jesus should be born in Bethlehem.

On hearing this, Herod sent the wise men to Bethlehem; and told them to come back and tell him when they had found Jesus, and he also would go and worship Him. But this was not true, Herod wanted to kill Jesus.

Again the wise men set out, and the star moved on before them till it came and stood over the place where Jesus was.

Then they went into the house, and kneeling down before Jesus they worshipped Him, and gave Him the presents they had brought. Then they went home another way, for God told them in a dream not to go back to Herod.



When they saw
the star they rejoiced
with exceeding great joy.

S. Matt. ii. 10.

The White Dress.

FANNY had a new dress, which she put on for the first time one bright day in summer. She looked very nice, and her mother told her that she must be very careful not to spoil it.

Of course any little girl would try to keep a new dress nice as long as she could, but Fanny's dress was all white, and would show every mark.

When evening came, her mother saw that there was a great stain on the white dress.

Fanny hung down her head when this mark was pointed out to her. She told her mother that she had slipped and fallen while crossing a dirty place.

"But were you forced to cross there?" asked her mother.

"No," said Fanny. "There was a cleaner path farther along."

"Then why did you cross where it was dirty?" her mother asked.

"All the other girls crossed there," was the reply.

"And my little girl did just what other girls did, forgetting that she had on a nice white dress," said her mother.

Now Fanny had received a text from her teacher which said, "They shall walk with Me in white."

When her mother saw it she asked Fanny to tell her what it meant.

"The teacher said that 'white' meant to be without sin, for wickedness is always called 'black,' " said Fanny.

"That is quite right," said her mother, "and now let me tell you something that your new dress will help you to understand. The Bible says of certain persons,—'They shall walk with Me in white.' Why? Because they had kept their garments clean. When the people who lived in the same place did wrong and sinned against God, they did right and served God, and this was their reward. I can wash your dress and take out the mark, but that will not be the same as if it had never been made. Those who were to walk in white with Jesus had kept free from sin when others were wicked. Jesus can wash away sin just as I can wash your white dress, but it is far better not to get the black marks on your dress, and the stains of sin on your white soul."



They shall
Walk
With ME
IN WHITE:
Rev. m. n.

The Voice From Heaven.

WE are not told much about the relations of Jesus. We know that He was the Son of Mary the wife of Joseph of Nazareth, and that He had a cousin named John.

This cousin was a few months older than Jesus, and when he grew up he became a great preacher. He preached in the open air, and crowds of people went to hear him.

Some of them thought that he was one of the old prophets sent by God, while others wondered if he was the Christ, of whom the prophets had spoken long before.

Many of those who heard John preach were sorry for their sins, and made up their minds to serve God. Then John baptised them in the River Jordan. This meant that God had forgiven them, or washed away their sins, because they had repented. He baptised so many persons that the preacher was called John the Baptist.

At this time the people were looking for Jesus, who had lived quietly with Joseph and Mary till He was a man. That was why they thought that John must be the Christ.

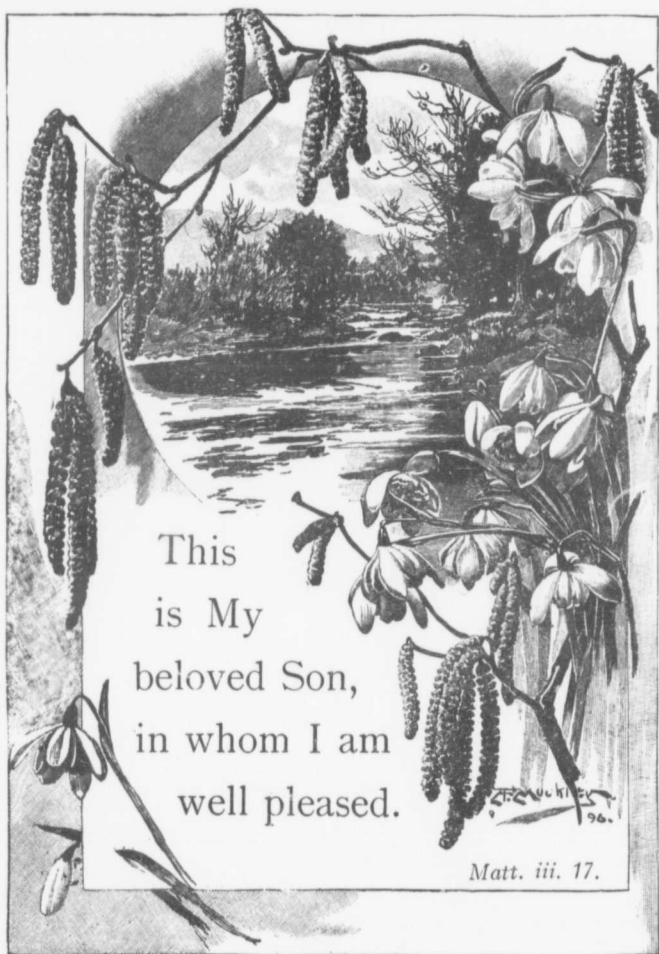
But John knew that he was not, and he told the people that he was not good enough even to untie the shoes of Jesus.

Now one day, when John was baptising some of his bearers in the River Jordan, Jesus went to John to be baptised. John knew who He was, and said, "I have need to be baptised of Thee, and comest Thou to me?"

John knew that Jesus had no sins to be washed away, and that therefore He did not need to be baptised.

But Jesus wished to do the will of His Father in Heaven, which was that He should be a man in all things that were good and right, so He asked John to baptise Him, and John did so.

When this was done, and Jesus came up out of the water, a strange and wonderful thing took place. The heavens opened and the Spirit of God, in the form of a dove, rested on His head. Then came a voice from Heaven, saying, "This is My beloved Son, in whom I am well pleased."



This
is My
beloved Son,
in whom I am
well pleased.

Matt. iii. 17.

Hearing and Doing.

CLARA was a little girl, who had a roll of texts hanging up in her bedroom. Every night she turned over a leaf, so that she would have the next text before her eyes as soon as she woke in the morning.

She always read her text over so many times that she could repeat it easily when she went down to breakfast.

One Sunday morning the text on the roll was,—“Be ye doers of the Word, and not hearers only.”

When Clara had said these words to her mother, she looked puzzled, and seeing this, her mother said, with a smile, — “Well, what is it? Don’t you know what your text means?”

“Not quite,” was the reply. “I seem to know, and yet I can’t put my thoughts into words.”

“Better think it over,” said her mother, “and if the meaning does not come clear I will help you.”

After breakfast Clara went to church with her parents, and the text was,—“Whatsoever ye would that men should do to you, do ye even so to them.”

Clara found the text in her Bible, and when she came home she repeated it, and then wrote it down in a little book that she kept on purpose.

During the afternoon her mother gave her two oranges, one for herself and the other for her younger brother. Now one of the oranges was much larger than the other, and Clara, holding one in each hand, looked at them both for a moment, and was about to put the larger one in her pocket, when she suddenly turned to little George and called out,—“Catch.”

Then she rolled the big orange to him, and kept the small one for herself.

Her mother saw this, and calling Clara to her, said,—“Have you found out the meaning of the text on your roll yet?”

“Yes,” said the little girl, with a shy look.

“Was that why you gave the big orange to George?” asked her mother.

“Yes,” said Clara. “I thought of the text to-day, and what the preacher said about it, and now I know what it means to be a doer of the Word and not a hearer only.”



The Great Physician.

WHEN Jesus began to teach and to preach, He called to Him twelve disciples, whom He afterwards called His friends. They were His followers, and went about with Him from place to place.

To them He said a great many things, for He wanted them to be able to teach and preach after He had gone back to Heaven.

The Bible tells much about some of the disciples, while of others only a few words are said.

Simon Peter was a fisherman. He was present with James and John when Christ worked some of His greatest miracles. He denied Jesus before the crucifixion, but was afterwards restored to his place among the twelve. He became a great preacher and a worker of miracles, and was at length put to death on the cross.

Andrew, Peter's brother, was also a fisherman. Having been first called by Jesus, he took his brother Peter to Him. He also died on the cross.

James, the Greater, was a fisherman. He was beheaded by Herod.

John, like his brother James, was a fisherman. He is called "the disciple whom Jesus loved." With Peter and his brother James, he was present many times when the other disciples were not. He wrote a Gospel, three of the Epistles, and the Book of Revelation. We do not know how he died.

Philip was the disciple who asked Jesus to show them the Father. He was put to death after the crucifixion.

Of Bartholomew and Simon the Canaanite we know little.

Matthew was a Jew and a publican, who wrote one of the Gospels.

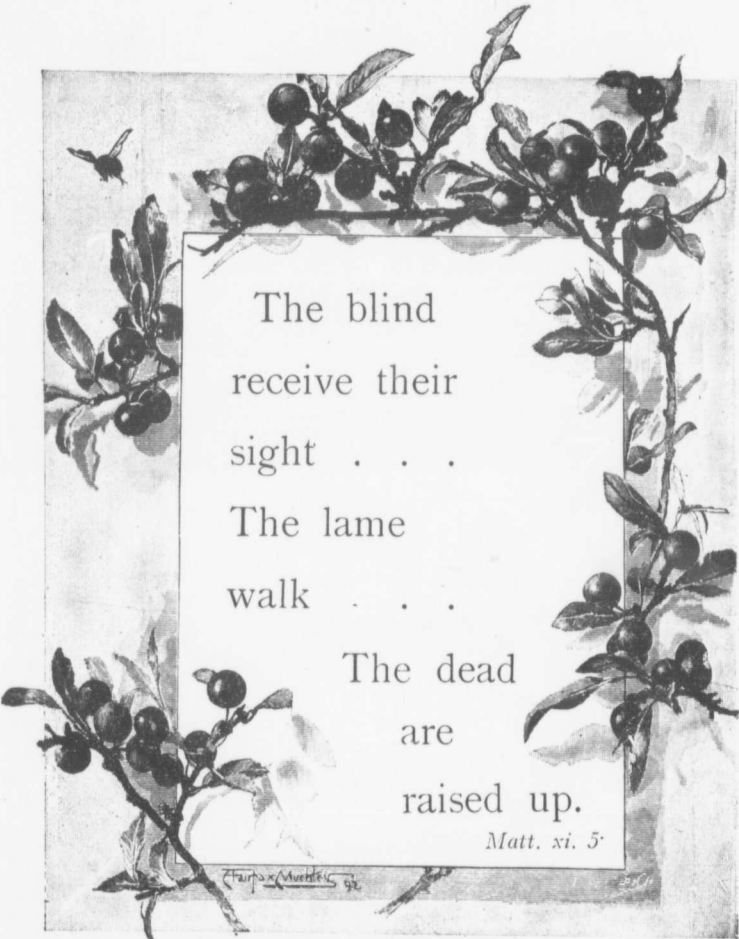
Thomas refused to believe that Jesus had risen from the dead, until he had seen the wounds made by the nails and the spear.

James the Less, called the brother of Christ, became the first Bishop of Jerusalem. He was killed by the Jews, who threw him down from the walls of the Temple.

Judas, or Jude, the brother of James the Less, wrote an Epistle.

Judas Iscariot betrayed Jesus for thirty pieces of silver, and afterwards hanged himself.

Matthias was chosen to fill the place of Iscariot.



The blind
receive their
sight . . .

The lame
walk . . .

The dead
are
raised up.

Matt. xi. 5.

Fairfax & Mendenhall

Don't Speak Evil of Another.

"I'm not going to play with Fred Smith any more," said Tom Green, "because he told the teacher an untruth to-day."

"I'm very sorry to hear that about Fred," said Tom's mother, "but I hope you will not tell anyone else about it."

"Oh, yes, I shall," said Tom. "I shall tell all the other boys. I think that they ought to know that he does not speak the truth."

"You are quite sure the story is true?" said his mother.

"George Wilson said so," replied Tom, "and I don't think he would have told me if he had not thought so."

"Then you are not at all sure about it yourself?" said Mrs. Green.

"Of course I did not hear it, but George says so."

"And you are going to say an evil thing of another boy, when you are not sure that it is true?" said his mother. "But suppose it is true, would it be kind to tell the other boys?"

"No, I don't think it would be just kind, but I do think that Fred ought to be punished," said Tom. "Boys who speak the truth should not play with him."

"And is it your place to punish him?" asked his mother.

"Perhaps not," said Tom.

"You know it is not," was the reply. "Then let me ask another question, 'Must you tell the other boys?'"

"I can please myself, of course," said Tom. "If I don't tell them George will."

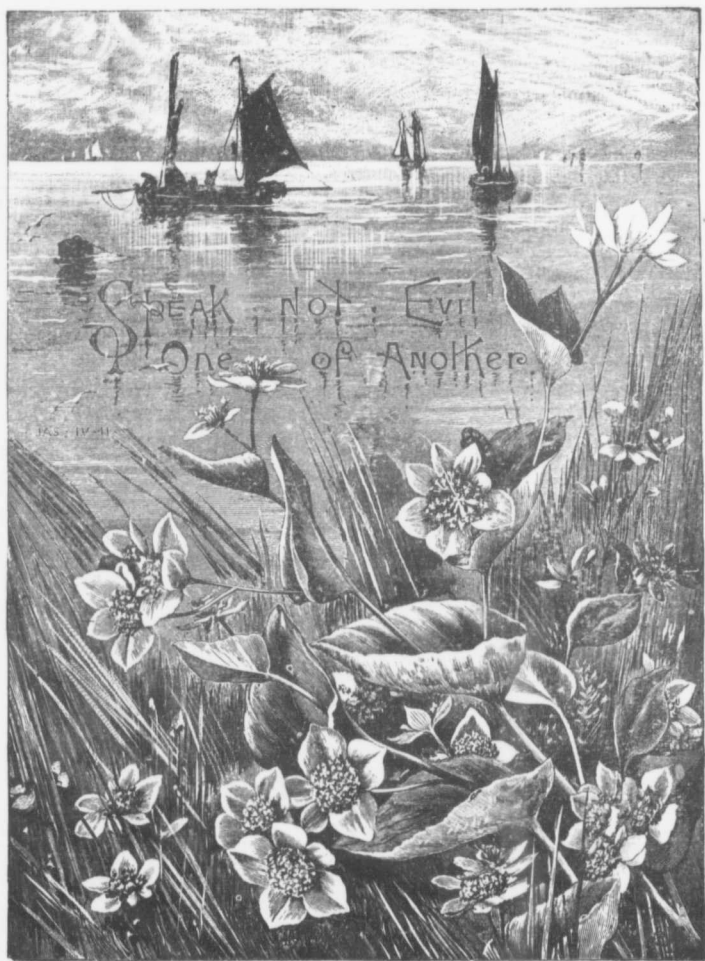
"He may not," said his mother. "And if he does tell them that has nothing to do with you."

"Then what should I do?" asked Tom.

"You can please yourself whether you play with Fred or not," was the reply, "but you ought not to speak evil of another. The evil thing may not be true, you admit that to tell it would be unkind, and that you have no need to say a word about it."

"Very well, mother, I won't tell anybody," said Tom.

"That is the right thing to do," was the reply. "To speak evil of anyone seldom does any good and is sure to do much harm."



The Tears of Jesus.

DO you know which is the shortest verse in the Bible?
You will find it in John xi. 35. It contains only two words,—“Jesus wept.”

This verse, as short as it is, tells us something about Jesus that we are all glad to know.

It tells you and me that our Saviour had a kind and loving heart.

We know that tears do not always mean this. Most of us have wept tears of anger and passion, and tears of sorrow and disappointment over our own troubles. But the tears of Jesus were not for Himself.

His two friends, the sisters Martha and Mary, were in great trouble, for their brother Lazarus was dead. They knew that Jesus loved their brother, and they had sent Him word that Lazarus was sick, but He did not go at once, and when He came to Bethany, where the sisters lived, their brother was not only dead, but buried.

When they told Him the sad news, He asked the sisters to show Him their brother's grave, and as they walked to it they were greatly troubled.

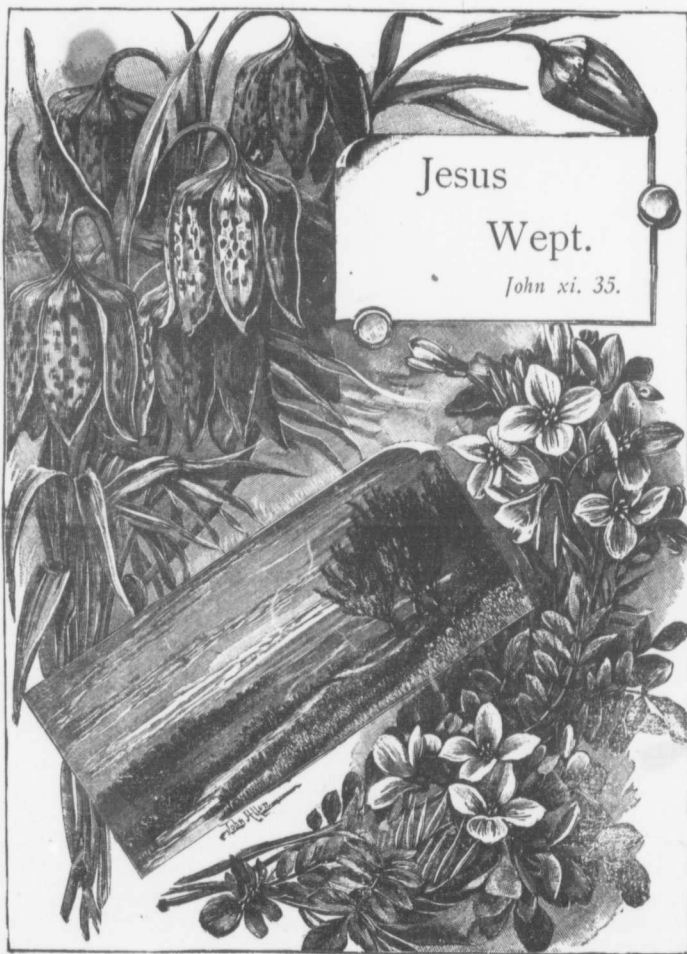
Their great sorrow made Him sad for them, and when He saw their tears He wept with them.

When the friends of Lazarus saw this, though some of them did not believe that He was the Son of God, they said—“Behold how He loved him.”

Yet those tears were not for Lazarus, but for his weeping sisters. Jesus knew that He was about to raise Lazarus from the dead, but it grieved Him to see their great sorrow, and He shared their trouble and mingled His tears with theirs.

In a few minutes the tears of the sisters were all wiped away, for at the word of Jesus their brother came forth from the tomb, in which he had lain four days.

We are glad to know that our Saviour was able to raise the dead, and to do many other wonderful things, but when our hearts are full of sorrow, and everything around us seems dark, it is a great comfort to carry our trouble to Him, because we know that Jesus wept.



Jesus

Wept.

John xi. 35.

The Words of Jesus.

WHEN Jesus became a man He began to teach and to preach. His Father in Heaven had sent Him to do this work; and even as a boy He told His earthly parents, Joseph and Mary, that He must be about His Father's business.

In a very short time the people came in great crowds to hear Him, so that the chief priests sent officers to bring Him to them.

At length the officers came back to those who had sent them, but Jesus was not with them. Then the chief priests said to the men, "Why have ye not brought Him?"

To this question the officers replied, "Never man spake like this Man."

That was why the people were so very eager to hear Him. They had never before heard such words as those spoken by Jesus. He was the greatest teacher and preacher that ever lived.

Let me tell you some of His words, for all His sayings are worthy to be written down in letters of gold.

Jesus said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Jesus said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you."

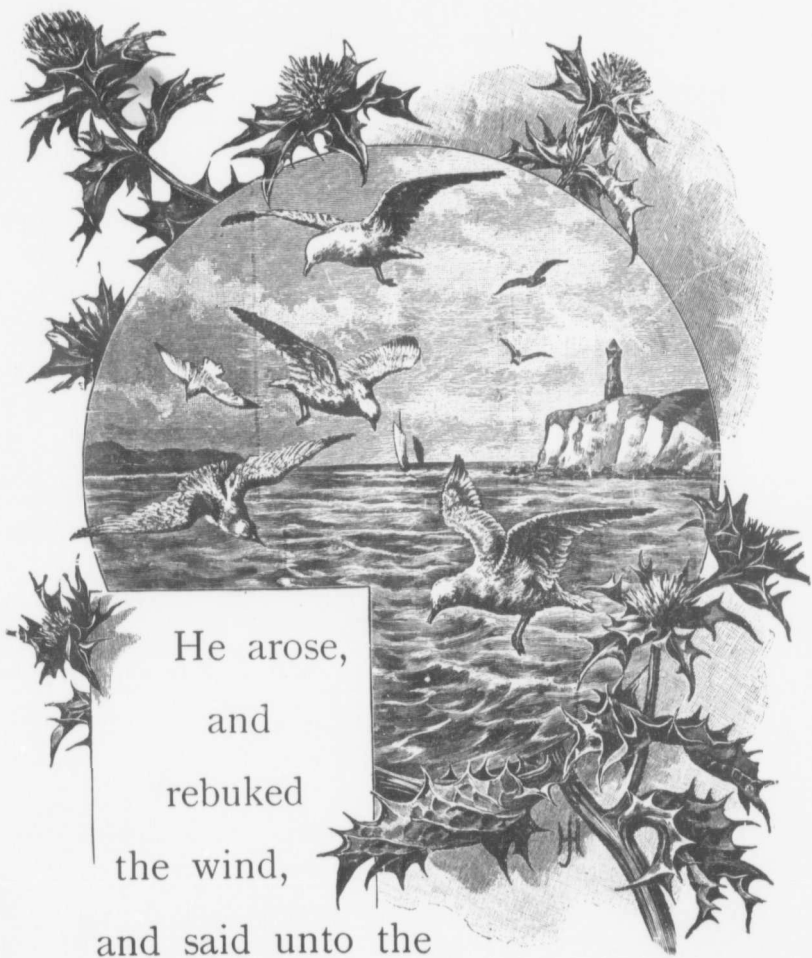
Jesus said, "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. I lay down My life for the sheep."

Jesus said, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus said, "I am the Way, the Truth, and the life. No man cometh unto the Father but by Me."

Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things."

Jesus said, "If a man love me, He will keep My words, and My Father will love Him, and We will come unto him and make Our abode with him."



He arose,
and
rebuked
the wind,
and said unto the
sea, Peace, be still.

Mark iv. 39

An Easy Yoke.

WHAT is a yoke?" asked one of the children, when their mother read to them the words of Jesus in their Scripture lesson.

At once their mother showed them a picture of two oxen at work. They were joined together by a wooden collar, fastened to a plough, by which they were able to draw it along.

Then she showed them another picture of oxen without yokes, and she told them that those which had yokes had to pull the plough and go the way the driver wanted, while those which had no yokes could wander where they liked.

"Jesus was teaching the people when He said, 'Take my yoke upon you, and learn of Me'," she said. "He wanted them to see that it was not good for them to do as they pleased, and just as cattle are guided by wearing a yoke and having a driver, so are people guided by doing the will of God."

"But is it not easier to be free, to do as you please, than to have to obey anyone?" asked James.

"It seems so," said his mother, "till our sins lead us astray, and then we find that instead of being free we have become slaves. Boys and girls, when they do as they please, often speak untruths, say wicked words, and sometimes even steal. When they see that no one will believe them, that good children will not be friends with them, or when they are punished for doing wrong, they find that the yoke of sin is a very heavy one."

"I see," said Lucy, "Jesus wanted the people to understand that His yoke is to do right, and to obey Him in all things, then they will not have to carry a burden of sin, and be punished for doing wrong."

"That is the meaning of our Saviour's words," said her mother. "But you must not forget that, whether we like it or not, we all have a yoke to carry. We can choose which. Therefore it is much better to take the yoke of Christ upon us, for it is easy, and the burden He gives us to carry is light."



Mighty to Save.

"Master, we perish!—Master, save!"
They cried. Their Master heard;
He rose, rebuked the wind and wave,
And stilled them with a word.

IN that far-off land where Jesus lived there is a beautiful lake, which is sometimes called the Sea of Galilee.

Some of our Lord's disciples were fishermen, and they had boats or small ships on this sea, in which they went fishing.

Peter and John, both of whom were fishermen, had ships of this kind, and sometimes Jesus and His disciples sailed in one of these ships to the other side of the little sea.

Now one day Jesus sat on the shore and preached to the people who came from all the villages near, until He was tired. Then when evening came, He said "Let us pass over unto the other side." So He and His disciples went into a ship and set sail, but before they could get across, the wind blew very hard.

The storm became so wild that the waves dashed over the side of the little vessel, and filled it with water. The disciples did all they could to keep the ship afloat, but they were in great fear, for they thought that they would all be drowned.


All the time Jesus was resting in a back part of the ship. His head was on a pillow and He was fast asleep. The loud noise of the wind and waves did not trouble Him.

At length the disciples could not remain still another moment, and in their great fear they cried to Jesus to save them.

The Master heard their cries. He awoke from His sleep, and said to the wind and waves, "Peace, be still;" and at once there was a great calm. The wind stopped blowing, and the storm was over.

Then Jesus asked His disciples why they had been so full of fear. They knew that He was with them, and they should have trusted Him to take care of them.

Will not this little story help us to place our trust in Jesus at all times—on One who is mighty to save?



Never
man spake
like this
Man.

Johu vii 46

Children of Light.

WHEN John and Mary went out one night with their father, they held fast to his hands, one on either side, for they were afraid of the darkness.

They could not see more than a few yards either in front or behind them, and they only felt safe because their father was with them, and had hold of their hands.

They were very glad when they came to a lamp, and soon after the lights in the shop windows almost turned night into day. Then they let go their father's hands and walked along without any fear.

The next day they heard their father say that a man had been robbed, while he was walking along the road to the next village. The night was so dark, said their father, that the person who was robbed could not see the face of the thief.

"Are lamps put up in the street to keep people from being robbed?" asked John.

"That is one reason," said his father. "You know that bad men love darkness better than light, because their deeds are evil."

"But God can see in the darkness just as well as in the light," said Mary. "Are they not afraid of Him?"

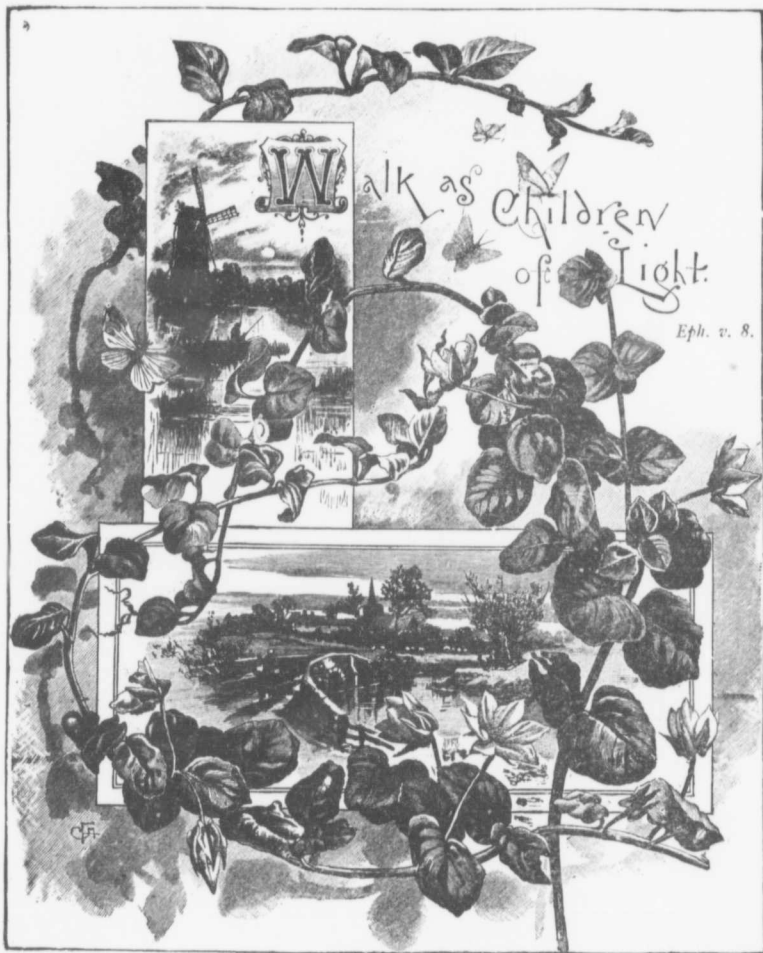
"God can see at all times," said her father. "But wicked persons do not think of this. They creep out in the dark to do evil things, for they think that no one will see them, and they will not be punished. That is the only thing they fear."

"Are not good people afraid of being punished?" asked John.

"No," said his father. "Good people never think about punishment. They do right because they would rather do right than do wrong, and they set up lights at night to make it easier for everyone to do right, and as hard as possible for everyone to do wrong."

"Is that why good people are called 'children of light?' " asked Mary.

"Yes," was the reply, "goodness and light go together, and all who love God are taught to 'Walk as children of light.' That means that they always do right both in the darkness and in the light."



The Sower.

JESUS often told the people stories about the things they knew and understood, to help them to understand the things that were new and strange to them.

These stories are called parables, that is, earthly stories with heavenly meanings. By means of parables Jesus taught the people many things.

In one of the Gospels we are told that Jesus spoke unto the people in parables, and without a parable spake He not unto them.

One day, when He was speaking to a large crowd on the shores of the Sea of Galilee, the people pressed so close to Him that He went into a ship and sat down, and the people stood as near as they could on the shore.

It was at this time that He spake the Parable of the Sower.

He said that a sower went forth to sow. Some seeds fell by the wayside and the birds ate them. Some fell on stones, and as they had not much root, they soon withered away. Some fell among thorns and were choked. But that which fell in good ground brought forth much fruit.

When Jesus had told this story He said that the sower meant a preacher or teacher who speaks to us about God and holy things. The seed is the Word of God, and the ground is our hearts.

The wayside means hearts that have been made hard by sin, and the birds that ate the seed are evil thoughts, that so fill our hearts that there is no room for God.

The stony places mean hearts that have no faith in God, and any little good is brought to an end for fear of being made fun of by others.

The thorns mean hearts that are so full of pleasures that there is no room for God's teaching, and the pleasures choke any thoughts of God.

The good ground means hearts that are ready and willing to receive God's word, and the good fruit is the good deeds of those who do God's holy will.

Let us ask ourselves what kind of ground the good seed falls on when it comes to us. Is the seed wasted, or does it bring forth good fruit?

The seed is
the Word
of God.

Luke viii. 11.



Our Father.

THE children had repeated the Lord's Prayer so often, that they said the words without thinking much about them.

It was not until Edward began to notice that the preacher in church said the same words that he had been taught to say at his mother's knee, that he asked why both children and grown-up people said, "Our Father."

One day he spoke to his mother about this, and asked her if it was right for every one to call God, "Our Father."

"Tell me something about your father, Edward," said his mother.

"My father loves me," was the reply.

"Does he love you as much as other men love you?"

"More," said the boy. "He loves me more than any other man in the world can love me."

"Does he love any one else as much as he loves you?" she asked.

"Oh, yes," said Edward. "He loves all my brothers and sisters just as much as he loves me."

"And how does he show this love?" asked his mother.

"By caring for us. He works hard to earn money to buy food and clothing for us. He tries to make us happy. He is glad when we are well, and sorry when we are sick."

"Now just what your earthly father is to you, and to your brothers and sisters," said his mother, "so is our heavenly Father to all those who fear Him."

"But I am not afraid of my father," said Edward.

"You are not afraid of him, I know, and yet you fear him. If you did not fear him you would not treat him with proper respect, and you would not try to please him, and do as he tells you."

"I see what you mean," said Edward. "A father loves his children, and they love him so much, that they fear to offend him."

"Yes, and that is just how all who love God feel towards Him. Like as a father pitieth, that is, has a loving tender heart for his children, so the Lord pitieth all them that fear Him. Therefore all who love God call Him,—'Our Father,' because they are His children."



Like as a father pitieth
his Children
so the LORD
pitieth them
that
Fear HIM.

Thy Neighbor.

3 ESUS was always telling the people how much God loved them, and that they ought not only to love Him in return, but also to love one another.

We are not only to love those who love us, but we are to love every one who in any way needs our love or help.

Jesus made this very plain to His hearers by telling them a beautiful story called the Parable of the Good Samaritan.

One day a learned man asked Jesus what he must do to live for ever, that is, to go to Heaven.

Jesus asked him what the law of Moses told him to do.

The man said that it told him to love God with all his heart and his neighbour as himself.

"If you do this," said Jesus, "you will go to Heaven."

Then the man said to Jesus, "Who is my neighbour?"

It was in reply to this question that Jesus told the Parable of the Good Samaritan.

He said that a man, on his way from Jerusalem to Jericho, was set upon by thieves, who took all he had and left him half dead.

While the man was lying there in this sad state, three persons came that way. Two of them saw him, gave him no help, and passed by on the other side. The third, a Samaritan, took pity on him, bound up his wounds, took him to an inn, and paid the owner of the inn to look after him.

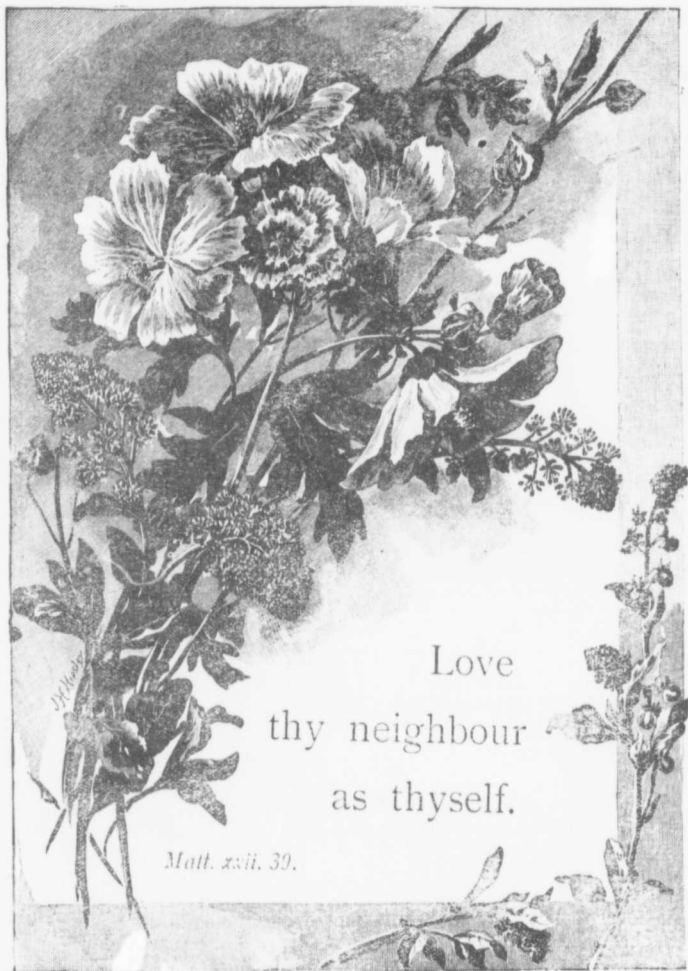
"Now," said Jesus, to the learned man, "which of these three, thinkest thou, was neighbour to him that fell among thieves?"

The man said, "He that showed mercy on him."

Then said Jesus to him, "Go and do thou likewise."

This story teaches us all the lesson that our neighbours are those who most need our help—the poor, the sick, the helpless, the widow, and the orphan.

If we love God we are sure to love one another, because we shall be like Jesus, who died for those who hated Him, as well as for those who loved Him.



Love
thy neighbour
as thyself.

Matt. xxii. 39.

Aunt Mary's Friend.

AUNT MARY lived in a small cottage in the village, not far from the large house, which was the home of her nephews and nieces, who were always glad to pay her a visit. Hardly a day passed that did not see some of them in her modest dwelling.

Until they knew the cause of her happiness, they often used to wonder how it was that Aunt Mary was always so bright and cheerful.

As Robert, her nephew, grew older, he thought a good bit about his aunt's cheerful manner. Other people might scold, or grumble, or look miserable, about one thing or another, but Aunt Mary seemed to live in the light of a sun that never failed to shine.

Why was it? For a time he could not quite make out.

One morning the boy heard his father say to his mother, "The loss of all this money will be a sad blow to Aunt Mary. I will call and speak with her about it."

Robert did not understand just what the blow was, but he felt very sorry for his aunt, who was always so kind to him and his brothers and sisters.

On his way from school he called to see her, and expecting to find her looking very sad, he was surprised to be met with the same cheery manner that made her so loving.

"I'm sorry, auntie," he said, "that you have anything to trouble you. I heard father say that you had had a sad blow."

"Oh, it's all right, Bobby dear," said his aunt, smiling. "I have told my Friend all about it, and He will see me through."

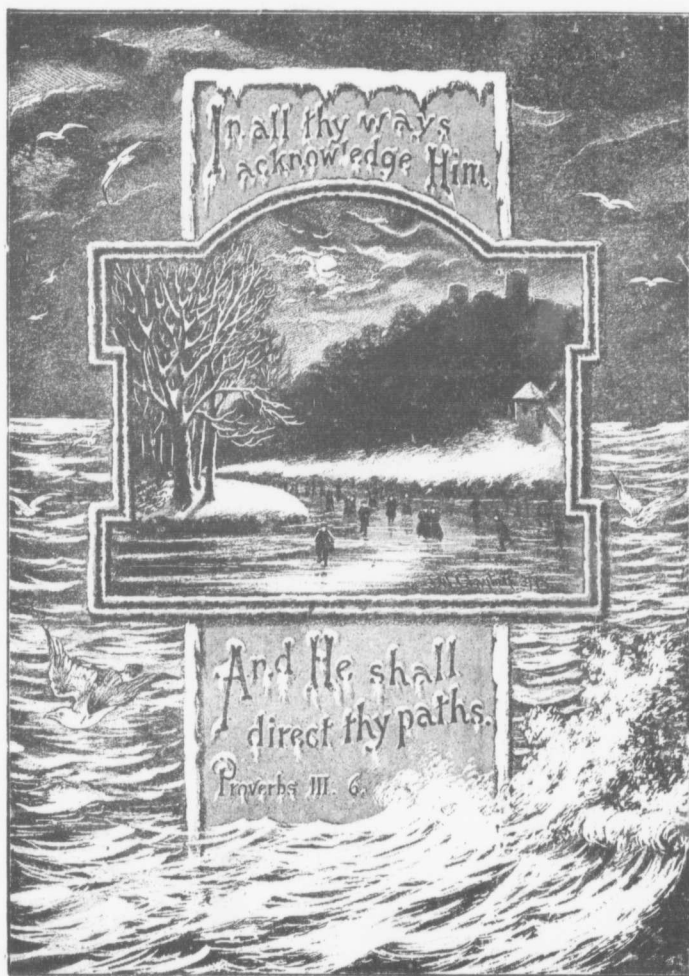
"Your Friend! Is that father?" asked the lad.

"Your father is a very good friend, but I have a better Friend than he."

"A better friend than father?" asked Robert.

Then his aunt drew her nephew to her and said, "My best Friend is God. I tell Him everything, and always ask Him to help and guide me, and He shows me a way out of every trouble."

That was the secret of Aunt Mary's strength. She had a Friend who never failed her, and Robert knew why she was always so happy and cheerful.



Welcome Home.

SOME of the Jews thought that they were better than their neighbours. They would not have anything to do with certain persons, and they found fault with Jesus for speaking kindly to some sinners, who wanted to hear how to be good.

When Jesus saw this He told them some stories, to show that God loves all men, and that the angels in Heaven are filled with joy when a sinner gives up his wicked ways and begins to serve God.

One of these stories is called the Parable of the Prodigal Son.

Jesus said, A certain man had two sons, and the younger of these sons asked his father to give him his share of his goods.

The father did so, and the young man took what he had received, and, leaving home, went to a far country and spent all his money in a most wasteful manner.

When he had nothing left, there was great poverty in the land, and he was in want. So he was glad to get a little food from a man who set him to feed his pigs.

While doing so, the young man thought of his father and of his father's house, and made up his mind to go back home.

"I will arise and go to my father," said he to himself, "and will say unto him, 'Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son'."

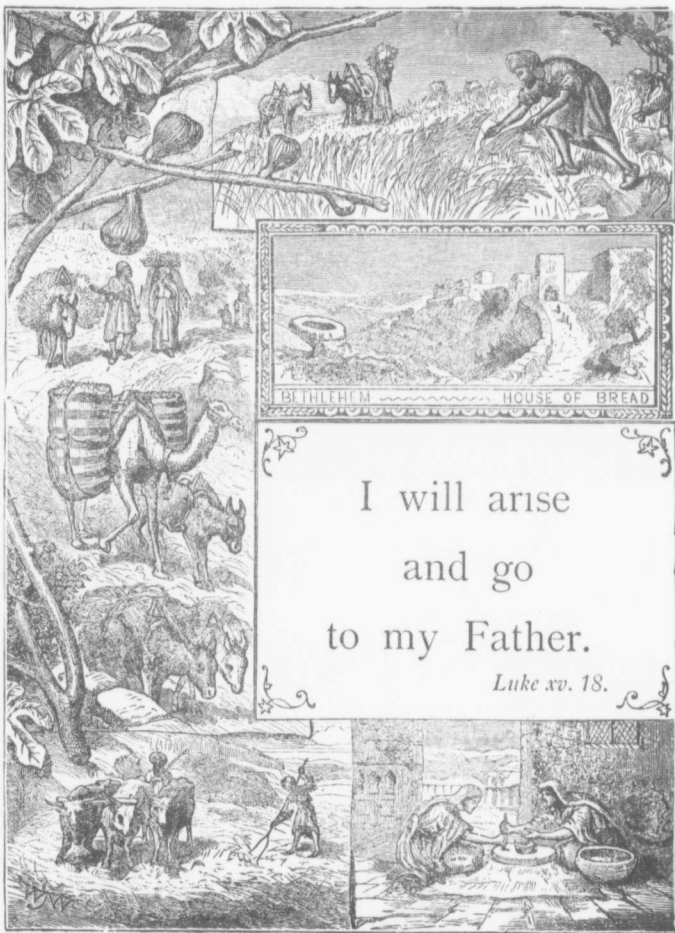
So the prodigal arose and made his way back to his father's house, and, in spite of his rags, his father saw him and knew him when he was yet a great way off. And his heart was filled with pity, so he ran to his son, put his arms round his neck, and kissed him.

Nor would he hear anything about his son being treated as a servant.

No, he must be treated like a son. The best robe was put on him, a ring on his hand, and shoes on his feet. The fatted calf was killed, and there was music and dancing.

"For this my son was dead," said the father, "and is alive again. He was lost and is found."

We must not forget that God's love for us is greater even than that of a father for his lost son.



I will arise
and go
to my Father.

Luke xv. 18.

The Death of Jesus.

JESUS did so many wonderful things that men began to talk about Him, and some of them said that He must be the Son of God. No one who was only a man could do the things He did.

This made the rulers of the Jews very angry, and they made up their minds to put Jesus to death. He was therefore taken before Pilot, a Roman judge, who said that He must die for calling himself a King.

Then the soldiers beat His bare back with knotted cords, placed a crown of thorns on His brow, laughed at Him and mocked Him, and in fun called Him a King.

He was afterwards led outside the walls of Jerusalem to a hill called Calvary, and a great crowd of people followed Him. Some of them were His friends and disciples, and they wept bitter tears of sorrow.

When they came to Calvary the soldiers laid the cross on the ground, placed Jesus on it, and fastened Him to it by nailing His hands and feet to the wood.

Then they raised the cross and fixed it upright in a hole in the ground. And on it they put these words above our Saviour's head:—

“This is Jesus, the King of the Jews.”

At the same time, two thieves were crucified, the one on the right hand of Jesus, and the other on the left.

Some of those who stood there to watch our Lord die, mocked Him and said, “If Thou be the Son of God, come down from the cross.” They also said, “He saved others; Himself He cannot save.”

Though Jesus knew He had done no wrong, and that He was dying to save the very men who had nailed Him to the cross, He never said an angry word. He knew that this was the only way to bring man to God.

When suffering great pain, He showed how much He loved His enemies by praying for them, and saying, “Father, forgive them; for they know not what they do.”

About noon, a great darkness came on, and the earth trembled and shook. Then Jesus prayed once more to His Father, bowed His head and died.


All the people were in great fear. They thought that God was about to punish them for what they had done, and some of them said, “Truly this was the Son of God.”



Christ also hath
once suffered for sins,
the just for the unjust, that
He might bring us to God.

1 Peter iii. 18.

Bought With a Price.

 ONCE upon a time there was a gentleman who had many servants. They were all white men and women like himself, all but one, and he was a black man.

The master paid his servants good wages, and most of them served him well, but the black man served him best of all.

Why, think you, was this?

Was it that the black man was younger or stronger than his fellow servants, or that he was afraid of his master?

No. He was a weak old man. He had little strength, his eyes were dim with age, and he knew that his master would not punish him if he did no work at all.

And yet he served his master with all his might. He did more for him than those who were younger or stronger than he was, and he would, at any time, have laid down his life for his master's sake.

One day a stranger asked the old man why he served his master in this way.

The negro looked at the stranger for a moment and then said, "Massa redeemed me."

That was all, but those three words told the story of the servant's great devotion to his master.

The white man had found the black man a helpless slave. He had seen him in chains. He had heard the crack of the cruel driver's whip as it fell on the naked back of the poor negro. His breast was filled with pity, and therefore he paid a large sum of money to set the slave free.


He did not buy the negro to sell him again, or to use him as a servant, but to make him a free man. The black man knew this, knew he could go where he pleased and do what he pleased, but he felt that he must give his life to the man who had redeemed him.

Does not this story remind us of all that Jesus has done for you and for me? We are the slaves of sin, and of ourselves we can do nothing to set ourselves free, but Jesus has paid the price of our salvation, and redeemed us from our sins. Should we not, like the poor negro, gladly serve our Redeemer?



Isa. xliii. 1.

Jesus Rose From the Dead.

 N the evening of the day on which Jesus died on the cross, His body was taken down and laid in a new tomb.

It was not a hole dug in the ground, but a hole or a cave in a rock. These tombs, as they were called, were much used by the people of that country.

When a person was buried in one of these tombs, a large stone was rolled against the opening, so that no one could enter it.

Now, it was well known that Jesus had said that after He was dead He would rise again in three days. The chief priests remembered this, so they went to Pilate and asked him to send some soldiers to guard the tomb.

They said that the disciples would try to make it seem as though their Master's words had come true, by stealing His body in the night, and then telling people that He had risen from the dead.

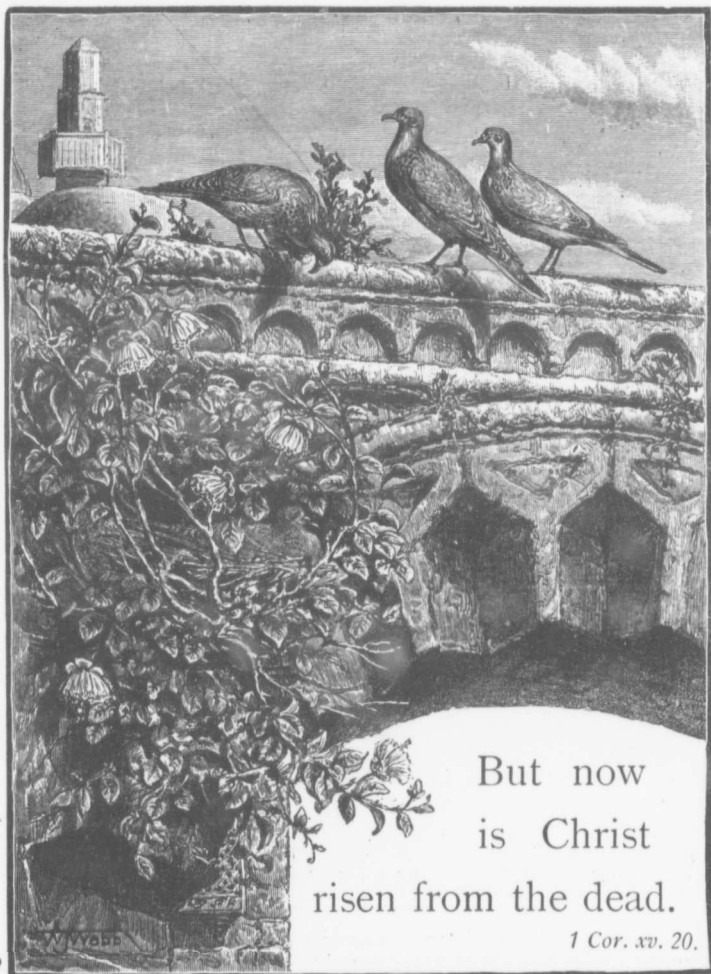
Therefore to satisfy these men, who had brought about the death of Jesus, Pilate sent some soldiers to watch the tomb, and keep every one from going near it.

On the third day, early in the morning, the women who loved Jesus and had seen Him die on the cross, went to the grave. To their great surprise they found the stone rolled away, and when they looked inside, the body of Jesus was not there.

Soon they saw a shining angel, who said to them,—“Fear ye not, for I know that ye seek Jesus. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead.”

The women were very glad to hear this good news, and they ran as fast as they could to tell the disciples. As they went, Jesus Himself met them, saying, “All hail!”

Then they knelt down and held Him by the feet and worshipped Him, and Jesus told them not to be afraid, but to go and tell the disciples that they too should see Him.



But now
is Christ
risen from the dead.

1 Cor. xv. 20.

A Soft Answer.

FRED was very proud of the nice new book that had been given to him on his birthday.

It had a pretty picture on the cover and a lot of pictures inside. Then it was printed in large type, and the words were not too hard for a little boy to read.

He had often had picture books to look at and to play with, but this was the first book that he was able to read and call his own.

Again and again he had turned over the pages to look at the pictures, and he had read some of the little stories aloud to his mother, as he sat on a stool at her knee.

When he was not reading the book it lay on a little shelf, in one corner of the room, where it was safe from all harm.

About a week after the book had been given to him, Fred went into the room to get it. At once he cried out, "Snap, Snap, what are you doing? Oh, my pretty book!"

Then he ran to pick up the book, which was lying on the floor, where the dog had been pulling it about, and biting the edges of the pretty bright cover.

The tears came into his eyes as he looked at his birthday present. There were the marks of the dog's teeth on the back, and one of the leaves was torn.

Just then his sister, who was a year older than Fred, came into the room. She saw at once what had taken place. "I am so sorry," she said.

"What," cried Fred, "was it you that left my pretty book where Snap could get it? Oh, how bad you are!"

As he said these words he looked very angry, and his sister felt angry too. Then she overcame the angry feeling, and said, very gently, "Fred dear, I am very sorry. I was looking at your book, when mother called me, and I put it down on the chair to see what she wanted. Won't you forgive me?"

In a moment Fred's anger passed away before his sister's soft answer, when an angry word from her might have caused a bitter quarrel.



Soft • ANSWER • turneth •

~ Away
Wrath:

but:
Grievous
* Words Stir
up Anger



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PROB. 825 X V. 1.

Jesus Ascendeth Into Heaven.

AFTER Jesus had risen from the dead, He lived on earth for forty days. During this time He appeared to His disciples more than once. He also showed them the marks of the nails in His hands and in His feet.

Before He left them to return to His Father in Heaven, He said that they must go and preach the Gospel to the people of every country. They must not be afraid, for He would be with them always, even to the end of the world.

One day He walked with them to the top of a hill, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven.

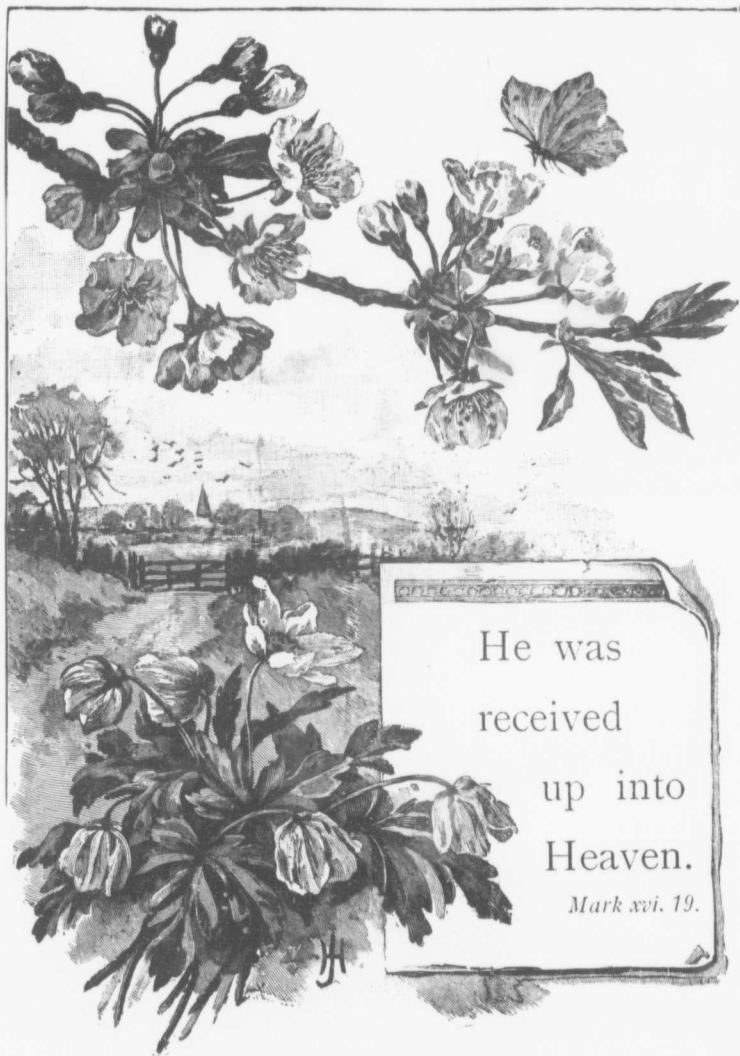
After He had passed out of their sight, the disciples still went on looking after Jesus. Then two angels appeared to them and said,—“Why stand ye looking up into Heaven? This same Jesus which is taken up from you into Heaven, shall come in like manner, as ye have seen Him go into Heaven.”

Then the disciples went back into Jerusalem and stayed there till the Day of Pentecost, when God sent them His Holy Spirit to help them to live holy lives, and carry on the great work that Jesus had begun upon earth.

With His ascension into Heaven the story of Jesus Christ on earth ends. God made the world, and He also made man to live in the world, and to be good and holy like Himself. Satan led man away from God and made him sin.

Jesus, the Son of God, came and died for man to lead him back to God. By His life and His teachings He has shown us how to live so that we may walk in His footsteps, and be among those whom He called His friends.

The promise that He made to the disciples He meant for all His followers, that He will be with them from the cradle to the grave, and receive them at last in His Father's house of many mansions, which He has prepared for them.



He was
received
up into
Heaven.

Mark xvi. 19.

Loving Service.

I DID not expect you yet," said Mr. Dixon, as his son Charles came into the room. "How did you manage to get here in so short a time?"

"James Wilson helped me," said Charles. "I was coming up the hill with my load of wood, when James came behind and pushed the cart. It was just fun then to pull it to the top. Even then James went on pushing and we ran where I could only have walked."

"It was very good of James," said his father, "and I hope that you will not forget his kindness, and will do him a good turn when you can."

"Of course I will," said Charles. "Why, if he had been pulling a cart up the hill and I had been going the same way, I should have done what he did."

"I have no doubt of that," was the reply; "but there are other burdens which some people have to carry that cannot be put into carts, and are not quite so easily carried as the load of wood you have just brought home."

"Still, I should have helped him just the same," said Charles. "No matter what the burden had been. Why, one day he had to carry a big basket full of clothes, and I took hold of one side and we carried it between us."

"And when James was left out of the games because he lost his temper, what did you do to serve him?"

"Why, you see, I had to do what the other boys did, or they would have left me out, too," said Charles.

"I know that," was the reply. "Yet James had a burden to carry then, and no one helped him."

"But that was his own fault," said Charles. "He should not have been angry at nothing."

"My boy, I did not say where the fault lay. I am only showing you that James has a burden—the burden of a hot temper—which he can't always carry without help. Now I want you to remember this and help him to bear his burden. If you do this you will find out the full meaning of the words, 'By love serve one another'."



The Friends of Jesus.

WHEN Jesus began to preach, great crowds of people went to hear Him, for they said that they had never heard any one speak as He did.

Nor was that all. He wished to show them that He was the Son of God, and that He had more power than any man that had ever lived. So He healed sick people by laying His hands on them.

One day a great crowd of people followed Him. By the wayside there was a blind beggar, who asked what all the noise meant.

They told him that Jesus of Nazareth was passing by. The blind man had heard about Jesus, so he cried as loud as he could, saying, "Jesus, Thou Son of David, have mercy on me."

Jesus heard him and said unto him, "Receive thy sight." When the man found that he could see he praised God for His goodness.

Once, as Jesus passed by the Pool of Bethesda, He saw a lot of people who were blind and lame, waiting to be cured. At certain times an angel went down to the pool, and caused the waters to move. Then the one who first stepped in was made well.

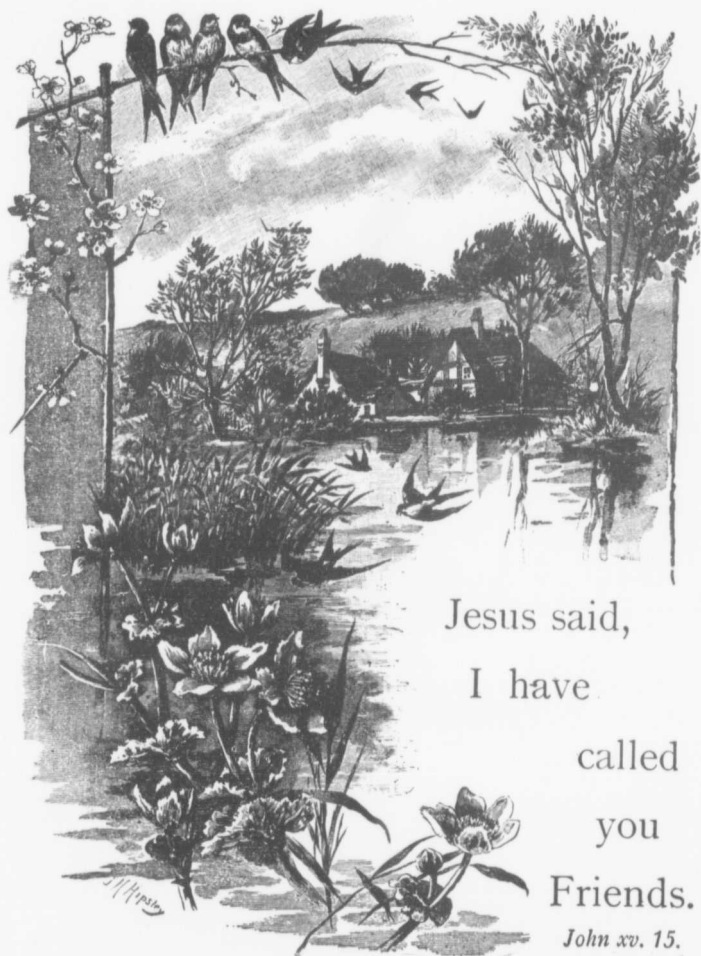
One poor man lay there who had been unable to walk for a great many years. So Jesus asked him if he would be made well.

Then the man told Jesus that he had no one to put him into the pool when the water moved, and before he could get down to the pool without help, someone else got in.

Then Jesus said to him, "Rise, take up thy bed and walk." At once the man sprang to his feet, picked up the piece of carpet on which he had been lying, and walked to his home.


One day Jesus met a funeral coming from Nain. A widow's son was dead, and his friends were carrying him to the grave. Jesus said to the poor mother, "Weep not." Then He spoke to the dead, and said, "Young man, I say unto thee, Arise." The young man sat up and began to speak, and Jesus gave him back to his mother.

No wonder the people said, "This must be the Son of God, for He can raise the dead."



Jesus said,
I have
called
you
Friends.
John xv. 15.

The Better Land.

 LD William always sat at his cottage door when the day was fine, for he loved to breathe the fresh air, and feel the warm sunshine. His hair was white, his eyes were dim, and he always used a stick to help him to move about, for he was very feeble.

Sometimes he walked a little way to a seat on the village green, where he rested for a time, and then made his way slowly back to his cottage.

All the children in the place knew him and loved him, for the old man had a smile and a kind word for everybody. How old he was no one knew exactly, he hardly knew himself. He had been called "Old William" so long, that the fathers and mothers of the children, who now played about his door, had never known him by any other name.

He did not talk much, but just sat quietly with his eyes half closed, as if he were thinking about the days of long ago.

There was something about the old man that drew the children to him, and however noisy they might be at other times, they spoke in softer tones and moved about in a gentler way when he was near.

His little grandchild, Bertha, loved him very much, and was always ready to attend to all his wants. When he could no longer see to read, she read to him, and he used to tell her which chapter he liked best, for he was never tired of the good Book which had been a guide and a comfort to him all his life.

One day she had been reading to him the words of Jesus about His Father's house of many mansions. Then the old man told her where to find the passage in Corinthians, which he knew by heart, and which he often repeated to himself.

"Them's grand words," said the old man, "grand words!"

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

"Why do you like those words so much?" said the little girl, who had often wished to ask the question.



Eye hath not seen,
nor Ear heard,
neither have entered
into the heart
of Man,
the things
which God
hath prepared
for them
that
love Him.

1 Cor. II. 9

THE BETTER LAND

"Why do I like them, lassie?" he answered. "Because they were written for me. They tell about the grand place that God has made ready for me and for all them that love Him. I've seen beautiful places on earth with trees and flowers, and I've heard sweet music many a time, but nobody has ever seen or heard the glories of the better land. We try to think what it is all like, but nobody can tell us more than we read in the word of God."

Then, as if to bring up the scene which he had so often tried to picture in his mind, the old man repeated the words slowly,—

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

Bertha closed the Book and began to sing softly,—

"There is a happy land
Far, far away,"

The old man heard her, and a sweet smile stole over his face, as he said to himself,—

"Yes, it's a happy land, but for me it is not far away now."

