

BIBLE  
SYMBOLS

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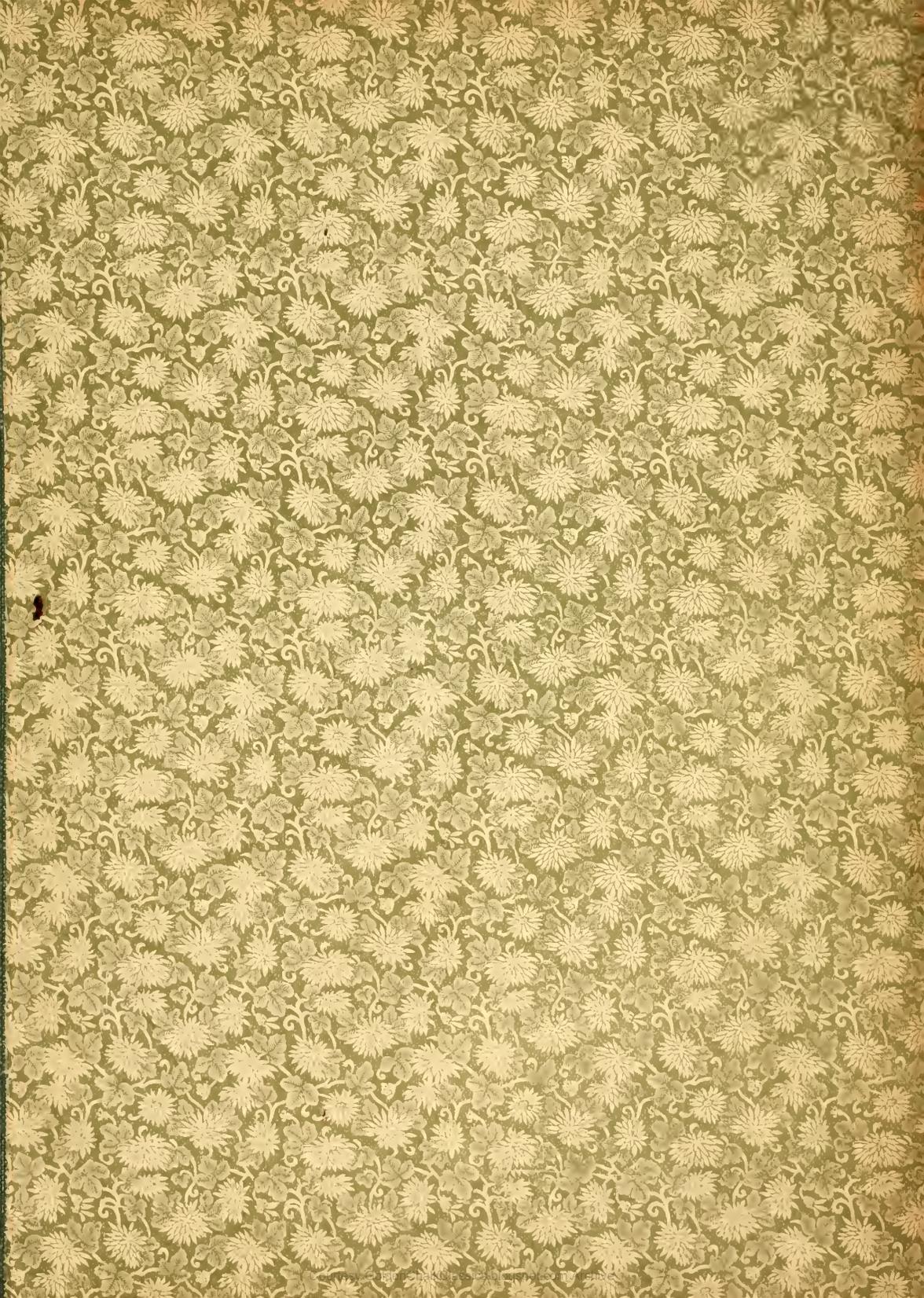


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**THE GOOD SHEPHERD.**

# 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.

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

FRANK BEARD

AND OTHERS

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MAR 11 1987

THEOLOGICAL SEMINARY

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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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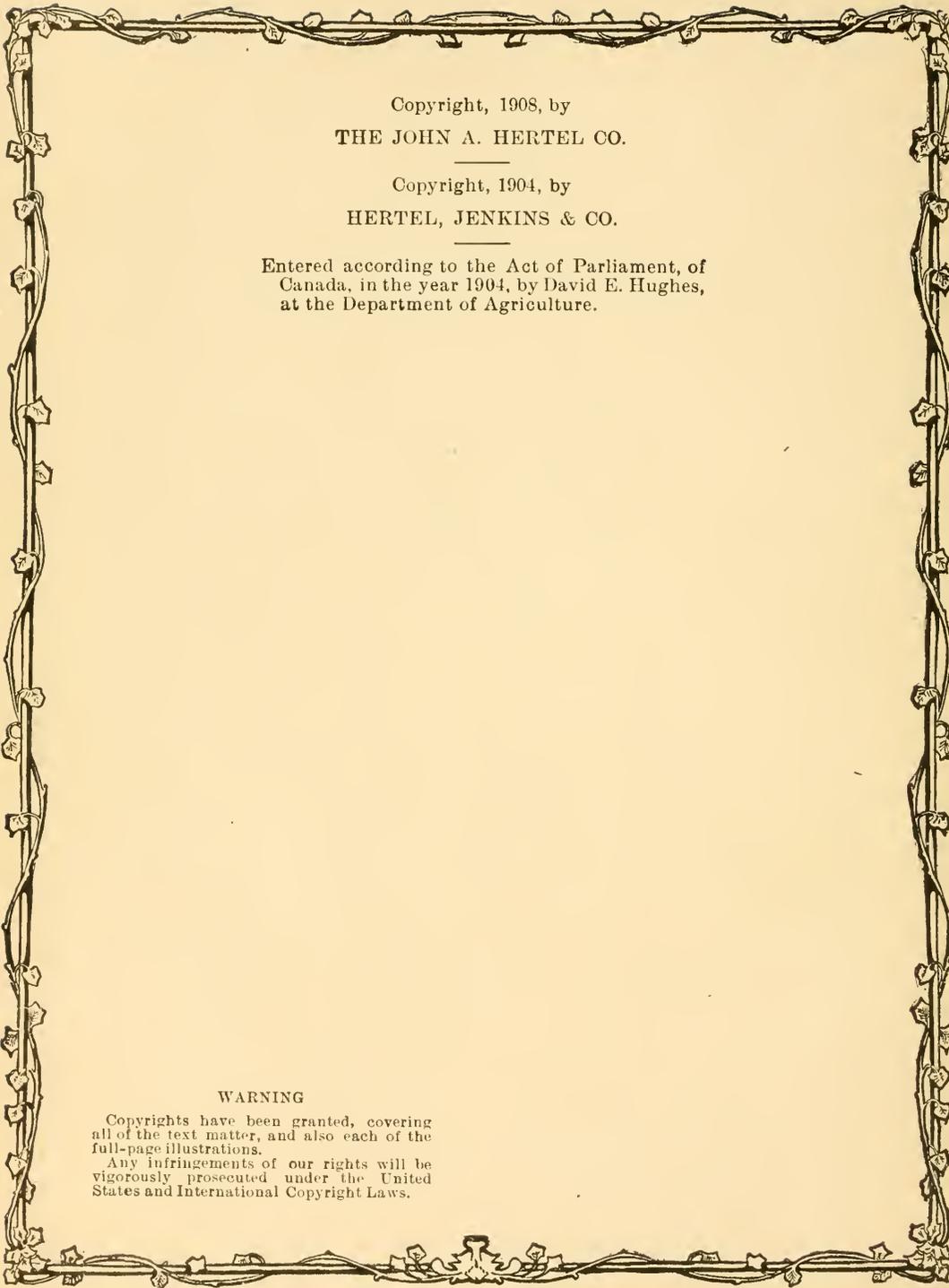
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## INTRODUCTION.



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.

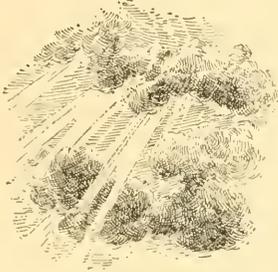
“The paths that lead us to God’s throne  
Are worn by children’s feet.”

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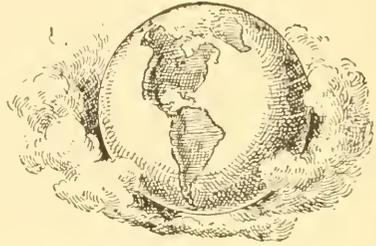
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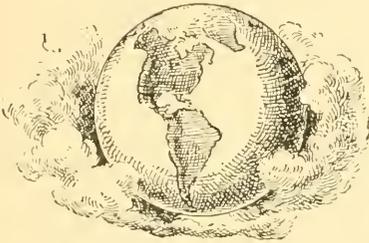
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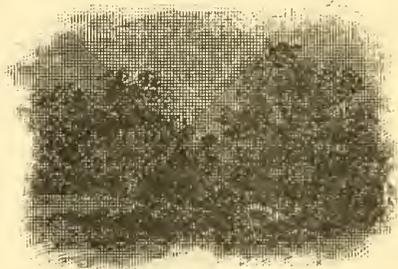
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And the



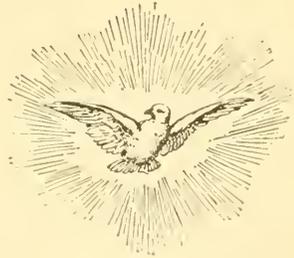
was  
without  
form,  
and  
void;  
and



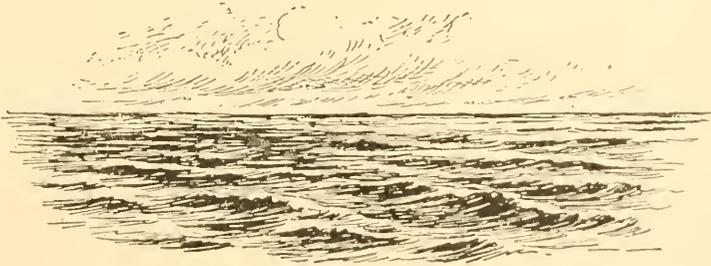
was upon the



of the deep. And the



of God moved upon the face of the



AND God said, Let the



bring forth



the



yielding



and

the  
fruit



yielding



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

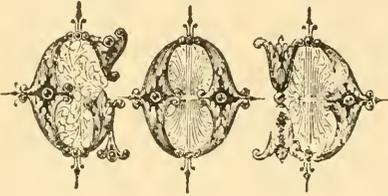


after his  
kind: and



saw that *it was good*.

And



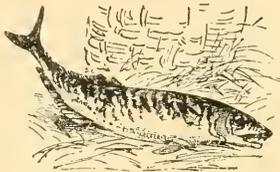
said,  
Let  
us  
make



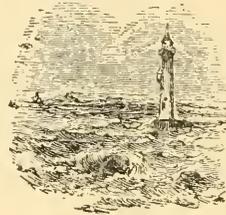
in our  
image

after our likeness, and let them have dominion

over  
the

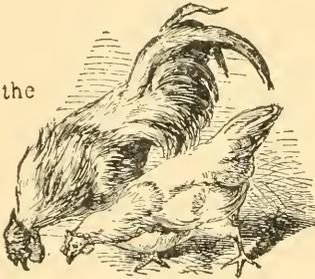


of  
the



, and  
over

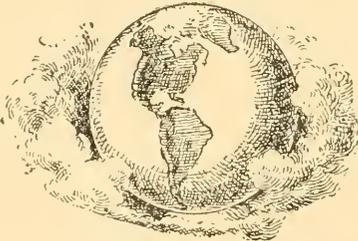
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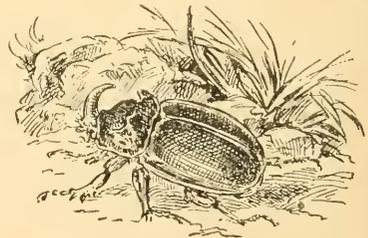
of the air,  
and over the



and over all the

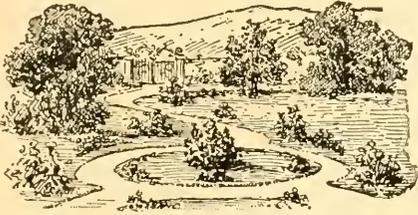


and over every

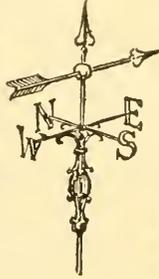


that creepeth upon the earth.

AND the Lord God planted a



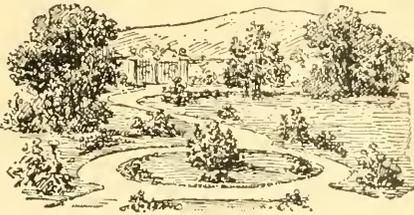
-ward in Eden; and there he put the



whom he had formed, saying, Of every



of the



thou mayest freely eat.

But of the tree of the knowledge of



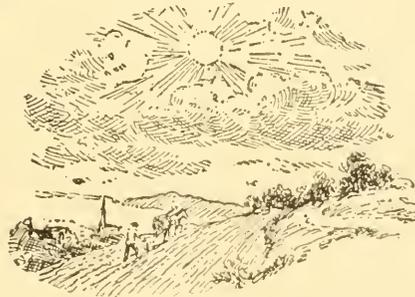
and



thou shalt not



of it; for in the

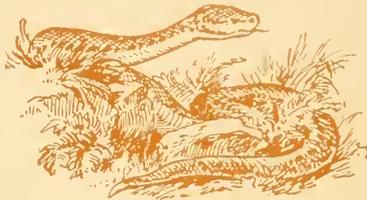


that thou eatest thereof thou shalt surely die.

AND the



said  
unto the



We  
may



of  
the



of the



of  
the



But  
of the  
fruit  
of the



God hath said  
ye shall not



of it, neither  
shall ye



it, lest ye die.

AND the



said, The

whom thou gavest to be with me, she gave me of the



and I did



And the Lord God said unto the



What is this  
that thou  
hast done?  
And the  
woman  
said, The

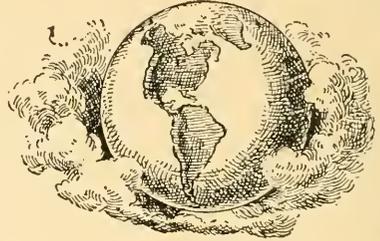


beguiled  
me, and I  
did eat.

AND the Lord  
said, I will  
destroy



whom I have created from the



of the



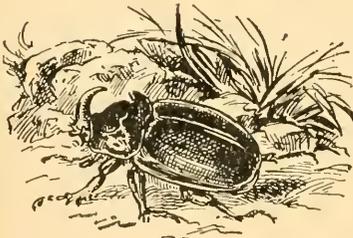
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and



and the



and the

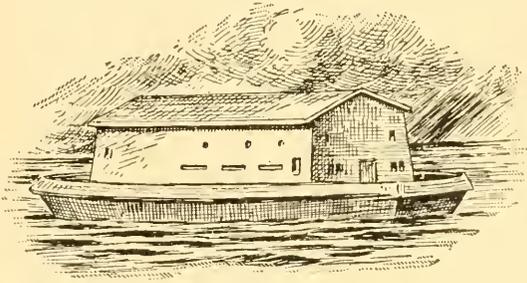


of the air; for it repenteth me that I have made them.

BUT with thee will I establish my



and thou shalt come into the



thou and thy



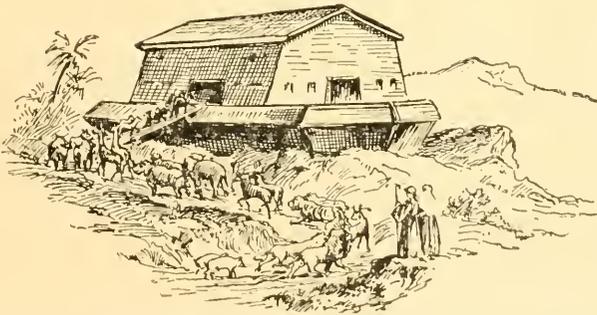
and thy



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.

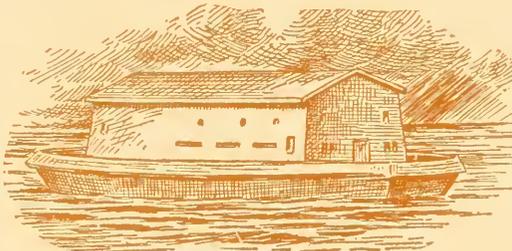
But  
the



found no  
rest  
for the  
sole  
of her



and she returned unto him into the



for  
the



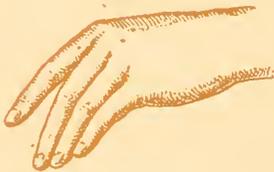
were  
on the



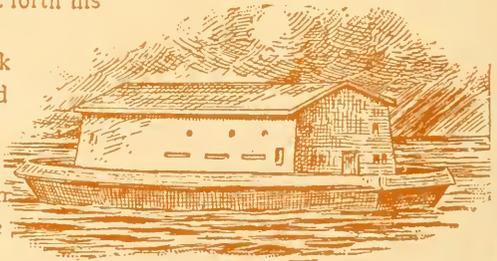
of the  
whole



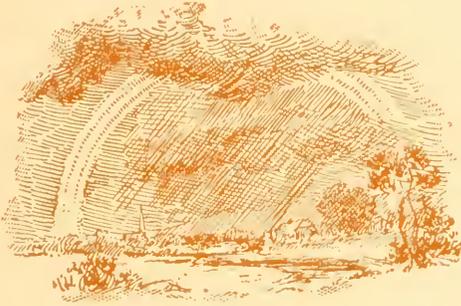
then he put forth his



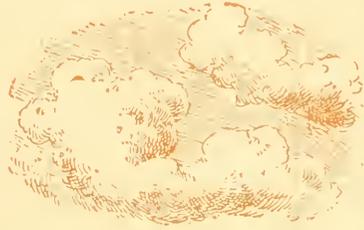
and took  
her, and  
pulled  
her in  
unto him  
into the



I DO set my



in the



and it shall be for a token of a



between me and the



And I will remember my covenant, which is between me and you and every living creature of all flesh; and the



shall no more become a



to destroy all flesh.

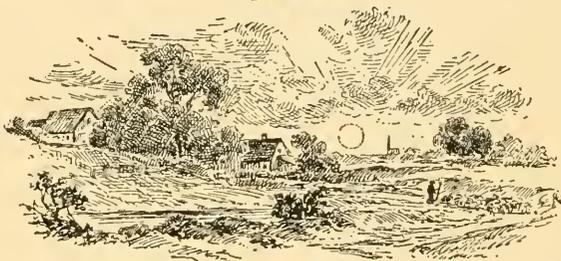
And

rose up early



in the

, and



, and a



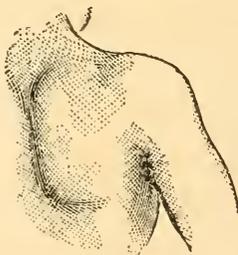
of



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



s

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

rose up



and



and took two  
of his



with him

and



his son and



for the



and rose up and went  
unto the place of which  
God had told him.

AND



spake unto



his father, and said,  
My father, and he said,  
Here am I, my son. And  
he said, Behold the



and the



but where is the



for a



AND



stretched forth his



and took the



to slay his

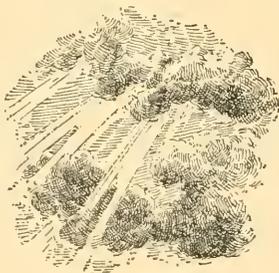


And the



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 anything unto him: for now I know that thou fearest



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

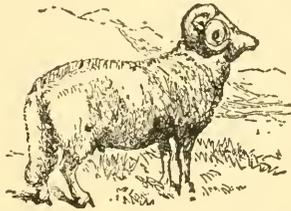


And

lifted up his



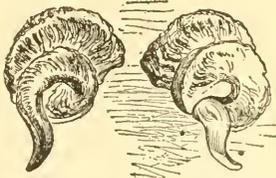
and looked, and behold behind him a



caught in a



by his



and Abraham

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



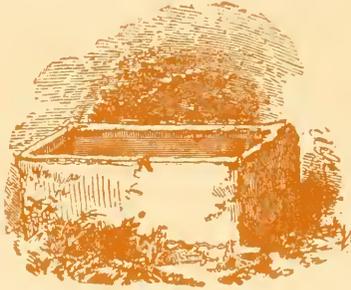
in the  
stead of  
his



AND she hasted, and emptied her



into  
the



, and  
ran  
again  
unto the



to draw water, and drew for all his



and the man, wondering at her

held his



to wit whether the Lord had  
made his journey pros-  
perous or not.

And it came to pass

as  
the



had  
done



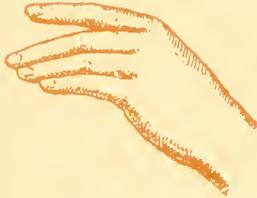
that  
the



took a  
golden



of half a  
shekel  
weight,  
and two



for  
her

5  
of ten  
shekels  
weight  
of



; and  
said,  
Whose



art thou? tell me,  
I pray thee: is there



in thy

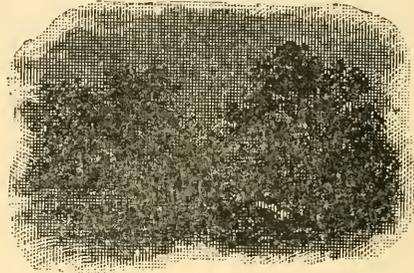


for us to lodge in?

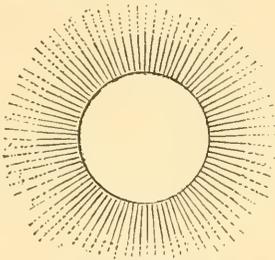
AND Jacob went out from Beer-sheba, and went



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

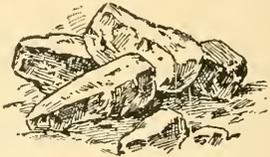


because the



was set;

and he took of the



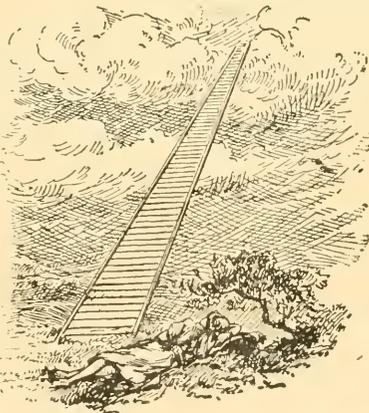
of that place, and put them for his



and



And he dreamed, and behold



and behold the



## JOSEPH SOLD BY HIS BRETHREN.

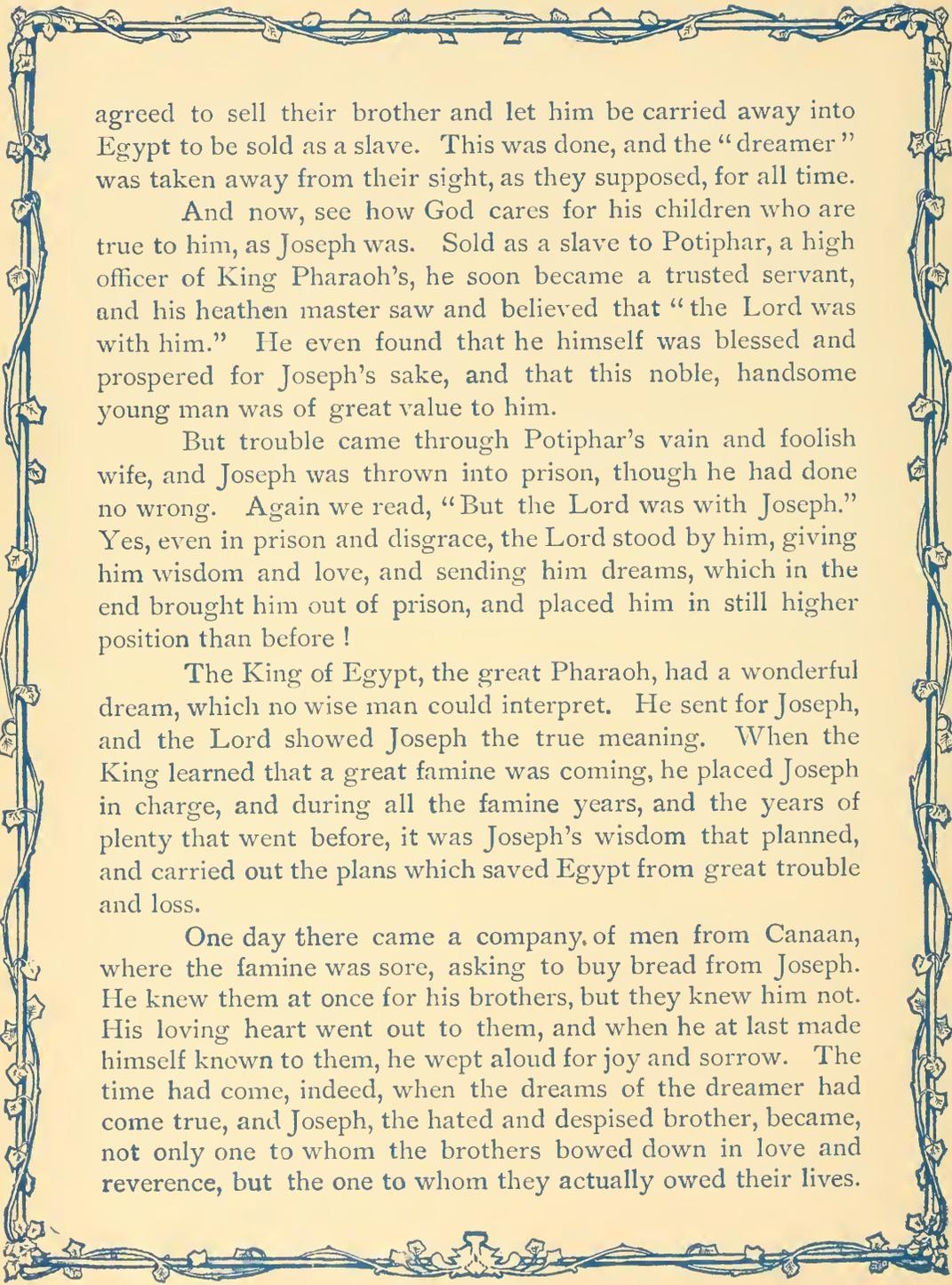
“**B**EHOLD, this dreamer cometh.” The words were spoken by one of a group of men in the fields of Dothan. They wore the loose, rough garb of the East, and their strong faces were browned by long exposure to an eastern sun.

“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.



THE BIBLE IN PICTURES

AND it came to pass, when



was come unto his



that they



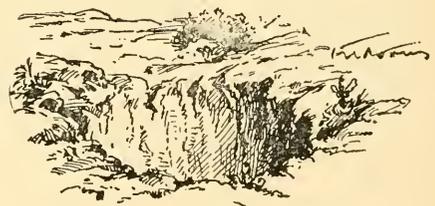
his



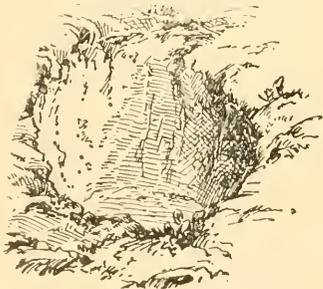
that was on him; And they took him, and



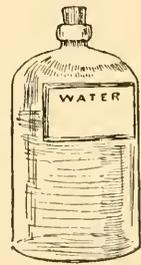
and the



was

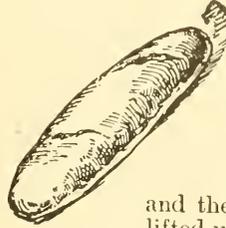


there was no



in it.

AND they



and they lifted up their



and looked, and behold a



of Ishmaelites came from Gilead with their



bearing



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



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GEN. xxxvii : 28.

AND



's  
master took  
him, and  
put him  
into the



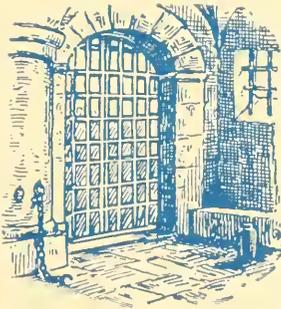
a place  
where  
the  
king's



were



and he  
was  
there  
in the



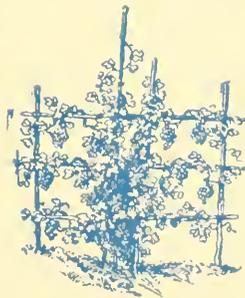
And the  
chief



told his  
dream  
to

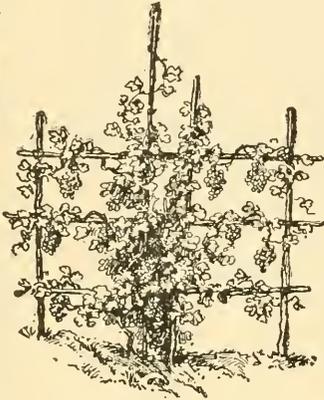


and said to him, In my  
dream, behold, a



was  
before  
me;

AND in the



were



and it was as though it



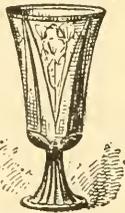
and her



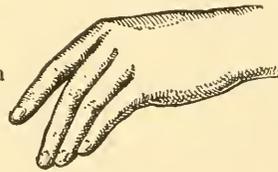
forth ; and the clusters thereof brought forth ripe



And Pharaoh's



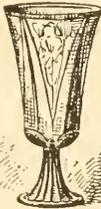
was in my



and I took the



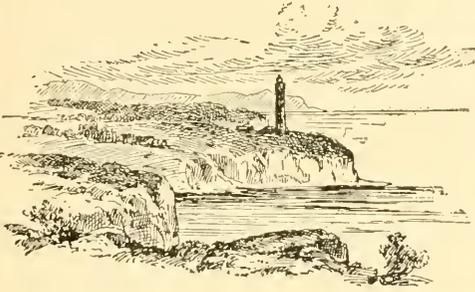
and pressed them into Pharaoh's



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.

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GEN. xli : 55 and xlii : 3.

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



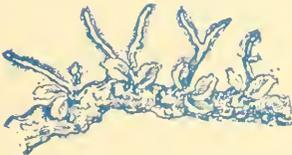
a present, a little



and a little



and



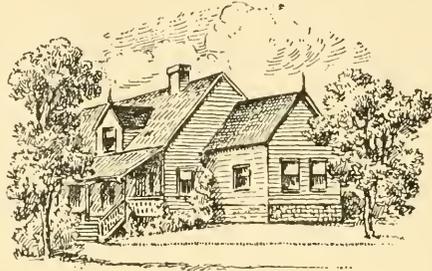
and



AND he commanded the



of his



saying



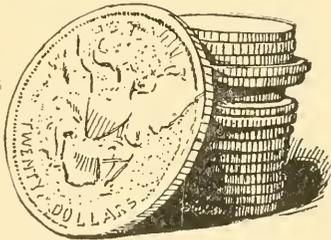
with



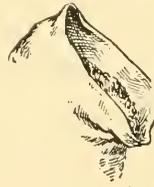
as much  
as they  
can



and put  
every  
man's



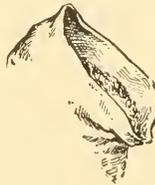
in his



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.

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GEN xlv : 3, 5.

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



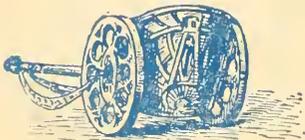
and  
their



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.



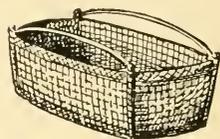
JESUS AND THE RICH YOUNG RULER.

*Hofmann.*

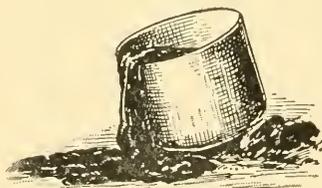
AND when she could not longer



him, she took  
for him an



and daubed it with slime and with



and put the



therein; and she laid it in the



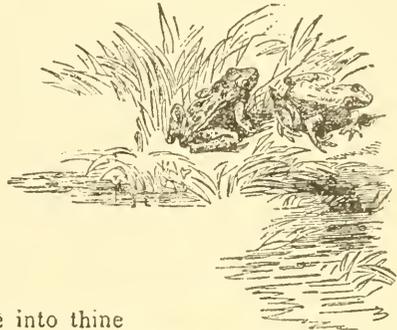
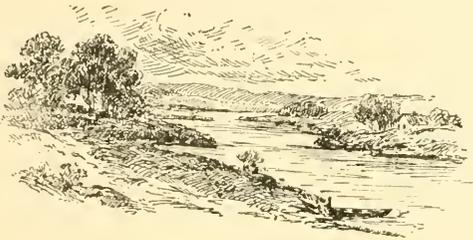
by  
the



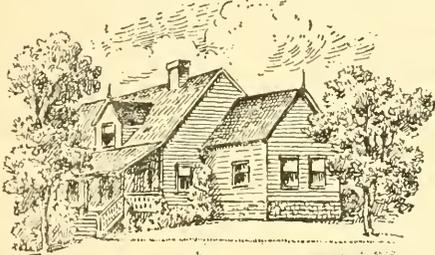
brink.

and the

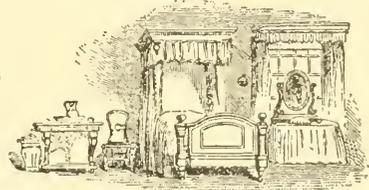
shall bring forth



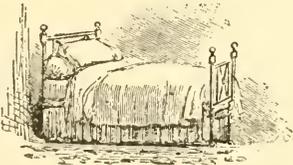
abundantly, which shall go up and come into thine



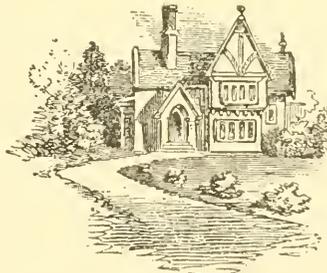
and into  
thy



and upon  
thy



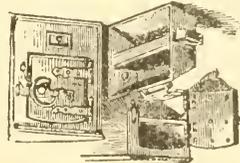
and  
into  
the



of  
thy



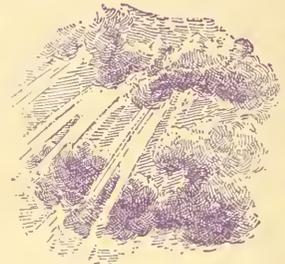
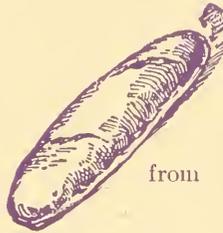
and upon thy  
people, and  
into thine



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



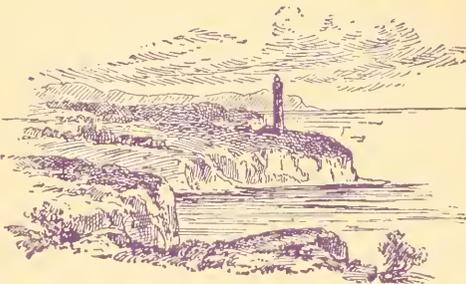
that I may prove  
them, whether  
they will  
walk in my law,  
or no. And the



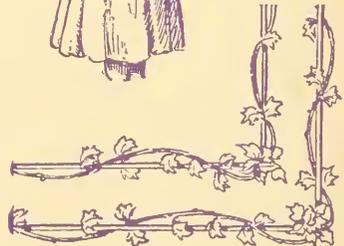
of Israel  
did



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



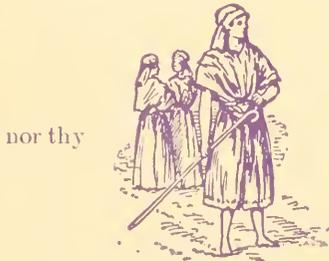
thy



nor thy

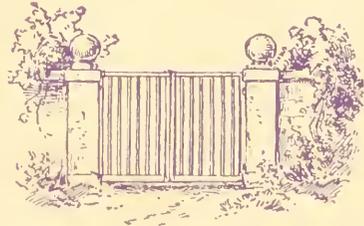


nor thy

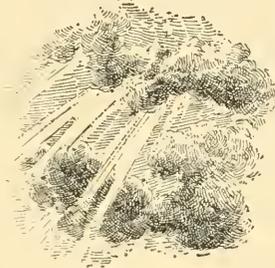


nor thy

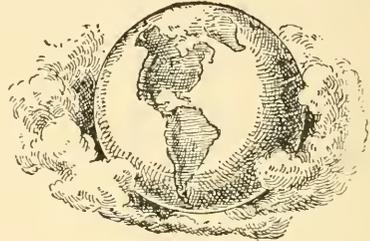
that is within  
thy



FOR in six days the Lord made



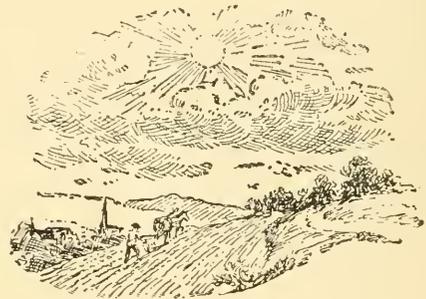
and



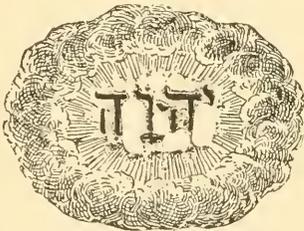
the sea and all that in them is, and



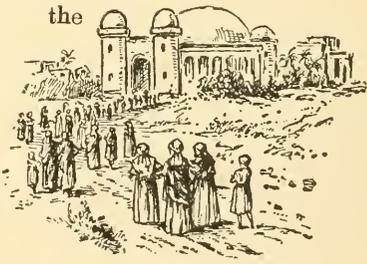
the seventh



wherefore the



the



day, and hallowed it.



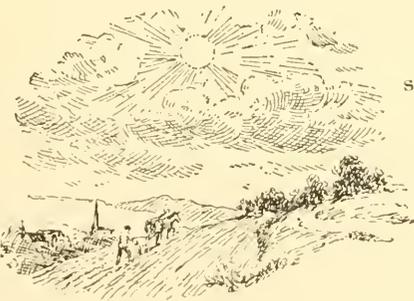
thy



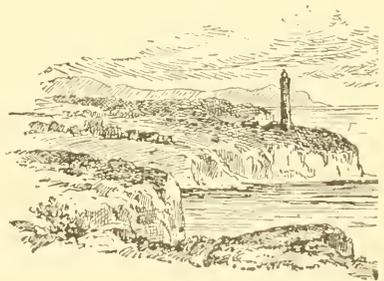
and thy



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



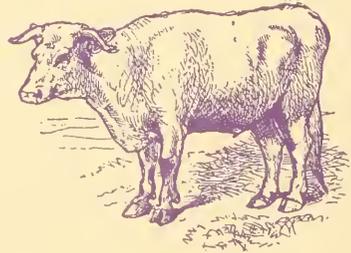
nor his



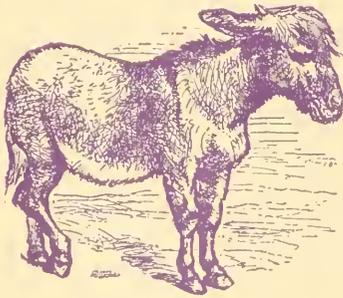
nor his



nor his



nor his



nor any  
thing that  
is thy

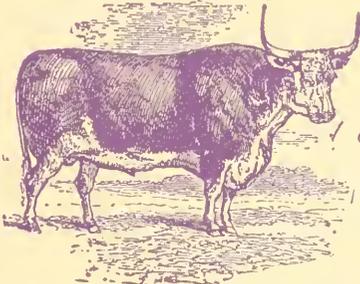


If a

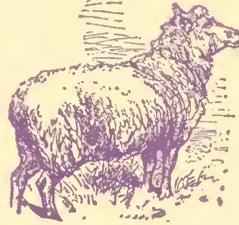


shall steal

an



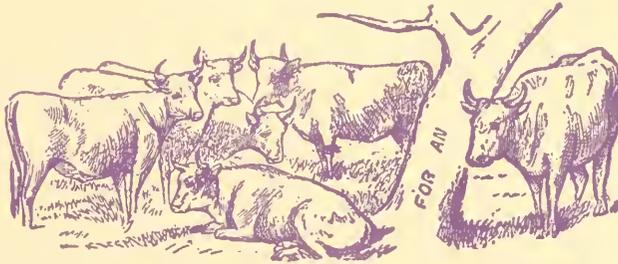
or  
a



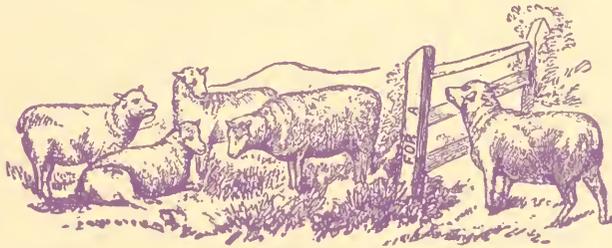
and

kill it, or sell it; he shall

restore



and

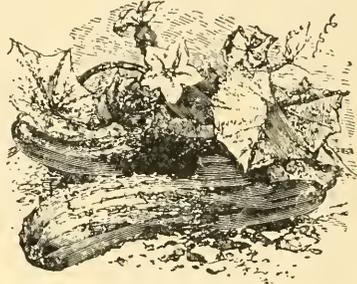


We remember the



which we did eat

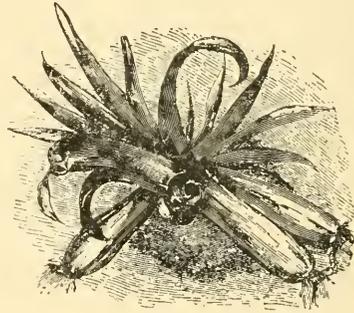
in Egypt  
freely;  
the



and the



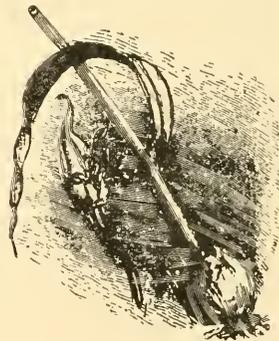
and the



and the



and the



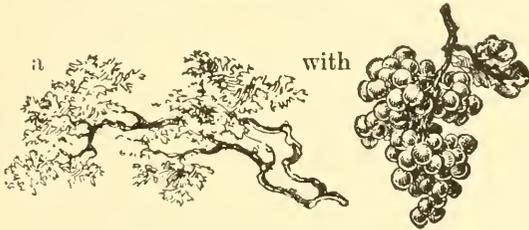
AND they came unto the



of  
Eshcol,  
and



from  
thence



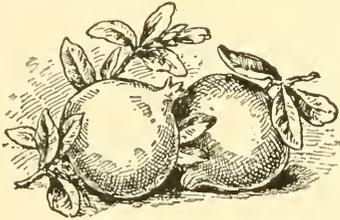
a

with

and



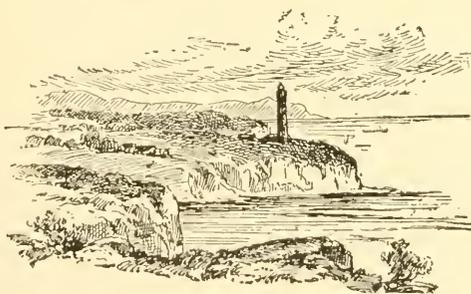
and they brought of the



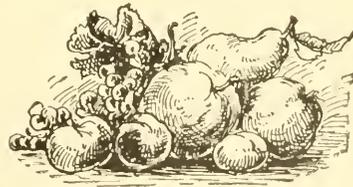
and of the



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

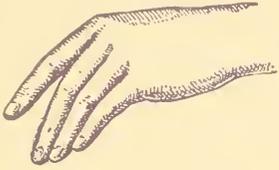


whither thou sentest us, and surely it  
floweth with milk and honey ; and  
this is the



of it.

AND Moses lifted up his



and  
with  
his



he smote  
the



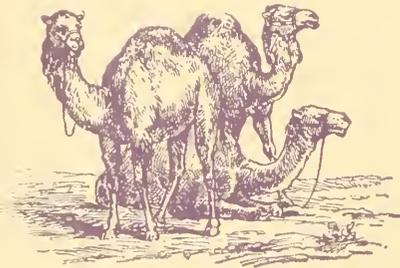
twice  
and the



came out abundantly,  
and the



drank, and their



also.

These are the beasts which ye shall eat, the



the



and  
the



the



and  
the



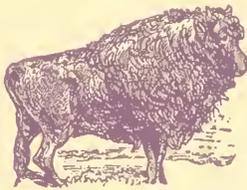
and  
the



and the



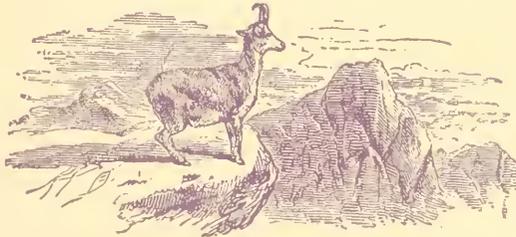
and  
the



and  
the



and the



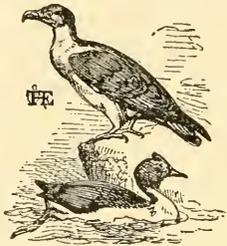
DEUTERONOMY xiv. 4, 5.

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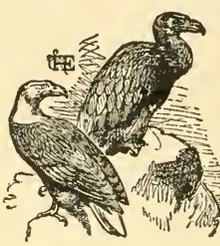
But these are they of which ye shall not eat, the



and  
the



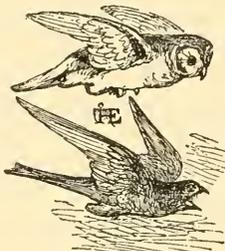
and  
the



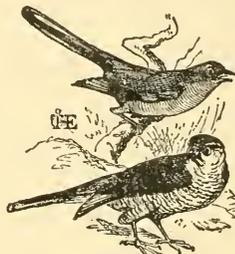
after his kind, and every



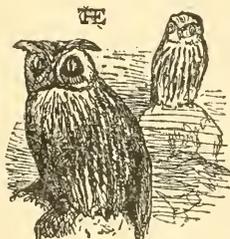
after  
his kind  
and the



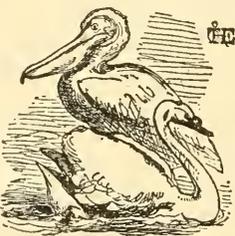
and  
the



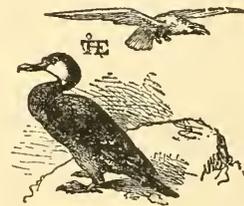
after his kind,



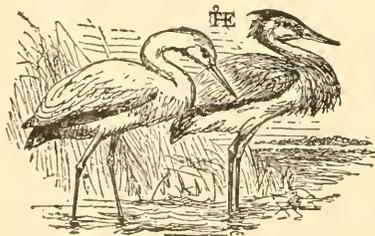
and  
the



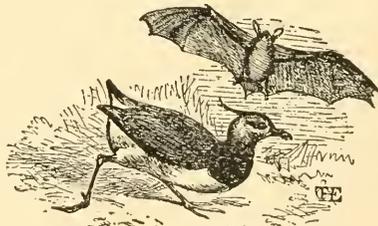
and  
the



and the



after her  
kind  
and the

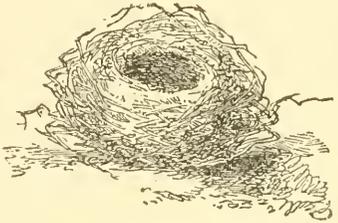


DEUTERONOMY xiv. 12-18

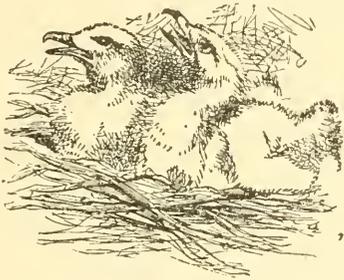
As  
an



stirreth up her



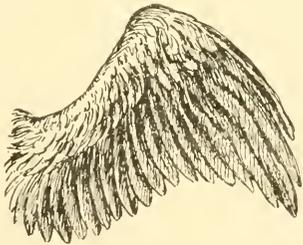
fluttereth over her



spreadeth  
abroad  
her



taketh them, beareth them on her

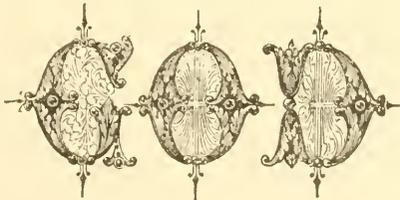


so the



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.

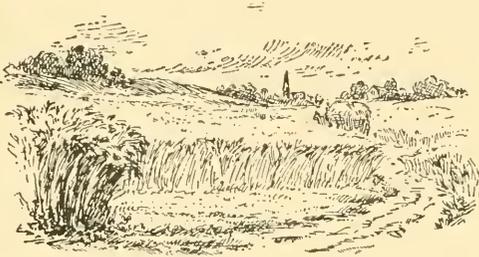
Ruth gave up her own people, her own land, and the gods she had been taught to serve. What did she gain?

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



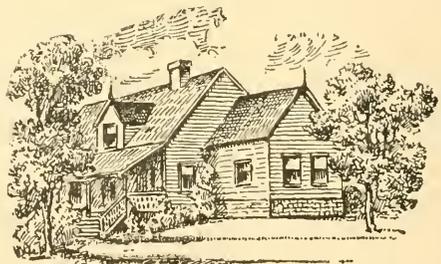
and  
gather  
after  
the



among  
the



so she came,  
and hath con-  
tinued even  
from the morn-  
ing until now,  
that she tar-  
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

weak to fight a great giant like Goliath." But David, looking the king in the eye, said modestly but bravely, "The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Then Saul saw that David was not thinking of his own power or strength, but of the power and strength of the great God, and he said, "Go, and the Lord be with thee."

So David went, believing in his faithful young heart that God would humble the pride and wickedness of this powerful giant, and give the victory to His people Israel. He would not wear armor or carry a sword. He wanted all the people to see that God could use a weak boy to conquer evil, and he took only his shepherd's staff and his sling, and went cheerfully to meet the bad, bold giant.

When Goliath saw this fair, ruddy-faced boy coming to meet him, armed only with his shepherd's staff and a sling, he despised him and cursed him by his gods. But David said to him, calmly, "I come to thee in the name of the Lord of hosts; this day will the Lord deliver thee into mine hand." The giant came to meet him in great rage, rattling his armor and waving his sword, but young David, who had picked up a few smooth stones from the side of the brook, only took one of them from his little shepherd's bag, put it carefully in his sling, and threw it with so true an aim, and with such power in his young hand, that it struck the fierce giant squarely in the forehead, and he fell down flat upon his face! When the soldiers of the two armies saw this the Israelites shouted for joy, and the Philistines turned and ran away, for they saw that the God of Israel was fighting for His people.



AND the Philistine said to David, Come to me, and I will give thy flesh unto the



of the air, and to the



s of the field

Then said



to the



Thou comest to me with a



and with a



and with a



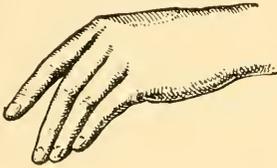
but I come to thee in the name of the Lord of hosts, the God of the



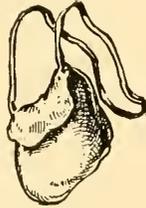
of Israel, whom thou hast defied.

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



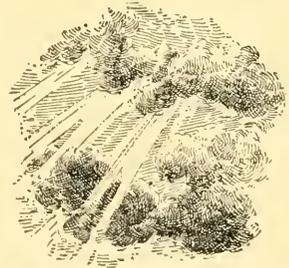
of a great



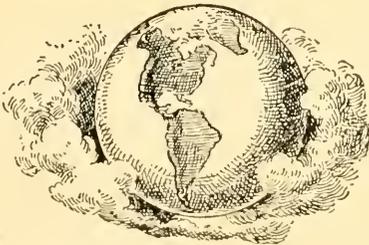
and his



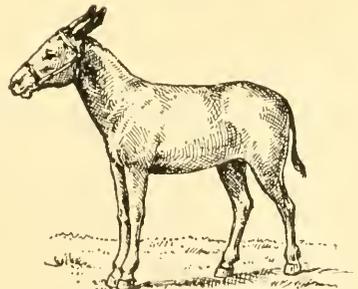
caught hold of the oak, and he was taken up between the



and the



and the



that was under him went away.

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II. SAMUEL xviii : 9.



RETURN OF THE PRODIGAL.

*Molitor.*

And Solomon had forty

thousand



of



for



s

and twelve thousand

And those



provided



for



Solomon, and for all that came unto king Solomon's

, every man in



his month: they

lacked nothing.



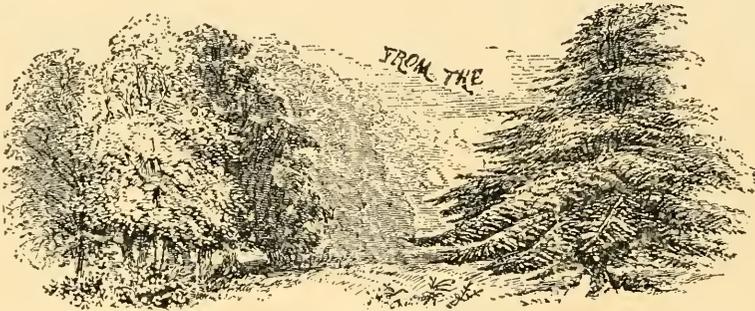
also-and straw for the horses and



brought they unto the place where the officers were, every man according to his charge,

I KINGS iv. 26.

And he spake of



that is in Lebanon even to the hyssop; that springeth

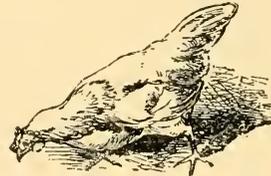
out of the



he spake also of



and



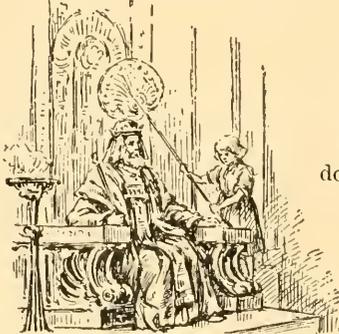
s, of



and of

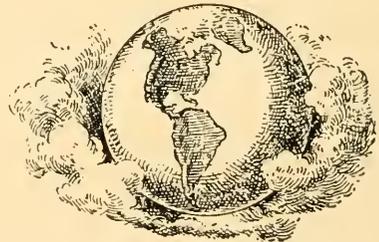
and of

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



of the

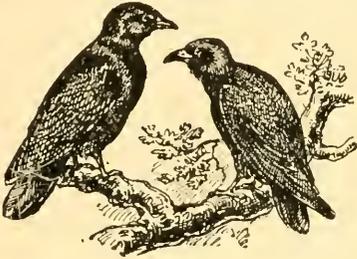
doms



which had heard of his wisdom

1 KINGS iv. 33.

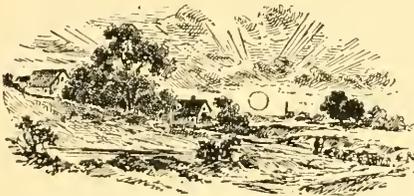
AND the



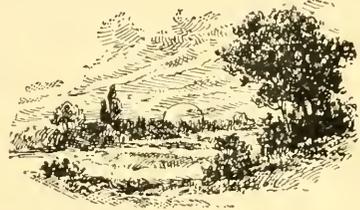
brought him



in the



and bread  
and flesh  
in the



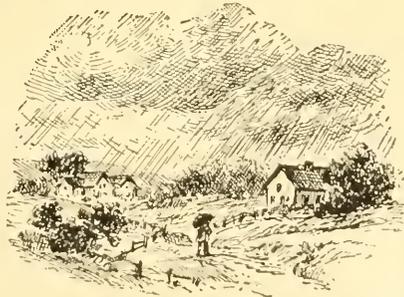
and he drank  
of the



And it came to  
pass after a  
while, that the



because  
there  
had  
been  
no



in the land.



is the man that



not in the counsel of the ungodly, nor



in the



of sinners, nor



in the



of the scornful. And he shall be like a



planted by the



s of water, that

bringeth forth his



in his season; his



also shall not wither, and whatsoever he doeth shall prosper.

Thou madest him to have dominion over the works of thy



thou hast put all things under his



All



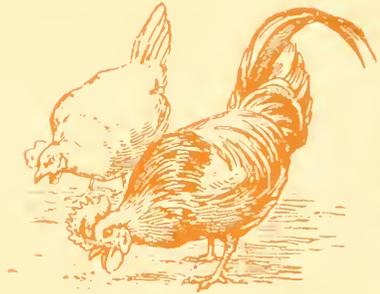
and



, yea, and the beasts of the



The



of the air, and the



of the



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



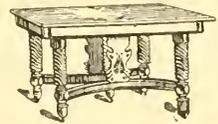
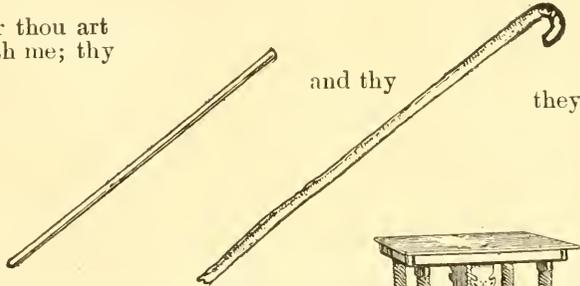
I will  
fear no



for thou art  
with me; thy

and thy

they



Thou preparest a



before me in the presence of mine  
enemies: thou



my



Surely



and



shall



all the

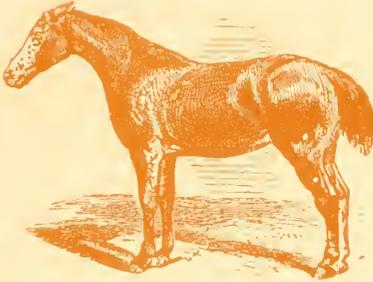


s of my life;  
and I will  
dwell in  
the

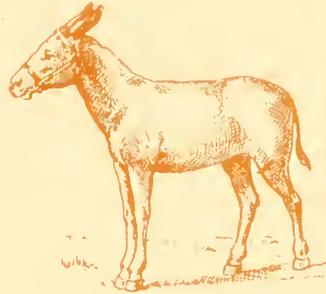


forever.

Be ye not as the



or



as the

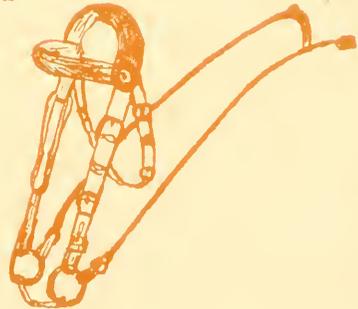
which have no understanding: whose



must be held in with



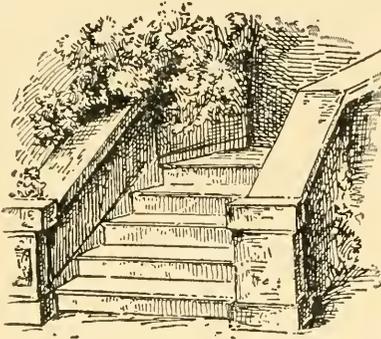
and



lest they come near unto thee,

PSALM xxxii. 9.

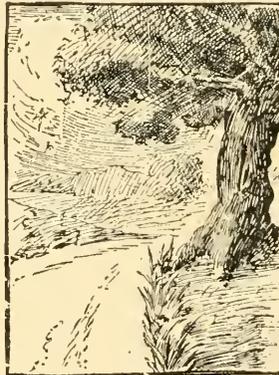
THE



of a  
good



are ordered by the Lord :  
and he delighteth in his



Though he fall, he shall  
not

be  
utterly



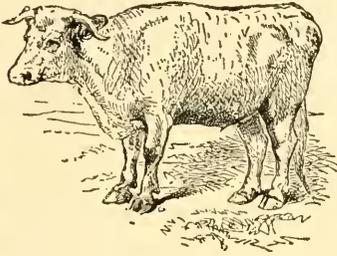
for the Lord  
upholdeth him  
with his



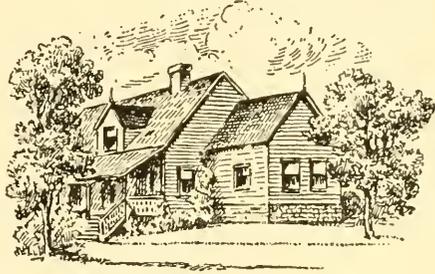
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PSALM xxxvii : 23, 24.

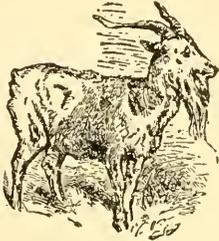
I will take no



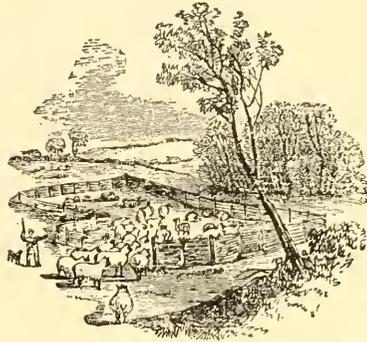
out of  
thy



, nor he



s out of thy



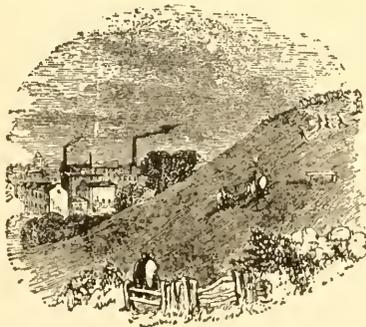
For every



of the  
forest  
is mine.  
and the



upon a  
thousand



s.

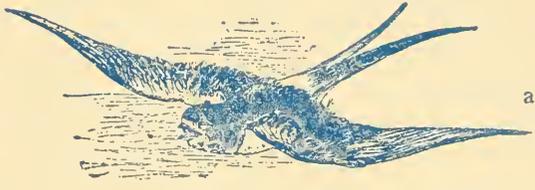
Yea,  
the



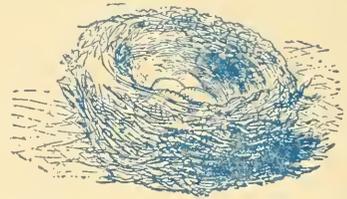
hath  
found  
an



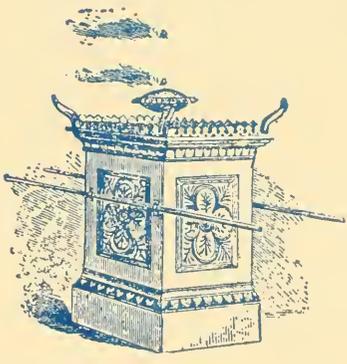
and  
the



a



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



s,

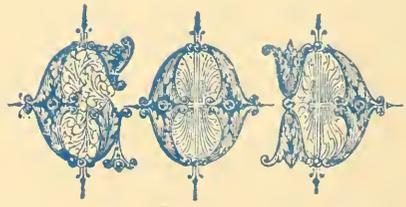
O



my



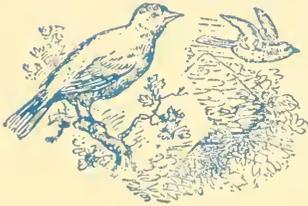
and  
my



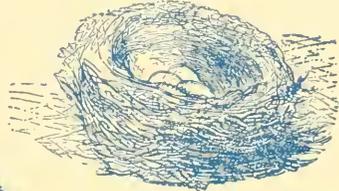
The trees of the Lord are full of sap; the



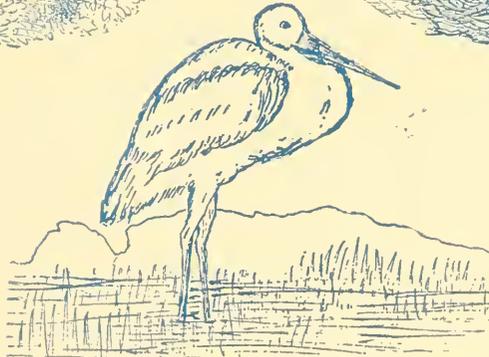
which he hath planted; where the



make  
their



as for the



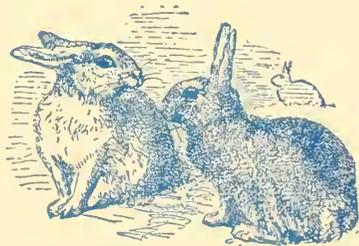
the fir-trees  
are her house.

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



s

for the



PSALMS civ. 16, 17, 18.

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Oh that



would



the



for his



and for his



to the



of



Copyright, 1904, by Hertel, Jenkins & Co.

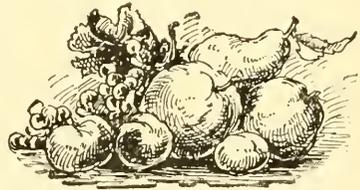
PSALM cvii : 15.



the



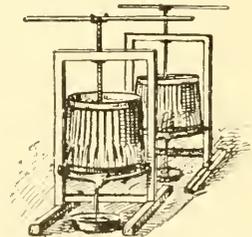
with thy substance,  
and with the first-



of all thine increase: So shall thy



with plenty, and thy



with new wine.

MY



keep thy



and forsake not the  
law of thy



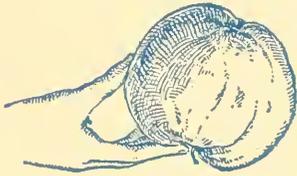
and



Keep my



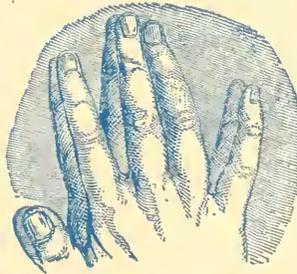
and live; and my law as the



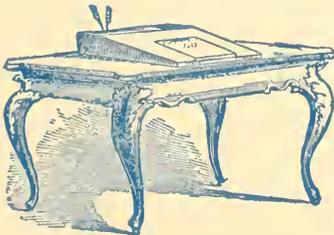
of thine



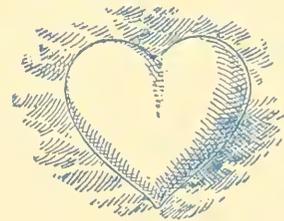
Bind  
them upon  
thy



write  
them upon  
the

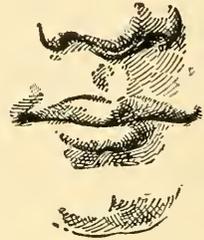


of  
thine

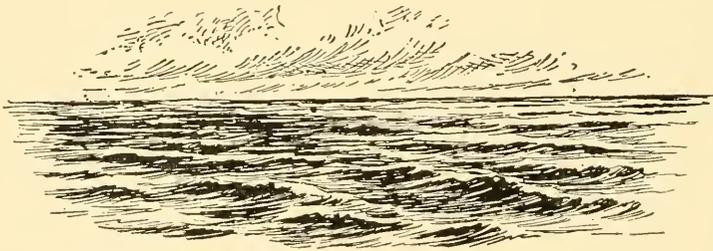


PROV. vii. 2, 3.

THE words of a



are as deep as



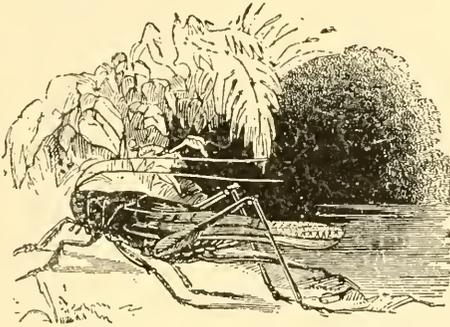
and the



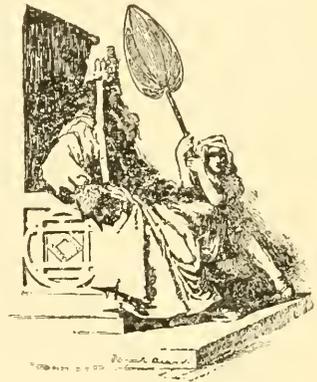
-spring of  
wisdom  
as a  
flowing



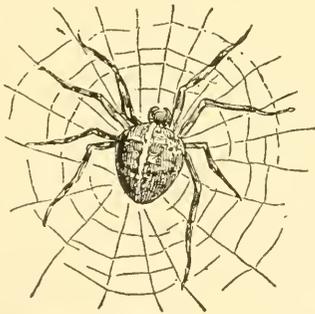
The



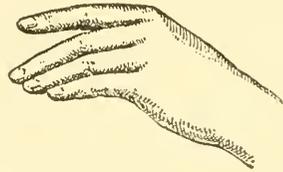
s have  
no



yet go they forth all of them by bands, The



taketh  
hold  
with her

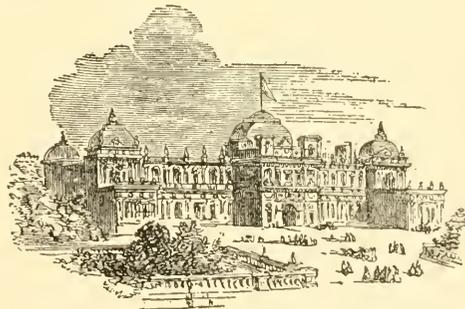


s

and is in



s'



s.

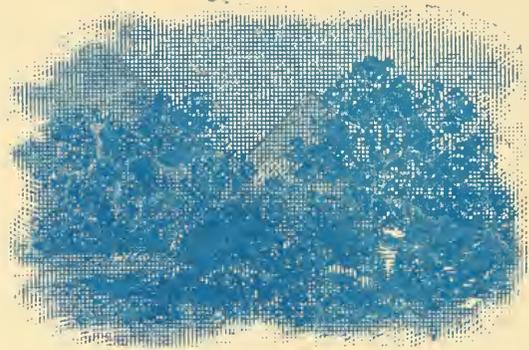
PROVERBS xxx. 27-28.

Copyright. 1904. by Hertel. Jenkins & Co.

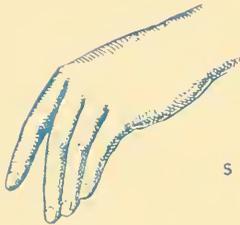
Her



goeth not out by



She  
layeth  
her



to the

s



, 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

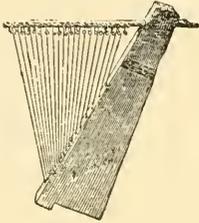


shall  
clothe  
a

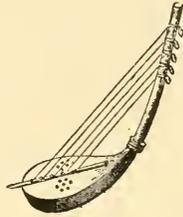


Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

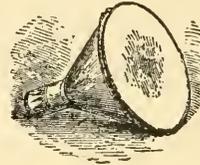
and  
the



and  
the



the



and



, and

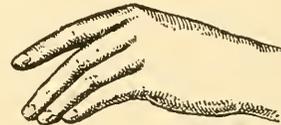
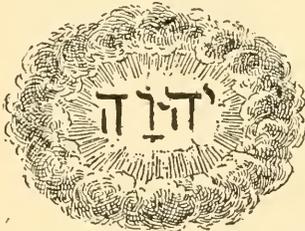


are in their



but they regard not the work of the

neither  
consider  
the  
operations  
of his



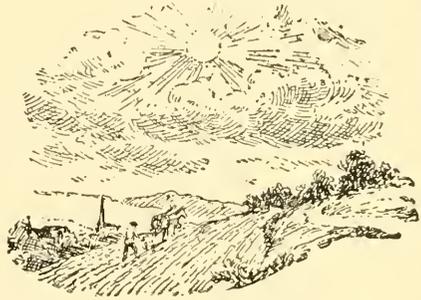
ISAIAH v. 11,12.

Copyright, 1904, by Hertel, Jenkins & Co.

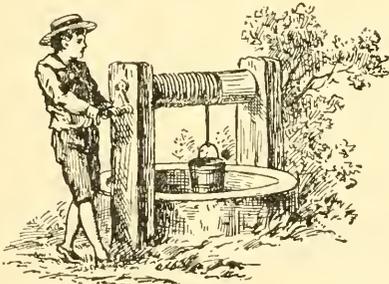
REMEMBER now thy Creator in the days of thy



while the  
evil



come not, nor the years

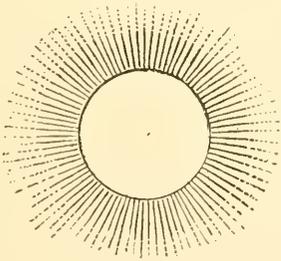


nigh, when  
thou shalt  
say, I  
have no

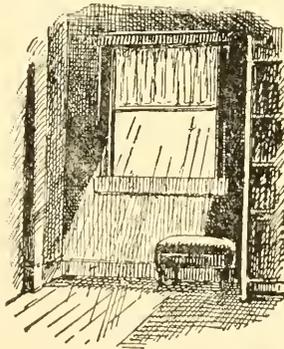


in  
them.

While the



or  
the



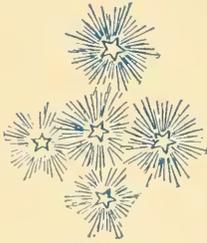
or  
the



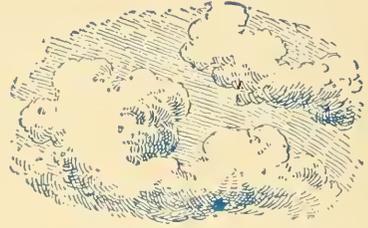
or the

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ECCLES. xii : 1, 2.



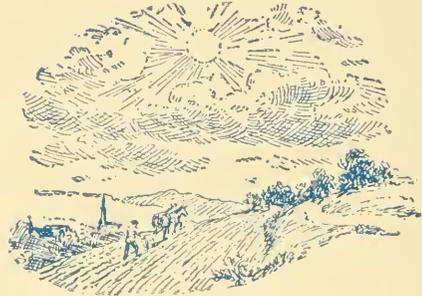
be not darkened,  
nor the



return after the



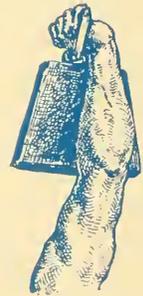
In  
the



when the keepers of the



shall tremble,  
and the



men shall



and  
the

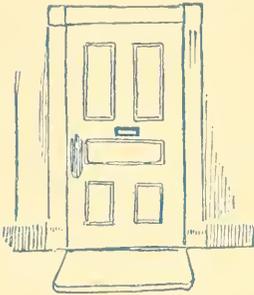


cease be-  
cause they  
are few, and  
those that



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



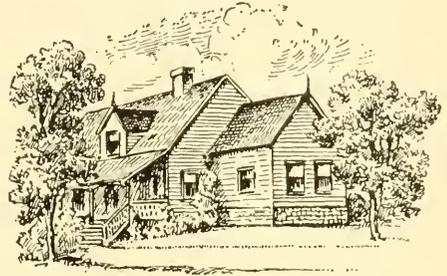
shall be a



and desire shall fail: because



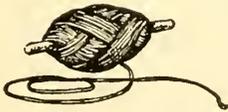
goeth to  
his long



and the mourners go about the



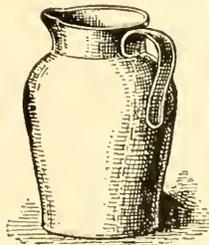
Or ever the



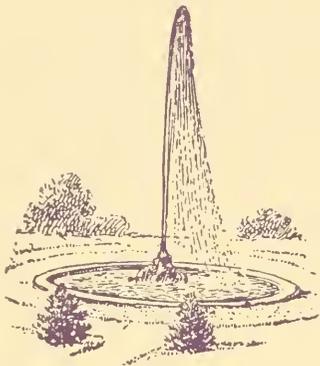
be loosed, or the golden



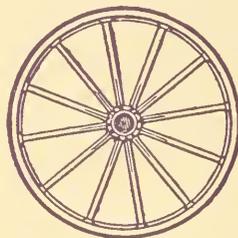
be broken, or the



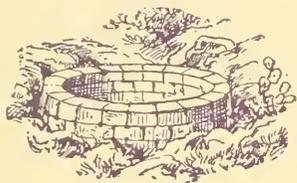
be broken at the



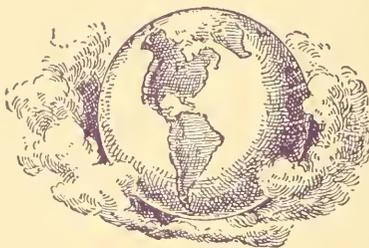
or the



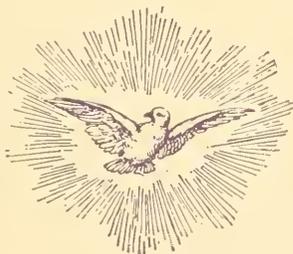
broken at the



Then shall the dust  
return to the



as it was : and the

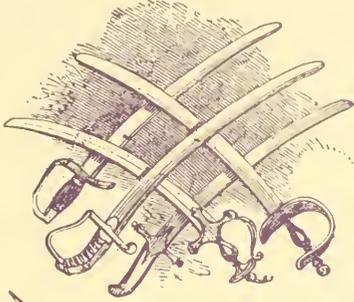


shall return  
unto

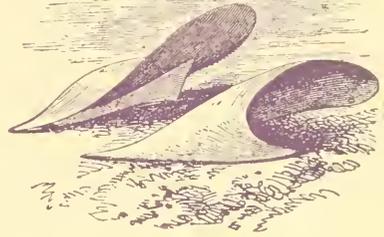


who gave it.

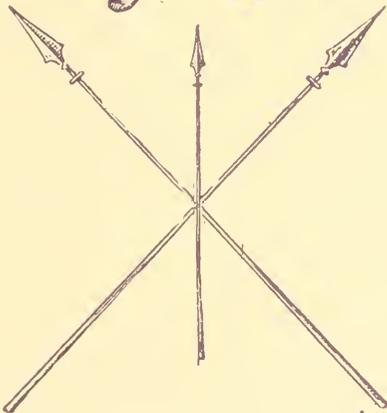
They shall beat their



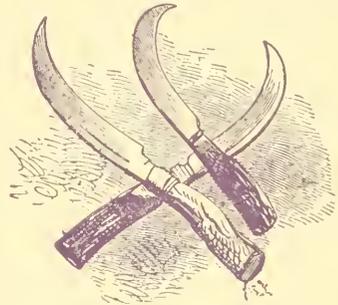
into



and their



into



nation shall not lift up

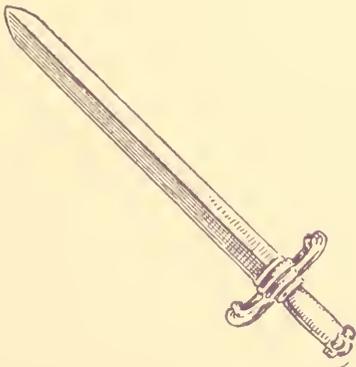
against

nation,

neither

shall they

learn



any more.

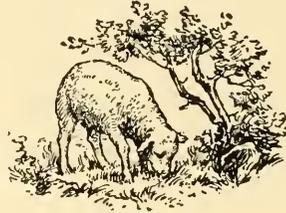
ISAIAH ii. 4.

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The

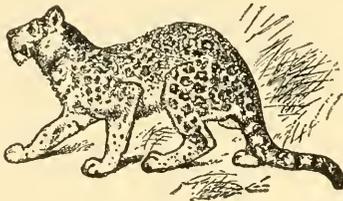


also shall dwell with the

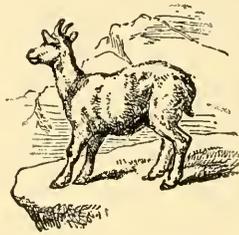


and

the

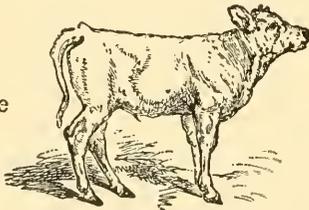


shall lie down with the

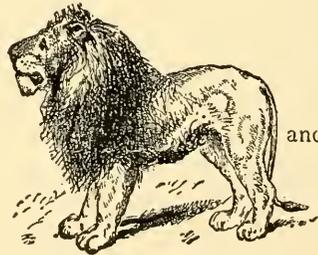


and

the



and the young



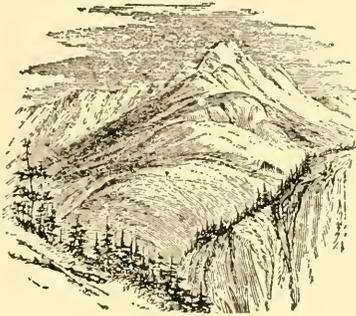
and

the fatling together,

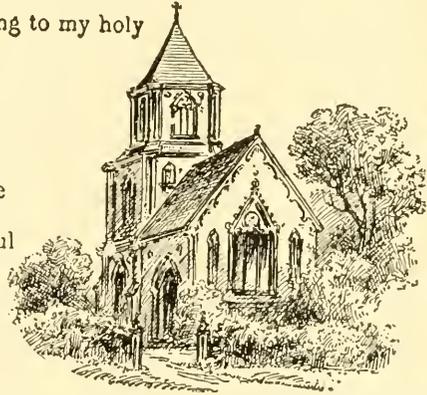
and



Even them will I bring to my holy



and make  
them joyful  
in my



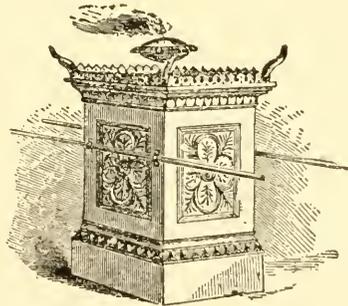
their



and their



shall be  
accepted  
upon mine



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

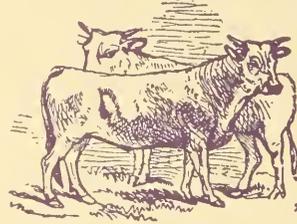
The same



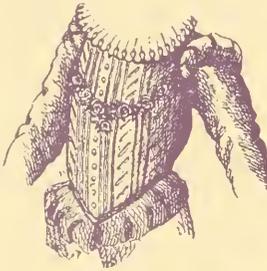
was the thing fulfilled upon Nebuchadnezzar: and he was driven from



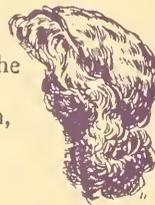
and did eat



and his



was wet with the dew of heaven, till his



were grown

like



and his



like



DANIEL iv. 33.

THEN 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



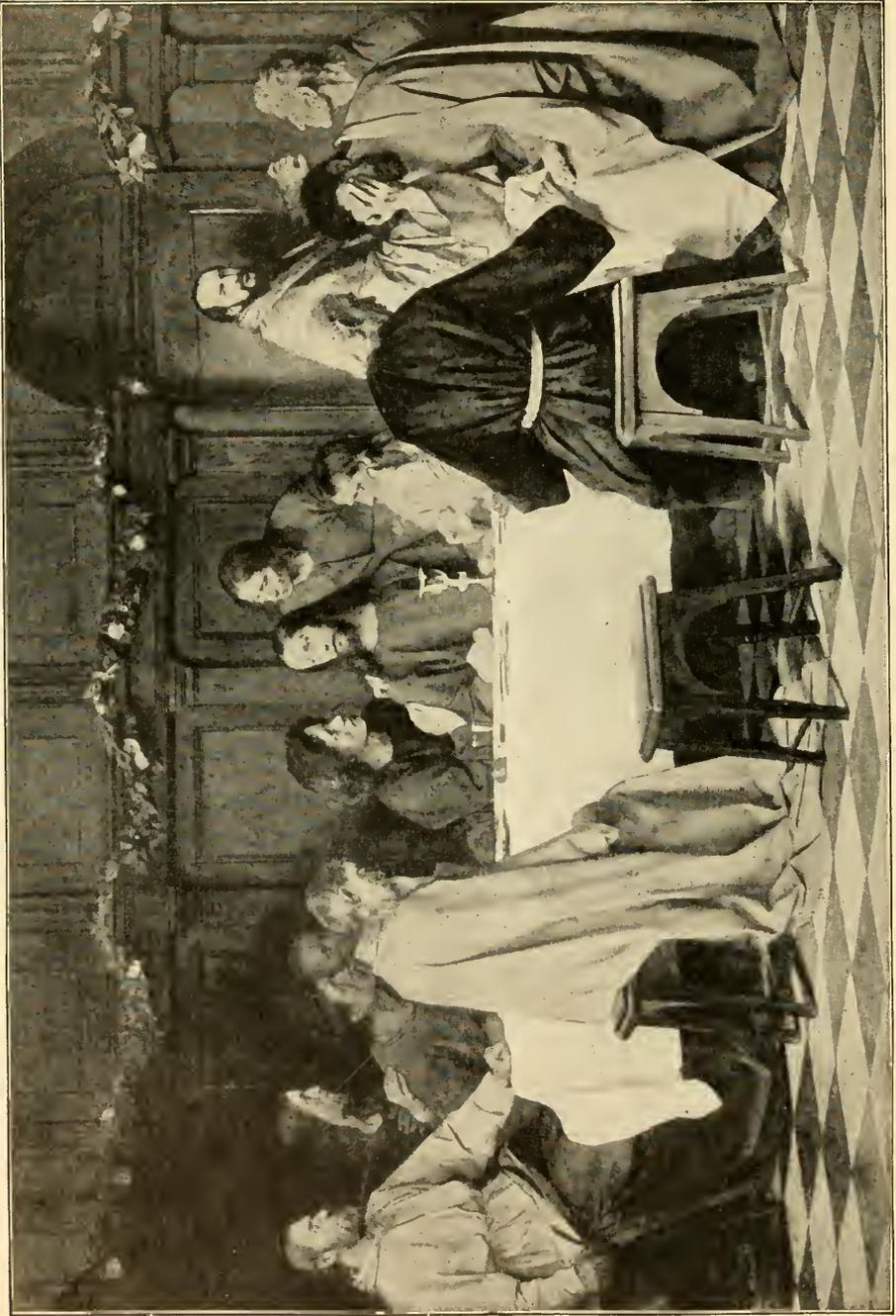
and hath shut the



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

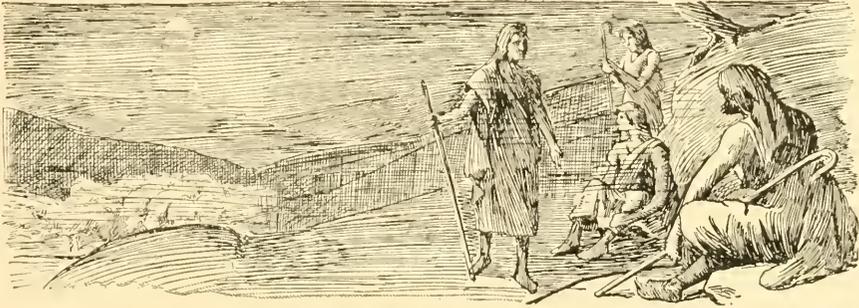


have I  
done no  
hurt.



THE LAST SUPPER.

AND there were in the same country



And, lo, the



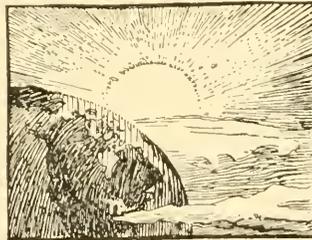
of the



came upon them, and the



of the Lord



round about them : and they were sore afraid.

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LUKE ii : 8, 9.

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



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LUKE ii : 12-14.

AND when they were  
come into the



they saw the

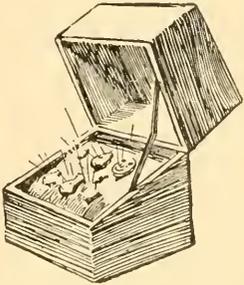


Young child with Mary his

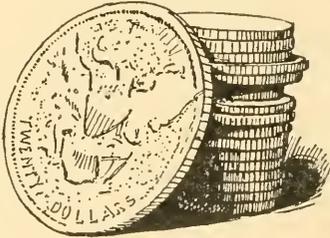
and



and when they had  
opened their

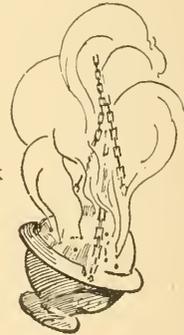


they presented  
unto him  
gifts;



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!

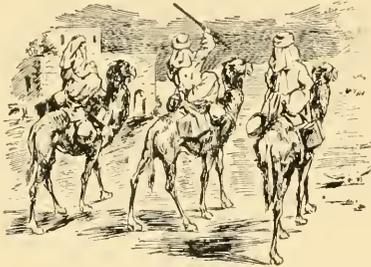
A river ran between the land of Palestine and the land of Egypt, and in a little less than a week, perhaps, from the night when they stole away from Bethlehem, they came to one of the shallow fords of the river and crossed safely over into Egypt.

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

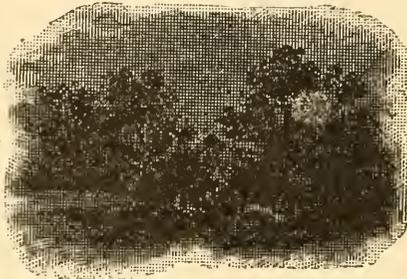


and

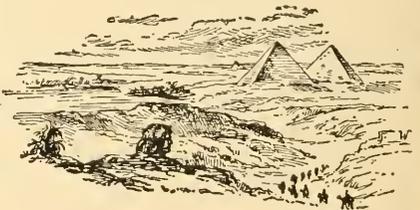


and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child

and his mother by



and departed into





Hofmann.

CHRIST AMONG THE DOCTORS.

AND when he was twelve years old, they went up to



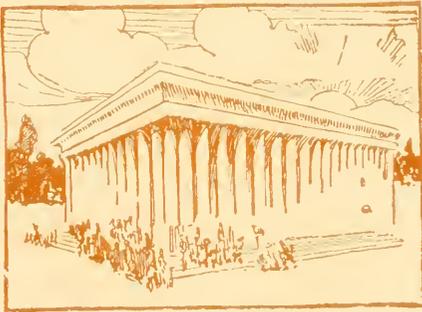
after the custom of the



And it came to pass, that after three



they found him in the



both hearing them, and asking them questions.

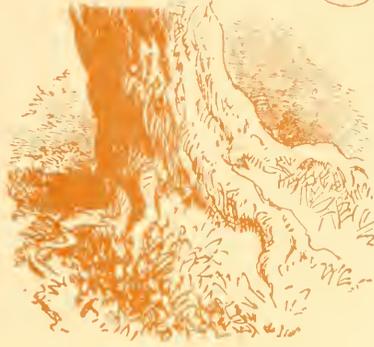
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LUKE ii : 42, 46.

And now also the



is laid unto the



of  
the



every

therefore

which  
bringeth



not  
forth good



is



down  
and  
cast  
into  
the



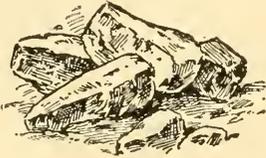
LUKE iii 9

Copyright, 1904, by Hertel, Jenkins & Co.,

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



command that these



be made



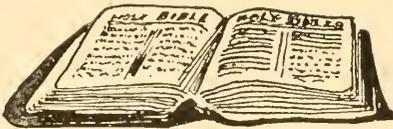
But he answered and said, It is written



shall not live by



alone, but by every



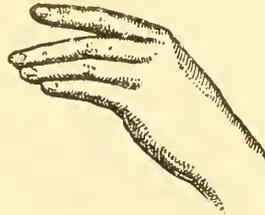
that proceedeth out of the mouth of



And  
the

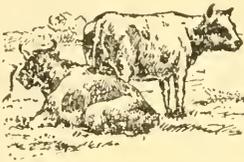


Passover  
was at

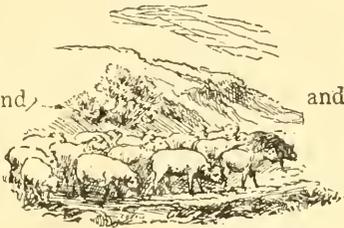


and

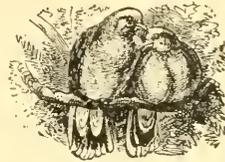
Jesus went up to Jerusalem, and found in the temple those that sold



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.

FOR  SO



d the



that he gave his only begotten



that whosoever



eth

in



should not perish,  
but have ever-  
lasting life.

## “FISHERS OF MEN.”

“**F**EAR not, from henceforth thou shalt catch men.”

Jesus spoke these words to Peter one lovely morning, standing on the shore of the blue Sea of Galilee. He had been teaching the people who flocked in crowds about him, and while he was still speaking two fishing boats came to the shore. The fishermen were tired, for they had toiled all night and had caught nothing. They began at once to take the nets from their boats, and to wash the sand and pebbles out of them in order to get them ready for the next night's work.

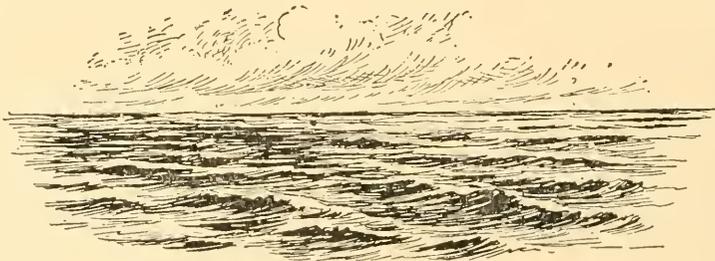
By this time the people had crowded down upon the water's edge, so that Jesus stepped into Peter's boat and asked him to push it out a little way from the shore. Peter gladly did so, and from the boat Jesus went on speaking to the people, and they listened eagerly to every word he said. When he was done he sent them away, and then told Peter, and Andrew, his brother, to push the boat out into the deep water, and let the nets down again. Peter thought in his heart that this would do no good, but he said, “At thy word I will let down the nets.” Peter knew that Jesus was a great Teacher, but he did not know that he was a great Wonder-worker.

Out into the blue lake Peter rowed again, and this time, though it was morning, when the fish are not easily caught, the nets filled so quickly and were so heavy that the fishermen had to make signs to James and John, their partners in fishing, to bring their boats and help carry the load. When Peter saw this he knew that Jesus could do mighty works, and as soon as he came to the shore he ran and knelt down before him, and said, “Depart from me, for I am a sinful man, O Lord.” Peter

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."

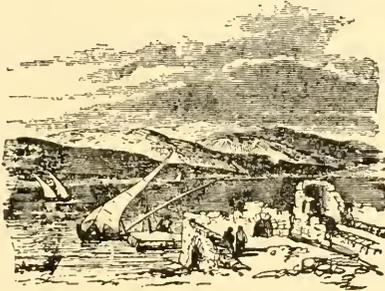
It is the same now as in those days: Anyone who truly follows Jesus will become a fisher of men. He will want other people to know and love Jesus so much that he will be making plans to "catch" them just as a good fisherman does who is eager to catch fish. You do not need to be a preacher and stand in 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



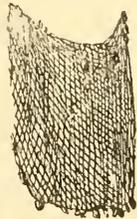
saw



Simon called Peter, and Andrew his brother,



a



into  
the



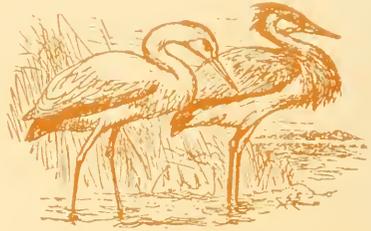
For they were



And he saith unto them, Follow me, and I



make  
you



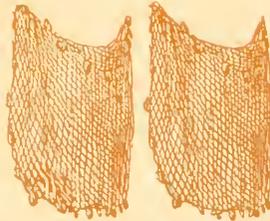
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And they



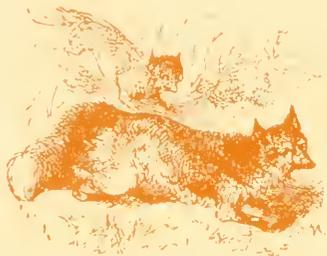
left their



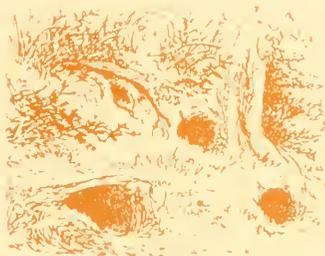
, and followed him

MATT. IV. 18-20.

And JESUS saith unto him, The



have



and the



of the air have



but the SON OF MAN hath not where to lay his head,  
MATTHEW viii. 20.

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Now there is at



by the



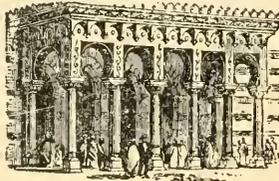
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which is called in the



Bethesda, having



In these lay a



of



of



waiting for the  
moving of the



For an

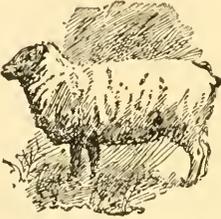


went down at  
a certain season  
into the

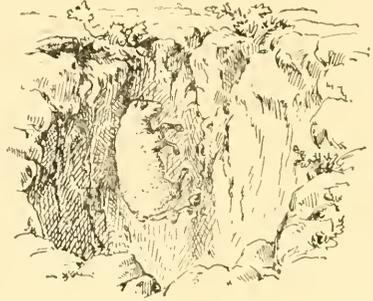


and troubled the water

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.



are the



for theirs  
is the



dom of



are they that



for they shall be





are the meek : for they shall inherit the



are the



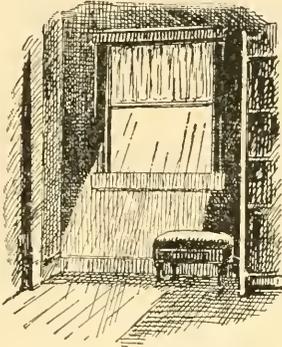
for they shall obtain mercy.

are the

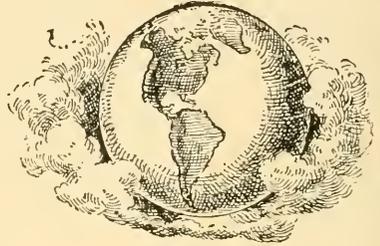


for they shall be called the children of God

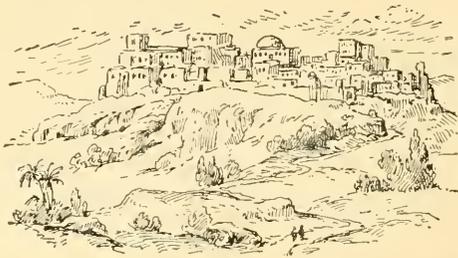
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the



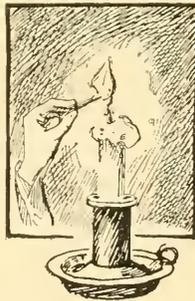
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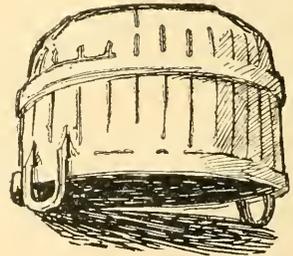
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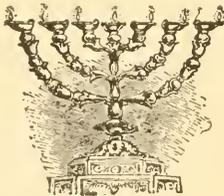
cannot  
be hid.  
Neither  
do



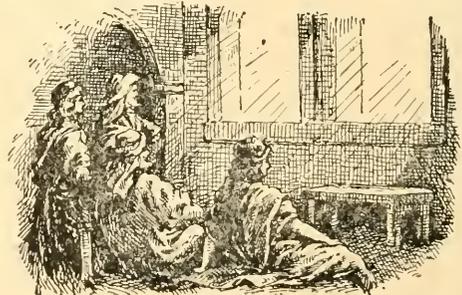
and put  
it under



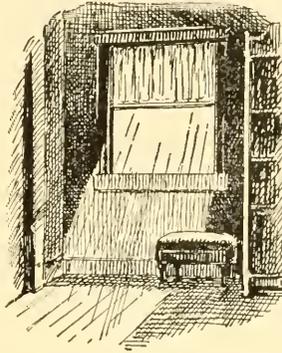
but on a



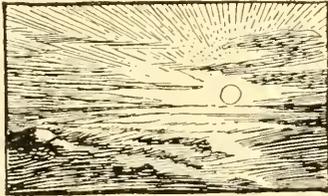
and it  
giveth



LET your



so



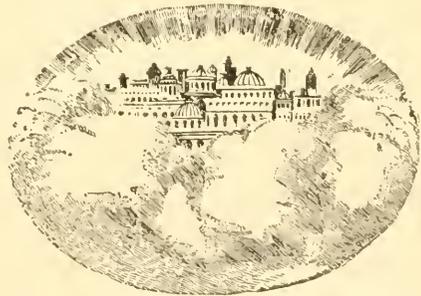
before



that they may see your



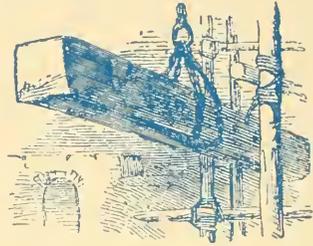
and glorify your  
Father which  
is in



First



the



out of thine own

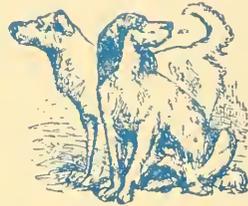


, and then shalt

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



*Frank Benson*



and ye shall



*Frank Benson*

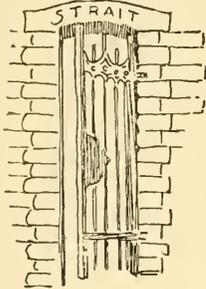


and it shall be

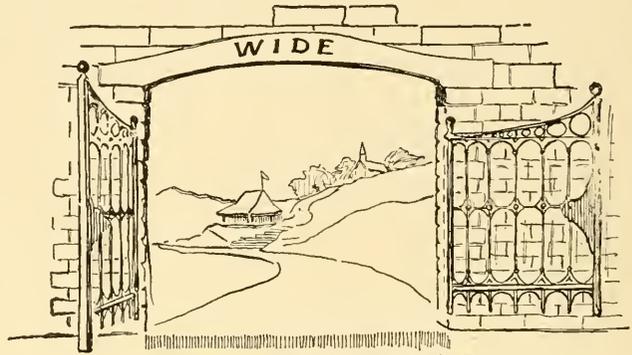


*Frank Benson*

ENTER ye in at the



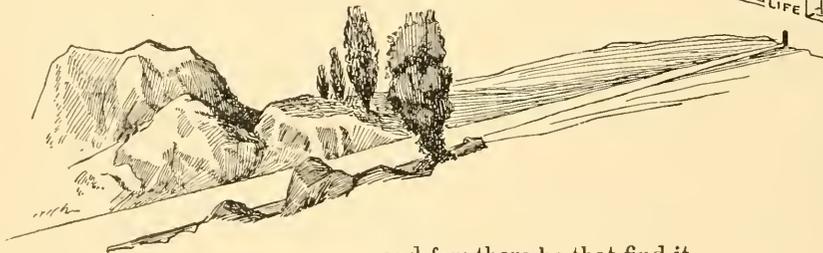
for



and



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

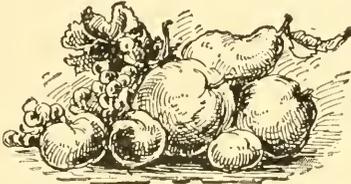


and few there be that find it.

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MATT. vii : 13, 14.

YE shall know them by their



s.

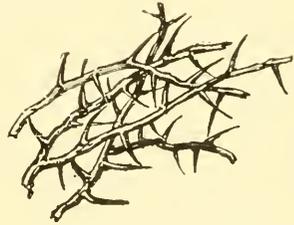
Do



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



s

came, and the



blew, and beat upon that



and it fell not : for it was founded upon a



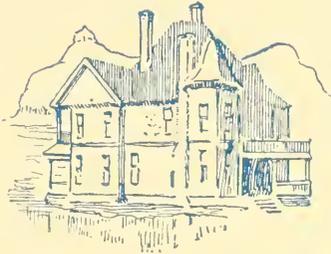
AND every one that



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



which built his



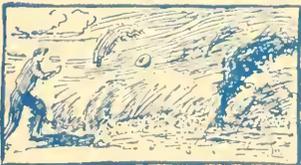
And the



descended,  
and the



came, and the



blew, and beat  
upon that  
house; and it



and great was the fall of it.

BEHOLD, a



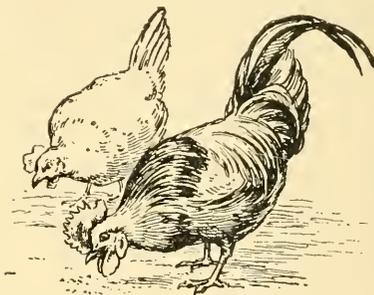
went forth to sow;  
And when he sowed,  
some



fell  
by the



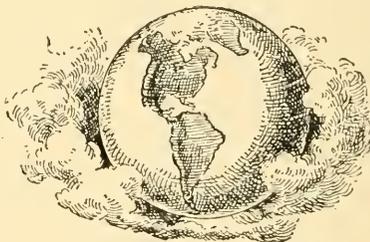
and the



came and devoured them up: Some fell upon

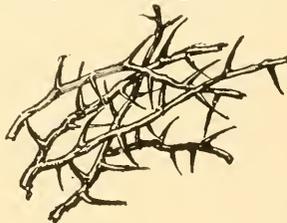


where  
they  
had  
not  
much



and forthwith they sprung up, because they had no

depthness of earth:  
And some fell among



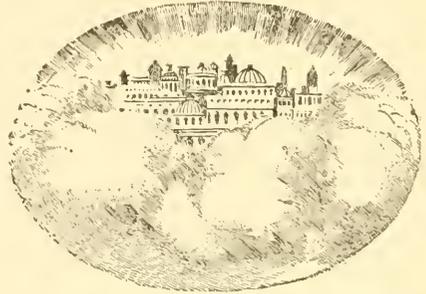
and the thorns sprung  
up, and choked them:

ANOTHER parable put he forth unto them, saying,



The

dom of

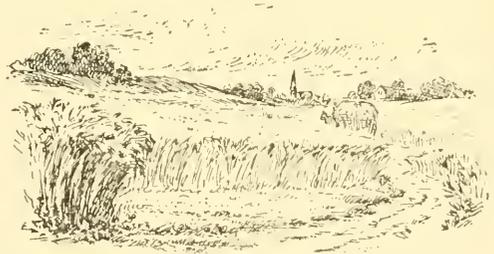


is likened unto

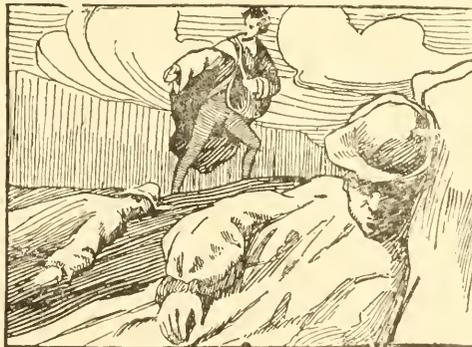
good



in his



But

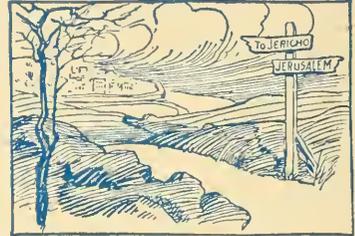


tares among the wheat and went his way.

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



ed 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

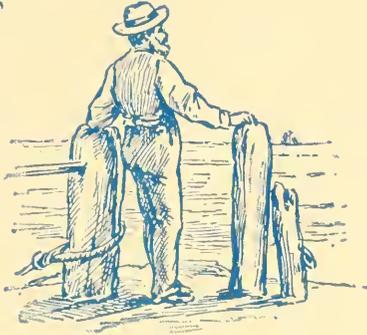


and brought him to



and took care of him.

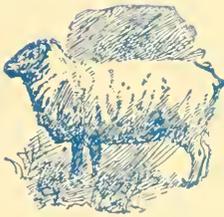
WHAT



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



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LUKE 15 : 8, 9.

But  
the



said  
to  
his



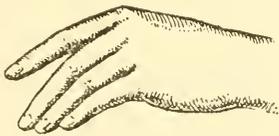
Bring  
forth

the best robe, and put it on him, and

put a



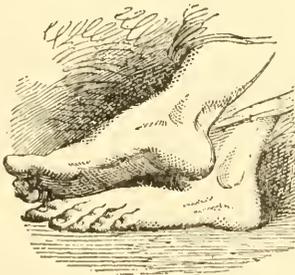
on his



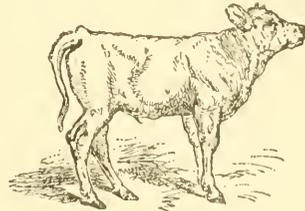
and



on  
it.



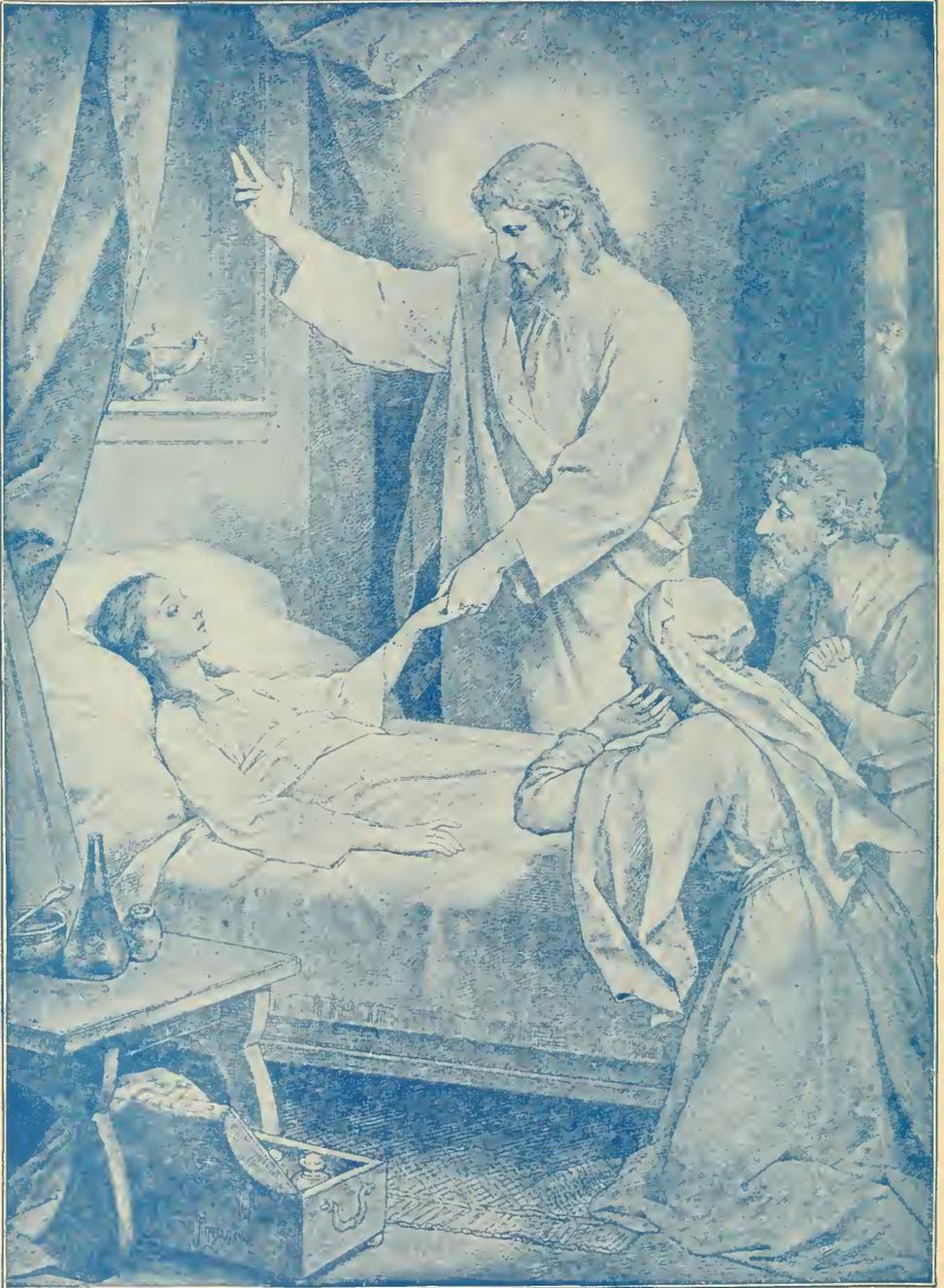
: And bring  
hither  
the  
fatted



, and  
kill

it; and let us eat and be merry.

LUKE XV. 22, 23.



**RAISING OF JAIRUS' DAUGHTER**

*Reynolds.*

## THE RAISING OF JAIRUS' DAUGHTER.



A 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.

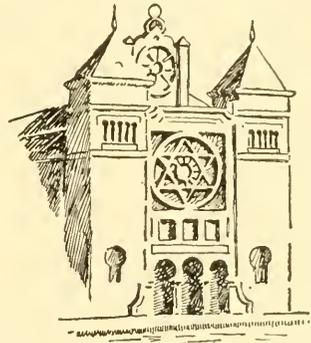
Jesus told Jairus to send all these people away, for well he knew that the mourning was only a show, without any real grief in their hearts. And when all were gone, except the father and mother of the dear child, he took them, with Peter and James and John, into the little darkened room where lay the 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

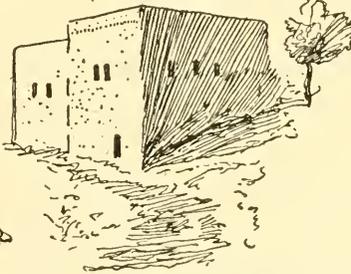


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and he

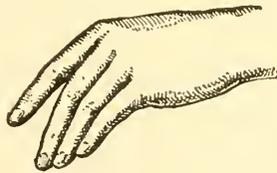
and besought him that he would come into his



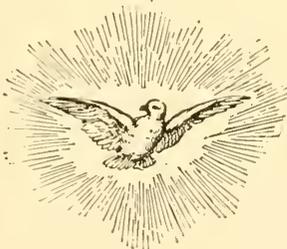
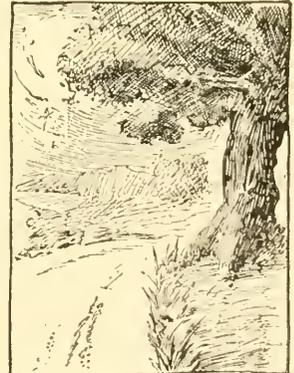
For he had one only



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



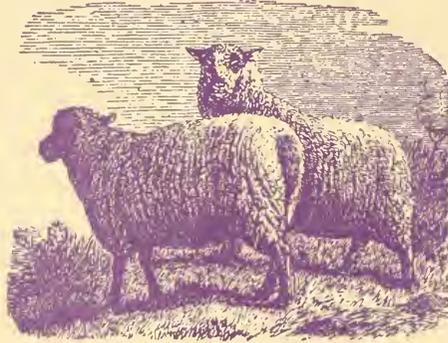
came again, and she arose straight

and he commanded to give her meat.

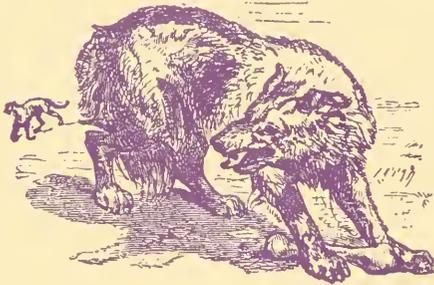
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LUKE viii : 41, 42, 54, 55.

Behold  
I send  
you  
forth as



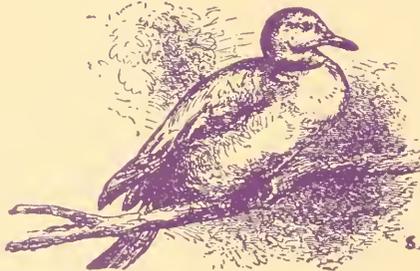
in the  
midst  
of



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.

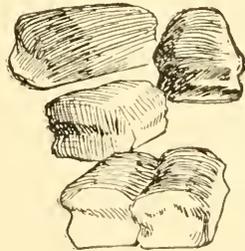
At length the disciples came to Jesus and said, "It is growing late and these people have no food. Shall we not send them to the villages that they may be fed?" But Jesus answered, "No, they walked so far to be with us, that I fear they

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

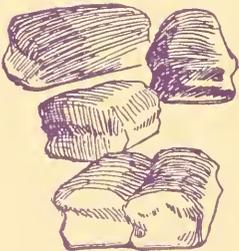


There is a



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



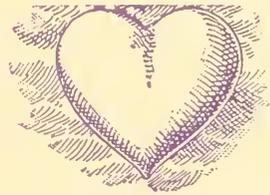
Take my



upon you and learn of



for I am meek and  
lowly in



and ye shall find rest unto your souls.

For my

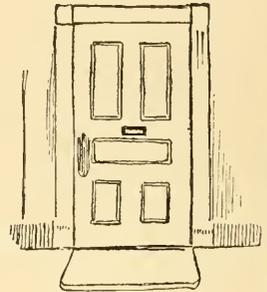


is easy, and my burden  
is light.

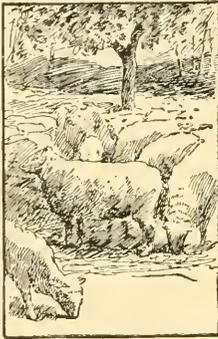
THEN said



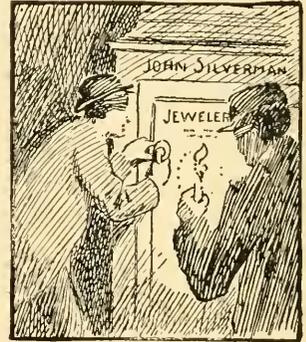
unto them again,  
Verily, verily,  
I say unto you,  
I am the



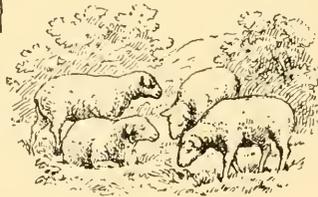
of  
the



All that ever came before  
me are



but the



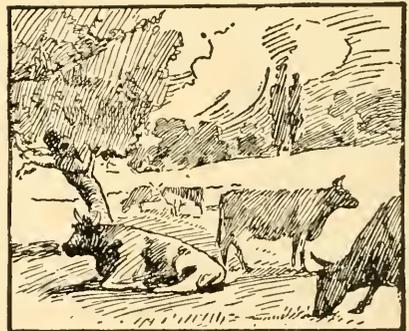
did not  
hear them.

I am the door :

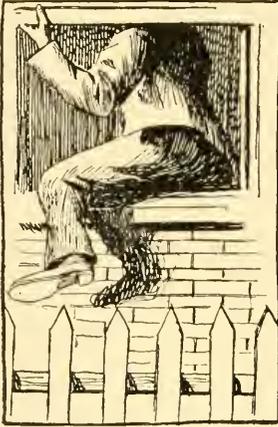
by me if  
any



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



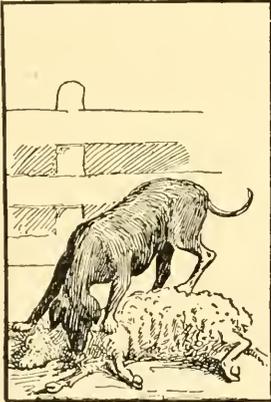
THE



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



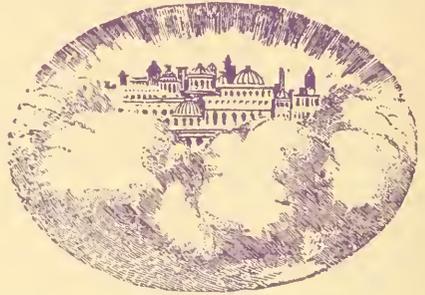
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JOHN X : 10, 11

OUR



which art in



Hallowed be thy name. Thy



dom come. Thy  
will be done in



as it is in heaven.



us this



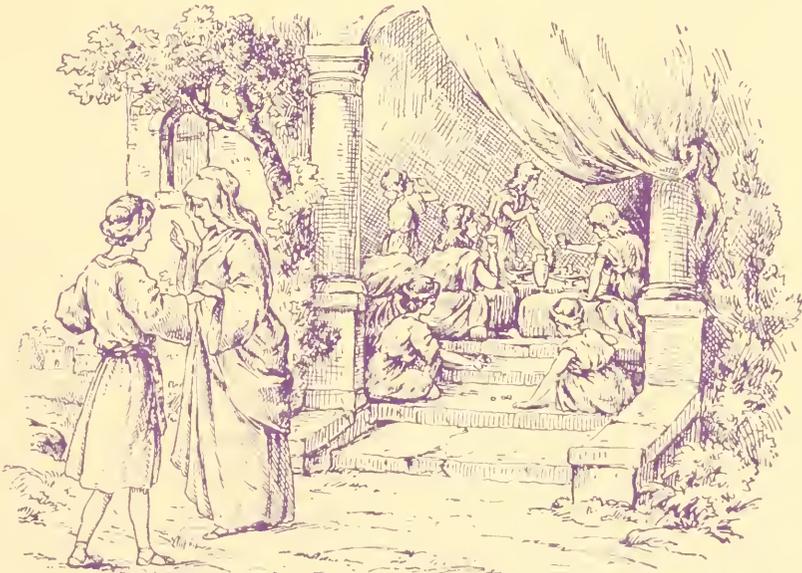
our daily



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

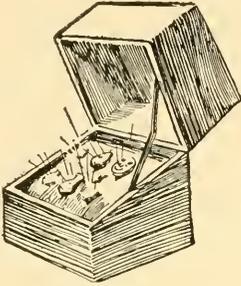


but

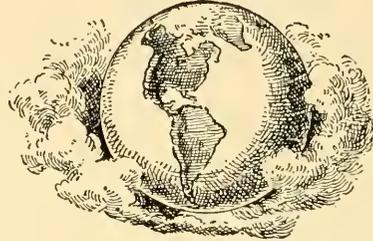


For thine is the kingdom, and the power, and the glory, forever. Amen.

LAY not up for yourselves



s upon



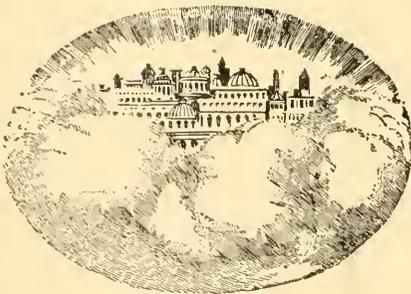
where moth and rust doth corrupt, and where



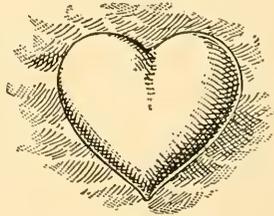
break through and



But lay up for yourselves treasures in

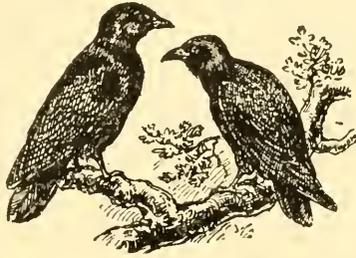


where neither  
moth nor rust  
doth corrupt, and  
where thieves do  
not break  
through nor steal:  
For where your  
treasure is, there  
will your



be  
also.

Consider the



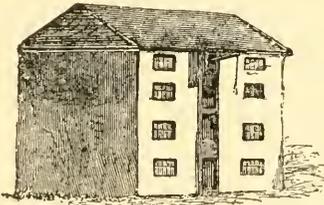
for they neither



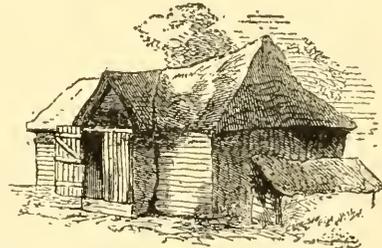
nor



which neither have

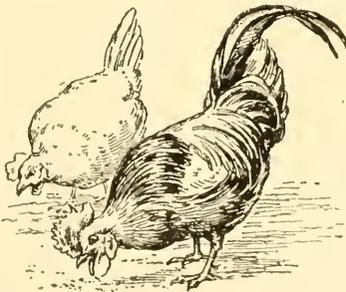


nor



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

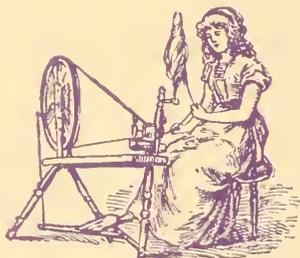


how they  
grow; they



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

*Plockhorst*

## 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 Judea 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!’”



BUT



called them unto him, and said,

Suffer



to



and



not: for of such is the



dom of



AND he



before, and



to see him: for

he was to pass that

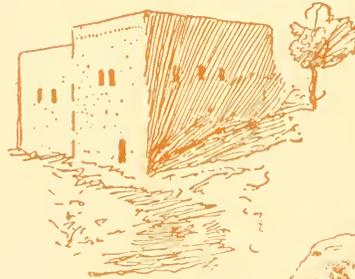


And when



came to the place,

he looked up, and saw him, and said unto him, Ziccheus, make haste and come down; for to-day I must abide at thy



For the Son of man

is come to



and to



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LUKE xix : 4, 5, 13.

## 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."



AND the



went,  
and did  
as Jesus  
com-  
manded  
them.  
And  
brought  
the

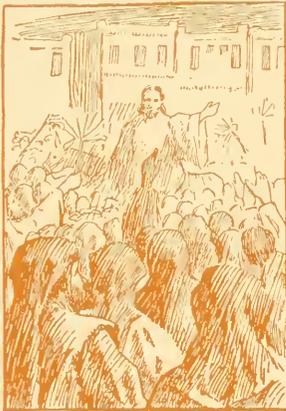


and  
the



and  
put on  
their  
clothes,  
and

they set him thereon. And a very great



spread  
their



in  
the  
way;  
oth-  
ers



from  
the



s  
and



in  
the  
way

## THE GIFT OF LOVE.

**I**T was Tuesday afternoon of the last week of our Lord's life on earth. He was in the Temple, the place which he had named, "My Father's House." Soon the services for the day would end, and the Temple gates would close,—never to open again to the Lord of life!

Before going away Jesus sat down for a little while opposite the part called the "Treasury." Here were thirteen large money chests, standing against the wall. Into these the people dropped their gifts of money as they entered the Temple. Each chest had a trumpet-shaped opening made of brass into which the money was dropped. If you had been there you would have seen that each chest bore a name which showed for what purpose the money in that chest would be used, as "Wood," "Incense," "Gold Dishes," and so on.

Jesus watched the people as they came, each one dropping something into the chests. Here came a rich Pharisee, perhaps, wearing a fine robe, who dropped a handful of gold pieces into the brass mouth of the chest with a look which seemed to say, "See how rich and generous I am!" Then came a merchant, not so rich and proud perhaps, but looking pleased as he heard his silver coins tinkling among the gold pieces. Poorer people came along and cast in their money, and even though it may have been copper coins, they showed by their manner how pleased they were to be seen giving to the Lord.

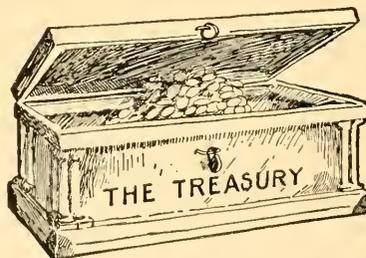
But by and by came a poor woman. Jesus knew that she was a widow and so poor that she could scarcely get enough to eat. When he saw her take from her pocket two of the

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."

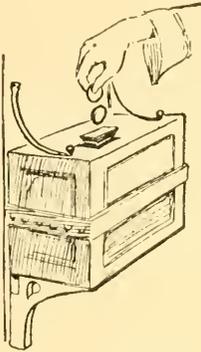
"It is not the deed we do,  
Though that be never so fair,  
But the love the dear Lord looketh for,  
Hidden away with care  
In the heart of the deed so fair."



AND there came  
a certain poor



and she



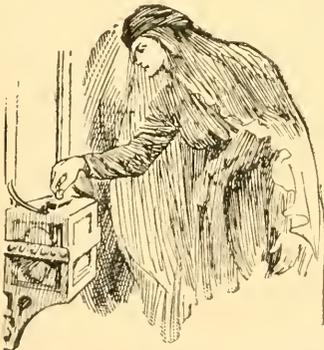
which make a



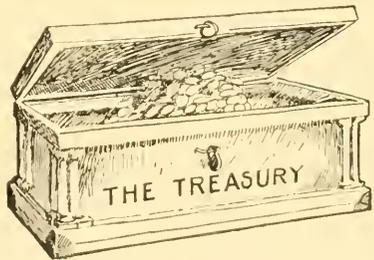
And he called  
unto him his



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



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



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MARK xiii : 42, 43.

WHEN



shall come in his



and all the holy



with



then shall he



upon the



of his glory.

AND before



shall be gathered



and he shall separate them one from another, as a



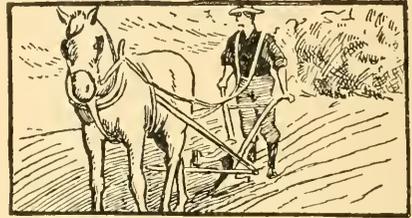
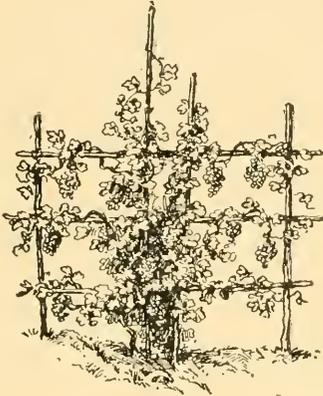
And



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MATT. XXV : 32, 33.

I AM the true

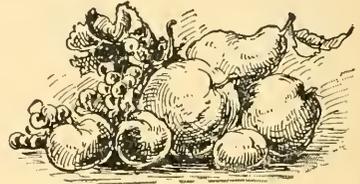


and my  
Father  
is the

Every



in me that  
beareth not



he taketh away:  
and every



he



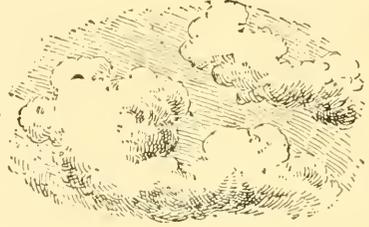
it, that it may  
bring forth more



AND when he had spoken these things,



and a



received him out of their sight. And while



as



behold,



stood by them in white



WHICH also said, Ye



of



why stand ye



this same



which is



from you into



shall so come

in like manner as ye have seen him go into heaven.

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ACTS i : 11.

Then fearing lest we should have fallen upon



they  
cast



out  
of  
the



and wished for the day.

And as the



were about to flee  
out of the



when they  
had  
let down  
the



into  
the



under colour,  
as though  
they would  
have cast



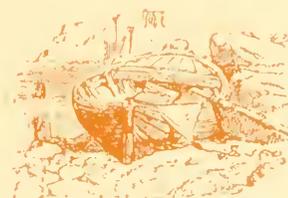
out of the foreship. . . Then the



cut  
off  
the



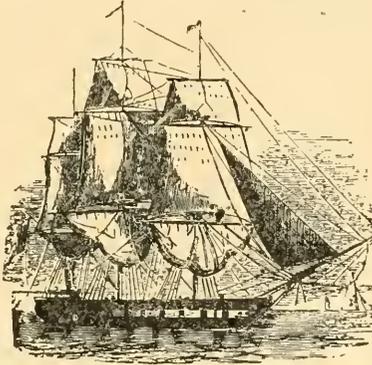
of  
the



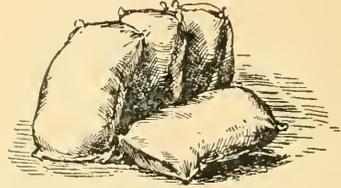
and let her fall off.

ACTS XXVII 29, 30, 32.

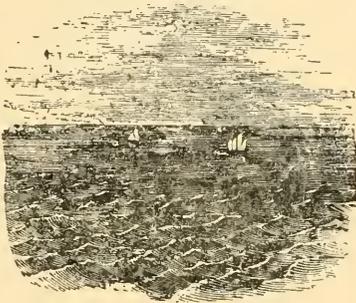
And when they had eaten enough, they lightened the



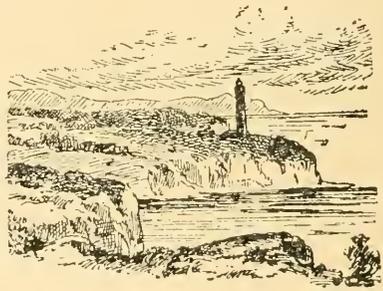
and cast  
out the



into the



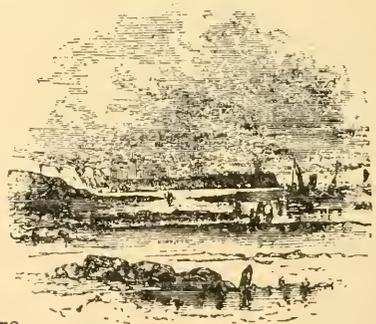
And  
when it  
was day,  
they  
knew not  
the



but they discovered a certain

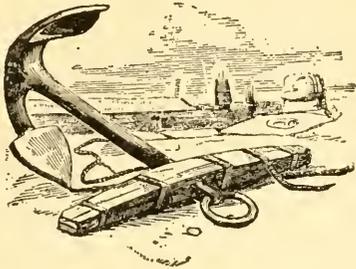


with a

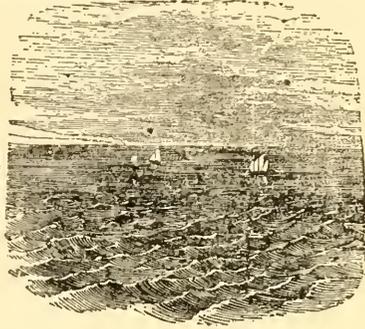


into the which they were minded, if it were possible, to thrust in the ship.

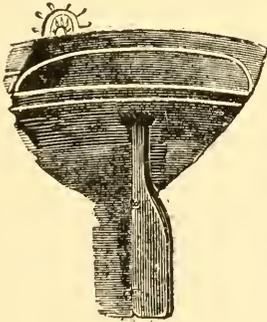
And when they had taken up the



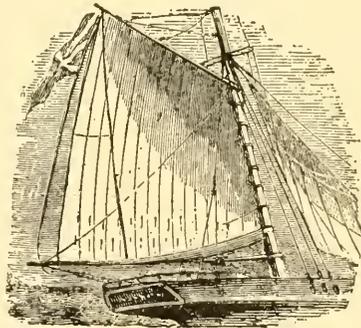
they com-  
mitted  
themselves  
unto  
the



and loosed the



bands,  
and  
hoisted  
up  
the



to the wind, and made toward

And fall-

ing into

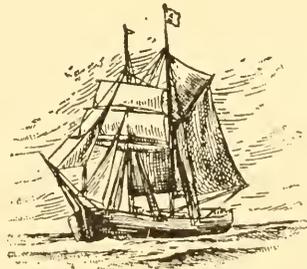
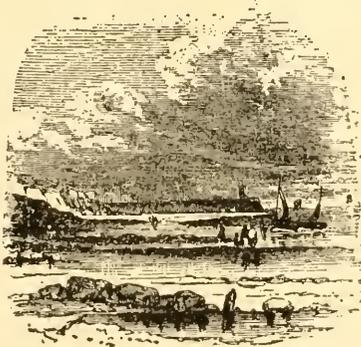
a place

where two

seas met,

they ran

the



aground.

Acts xxvii. 40.

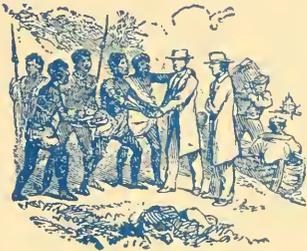
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And the



showed

us no little



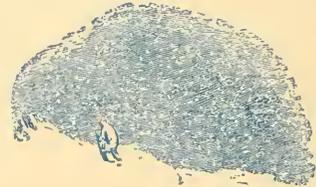
for they  
kindled  
a



and received us every one, because of the present



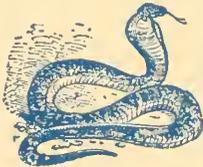
and  
because  
of the



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



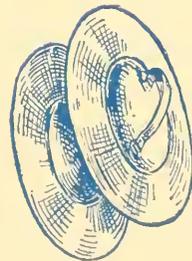
and of



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-



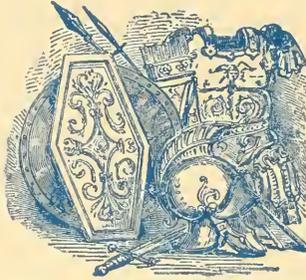
the



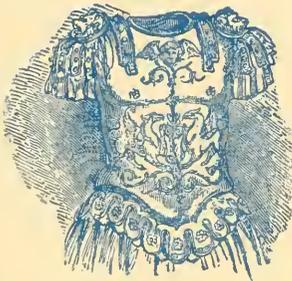
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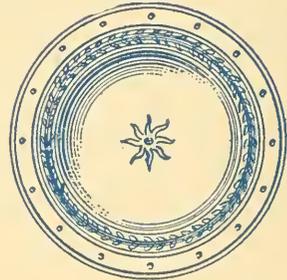
Put on  
the  
whole



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

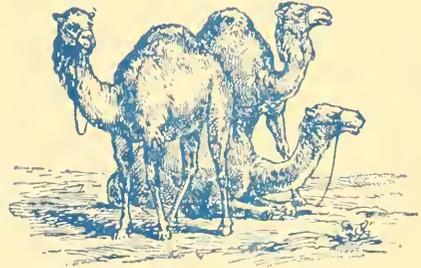


of salvation  
and the

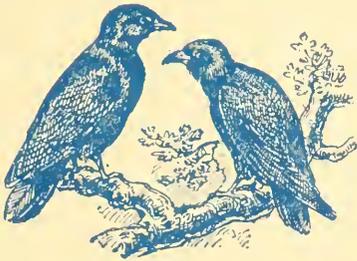


of the Spirit, which is the word of God.

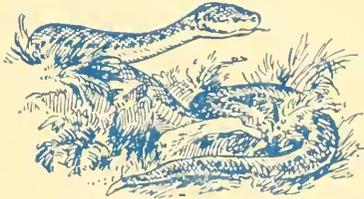
FOR every kind of



and of



and of



s, and of things

in the

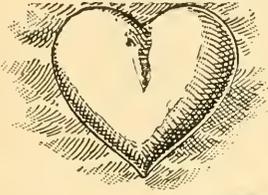


is tamed, and

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

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JAMES iii : 7, 8.



BELOVED, if our

condemn us not,  
then have we  
confidence  
toward



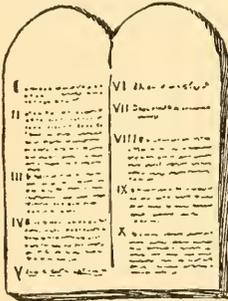
And whatsoever we



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.

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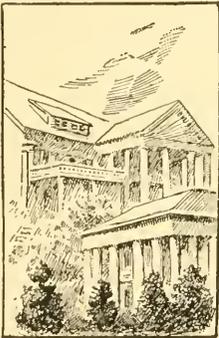
In my



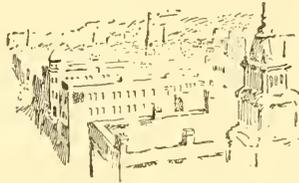
's



are many

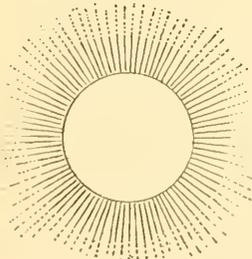


if it were not so, I would have told you. I go to prepare a place for you. JOHN xiv : 2.



And the

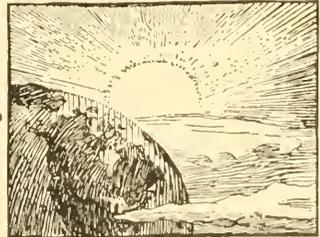
had no need of the



neither of the



to

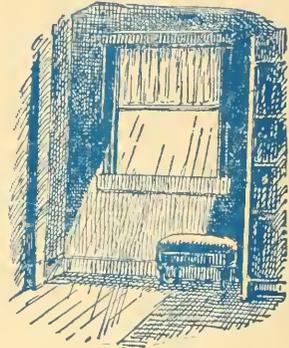


in it : for

the

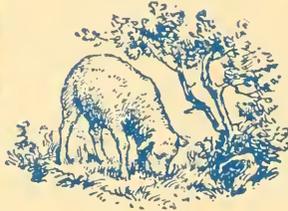


of God did



en it.

and the



is the light thereof.

REV. xxi : 23,



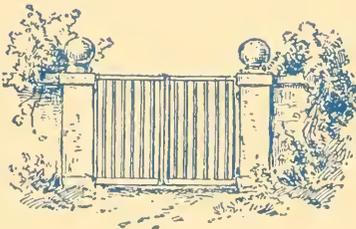
are they that do his



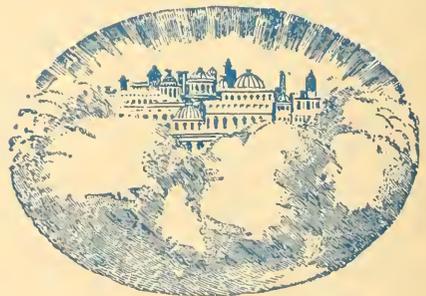
that they may have right to the



of life, and may enter in through the



into the



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REV. xxii : 14.

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

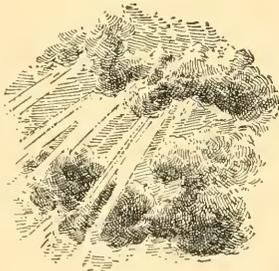
I will come in to him, and will



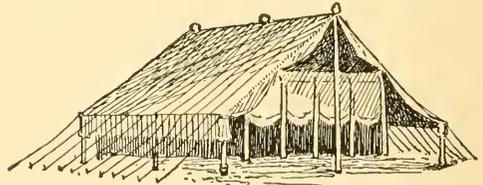
with him, and he with me.

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.

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REV. xxi : 3.







