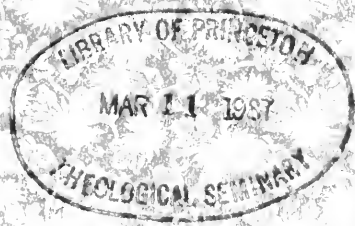


BIBLE  
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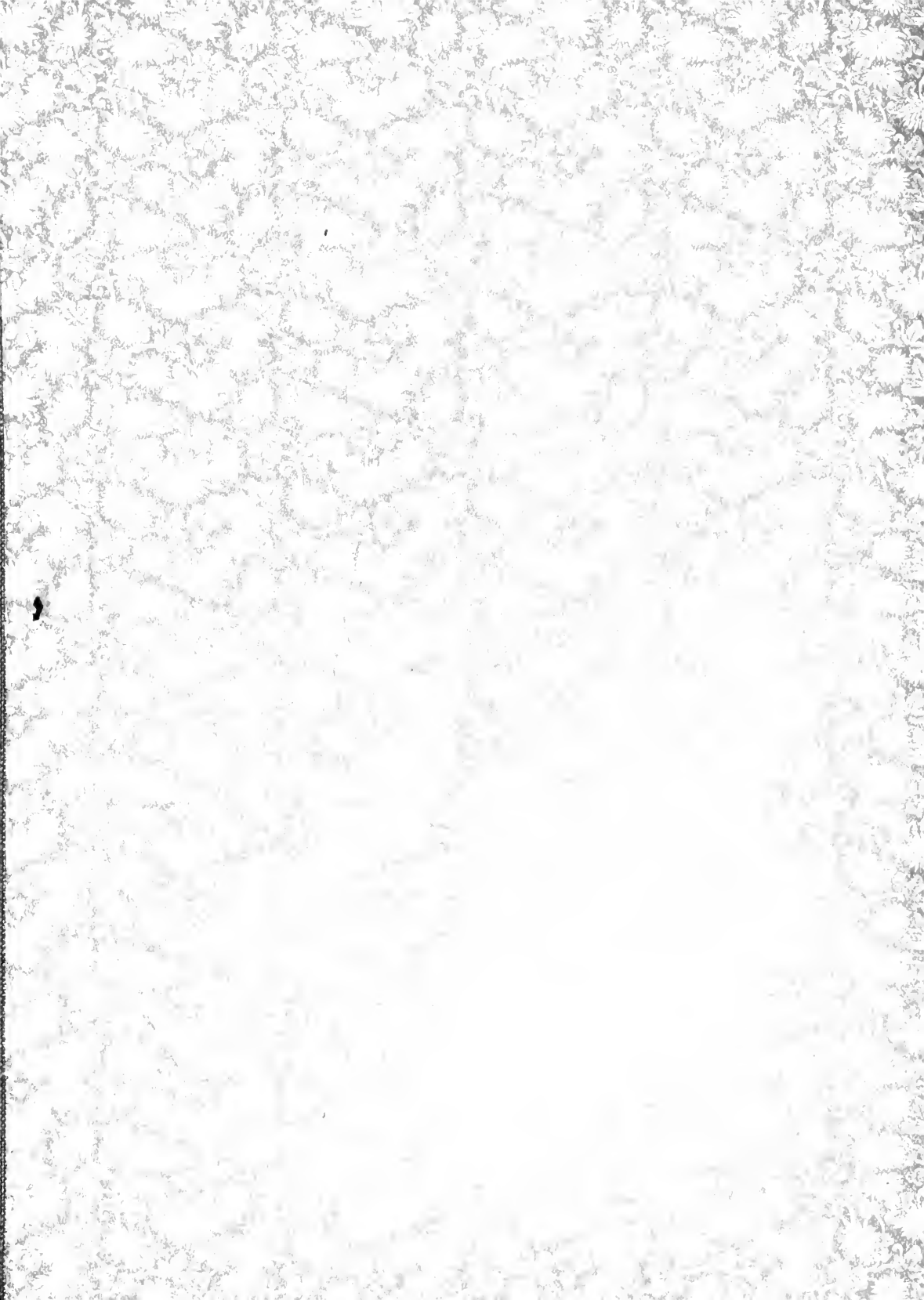




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THE GOOD SHEPHERD.

# BIBLE SYMBOLS

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Designed and Arranged to Stimulate  
a Greater Interest in the Study of  
the Bible by both young and old.

---

The Choicest Passages of God's Word put in  
the Fascinating Garb of Pictures by

FRANK BEARD

AND OTHERS



---

Text Prepared and Arranged by

MARTHA VAN MARTER

Author of "The Primary Teacher," and for over Twenty Years  
Editor of Primary Sunday School Helps.

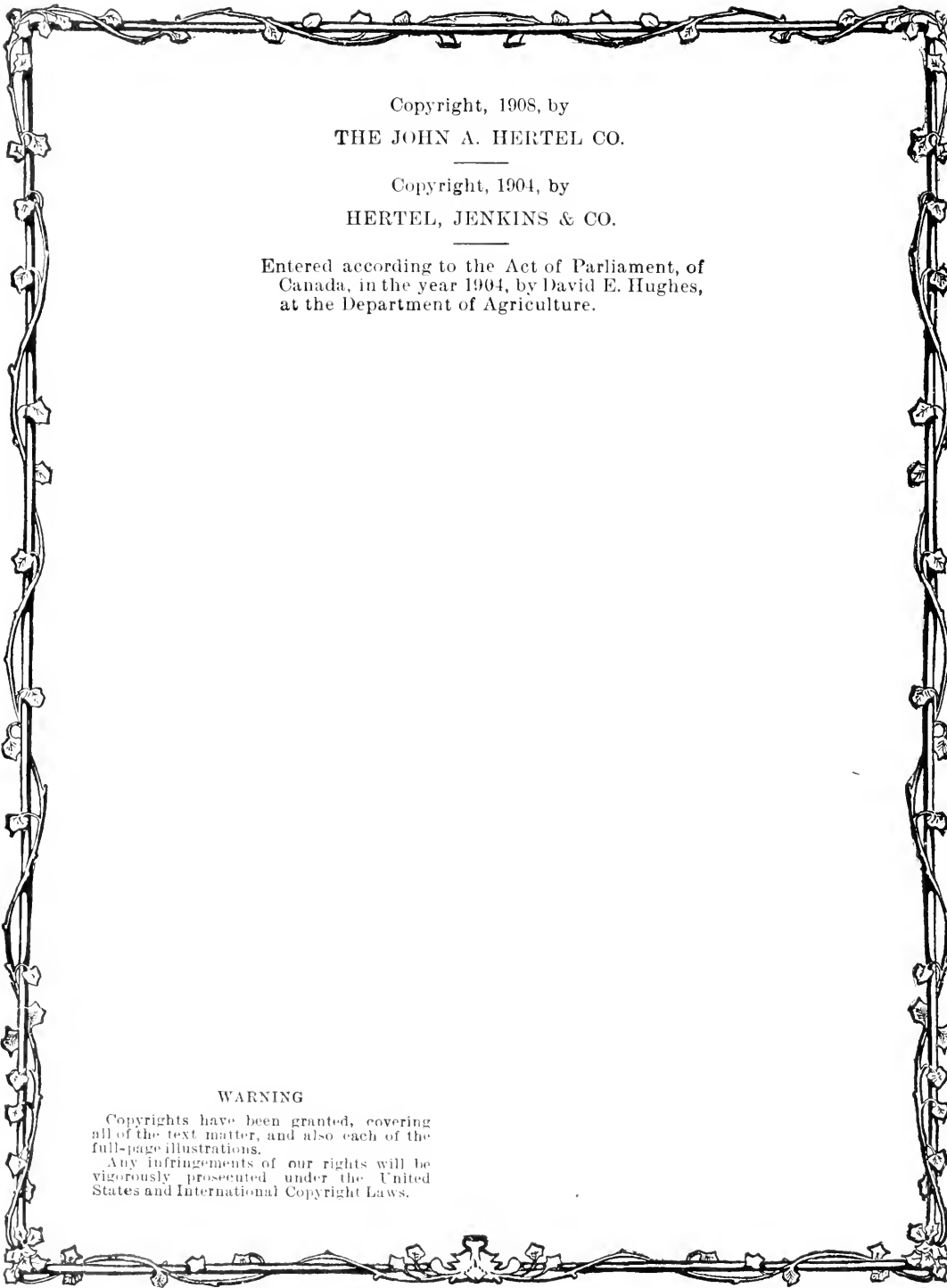
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CHICAGO

BOSTON

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## INTRODUCTION.



THE Bible is a universal book. It is applicable to all classes and all countries. The Hindoo of India and the highly civilized Caucasian of Europe and America alike find in its teachings a responsive cord. It is equally interesting to the children and adults.

Where else can be found such fascinating stories as in the pages of this old Book? Baby Moses in the bulrushes. The innocent, pathetic figure of the little Ishmael, left to die by himself in the wilderness, but lifting up his little voice to God and not in vain! Joseph, the loving son and true brother, and David, the shepherd lad who became a great King—what endless charm these stories of real life, when the world was young, hold for the mind and heart of both young and old! A young collegian, writing of a charming, restless boy of nine years, temporarily under his charge, says, "I am reading the story of Joseph to H——out of the Bible. It is wonderful to see the little fellow with his eyes fixed upon me, never speaking,—scarcely moving for as long a time as I choose to read!"

What entrancing pictures of real life we find in the Bible: Old and young pressing close to the Christ as he sits by the wayside, to win a word of love and blessing from his gracious lips. People of all ages waving their palm-branches and singing Hosannas to the King whom they understood and loved, as he rode in triumph toward Jerusalem. The beloved daughter of Jairus called back from her dreamless sleep by the Master's voice. The healing of the nobleman's boy, and the quick response of the little lad who cheerfully parted with his midday lunch at the word of the great Teacher whom he had doubtless learned to love. These, and many another picture of child life adorn the pages of this greatest of Books, and assure us that the Bible is indeed "for the child," and should therefore be brought easily within his reach.

It follows that any winning and reverent device which may serve to attract young minds and hearts to the priceless truth hidden away in the Holy Book, deserves a welcome.

Such a device is presented in these pages, where Bible narrative and precept are brought before the eye in symbol form, and the eager, questioning mind of the child is led through the pictured word to a real interest in and love for the words which Christ declared are "spirit" and "life."

“Through the eye to the heart,” has long been a recognized principle in primary teaching. Hence, the use of the blackboard and of everyday objects by primary teachers. The untrained thought must be caught and held, if it is to be directed rightly.

The home is the starting place in the race of life, and the mother is the starter. The old song says truthfully :

“Baby’s skies  
Are mother’s eyes.”

As mother frowns or smiles, so does baby. As mother thinks and feels, so does baby, during the most impressible period of his life. Great is the mother’s responsibility! Great is her opportunity! When she realizes the one or the other, how gladly she hails any help in molding the young lives entrusted to her care! And there is no such helper as the Word of God. Happy is that home in which it is known and loved and revered as being God’s own Book!

But how are the children to become acquainted with its sacred sweetness and life-giving power except as the parents introduce it to them? If father and mother are acquainted with its hidden treasures, and show by word and by deed, that they delight to turn to it for counsel and for comfort, then the children will in the great majority of cases learn to love and prize it too.

A book largely made up of strong, clear pictures, setting forth through forms of life already known to the children, many of the precepts and promises of the Bible, as well as many of the striking stories told in its pages, can hardly fail to at least assist in making it known to the child.

The little one who bends his brow in earnest thought over a pictured text, calling upon mother again and again for help, will thenceforth carry a picture in his thought which will help to imprint the words upon his mind, — to come forth perhaps some future day in a time of stress and supply the needed bread of God for his soul’s famine!

And the mother, — what opportunities are thus afforded her for speaking the “word in season,” opening the low door to some rich, sweet truth, or clothing with life the story which is here but outlined!

In confident belief that this fascinating volume will prove a safe and strong helper in many a home, leading by pleasant paths to an interest in and love for the Word of God, it is sent forth on its mission.

“The paths that lead us to God’s throne  
Are worn by children’s feet.”

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IN the beginning God created the



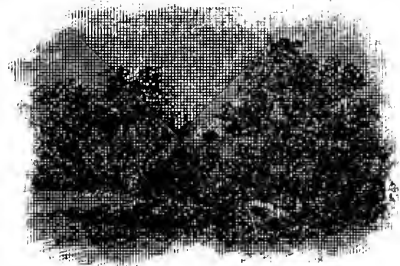
and the



And the



was  
without  
form,  
and  
void;  
and



was upon the



of the deep. And the



of God moved upon the face of the



AND God said, Let the



bring forth



the



yielding



and

the



yielding



fruit

after his kind, whose



is in itself, upon the



and it was so.

AND GOD made the



of the



after his kind, and



after  
their  
kind,  
and



upon the

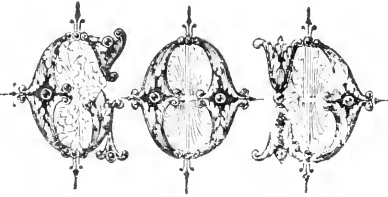


after his  
kind: and



saw that *it was* good.

And



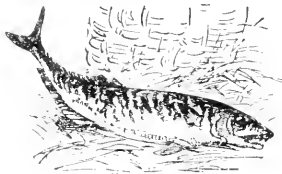
said,  
Let  
us  
make



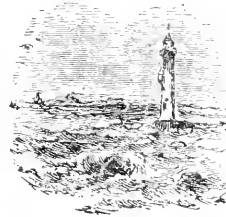
in our  
image

after our likeness, and let them have dominion

over  
the

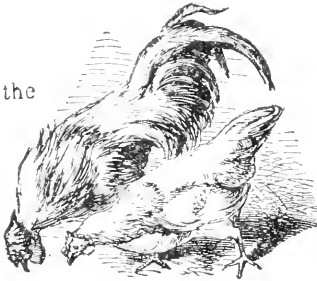


of  
the



, and  
over

the



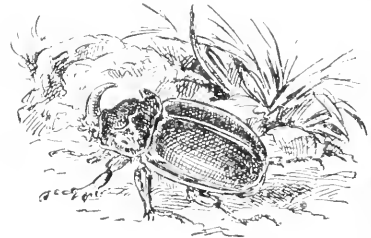
of the air,  
and over the



and over all the



and over every

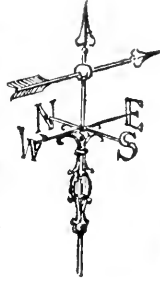


that creepeth upon the earth.

AND the Lord God planted a



-ward in Eden; and there he put the



whom he had formed, saying, Of every



of the



thou mayest freely eat.

But of the tree of the knowledge of



and



thou shalt not



of it; for in the



that thou eatest thereof thou shalt surely die.





AND the Lord  
said, I will  
destroy



whom I have created from the



of the



both



and



and the



and the



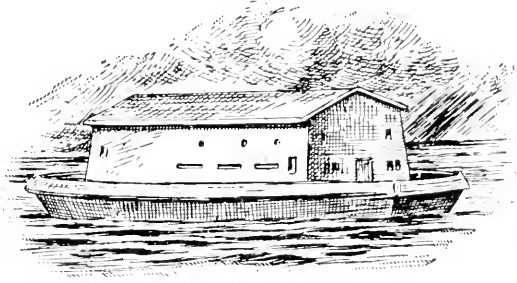
of the air; for it repenteth me that I have made them.



BUT with thee will I establish my



and thou shalt come into the



thou and thy



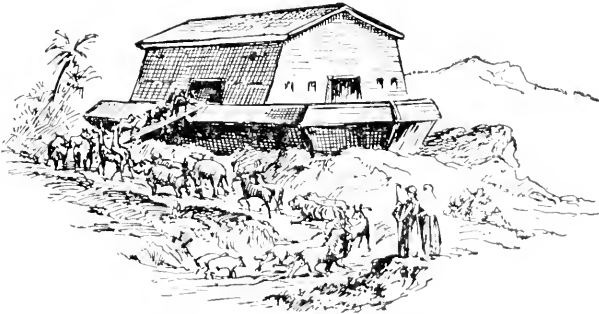
and thy



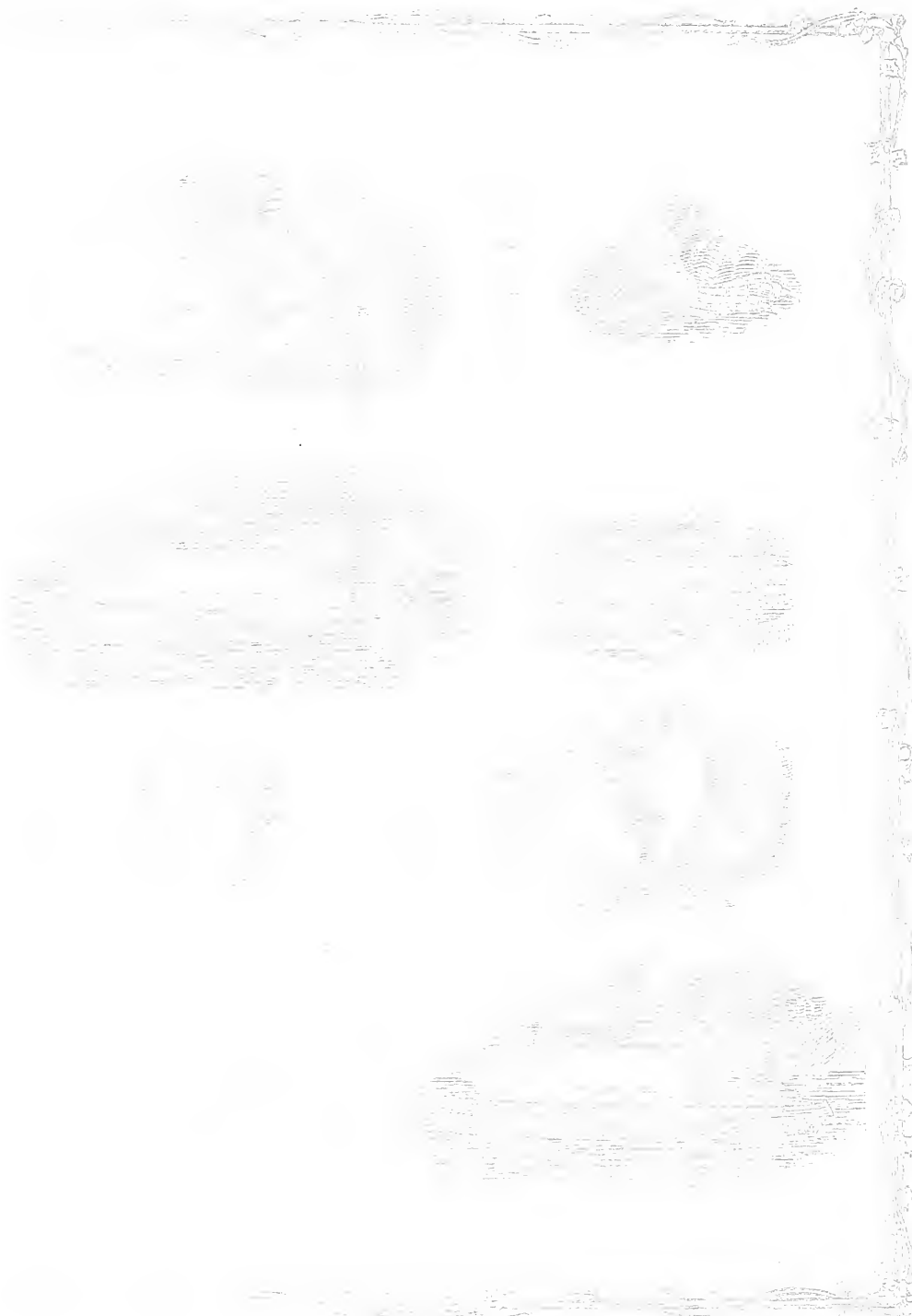
and thy sons'



with thee. And of every living thing of all flesh



to keep them alive with thee; they shall be male and female.





And

rose up early



in the

, and



, and a



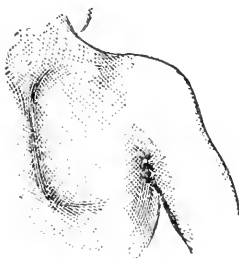
of



and gave it unto



putting  
it  
on her



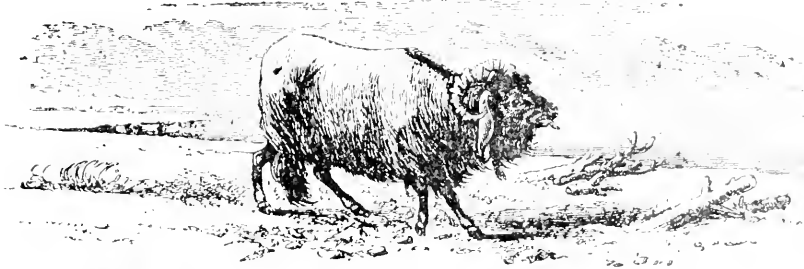
and  
the



and sent her away.

GENESIS xxi. 14.

And she departed, and wandered



of Beer-sheba. And the



was  
spent  
in the



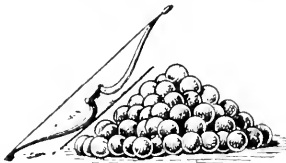
and she cast the



under  
one of  
the



And she went, and sat her down over against him a good way off, as it were a



for she said, Let  
me not see the  
death of the



GENESIS XXI. 14.





AND



stretched forth his



and  
took the



to slay  
his



And  
the



of the  
Lord

called  
unto  
him  
out of



and said, Abraham,  
Abraham: and he said,  
Here am I. And he  
said, Lay not thine



upon  
the



neither do thou any-  
thing unto him: for  
now I know that thou  
fearest



seeing thou hast not withheld thy son, thine only son, from me.



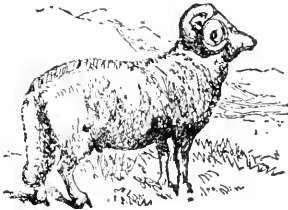


And

lifted up his



and looked, and behold behind him a



caught in a



by his



and Abraham

went and took the ram, and offered him up for a



in the  
stead of  
his



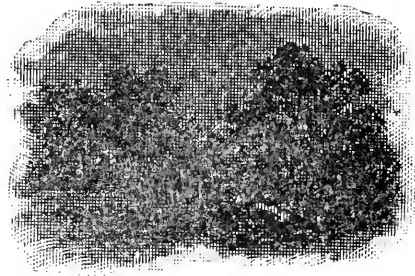




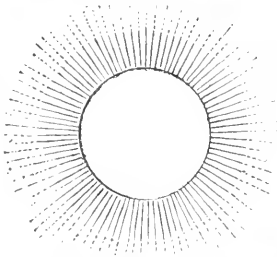
AND Jacob went out from Beer-sheba, and went



And he lighted upon a certain place, and tarried there all



because the



was set;

and he took of the



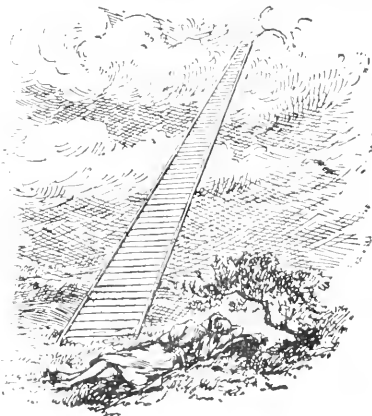
of that place, and put them for his



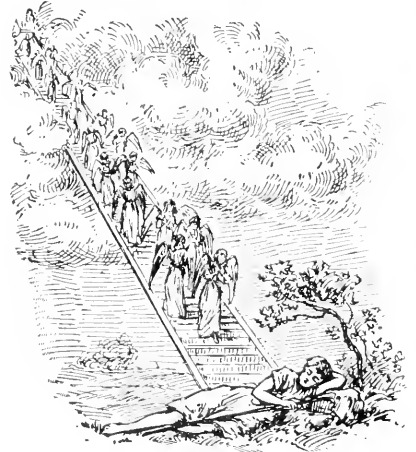
and



And he dreamed, and behold



and behold the



## JOSEPH SOLD BY HIS BRETHREN.

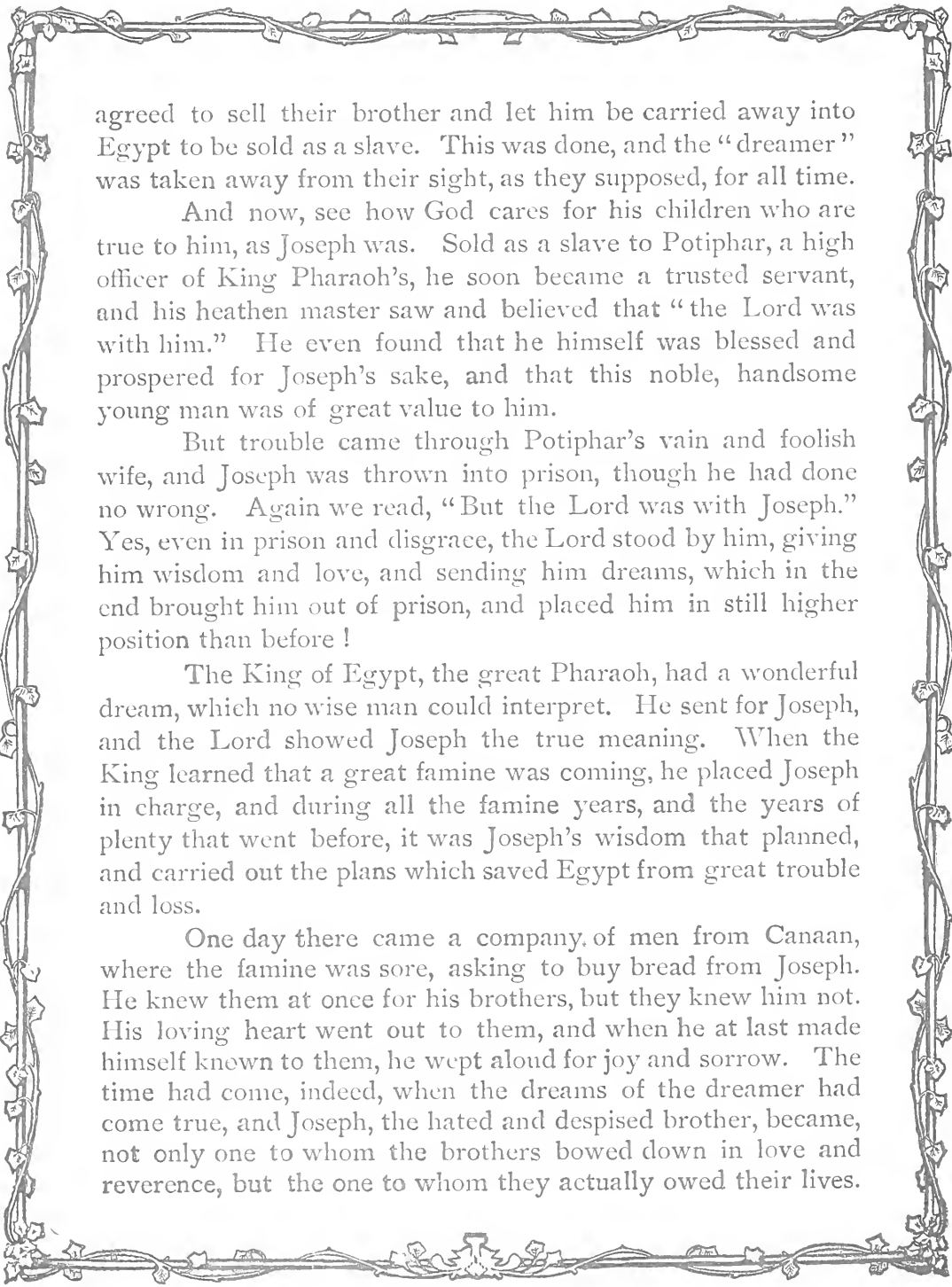
“**B**EHOLD, this dreamer cometh.” The words were spoken by one of a group of men in the fields of Dothan. They wore the loose, rough garb of the East, and their strong faces were browned by long exposure to an eastern sun.

“Come now, therefore,” the harsh voices went on, “let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams.”

But one of the brothers said, “Let us not kill him, but cast him into this pit that is in the wilderness.” This was Reuben, one of the sons of Jacob, and he wanted the life of his young brother spared for his old father’s sake. And so when young Joseph, the dreamer, and the darling of his father, came near, the hard-hearted brothers seized him and first stripping off the beautiful “coat of many colors,” which had helped to cause their jealousy and ill feeling, they threw him into one of the pits so often found in that country.

Why had these men learned to hate their young brother, the son of Jacob’s old age, and the firstborn of the beautiful Rachel? More than once Joseph had dreamed strange dreams, which he told in the innocence of his heart. Always the dreams seemed to mean that he would one day be in high honor, and his brothers would bow down to him and serve him. These dreams, and the fondness with which his father looked upon this beloved son, had stirred their hearts to hatred, and they allowed the spirit of envy and jealousy to drive them to thoughts of murder.

But now a new thought came to one of their number. A company of traveling merchants came in sight, and they



agreed to sell their brother and let him be carried away into Egypt to be sold as a slave. This was done, and the "dreamer" was taken away from their sight, as they supposed, for all time.

And now, see how God cares for his children who are true to him, as Joseph was. Sold as a slave to Potiphar, a high officer of King Pharaoh's, he soon became a trusted servant, and his heathen master saw and believed that "the Lord was with him." He even found that he himself was blessed and prospered for Joseph's sake, and that this noble, handsome young man was of great value to him.

But trouble came through Potiphar's vain and foolish wife, and Joseph was thrown into prison, though he had done no wrong. Again we read, "But the Lord was with Joseph." Yes, even in prison and disgrace, the Lord stood by him, giving him wisdom and love, and sending him dreams, which in the end brought him out of prison, and placed him in still higher position than before!

The King of Egypt, the great Pharaoh, had a wonderful dream, which no wise man could interpret. He sent for Joseph, and the Lord showed Joseph the true meaning. When the King learned that a great famine was coming, he placed Joseph in charge, and during all the famine years, and the years of plenty that went before, it was Joseph's wisdom that planned, and carried out the plans which saved Egypt from great trouble and loss.

One day there came a company of men from Canaan, where the famine was sore, asking to buy bread from Joseph. He knew them at once for his brothers, but they knew him not. His loving heart went out to them, and when he at last made himself known to them, he wept aloud for joy and sorrow. The time had come, indeed, when the dreams of the dreamer had come true, and Joseph, the hated and despised brother, became, not only one to whom the brothers bowed down in love and reverence, but the one to whom they actually owed their lives.

NOW Israel loved Joseph more than all his



because  
he was  
the



of his



and he made him a



And when  
his



saw that  
their father

him more than all his  
brethren they



him, and could not  
speak

-ably unto him.



AND it came to pass, when



was come unto his



that they



his



that was on him; And they took him, and



and the



was



there was no



in it.



AND they



and they  
lifted up  
their



and  
look-  
ed,  
and  
be-  
hold  
a



of  
Ish-  
mael-  
ites  
came  
from  
Gil-  
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bear-  
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and



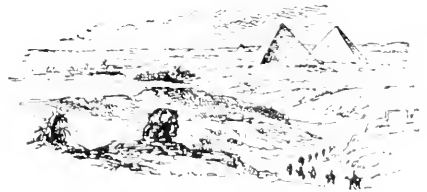
and



going  
to



it down to



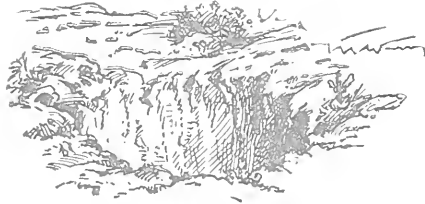
THEN there passed

by Midianites



-men;  
and  
they

out  
of  
the



and



to the  
Ishmaelites  
for 20



and  
they  
brought



into



AND



master took him, and put him into the



a place where the king's



were



and he was there in the

And the chief



told his dream to

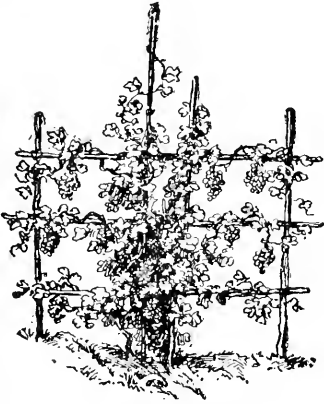


and said to him, In my dream, behold, a



was before me;

AND in the



were



and it was as though it



and her



forth ; and the clusters thereof brought forth ripe



And Pharaoh's



was in my



and I took the



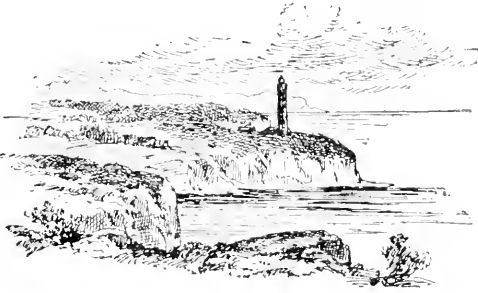
and pressed them into Pharaoh's



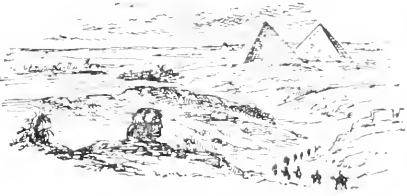
and I gave the cup into



AND when all the



of



was famished, the



cried to



for



and Pharaoh said unto all the



Go unto



what he saith to you, do.

And Joseph's



went down to buy



in Egypt.

AND Joseph was the



over the land,  
and he it  
was that



to  
all  
the

of the  
land:  
and  
Joseph's



came  
and



And  
bring  
your  
young-  
est



unto me:  
then shall I  
know that ye  
are no



but that ye are  
true

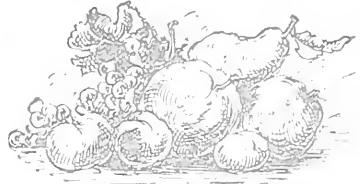


so will I deliver you your brother, and ye shall traffick in the land.

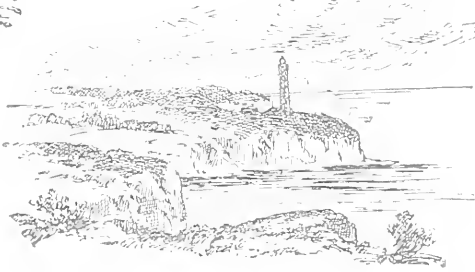


AND their

Israel said unto them. If it must be so now, do this: take of the best



in the



in your



s and



down the



a present, a little



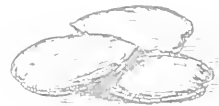
and a little



and



and



AND he commanded the



of his



saying



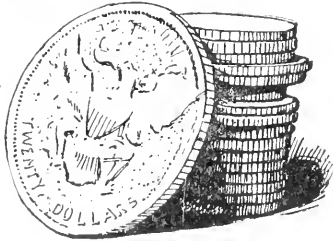
with



as much  
as they  
can



and put  
every  
man's



in his



And put my



the silver  
cup, in  
the



of the young-  
est, and his



money. And he did according to the word that Joseph had spoken.



AND



said unto his brethren, I am Joseph; doth my



yet live? And his



could not answer him; for they were troubled at his presence. Now therefore be not



nor



with yourselves, that ye



me hither: for God did send me before you to preserve life.

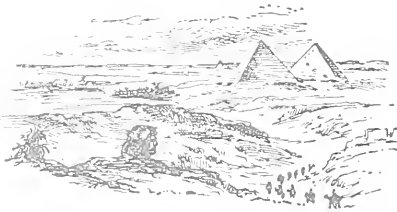
HASTE ye, and go up to my



and say unto him,  
Thus saith  
thy son



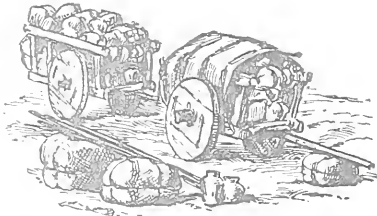
God hath made  
me lord of all



come  
down  
unto me,  
tarry  
not.  
And  
they  
took  
their



and  
their



which they had  
gotten in the



and came into Egypt, Jacob and all his seed with him.  
And Joseph made ready his



and went up to meet  
Israel his father to Goshen  
and presented himself  
unto him; and he  
fell on his



and wept on his neck a good while.



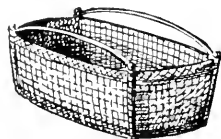
JESUS AND THE RICH YOUNG RULER

*Hofmann*

AND when she could not longer



him, she took  
for him an



and daubed it with slime and with



and put the



therein; and she laid it in the



by  
the



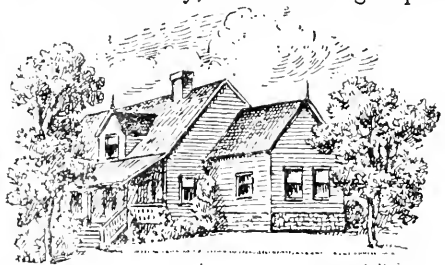
brink.

and the

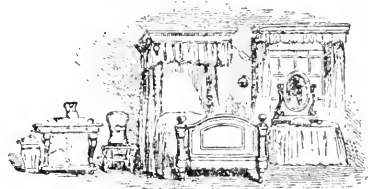
shall bring forth



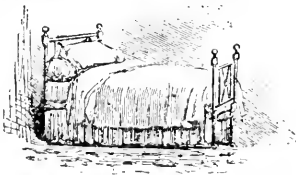
abundantly, which shall go up and come into thine



and into  
thy



and upon  
thy



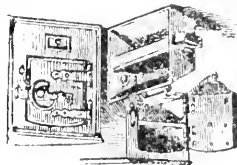
and  
into  
the



of  
thy



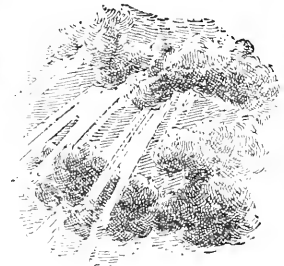
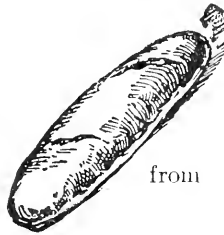
and upon thy  
people, and  
into thine



and into thy



THEN said the Lord unto Moses, Behold, I will



from

for  
you;  
and  
the



shall  
go out  
and  
gather  
a  
certain  
rate  
every



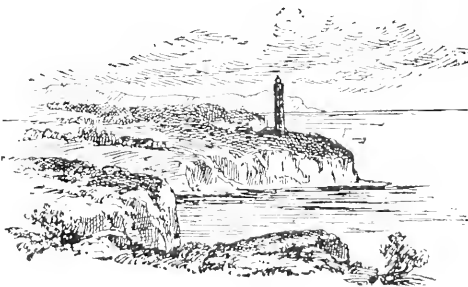
that I may prove  
them, whether  
they will  
walk in my law,  
or no. And the



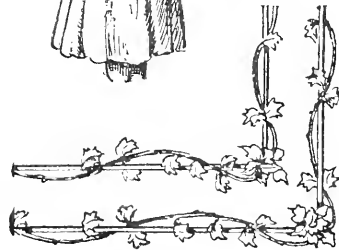
of Israel  
did



manna  
forty years,  
until they  
came to a



inhabited:  
they did  
eat manna,  
until they  
came unto the



of the land of Canaan.

REMEMBER the



day, to keep it holy.  
Six days shalt thou



and do all thy work.

But the seventh day  
is the sabbath of  
the Lord thy God;  
in it thou shalt not  
do any work, thou,  
nor thy



nor thy



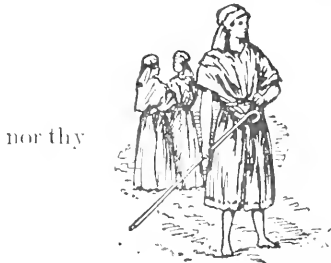
thy



nor thy

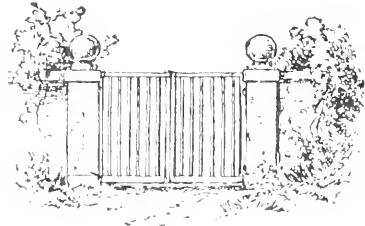


nor thy

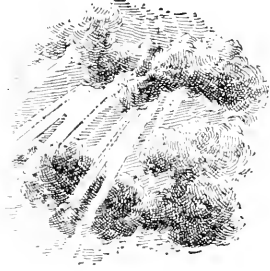


nor thy

that is within  
thy



FOR in six days the Lord made



and



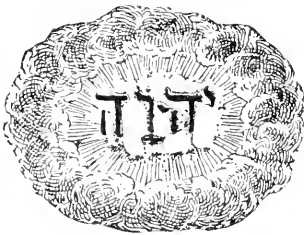
the sea and all that in them is, and



the seventh



wherefore the



the



day, and hallowed it.





thy



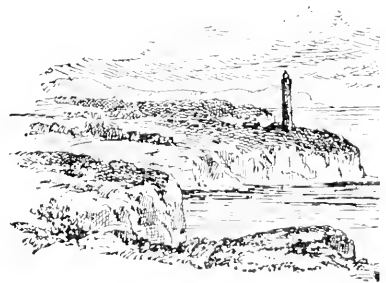
and thy



that thy



s  
may  
be  
long  
upon  
the



which the Lord thy God giveth thee.

Thou shalt not covet thy



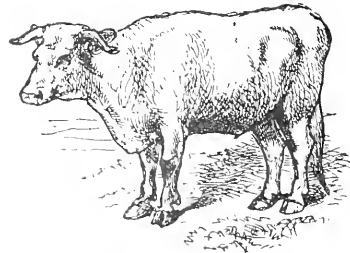
thou shalt not covet thy neighbour's



nor his

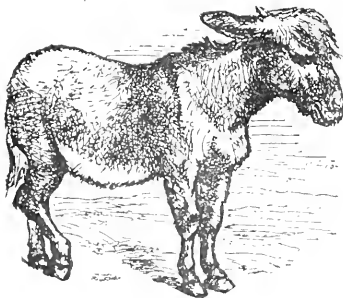


nor his



nor his

nor his



nor any  
thing that  
is thy

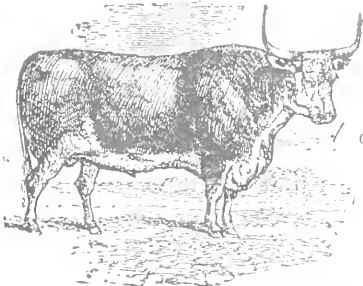


If a



shall steal

an



or

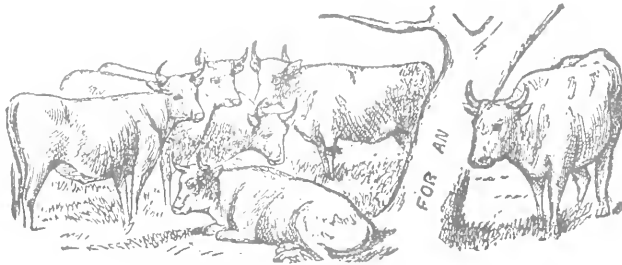
a



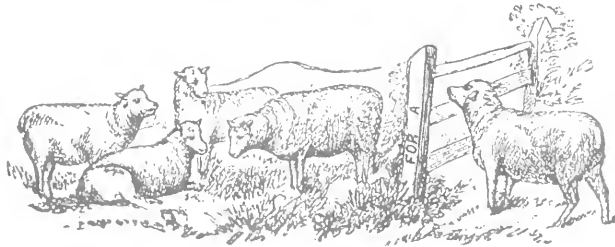
and

kill it, or sell it; he shall

restore



and



We remember the



which we did eat

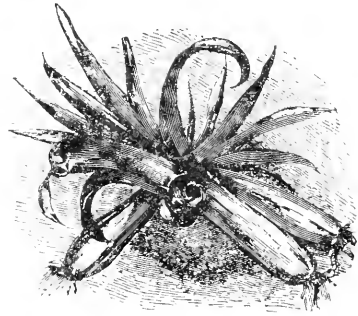
in Egypt  
freely;  
the



and the



and the



and the



and the



AND they came unto the



of  
Eshcol,  
and



from  
thence



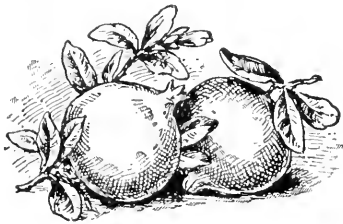
a

with

and



and they brought of the

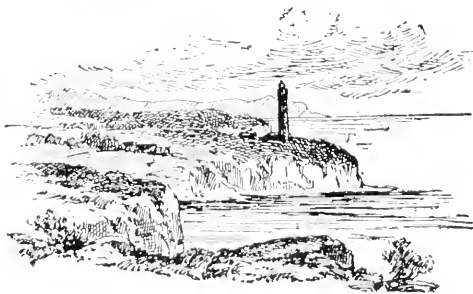


and of the



And they told  
him, and said,  
We came unto  
the

whither thou sentest us, and surely it  
floweth with milk and honey : and  
this is the



of it.

AND Moses lifted up his



and with his



he smote the



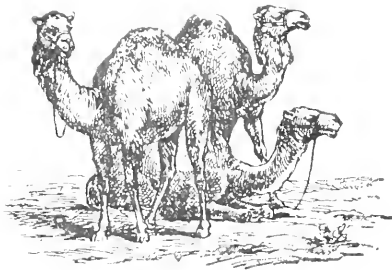
twice and the



came out abundantly, and the



drank, and their



also.

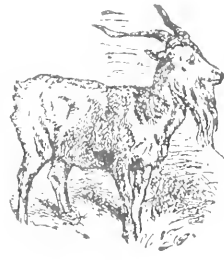
These are the beasts which ye shall eat, the



the



and  
the



the



and  
the



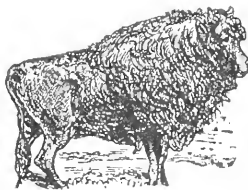
and  
the



and the



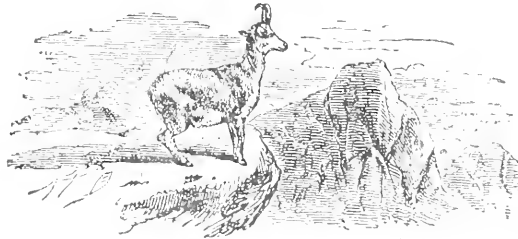
and  
the



and  
the



and the

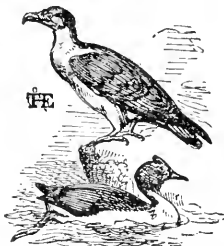


DEUTERONOMY XV. 4, 5.

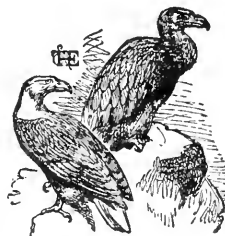
But these are they of which ye shall not eat, the



and  
the



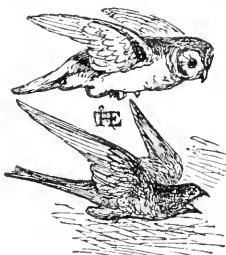
and  
the



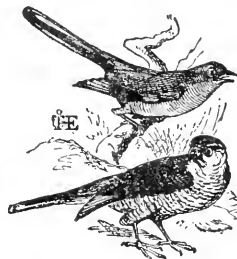
after his kind, and every



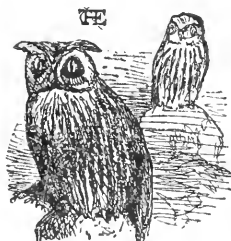
after  
his kind  
and the



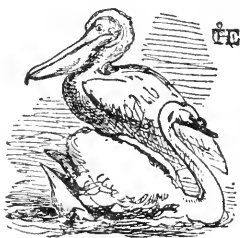
and  
the



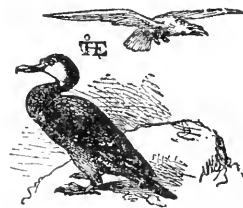
after his kind,



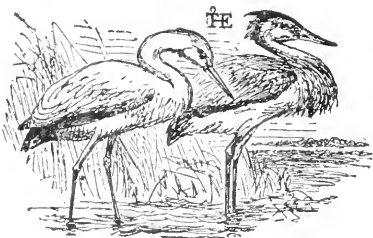
and  
the



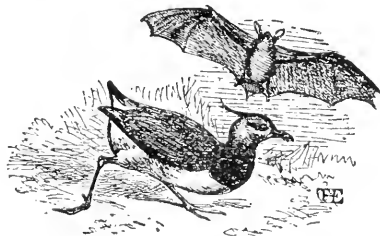
and  
the



and the



after her  
kind  
and the



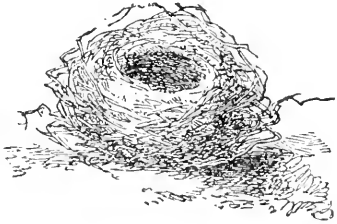
DEUTERONOMY xiv. 12-18



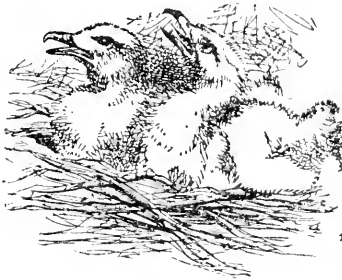
As  
an



stirreth up her



fluttereth over her



spreadeth  
abroad  
her



taketh them, beareth them on her

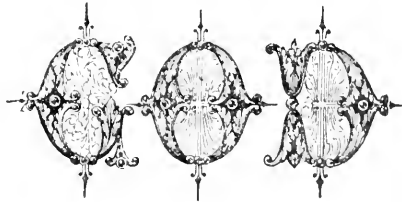


so the



alone did lead him, and there was no

strange



with him.

## A TRUE STORY OF LOVE AND FAITH

---

“**E**NTREAT me not to leave thee, or to return from following after thee ; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried—the Lord do so to me and more also if aught but death part thee and me.”

It was a young woman of Moab who spoke these noble and beautiful words to a woman old and sad, and bowed by many sorrows. Years before a man of Bethlehem in Judah took his wife and two sons, because of famine, and went into the land of Moab to dwell for a time. His name was Elimelech, and his wife was called Naomi. Elimelech died in this strange land, and Naomi was left with her two sons, who married wives from among the daughters of Moab. And then came a sad time when the sons died, and Naomi was left alone with her daughters-in-law, Orpah and Ruth. They loved one another and dwelt in peace and union, but the mother's heart turned in her loneliness more and more toward her own kindred, her own land, and above all the God of Israel whom she had loved and served in her happy youth, and whom she still loved, though among a people who knew him not.

The longing desire grew in the heart of Naomi, until she could no longer abide in the land of strangers, and one day she turned her face toward the land of Judah, and Orpah and Ruth said they would go with her.

Naomi bade them return, each to her mother's house, and she kissed them tenderly, while all three women wept as they tried to bid one another a long farewell. Then Ruth, her

heart running over with love and faith, spoke the words which have lived, and will always live in the world while love and faith are dear to human hearts.

Again Naomi bade the loving daughters return to their own people, and not seek to follow an old and broken woman upon whom the hand of the Lord had been laid. The daughters again wept aloud, and Orpah kissed her mother-in-law again, and turned to go to her own people. But Ruth, glowing with love and the spirit of self-sacrifice, clung to the older woman. When Naomi saw that Ruth was of a steadfast mind and would not leave her, we may well believe that hope and courage entered into the soul of the sad-hearted woman and she went on her way with a heart lightened and cheered by the love and tenderness of this dear daughter.

Ruth gave up her own people, her own land, and the gods she had been taught to serve. What did she gain?

She gained the undying affection of a lonely woman, the love and respect of all who saw her devotion to duty, and above all else the favor of Israel's God and King! She gained, too, the honor of being an ancestress of the Lord Jesus Christ, and her name will be known as long as he is loved and worshiped on earth.

A good and noble man saw this sweet woman gleaning in the field after the reapers. His heart was drawn to her by her beauty and modest ways, and he made her his honored wife, giving her a name and high position, and a dear child was given her, who became the father of Jesse, the father of David, the great King of Israel, from whom in a direct line "was born Jesus who is called Christ."



AND Ruth the Moabitess said unto Naomi, Let me now go to the



and  
glean  
ears of



after him in whose sight I shall find grace. And she said unto her, Go, my



And  
she  
said, I  
pray  
you,  
let me



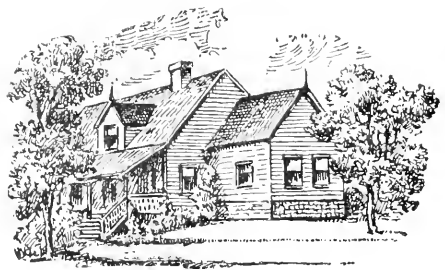
and  
gather  
after  
the



among  
the



so she came,  
and hath con-  
tinued even  
from the morn-  
ing until now,  
that she har-  
ried a little  
in the



## DAVID AND GOLIATH

**L**ONG ago when the world was young there lived a clear-eyed, noble boy who feared nothing but evil. He was a shepherd lad, keeping his father's flocks on the wide, grassy plains of Bethlehem. He was the youngest son of Jesse, and had several brothers older than himself. A brave and faithful lad he was,—so brave that when peacefully watching his sheep one day, a lion came out of the rocky gorge not far away, and tried to carry away some of the tender lambs, their young shepherd, thinking not of his own safety, slew the lion, and saved his flock! Another day a hungry bear came seeking food, and young David fearlessly slew him—again saving his flock.

There came a day when there was war between Israel and the Philistines. The armies came in plain sight of each other, and the Philistines sent their champion—the great giant Goliath—to dare any man to come out and fight with him and thus settle the quarrel between the two armies.

Goliath was taller than any man you ever saw. He wore a great helmet of brass on his head, and his body was covered with a coat of mail. He had a big voice and a fierce look, and all the soldiers who heard him were afraid to fight him. Every day the giant came out and taunted the Israelites and called them cowards, and King Saul's heart was full of trouble and dismay.

But one day he was told that a lad had come to the battlefield to bring food to his brothers, who said he would fight the giant! Saul said, "Bring him to me." But when he saw the fair face and slender form of young David, he was much disappointed, and said sadly, "Alas! you are too young and





AND

put his



in his



and took  
thence a



and



and smote the  
Philistine  
in his



that the stone sunk  
into his forehead;  
and he



to the earth.



AND Absalom met the



of David. And Absalom



and the mule went under the thick



of a great



and his



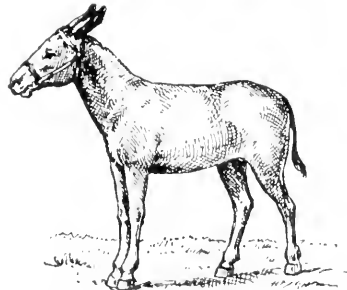
caught hold of the oak, and he was taken up between the



and the



and the



that was under him went away.





And he spake of



that is in Lebanon even to the hyssop, that springeth

out of the



he spake also of



and

s, of



and of



and of

fishes. And there came of all people to hear the wisdom of Solomon, from all



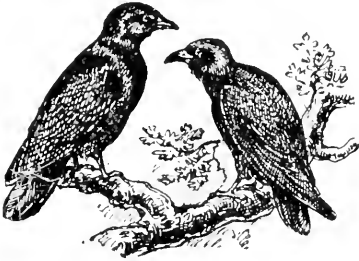
doms

of the



which had heard of his wisdom

AND the



brought him



in the



and bread  
and flesh  
in the



and he drank  
of the



And it came to  
pass after a  
while, that the



because  
there  
had  
been  
no



in the land.





THE



is my



I shall not



He maketh me to



He



He restoreth my  
soul : he





in the



s of righteous-  
ness for his  
name's sake.  
Yea, though I



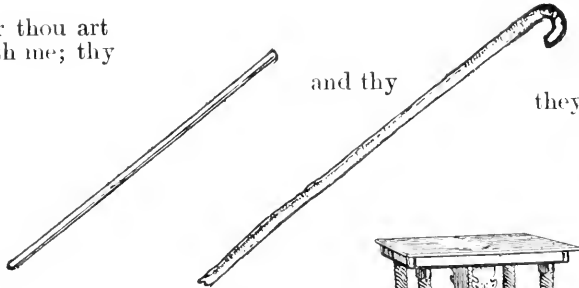
I will  
fear no



for thou art  
with me; thy

and thy

they



Thou preparest a



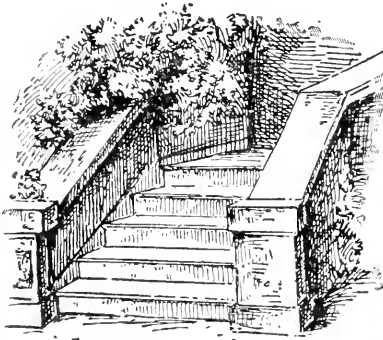
before me in the presence of mine  
enemies: thou







THE



of a  
good



are ordered by the Lord :  
and he delighteth in his



Though he fall, he shall  
not

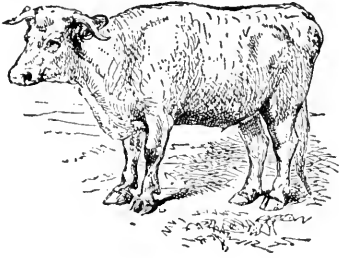
be  
utterly



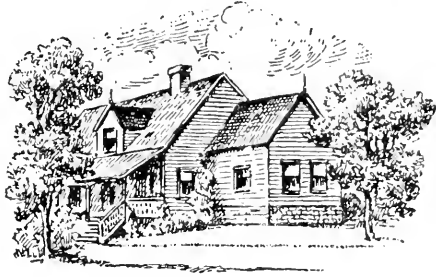
for the Lord  
upholdeth him  
with his



I will take no



out of  
thy



, nor he



s out of thy



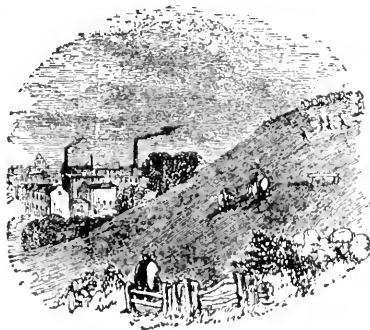
For every



of the  
forest  
is mine.  
and the



upon a  
thousand



s.

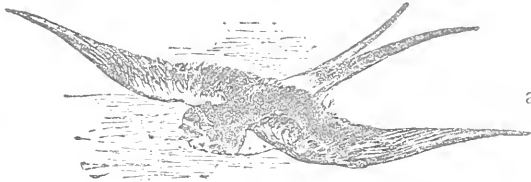
Yea,  
the



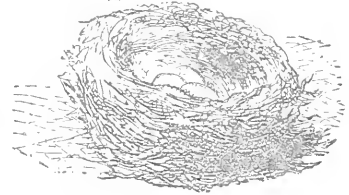
hath  
found  
an



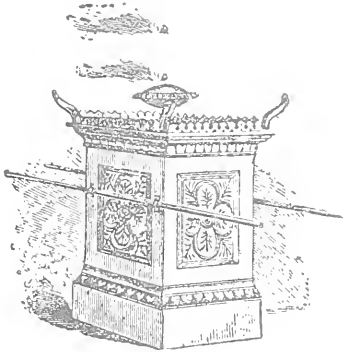
and  
the



a

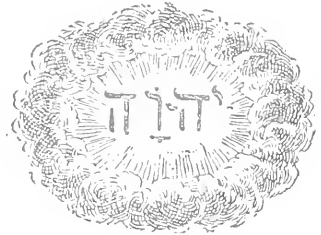


for herself, where she may lay her young, even thine



s,

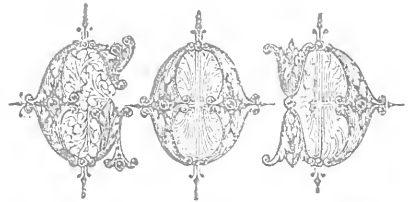
O



my



and  
my



The trees of the Lord are full of sap; the



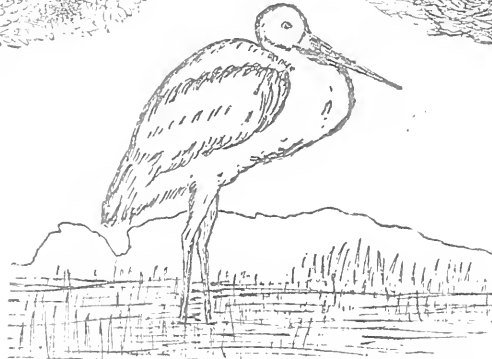
which he hath planted; where the



make  
their



as for the



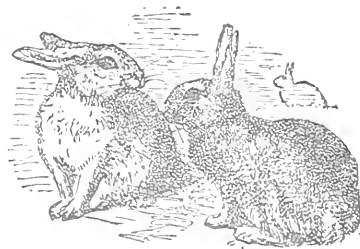
the fir-trees  
are her house.

The high hills are a refuge for the wild goats; and the



s

for the



PSALMS civ. 16, 17, 18.

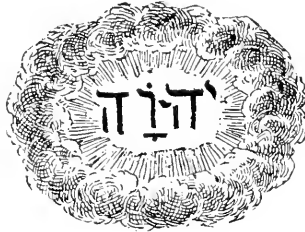
Oh that



would



the



for his



and for his



to the



of







the



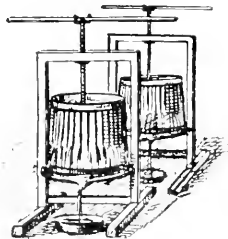
with thy substance,  
and with the first-



of all thine increase: So shall thy



with plenty, and thy

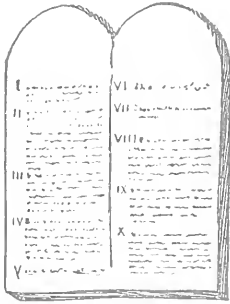


with new wine.

MY



keep thy



and forsake not the  
law of thy



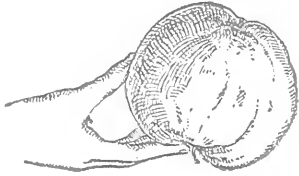
and



Keep my



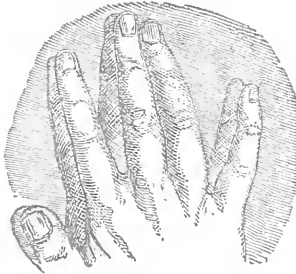
and live; and my law as the



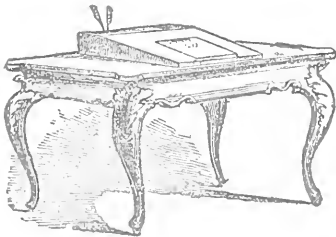
of thine



Bind  
them upon  
thy



write  
them upon  
the



of  
thine

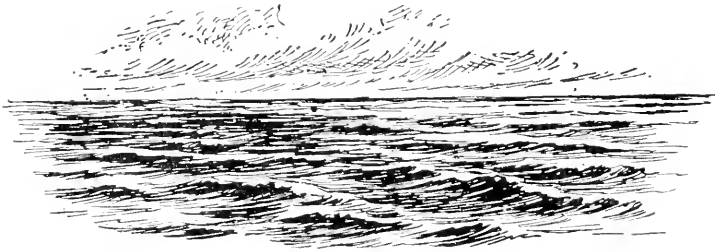


Prov. vii, 2, 3.

THE words of a



are as deep as



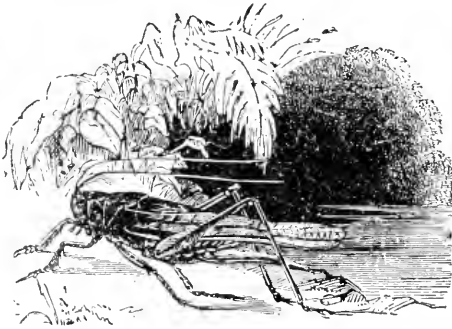
and the



-spring of  
wisdom  
as a  
flowing



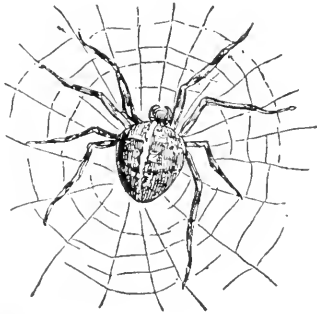
The



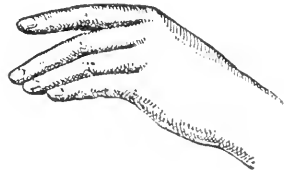
s have  
no



yet go they forth all of them by bands, The



taketh  
hold  
with her

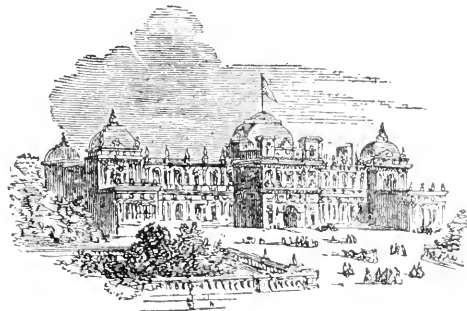


s

and is in



s,



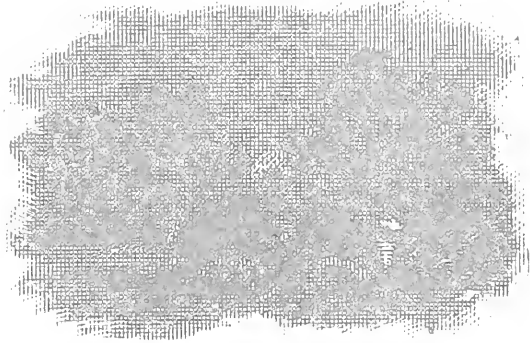
s.

PROVERBS XXX. 27-28.

Her



goeth not out by



She  
layeth  
her



to the



, and her hands  
hold the



She  
stretcheth  
out her



to  
the



yea, she reacheth forth her hands to the



She is  
not afraid  
of the



for her household : for all her household are clothed with scarlet.

PROVERBS xxxi. 18—21.

The



and  
the



shall come to



and

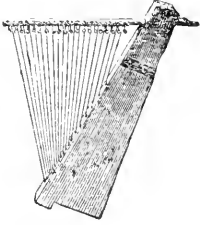


shall  
clothe  
a

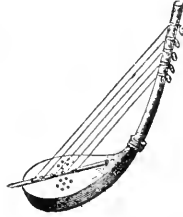


Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

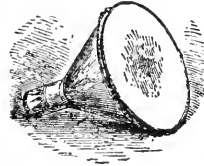
and  
the



and  
the



the



and



, and



are in their



but they regard not the work of the

neither  
consider  
the  
operations  
of his



ISAIAH v. 11,12.



REMEMBER now thy Creator in the days of thy



while the  
evil



come not, nor the years

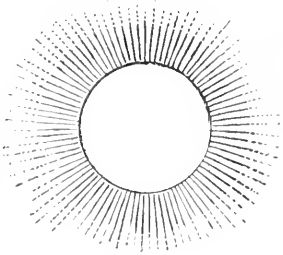


nigh, when  
thou shalt  
say, I  
have no

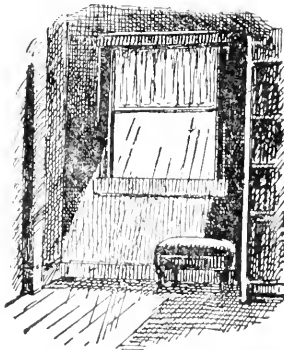


in  
them.

While the



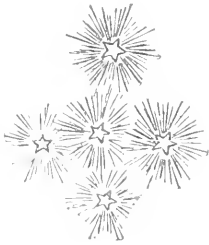
or  
the



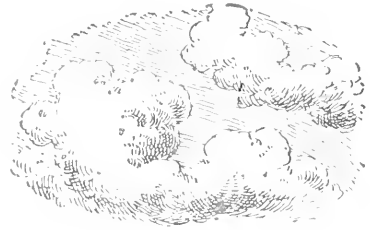
or  
the



or the



be not darkened,  
nor the



return after the



In  
the



when the keepers of the



shall tremble,  
and the



men shall



and  
the



cease be-  
cause they  
are few, and  
those that



s be dark-  
ened,

And  
the



s shall be shut  
in the



when the sound of the



is low, and he shall rise up  
at the voice of the



and all the



of



shall be brought low ; Also  
when they shall be  
afraid of that  
which is



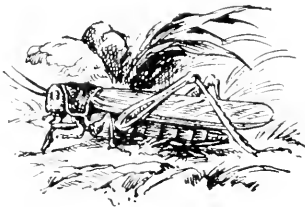
and fears shall be in the



and the



tree shall flourish, and the



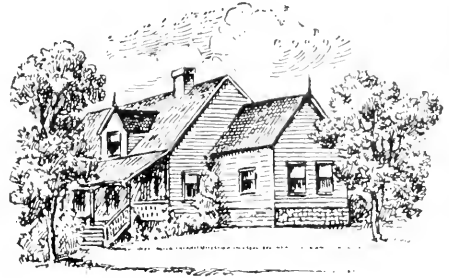
shall be a



and desire shall fail: because



goeth to  
his long



and the mourners go about the



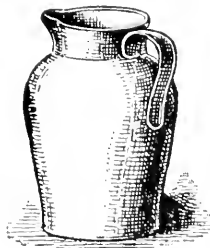
Or ever the



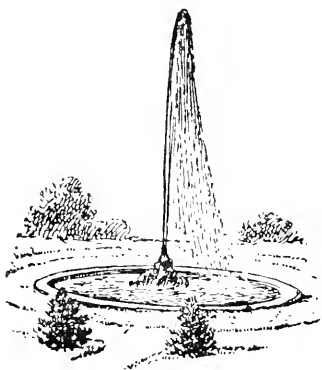
be loosed, or the golden



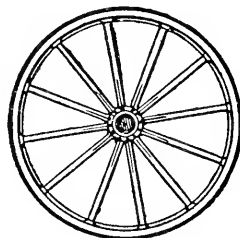
be broken, or the



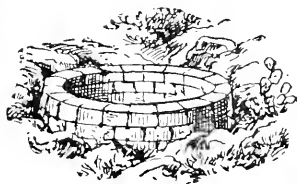
be broken at the



or the



broken at the



Then shall the dust  
return to the



as it was : and the

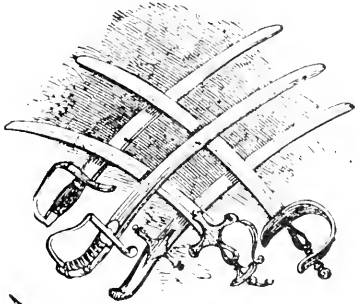


shall return  
unto

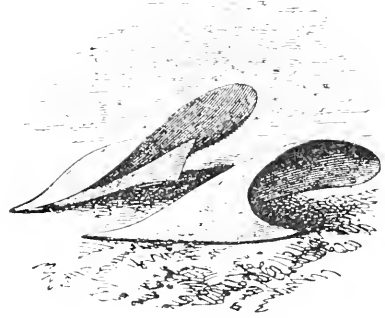


who gave it.

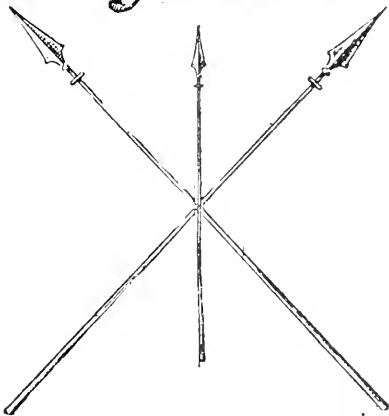
They shall beat their



into



and their



into



nation shall not lift up

against

nation,

neither

shall they

learn

any more.

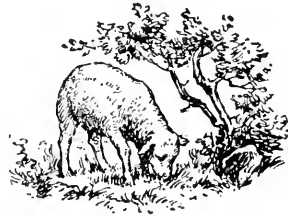


ISAIAH ii. 4.

The

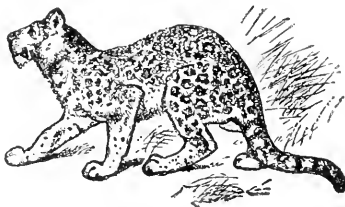


also shall dwell with the



and

the

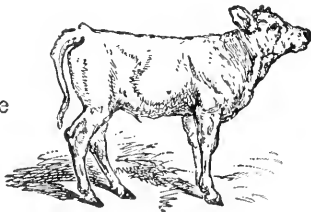


shall lie down with the

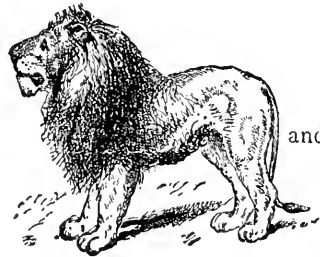


and

the



and the young



and

the fatling together,

and





Even them will I bring to my holy



and make  
them joyful  
in my



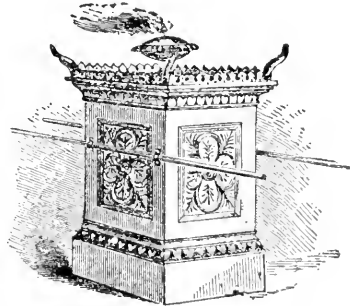
their



and their



shall be  
accepted  
upon mine



for mine house shall be called a house of prayer for all people.  
ISAIAH lvi. 7.

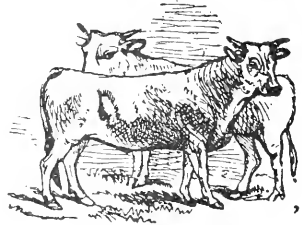
The same



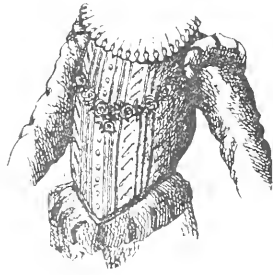
was the thing fulfilled upon Nebuchadnezzar: and he was driven from



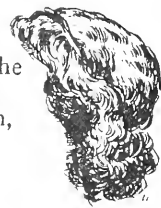
and did eat



and his



was wet with the dew of heaven, till his



were grown

like



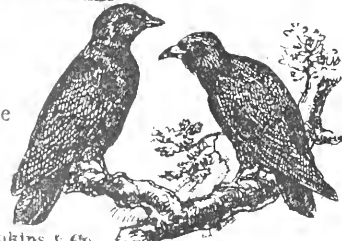
s



and his



like



DANIEL IV. 33.

WHEN the king  
commanded, and  
they brought Daniel,  
and cast him



Now the



spake and said unto



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

My  
God  
hath  
sent  
his



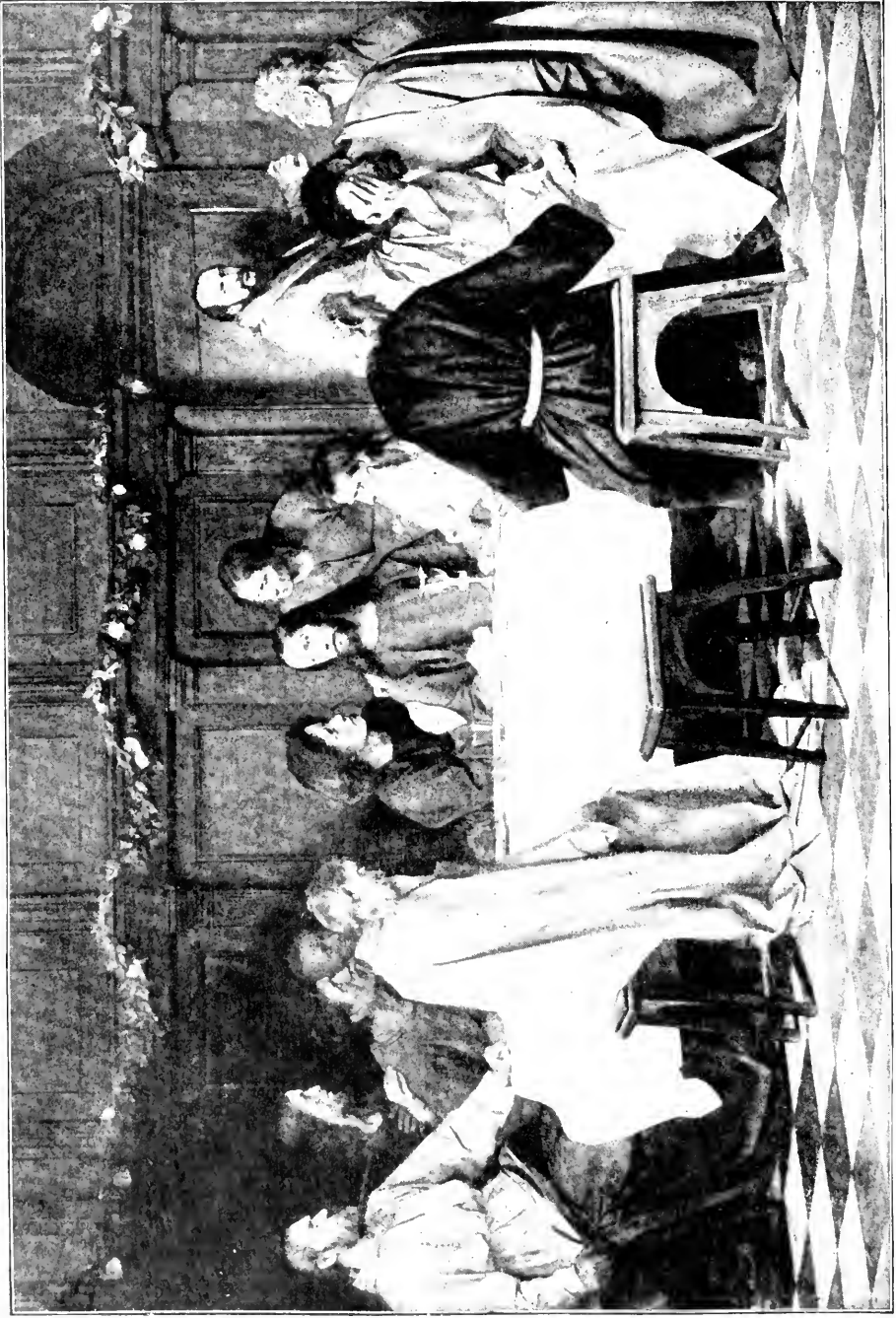
and hath shut the



that they have not hurt me: forasmuch  
as before him innocency was found in  
me; and also before thee, O

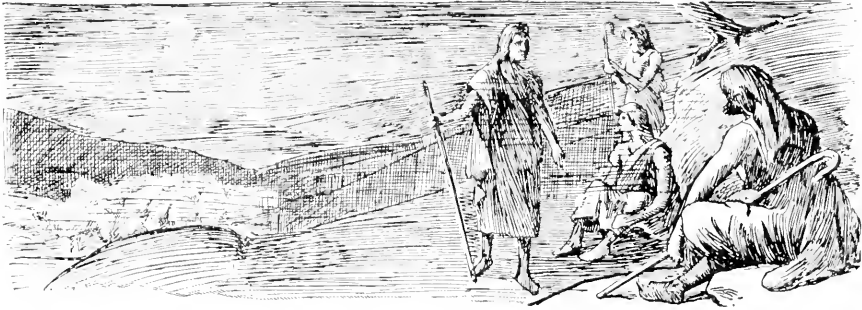


have I  
gone no  
hurt.



THE LAST SUPPER.

AND there were in the same country



And, lo, the



of the



came upon them, and the



of the Lord



round about them : and they were sore afraid.

AND the



said unto them,  
fear not : for,  
behold, I bring  
you good



of great joy, which shall be to all



For unto you is  
born this



in the



a



which is Christ the Lord.

AND this shall be a



unto you; Ye shall find the



And suddenly there was with the angel a multitude of the



God, and saying, Glory to God in the highest, and on



good will toward



AND when they were  
come into the



they saw the

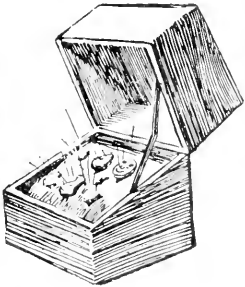


Young child with Mary his

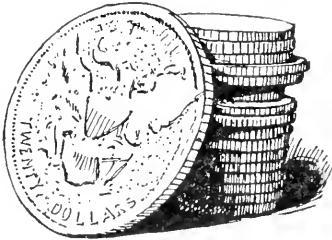
and



and when they had  
opened their

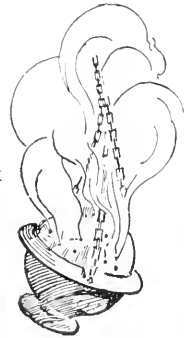


they presented  
unto him  
gifts;



and frank

and myrrh.







THE FLIGHT INTO EGYPT

## THE FLIGHT INTO EGYPT.

---

“**A**RISE! Take the young child quickly: We must flee!” It was Joseph, the carpenter, calling in the still night to Mary, the mother of Jesus. What did it mean?

The Holy Family lingered still in Bethlehem. In the night time an angel of the Lord spoke to Joseph in a dream bidding him take Mary and the Child and fly to Egypt because of the cruel King Herod, who had heard the story of the Wise Men, and feared the little new-born King.

In quiet haste Mary rose and made ready, and soon the three were under the stars, Mary, bearing the precious Babe in tender arms and riding upon the gentle ass, while Joseph hurried along by her side, knowing well that the danger was real, else the Lord would not have sent his angel to warn them. And so it was, for they were scarcely outside the walls of the city when Herod's soldiers came at his command to slay all the children of two years and under, thinking in this way to destroy the Holy Child whom the Wise Men had called King of the Jews.

Egypt lay nearly eighty miles in a straight line from Bethlehem. The road ran along the hill tops, then down to the plains and the seashore. It was the lovely springtime, and in the young mother's fearful heart there was yet a thrill of joy in the thought that her blessed Child was so plainly under the direction of the King of Heaven!

Eighty miles seems but a short journey with our modern ways of travel, but nineteen hundred years ago, and in the land of our Lord, it took many days. The patient ass toiled on, carrying his precious burden, and Joseph, tall and grave, kept faithful watch by day and by night.

And now see how God had made this journey to a strange land and a long stay there possible. Joseph was a poor man, and Mary was a simple maiden of the hills. In all their lives, perhaps, they had never seen so much money as the Wise Men brought, laying it all at the feet of the infant King! They did not know then what it meant, but now they understood that God had sent them the gold and precious things for this very time of need. How they praised him, and how we, too, should praise him, for he is "Our Father," you know,—the Father of Jesus, and our Father, too!

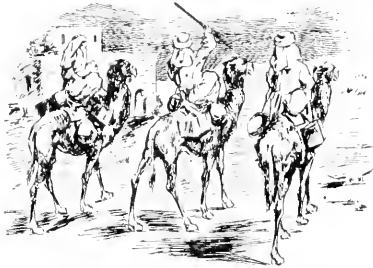
A river ran between the land of Palestine and the land of Egypt, and in a little less than a week, perhaps, from the night when they stole away from Bethlehem, they came to one of the shallow fords of the river and crossed safely over into Egypt.

Here the happy little family stayed on, month after month, for Joseph knew well that he must not return to his own land while King Herod lived. With some of the money which the Wise Men brought he could buy tools such as carpenters used in those days, and take up again his clean, honest toil, making a little home for Mary and the child Jesus,—a home in which love and peace lived.

And so the days went by and another glad spring came, and the little Jesus, growing always stronger and sweeter, made the light and joy of the cottage home. Then again the angel came to Joseph in a dream and said: "Arise, take the young child and his mother and return to thine own country, for they are dead which sought his life."

So Joseph and Mary, with the Holy Child, went gladly back to their own dear home in the hills, and they dwelt there in peace and simple comfort for many happy years.

AND when they were



behold, the



of the Lord appeareth to Joseph in a dream, saying, Arise, and take the

young child, and his



and

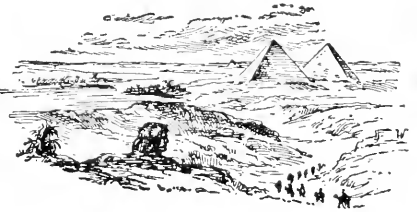


and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child

and his mother by



and departed into





CHRIST AMONG THE DOCTORS.

Hofmann.





AND when the tempter came to him, he said, If thou be the



command that these



be made



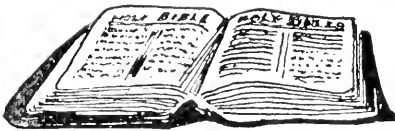
But he answered and said, It is written



shall not live by



alone, but by every



that proceedeth out of the mouth of





And  
the



Passover  
was at



and

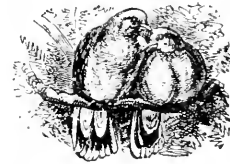
Jesus went up to Jerusalem, and found in the temple those that sold



and



and



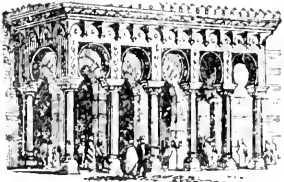
and the  
changers of



sitting :

And when he had

made a scourge of small cords, he drove them out of the



and  
the



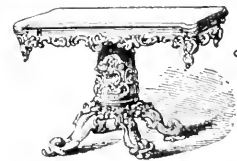
and  
the



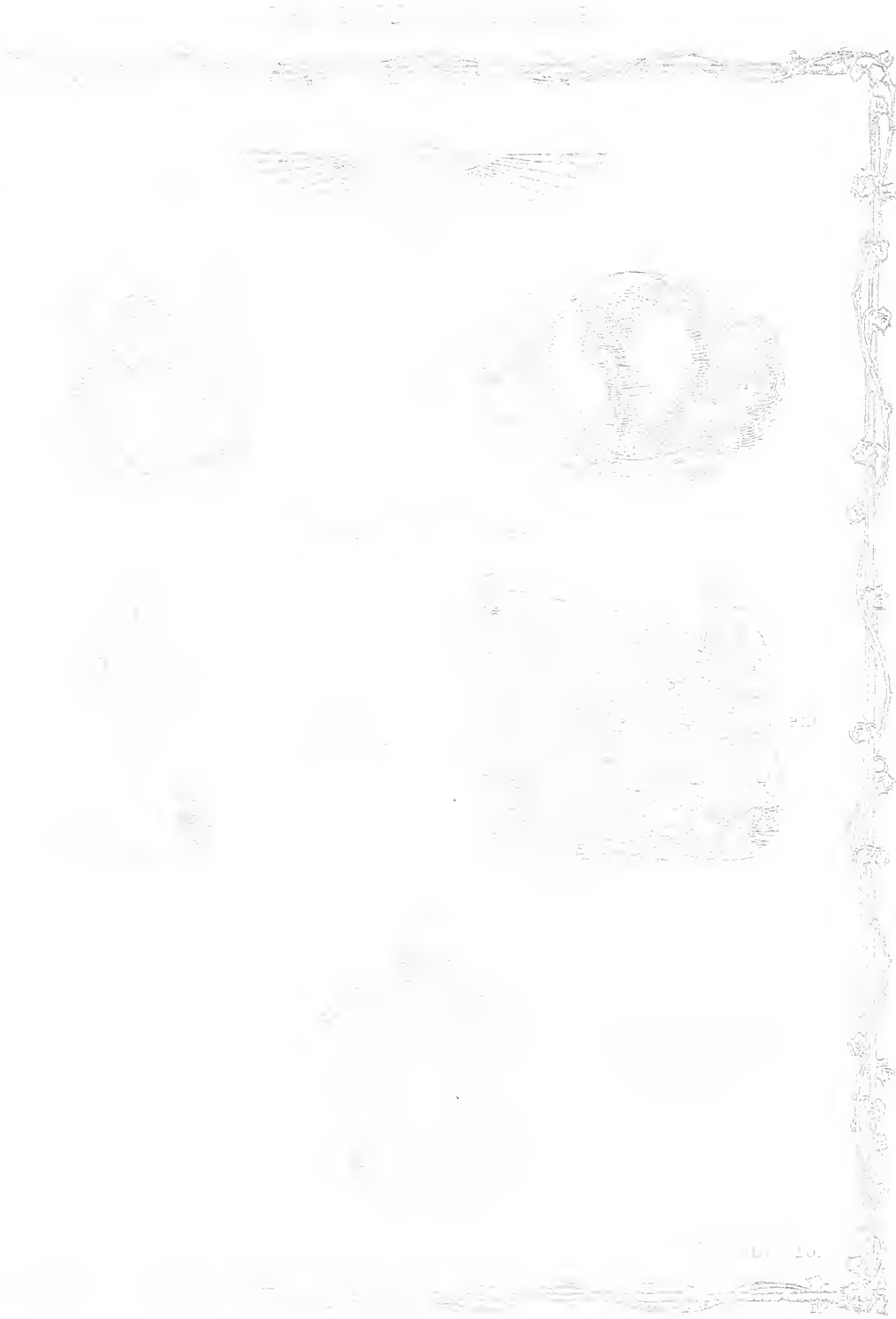
and poured out the changers'



and overthrew the



JOHN ii. 13, 14, 15.





meant by this that he was not worthy to be a disciple because he had doubted the power of Jesus, and then Jesus told him not to be afraid, for he would make him a fisher of men.

Peter and Andrew and James and John, all fishermen, had been called to be the disciples of Jesus. A disciple is a learner, and Jesus wanted these fishermen to learn from him all that he could teach them, so that they might become teachers. These were among the very first disciples. Jesus was not looking for men who had much money or great learning or rich friends to become his followers. He wanted men with simple hearts, who, for love of him, would be willing to help other people to know and love him too. This is what he meant when he said, "Follow me, and I will make you fishers of men."

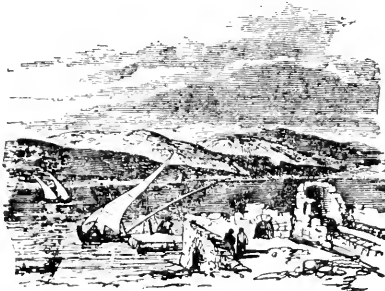
It is the same now as in those days. Anyone who truly follows Jesus will become a fisher of men. He will want other people to know and love Jesus so much that he will be making plans to "catch" them just as a good fisherman does who is eager to catch fish. You do not need to be a preacher and stand in a pulpit to be a fisher of men, nor do you have to be a missionary and go far away to some strange country. Just the place in which you are, just that which is given you to do at the time, is *your* place and *your* opportunity to do the kind of fishing Jesus wants done. The boy or the girl in the home, at school, on the playground, anywhere, everywhere, may be a true follower of Jesus, and therefore a real fisher of men.



And



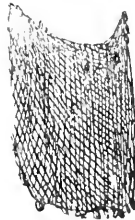
of



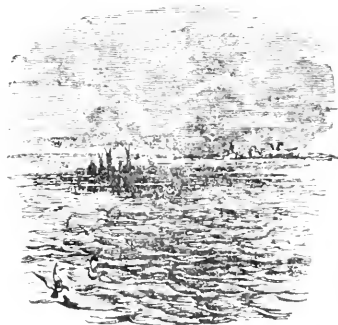
saw



Simon called Peter, and Andrew his brother,



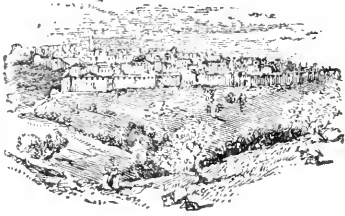
into  
the







Now there is at



by the



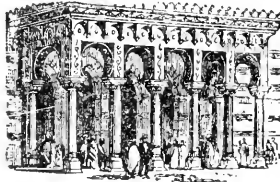
a



which is called in the



Bethesda, having



In these lay a



of



of



waiting for the  
moving of the



For an



went down at  
a certain season  
into the



and troubled the water



AND he said unto them, What man shall there be among you, that shall have



and if it



on the



day, will he not lay  
hold on it, and



How much  
then is a

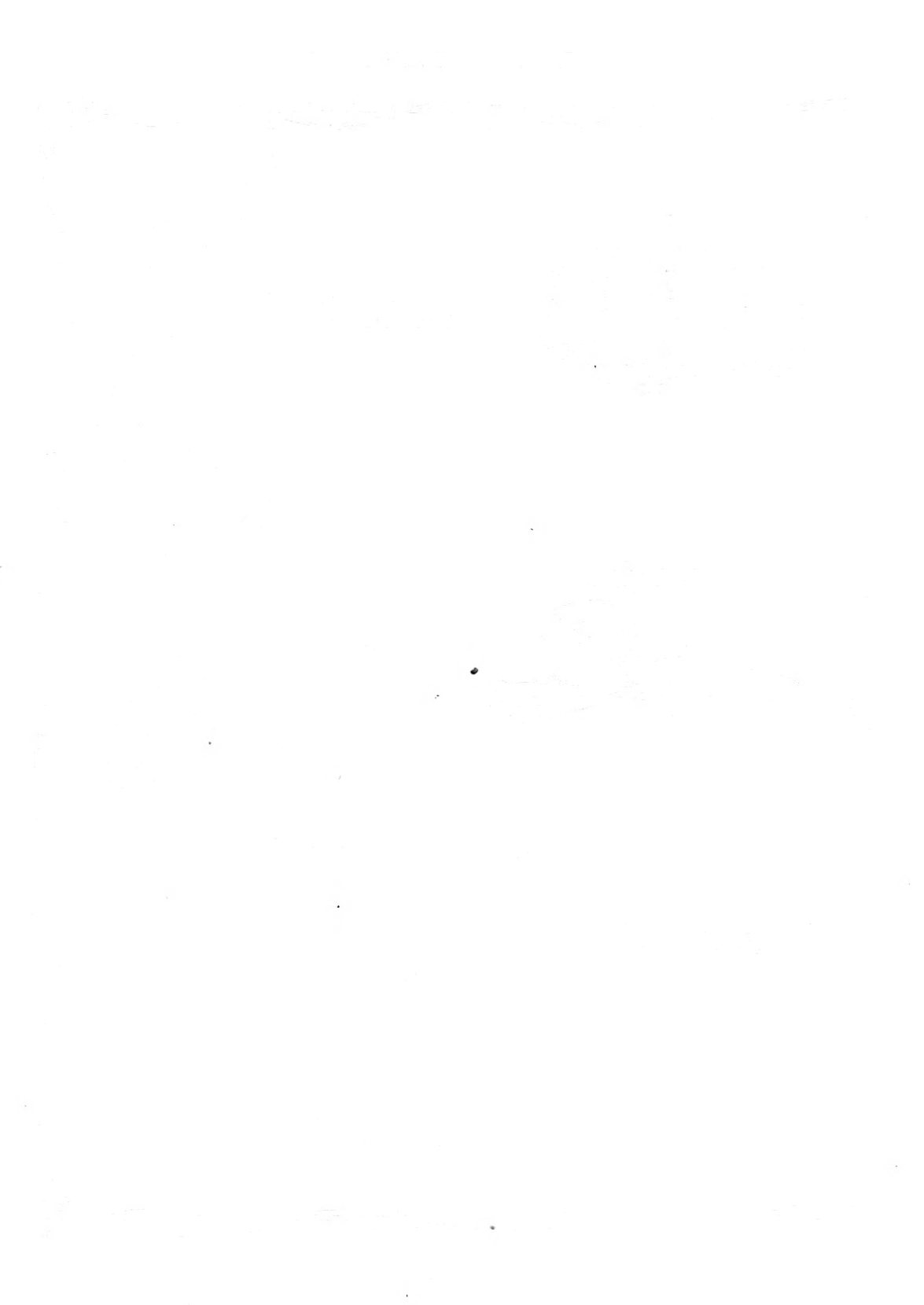


better than

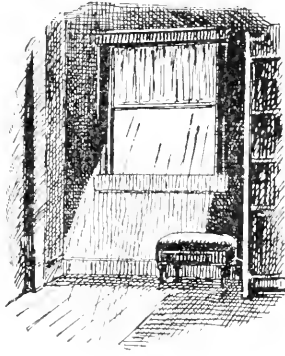


Wherefore it is lawful to do well on the sabbath days.





YE  
are  
the



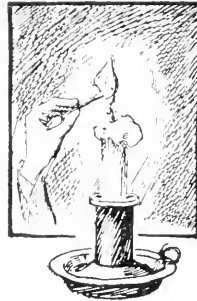
of the



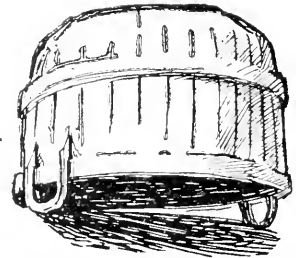
A



cannot  
be hid.  
Neither  
do



and put  
it under



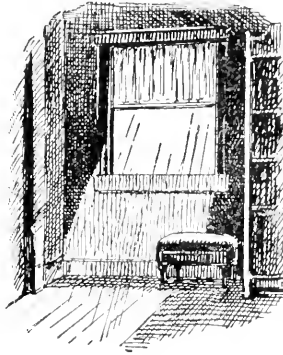
but on a



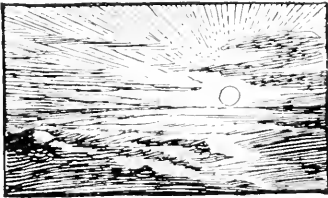
and it  
giveth



LET your



so



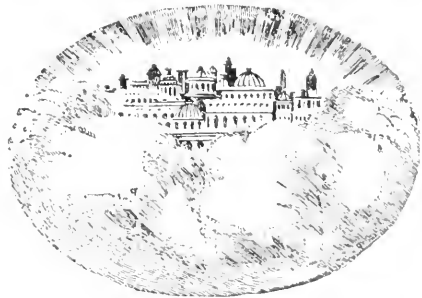
before



that they may see your



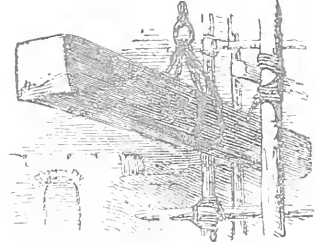
and glorify your  
Father which  
is in



First



the



out of thine own

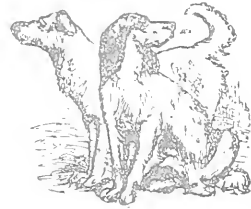


, and then shalt

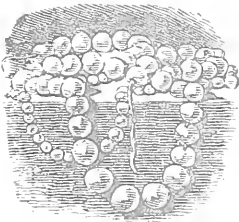
thou see clearly to cast out the mote out of thy brother's



Give not that  
which is holy  
unto the



neither cast ye your



before



lest they trample them  
under their



and turn again  
and rend you.

MATT. vii 5, 6.



and it shall be



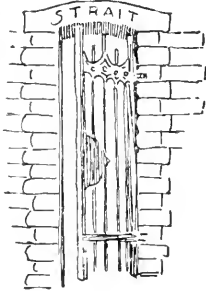
and ye shall



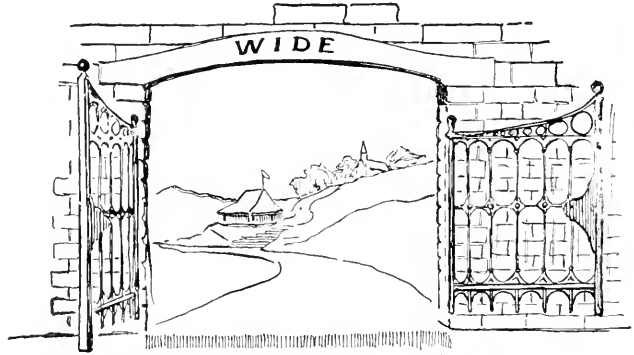
and it shall be



ENTER ye in at the



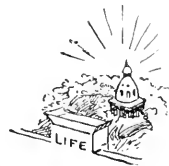
for



and



and many there be which go in thereat:  
Because strait is the gate, and



and few there be that find it.



YE shall know them by their



Do



gather



of



or



of



THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a



which  
built his



upon  
a



And the



descended, and the



came, and the



blew, and beat upon  
that



and it fell not : for it was  
founded upon a



AND every one that



eth these sayings of mine, and doeth them not, shall be likened unto a



which built his



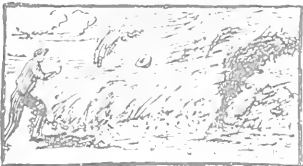
And the



descended, and the



came, and the



blew, and beat upon that house; and it



and great was the fall of it.

BEHOLD, a



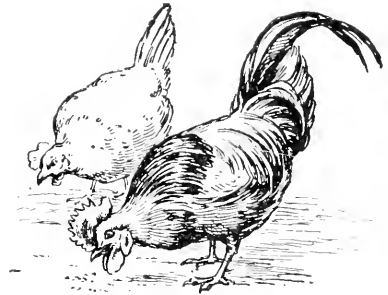
went forth to sow;  
And when he sowed,  
some



fell  
by the



and the



came and devoured them up: Some fell upon



where  
they  
had  
not  
much



and forthwith they sprung up, because they had no

depthness of earth:  
And some fell among



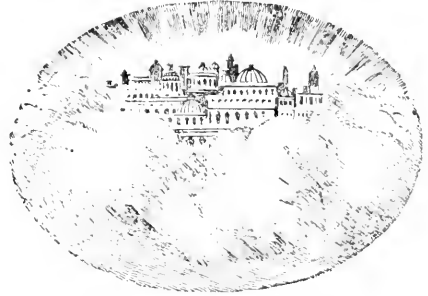
and the thorns sprung  
up, and choked them:

ANOTHER parable put he forth unto them, saying,



The

dom of



is likened unto

good



in his



But

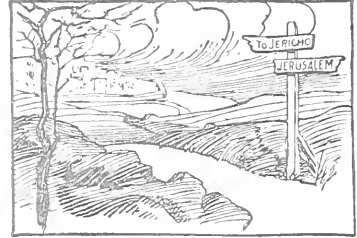


tares among the wheat and went his way

AND Jesus answering, said, A certain



went down from



and fell among



which stripped him of his



and wounded him, and departed, leaving him half dead.

But a certain Samaritan, as he



came where he was : and when he saw him he had compassion on him, And went to him, and bound up his wounds.



and wine, and



and brought him to



and took care of him.

WHAT



of you, having an  
hundred



if he lose



doth not  
leave the  
ninety and



in the



and go after that which is lost, until he find it? And when he cometh



he calleth  
together his  
friends and  
neighbors,  
saying unto  
them,  
Rejoice with  
me; for I



EITHER WHAT





But  
the



said  
to  
his



Bring  
forth

the best robe, and put it on him, and

put a



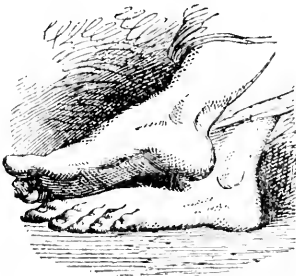
on his



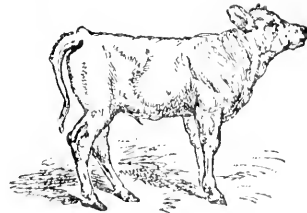
and



on  
it.



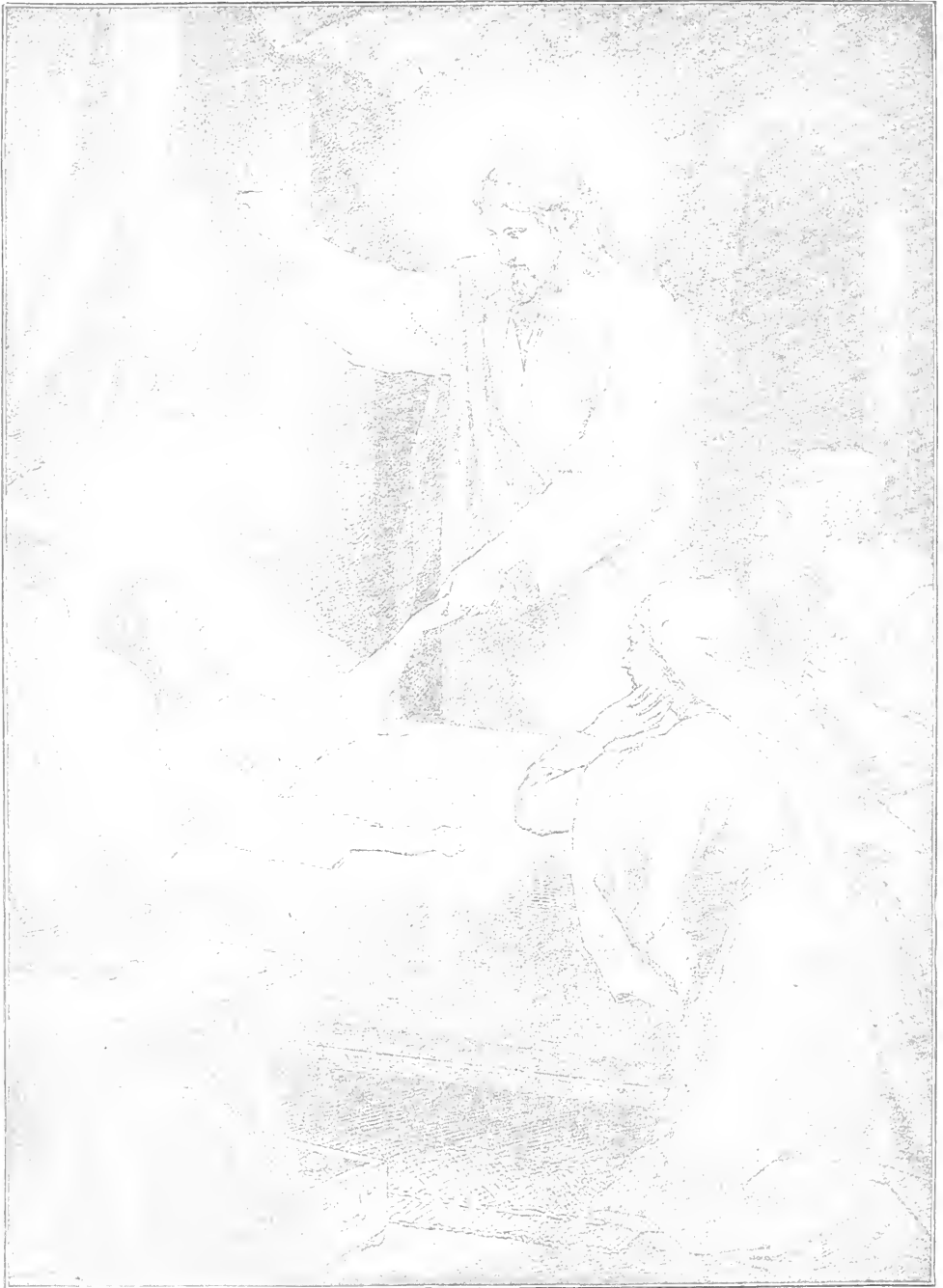
:And bring  
hither  
the  
fatted



, and  
kill

it; and let us eat and be merry.

LUKE xv. 22, 23.



RAISING OF JAIRUS' DAUGHTER

*Reynolds.*

## THE RAISING OF JAIRUS' DAUGHTER.



GREAT crowd was waiting to welcome Jesus when Peter's boat, bearing the Master and his disciples, came in sight of the landing place at Capernaum. The sharp-pointed, red sail was lowered, and the curious, kindly people pressed close to Jesus to welcome him back to their town. They were proud and pleased to have him among them, for at this time the friends of Jesus were many, and if he had any enemies they wisely held their peace.

But now, pressing through the crowd, with a look of pain on his fine face, came Jairus, one of the great men of the church and town. The people made place for him with looks of pity, for many of them knew that his little girl was lying at the point of death in his home. They looked on with astonishment when they saw the great man come, bending low before Jesus, and heard him say in a voice full of trouble, "My little daughter is dying. Come, I pray thee, and lay thy hand upon her, that she may live." Jairus knew that Jesus had done many wonderful works, and now in his time of great distress he came to him for help.

Turning away from the seashore, Jesus went with Jairus toward his fine house, which was just a little distance from the town. His disciples and a crowd of eager people followed him, and they pressed upon him so that he could not move quickly. Then, too, a poor sick woman made herself known to Jesus and begged his help and pity, and did not beg in vain. But while Jesus and Jairus were thus held, a servant came running from the house of Jairus to say that the child was dead, and that he need not trouble the Master to come any farther. Jesus heard

the words, and, looking upon Jairus, said, "Fear not ; only believe." What hope and cheer these words must have brought to the heart of the unhappy father !

When Jairus came, bringing the Healer, to his beautiful house, he found the door wide open, and many hired mourners had already gathered there. They sat on the floor, the women with their hair falling over their eyes and dust on their heads, and men with garments torn to show their grief—all weeping and wailing loudly. This was the custom in that country when one was dead in a house, and all the time the mournful sound of flutes told those who passed by that the death angel had entered the home.

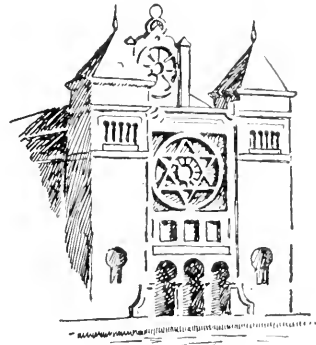
Jesus told Jairus to send all these people away, for well he knew that the mourning was only a show, without any real grief in their hearts. And when all were gone, except the father and mother of the dear child, he took them, with Peter and James and John, into the little darkened room where lay the silent form of the sweet girl, only twelve years of age. Jesus took the little cold hand into his own, warm and throbbing with life, and saying only two words, "Talitha cumi," which means "Little maid, I say unto thee, arise,"—straightway the spirit of life came back. The child opened her eyes, rose up, and was again her bright, sweet self !

We may never know what she said or felt, or what the glad father and mother felt in their hearts, but it is easy to believe that they fell down at Jesus' feet and thanked him with tears of joy and love, and that ever afterward they loved and trusted the great Healer. And the little girl—did she not owe her life to the One who had called it back, and would it not be her highest joy to pay her debt in love and glad service ?

AND, behold, there came a man named Jairus, and he was a

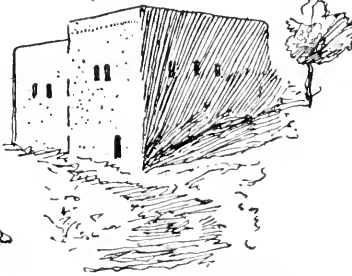


of the



and he

and besought him that he would come into his



For he had one only



about twelve years of age, and she lay a dying. And he put them all out, and took her by the



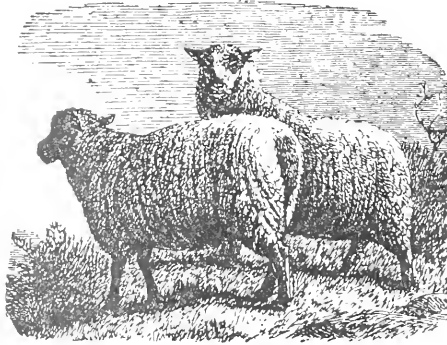
and called, saying, Maid, arise. And her



came again, and she arose straight

and he commanded to give her meat.

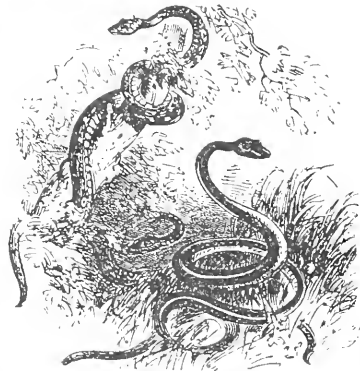
Behold  
I send  
you  
forth as



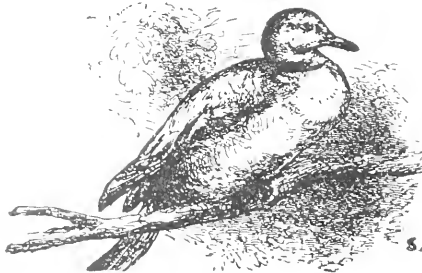
in the  
midst  
of



be ye  
there-  
fore  
wise  
as



and harmless as



AND whosoever shall give to



unto



of these



a



of cold



only in the name of a



verily I say unto you, he shall in  
no wise lose his



## FEEDING THE MULTITUDE.

**D**EAREST Children, when we are tired, and perhaps lessons are to be learned, or errands to be done for mother or father, or even little baby brother needs a playmate, it may help us to do whatever is before us if we remember how patient Jesus always was, and how his disciples labored even when weary, to help the people and to work with Jesus.

One time when Jesus and the disciples had worked very hard and all felt weary, Jesus said, "Come, my dear brothers, we will cross the sea in a ship all alone, and reach a quiet place where we can have sweet rest." The disciples gladly went, for they longed for the promised rest. But many people saw the ship depart, and not knowing that Jesus and the disciples went away to be alone, they followed on foot, walking around on the land, and hurried so as to be there when the ship landed.

Jesus was surprised when they came ashore not to find the quiet spot which he sought, but a gathering of thousands of people, who had come to be healed and helped.

He did not tell them that he and his disciples had worked hard and must rest; he smiled sweetly, and patiently spent the remainder of the day talking gently to those who needed counsel, and healing those who were ill. The little children gathered about him, knowing Jesus could soothe all their sorrows, and when evening came there was not a troubled heart in all the gathering.

At length the disciples came to Jesus and said, "It is growing late and these people have no food. Shall we not send them to the villages that they may be fed?" But Jesus answered, "No, they walked so far to be with us, that I fear they



are too weary to go to the villages. The little children could not wait so long or walk so far—all of these dear followers must be fed here.” The disciples in surprise replied, “Master, there are thousands here and no one has brought food except a little lad, and he has only five barley loaves and two small fishes.”

Jesus was glad to hear of the little lad who had the loaves and fishes and asked them to bring the boy to him. The little boy was very happy to be called close to Jesus’ side, and although he was hungry and did not know what Jesus intended to do, he quickly gave him his little luncheon, for, trusting Jesus, no sacrifice was too great to make for his dear sake. But Jesus, who never fails us, surprised the little boy as well as the people gathered there, by making the five loaves and the two fishes feed them all, for as quickly as he gave food to one, more food appeared for another, and soon they were all supplied with plenty to eat, and were seated on the soft, green grass, eating and resting, and not forgetting to have thankful hearts for the blessing they had received.

After the people had eaten, and all were satisfied, Jesus told his disciples to gather up what was left, and they quickly did so, filling twelve baskets with the fragments.

No crumbs were left on the beautiful velvety grass—all was left as clean as if no one had feasted there. Everybody looked satisfied and happy and peace reigned in the hearts of all.



WHEN



then lifted up his



and saw a

great



come unto him, he saith unto Philip, Whence shall we buy



that these may

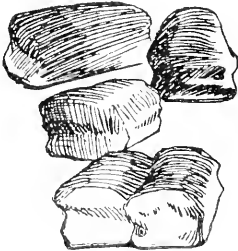


There is a



here, which hath five

barley-



and two



but what are they among so many? And Jesus took the



and when he had given thanks, he



and the disciples to them that were set down; and likewise of the fishes as much as they would.



all ye  
that



and are



and I will give you



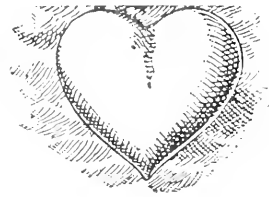
Take my



upon you and learn of



for I am meek and  
lowly in



and ye shall find rest unto your souls.

For my

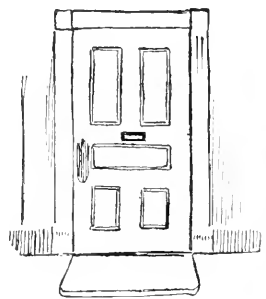


is easy, and my burden  
is light.

THEN said



unto them again.  
Verily, verily,  
I say unto you,  
I am the



of  
the



All that ever came before  
me are



but the



did not  
hear them.

I am the door :

by me if  
any



he shall be saved  
and shall go in and  
out and find



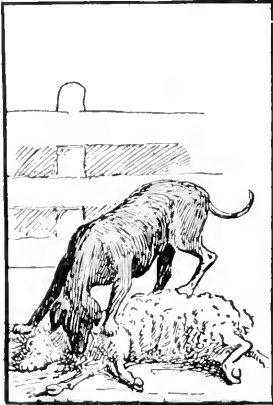
THE



cometh not, but for to



and to



and to



I am come that they might have life, and that they might have it more abundantly.

I am



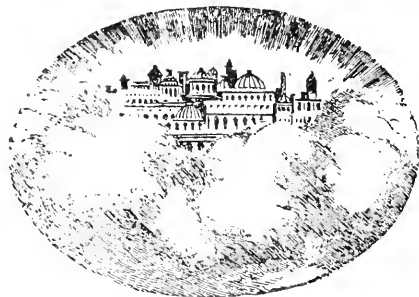
the good shepherd giveth his life for the



OUR



which art in



Hallowed be thy name. Thy



dom come. Thy  
will be done in



as it is in heaven.



us this



our daily



and forgive us our debts, as we forgive our debtors. And

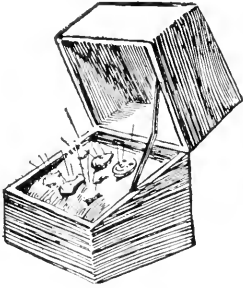


but



For thine is the kingdom, and the power, and the glory, forever. Amen.

LAY not up for yourselves



s upon



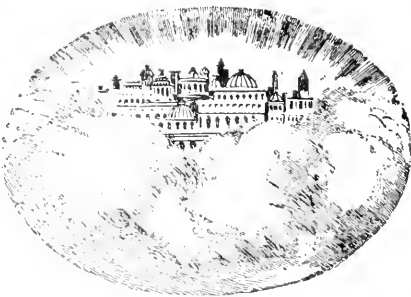
where moth and rust doth corrupt, and where



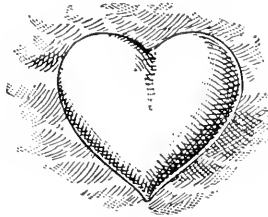
break through and



But lay up for yourselves treasures in



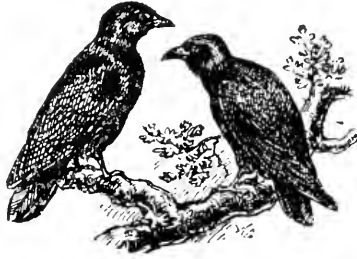
where neither  
moth nor rust  
doth corrupt, and  
where thieves do  
not break  
through nor steal:  
For where your  
treasure is, there  
will your



be  
also.



Consider the



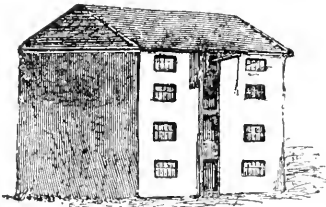
for they neither



nor



which neither have

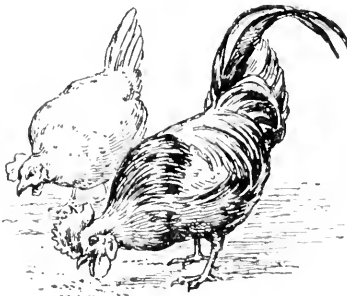


nor



and God feedeth them: how much more are ye better

than the



LUKE. xii. 24.

AND why take ye thought for



Consider the



of the



how they  
grow; they



not,

neither  
do they



And yet I say  
unto you,  
That even




in all his glory was not arrayed like one of these.



CHRIST BLESSING LITTLE CHILDREN

## CHRIST BLESSING LITTLE CHILDREN.

“ LOVE your Jesus because he loves little children,” said a heathen child to a missionary.

It was springtime of the last year that Jesus lived on earth. He was in Peræa, beyond the River Jordan. He had gone there to hide away from the wicked priests who hated him and wanted to kill him. It was no longer safe for Jesus to preach and teach in Judæa and Galilee, and the priests had even turned the hearts of the people away from him in Samaria. So the gentle Master had gone with his disciples down the Jericho road, and crossing the fords of the Jordan had come into the Peræan country, where the people were not so much under the rule of the priests as in Jerusalem. Here Jesus stayed all the winter, helping and blessing the kind people, and now the time had come for him to go back to Jerusalem and lay down his life for our sakes.

It was not a strange thing in that land for thoughtful mothers to bring little children to some wise Teacher and ask him to tell them to be always good and true. Many of the humble Peræan women had heard this young Teacher speak such wise and loving words, that they longed to have him lay his hands in blessing upon their dear children, and when they heard that he was going away, they came from their small white houses, carrying the babies—leading the little toddlers, and calling the older ones to follow, as they pressed up close to the Master’s side.

It was a pretty sight to see the women wearing bright handkerchiefs on their heads—as women still do in the East—clothed in red and blue garments, hurrying forward with their dark-faced little boys, and rosy-cheeked girls and laughing

babies,— a company of blessed little innocents, and begging the loving Teacher to bless their little ones! They were poor women, and often their hearts were heavy with pain and sorrow, but they loved their children and wanted the best things for them just as mothers do now.

But so many women came, bringing so many children, that the disciples feared the Master would be wearied by their coming, and they spoke roughly to the mothers and children, telling them to go away.

Jesus heard their harsh words, and he was “much displeased.” Then he spoke the beautiful words which made these mothers glad, and which will go on making hearts glad as long as the world stands:—“Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.”

Then how the little ones ran forward with eager joy to touch the kind hands and the robe of this gentle Teacher, and to nestle in his loving arms! In their young hearts they *felt* the love and tenderness with which he laid his hands upon them as he spoke sweet words of blessing, even stooping to take up the littlest ones in his arms. To be sure, they could not understand all the deep meaning of his words, but they could understand that he loved them.

What child who reads this story does not feel like saying:

“I wish that his hands had been placed on my head,—  
That his arms had been thrown around me,  
And that I might have heard his kind voice when he said,  
‘Let the little ones come unto Me!’”







## HOSANNA IN THE HIGHEST.

---

**I**T was the afternoon of an April day in the land where Jesus lived. The Passover Festival in Jerusalem had called crowds of pilgrims from all parts of Palestine. Some were busy putting up little white tents and mat booths near the city walls, while others found places with friends or took lodgings in the city.

The story went from one to another that the priests and rulers would surely make Jesus a prisoner if he appeared in the temple. They had urged any who knew where he might be to tell them, and declared openly that they were going to put him to death.

Jesus understood well that the time was near when he must die, but he was not afraid of these enemies who could only kill the body, so he set out this beautiful spring day with his disciples and some dear friends from Bethany to go to Jerusalem. When they drew near to the little village of Bethphage he told two of his disciples to go into the village and ask for a young ass, which they would find there and bring to him, so that he might ride upon it into Jerusalem. When the white ass "upon which no man had yet sat" was brought, a blue garment was thrown over its back and Jesus took his seat, his friends rejoicing loudly, for they thought that now he was surely going to enter the holy city as a king. It was the custom for a prophet or a king to ride upon an animal like this, and they believed that at last their great Prophet and King was coming to his own!

Some ran ahead and threw down their outside garments of blue and yellow and brown upon the dusty road for him to ride over, while others cut green branches from the trees and cast them before him. As the crowd grew larger they shouted



joyfully and waved their branches of palm, while joyous children ran ahead, gathering branches and singing praises with the rest.

It was a happy band of pilgrims indeed. When Jesus and his friends came to the top of the hill they saw another company winding up the path on the Jerusalem side of the Mount of Olives, who also welcomed Jesus with loud shouts and waving palm branches.

And what did the gentle Jesus think of all this tumult and display? He did not tell the rejoicing crowd to be silent, for he knew that the end was near, and for this once he allowed them to honor him.

Among the company who had come up from Jerusalem to meet him, were some Pharisees, who were very angry when they saw the joy of the people and heard them call Jesus a king. They shouted to Jesus to stop them, but he calmly said, that if the people had been silent the very stones would cry out! And yet, though Jesus let himself be treated as a king, it was a sad hour for him, for he well knew that he must soon lay down his life for the sins of the world, and that even his friends would fail and forsake him. None could understand his sadness as the triumphant company marched on, singing: "Hosanna! Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Loudest and sweetest of all were the voices of children who loved Jesus and joyfully sang praises to him.

And still

"Sing praise, O happy children!  
Sing praise to Christ the Lord,  
Who calls the children to him  
With gentle, loving word."





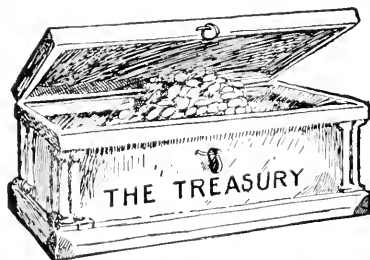


smallest pieces of money then in use, and drop them into the box with her head bowed as in prayer, he turned and said to his disciples, "Of a truth I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast into the offerings of God, but she of her penury hath cast in all the living that she had."

Jesus taught his disciples this lesson so that by and by, when he was no longer with them and they had become the teachers of his Gospel, they would know and teach that true giving to the Lord's cause is not in the outward act, but in the love and sacrifice that go with the gift. The rich Pharisees and merchants who had thrown their large gifts into the Treasury, could easily spare the money, and really gave to be seen and praised of men. But the poor woman who gave only a farthing because she loved the Lord's House, Jesus said gave more than all the rest.

This story teaches that Jesus does not count as men do. He looks down below the spoken word, the outward deed, even the gift of money or service, to see what lies behind them all. If he sees there the wish to be praised, he is not pleased, but if he sees the loving desire to please him and to help some child of his, he says, "That is well, my child."

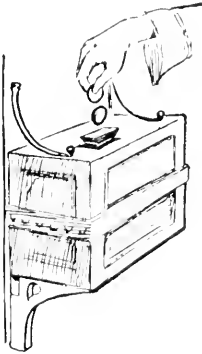
"It is not the deed we do,  
Though that be never so fair,  
But the love the dear Lord looketh for,  
Hidden away with care  
In the heart of the deed so fair."



AND there came  
a certain poor



and she



which make a



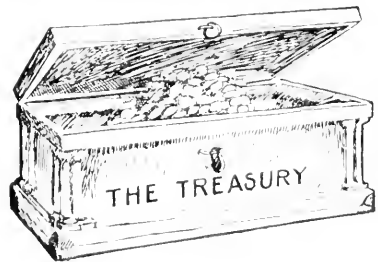
And he called  
unto him his



and saith unto  
them, Verily I say  
unto you,  
That this poor



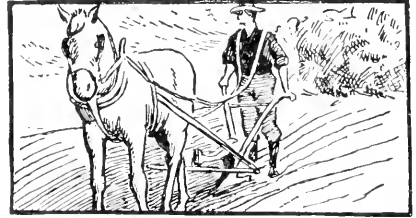
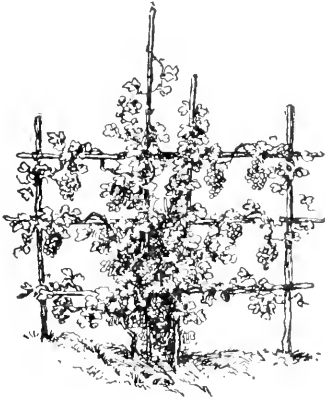
bath  
cast  
more  
in,  
than  
all  
they  
which  
have  
cast  
into







I AM the true



and my  
Father  
is the

Every



in me that  
beareth not



he taketh away:  
and every



it, that it may  
bring forth more

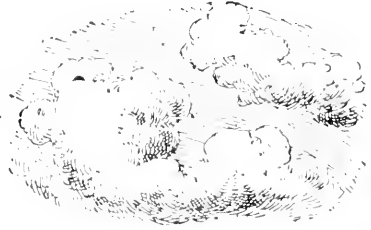




AND when he had spoken these things,



and a



received him out of their sight. And while



as



behold,



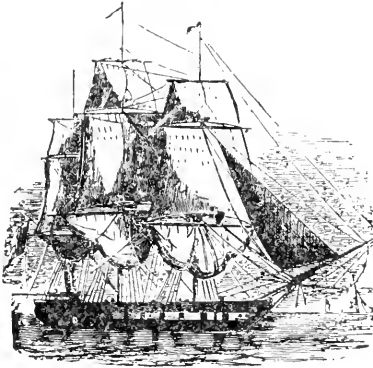
stood by them in white







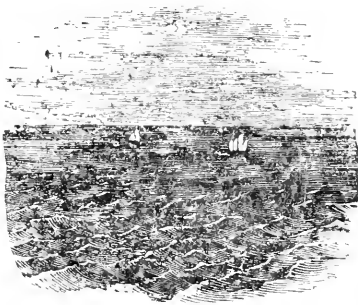
And when they had eaten enough, they lightened the



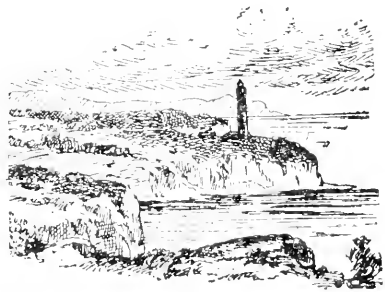
and cast  
out the



into the



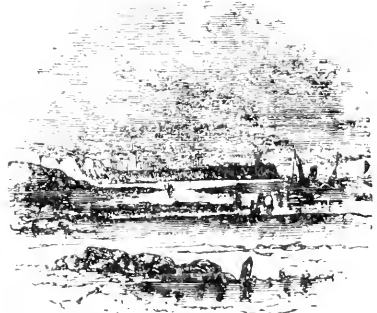
And  
when it  
was day,  
they  
knew not  
the



but they discovered a certain

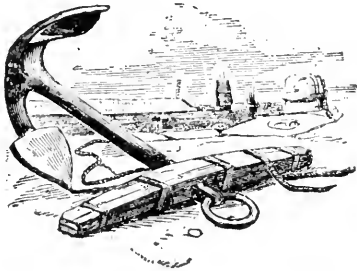


with a

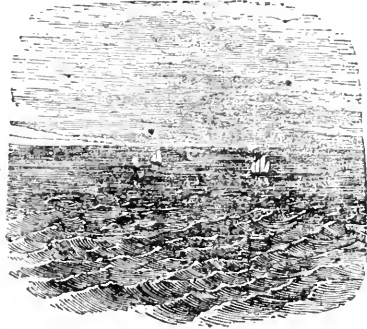


into the which they were minded, if it were  
possible, to thrust in the ship.

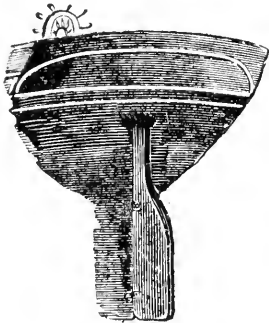
And when they had taken up the



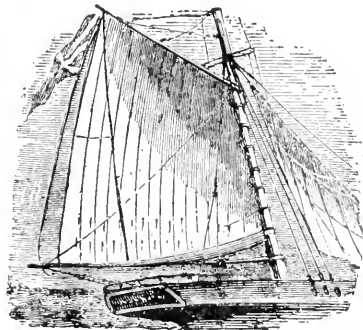
they com-  
mitted  
themselves  
unto  
the



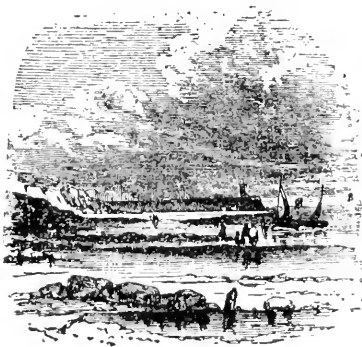
and loosed the



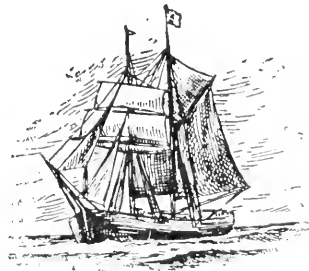
bands,  
and  
hoisted  
up  
the



to the wind, and made toward



And fall-  
ing into  
a place  
where two  
seas met,  
they ran  
the



aground.

Acts xxvii. 40.

And the



showed

us no little



for they  
kindled  
a



and received us every one, because of the present



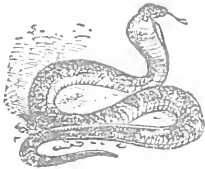
and  
because  
of the



And when Paul had  
gathered



and laid them on the fire,  
there came a



out of the heat,  
and fastened on his



Acts xxviii. 2, 3

THOUGH I speak with the tongues of



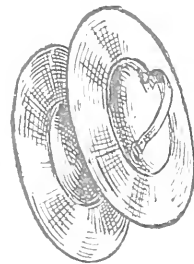
and of



and have not



I am become as  
sounding brass,  
or a



AND now abideth



these



but the greatest

of these is







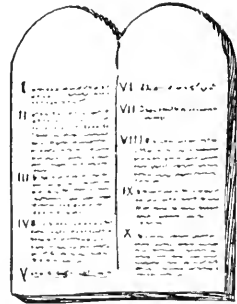
ye one another's



and so ful-



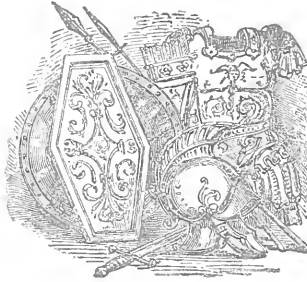
the



of



Put on  
the  
whole



of God.  
Having  
on the



of righteousness.  
Above all,  
taking the



of faith, wherewith ye shall be able to quench

all the fiery



of the wicked.

And take the



of salvation  
and the

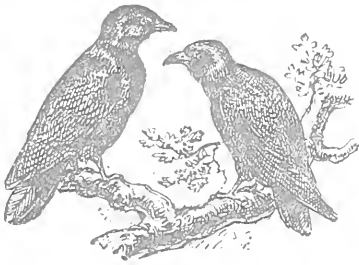


of the Spirit, which is the word of God.

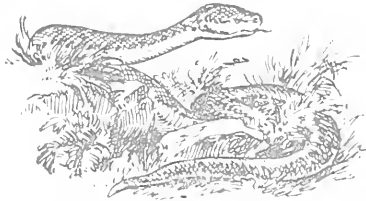
FOR every kind of



and of



and of



s, and of things

in the

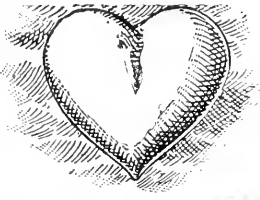


is tamed, and

hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Copyright, 1904, by Hertel, Jenkins & Co.

JAMES iii : 7, 8.



BELOVED, if our

condemn us not,  
then have we  
confidence  
toward



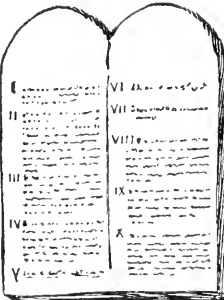
And whatsoever we



we



of him, because we keep his



and do those things that  
are pleasing in  
his sight.  
And this is his command-  
ment, That we should



on the name of  
his Son



Christ, and



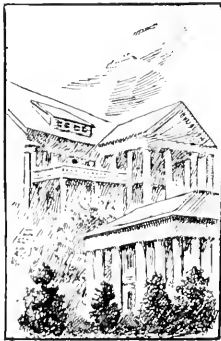
one another, as he gave us commandment.

I. JOHN iii : 21-23.

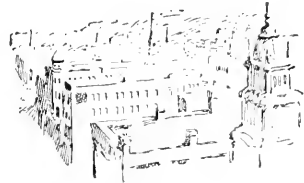
In my



are many

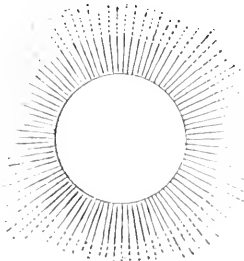


if it were not so, I would have told you. I go to prepare a place for you. JOHN xiv : 2.



And the

had no need of the



neither of the



to

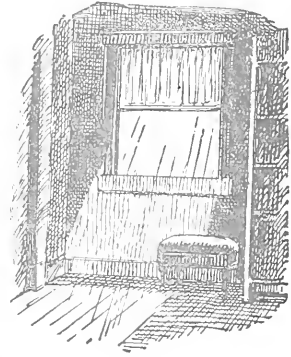


in it : for

the



of God did



en it.

and the

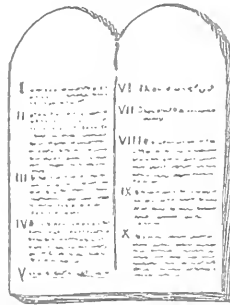


is the light thereof.

REV. xxi : 23.



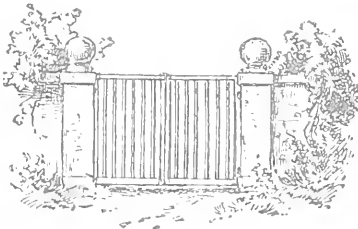
are they that do his



that they may have right to the



of life, and may enter in through the



into the



AND he shewed me a pure

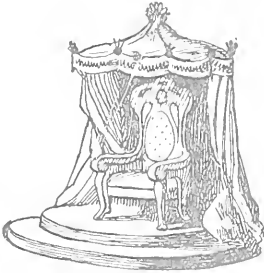


of



of life, clear as crystal, proceeding

out  
of the



of God and  
of the Lamb.  
In the midst  
of the



of it, and on either side of the river, was there the



of life,  
which  
bare  
twelve  
manner  
of



and  
yielded

her fruit  
every  
month:  
and the



s of the tree were for  
the healing of the



BEHOLD, I stand



if any man hear my voice, and

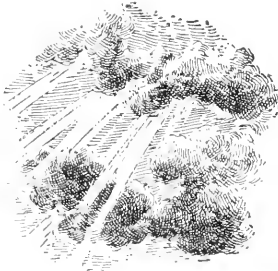
I will come in to him, and will



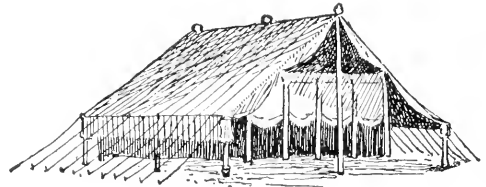
with him, and he with me.

REV. iii : 20.

AND I heard a great voice out of



saying, Behold, the



of God is with



and he will dwell with them, and they shall be his



and God himself shall be with them, and be their God.













