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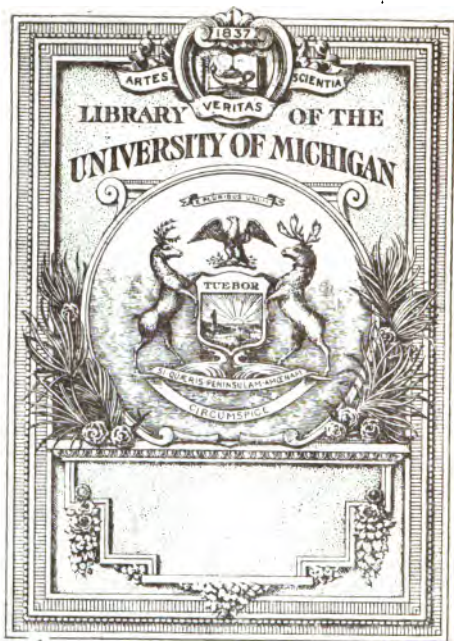
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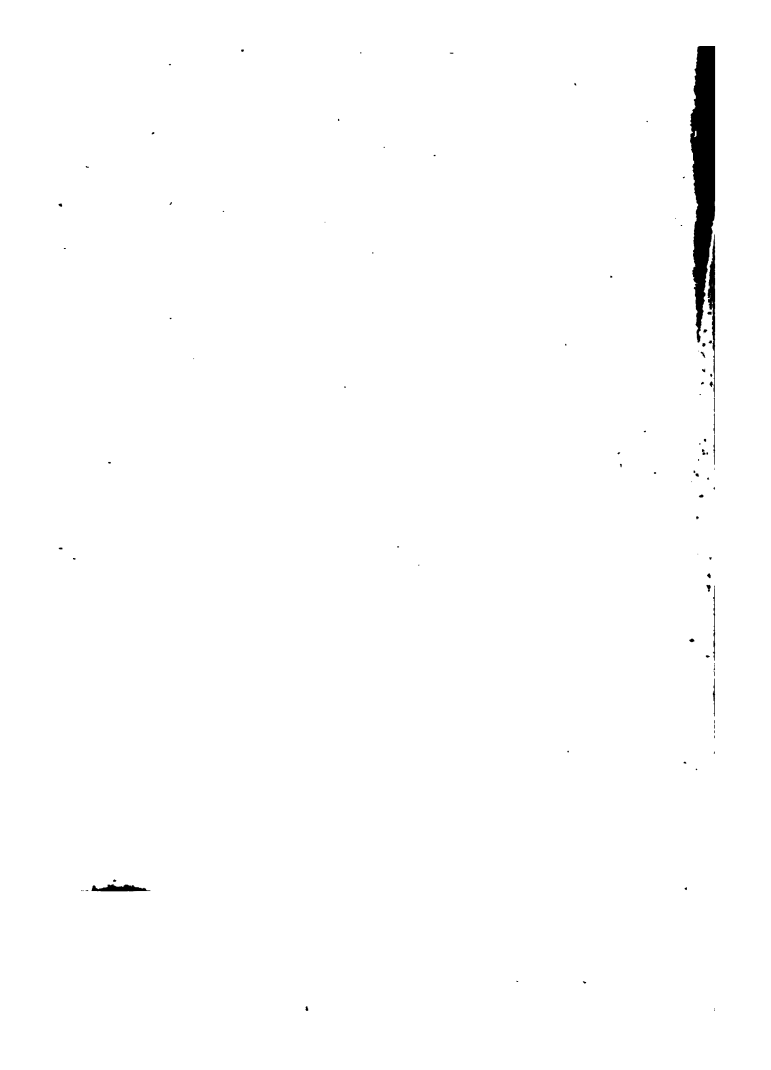
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# LITTLE PILLOWS

OR

*GOOD-NIGHT THOUGHTS FOR THE  
LITTLE ONES*

By FRANCES RIDLEY HAVERGAL, 1836.—  
= 1879



*FIFTY-SECOND THOUSAND.*

NEW YORK  
E. P. DUTTON AND COMPANY  
1891

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## CONTENTS.

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How "Little Pillows" came to be written..	5
1. "Come unto Me" .....	9
2. "Accepted in the Beloved" .....	11
3. "I, even I, am He that blotteth out thy transgressions" .....	14
4. "I have loved you, saith the Lord" ...	17
5. "He that keepeth thee will not slumber" .....	19
6. "The Lord hath laid on Him the iniquity of us all" .....	22
7. "Peace through the blood of His cross"	24
8. "Whiter than snow" .....	27
9. "Ask what I shall give thee" .....	30
10. "Forget not all His benefits" .....	33
11. "It is God which worketh in you, both to will and to do" .....	36
12. "O Lord, Thou knowest" .....	38
13. "When the Comforter is come" .....	41
14. "What wilt thou that I shall do unto thee?" .....	44
15. "This same Jesus" .....	47

32024

2-21-28. E.A.H.

16. "Come and see" .....	49
17. "Told Him all things" .....	52
18. "Our Lord Jesus Christ, who died for us" .....	55
19. "Is it nothing to you?" .....	57
20. "Yea, He is altogether lovely" .....	60
21. "Behold, He cometh!" .....	63
22. "Now then do it" .....	66
23. "I have called thee by thy name" .....	69
24. "That day when I make up my jewels" .....	71
25. "He giveth more grace" .....	74
26. "Shall never thirst" .....	77
27. "I will be surety for him" .....	80
28. "He shall go over before" .....	83
29. "At Thy right hand there are pleasures for evermore" .....	86
30. "This is the promise that He hath prom- ised us, even eternal life" .....	89
31. "Hath He said, and shall He not do it?" .....	92

## HOW "LITTLE PILLOWS" CAME TO BE WRITTEN.

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A LITTLE GIRL was away from home on a week's visit. We will suppose her name was Ethel. The first night, when she was tucked up in bed, and just ready for a good-night kiss, I said, "Now, shall I give you a little pillow?"

Ethel lifted her head to see what was under it, and said, "I have got one, Auntie!"

"It was another sort of pillow that I meant to give you; I wonder if you will like it?"

So then Ethel saw it was not a question of feathers and pillow-case; still she did not understand, and so she

laughed and said, "Do tell me at once, Auntie, what you mean; don't keep me waiting to guess!"

Then I told her that, just as we wanted a nice soft pillow to lay our heads down upon at night, our hearts wanted a pillow too, something to rest upon, some true, sweet word that we might go to sleep upon happily and peacefully. And that it was a good plan always to take a little text for our pillow every night. So she had one that night, and the next night.

The third night I was prevented from coming up till long after Ethel ought to have been asleep. But there were the bright eyes peeping out robin-red-breast fashion, and a reproachful little voice said, "Auntie, you have not given me any little pillow to-night!"

"Then, do you really care about having the little pillows given you, Ethel?"

"Oh, *of course* I do!" was the answer. She did not seem to think there could

possibly be any doubt about it. Certainly the way in which she said that "*of course!*" showed that *she* had no doubt about it!

So it seemed that perhaps other little ones would like to have "little pillows" put ready for every night. For even little hearts are sometimes very weary, and want something to rest upon; and a happy little heart, happy in the love of Jesus, will always be glad to have one of His own sweet words to go to sleep upon.

So here are thirty-one "little pillows," not to be used all at once, nor even two at a time, but one for every night in the month. The little texts are so short, that they will need no learning; but when you have read the explanation, you will be able to keep the text quite safely and quite easily in your mind.

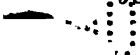
Read the little book before you kneel down to say your evening prayers, because I hope what you read will always

heavy enough to sink you down into hell, unless Jesus takes it from you. So it is to *you* that He says "Come!"

And lest you should think He says it to grown-up people only, He said, "Suffer the little children to come unto me." Are you a little child? Then it is to you that He says "Come!"

"If He were here, and if I could see Him, I should like to come." He is here, as really and truly as you are. Suppose your mother and you were in a dark room together, and she said, "Come to me!" you would not stop to say, "I would come if I could see you." You would say, "I am coming, mother!" and you would soon feel your way across the room, and be safe by her side. Not seeing her would not make any difference.

Jesus calls you now, this very night. He is here, in this very room. Now, will you not say, "I am coming, Lord Jesus!" and ask Him to stretch out



His hand and help you to come, and draw you quite close to Himself?

Yes, to *Himself*, the blessed, beloved Lord Jesus, who loved you and gave Himself for you, who has waited so patiently for you, who calls you because He wants you to come and be His own little lamb, and be taken up in His arms and blessed. Will you keep Him waiting any longer? Will you not "Come"?

"Will you not come to Him for life?

Why will ye die, oh why?

He gave His life for you, for you!

The gift is free, the word is true!

Will ye not come? Oh why will ye die?"

---

2.

ACCEPTED.

"Accepted in the Beloved."—*EPH. i. 6.*

**W**HO is "accepted in the Beloved"?  
*You*, if you have come to your heavenly Father, asking him to receive

you for Jesus Christ's sake. Dear little one, wanting to know that you are saved and forgiven, take all the beautiful comfort and joy of these words! They are for you just as much as for any grown-up person.

Ask Him *now* to give you faith to believe them for yourself, while you try to understand what they really mean for you.

Suppose a king came and proclaimed among a number of poor children that he would take *any* one to stay with him in his beautiful palace, who really wished to go and asked him to take them. Suppose you heard this, and wished the king would take you. Then the king beckons you, and you venture near; and then the prince royal himself comes and leads you up to his father, and tells you to say what you want, and you say, "I do want to go, please take me!" Will the king break his word and *not* take you? Why, in



the first place, he *never* breaks his promise. And then he beckoned you himself, and that was what made you go. And then the prince, who is his beloved son, took your hand and brought you; and would the king send the little one away whom he brought? There can be no mistake about it; he can not have rejected you, and said he will *not* have you, so you *must* be "accepted."

So every one who has come to Jesus, even if only a little girl or boy, is "accepted in the Beloved." Accepted, because God has said, "I will receive you." Accepted, because He Himself has called and drawn you, or you never would have wanted to come. Accepted, because the Beloved One has made the way open for you to come by His own blood, and saves *all* that come unto God by Him. Accepted, not because you were worth God's accepting, but "accepted in the Beloved."

“Safe in the arms of Jesus,  
Safe on His gentle breast,  
There, by His love o’ershadowed,  
Sweetly my soul shall rest.  
Hark! ’tis the voice of angels,  
Borne in a song to me,  
Over the fields of glory,  
Over the jasper sea.”

---

## 3.

## THE RED HAND.

‘ I, even I, am He that blotteth out thy transgressions.’—ISA. xliiii. 25.

**T**HERE was once a deaf mute, named John. Though he never heard any other voice, he heard the voice of Jesus, knew it, loved it, and followed it.

One day he told the lady who had taught him, partly on his fingers and partly by signs, that he had had a wonderful dream. God had shown him a great black bock; and all John’s sins

were written in it, so many, so black! And God had shown him hell, all open and fiery, waiting for him, because of all these sins. But Jesus Christ had come and put His *red hand*, red with the blood of His cross, all over the page, and the red hand, the *dear* red hand, had blotted all John's sins out; and when God held up the book to the light, He could not see one left!

Now His sweet word to you to-night is, "I, even I, am He that blotteth out your transgressions." Will you believe it? "Only believe," and "according to your faith it shall be unto you." It is no fancy or mere feeling, but God's truth, that Jesus Christ's blood has been shed,—nothing can alter that; and that His precious blood blotteth out our transgressions; as St. Paul says (Col. ii. 14), "Blotting out the handwriting of ordinances that was against us."

And oh how much there is to blot out!—sins that you have forgotten, and

sins that you did not think were sins at all, besides those you know of—to-day, yesterday, all the past days of your little life. And all these written in His book!

Do you want to have them blotted out forever? Do you pray, "Blot out mine iniquities?" do you want to know that they are blotted out! Then take His word about it, and just believe that it is true, and true for you—"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee."

"I am trusting Thee, Lord Jesus,  
Trusting only Thee;  
Trusting Thee for full salvation,  
Great and free.

"I am trusting Thee for cleansing  
Through the crimson flood;  
Trusting Thee to make me holy  
By Thy blood."

4.

GOD'S LOVE.

‘I have loved you, saith the Lord.’—*MAL.* i 2

**I**S not this a sweet pillow to rest upon to-night? But a pillow is of no use if you only look at it; that does not rest you. You must lay your head down upon it, and then you rest. So, do not only think, “Yes, that is a very nice text”; but believe it, and lay your heart down restfully upon it; and say, “Yes, He loves me!”

How different these words are from what we should have expected! We should have expected God to say, “I will love you, if you will love me.” But no! He says, “*I have loved you.*” Yes, He has loved you already, poor little restless heart, that wants to be loved! He loves you now, and will love you always.

But you say, "I wish I knew whether He loves *me!*" Why, He *tells* you so; and what could He say more? There it stands—"I have loved you, saith the Lord." It is TRUE, and you need only believe it, and be glad of it, and tell Him how glad you are that He loves you.

But you say, "Yes, I know He loves good people; but I am so naughty!" Then He has a special word for you: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He says nothing about "good people," but tells you that He loved you so much, while you were naughty, that He has sent the Lord Jesus, His own dear, dear Son, to die for you. Could He do more than that?

He says in the same verse (Mal. i. 2). "*Yet ye say, Wherein hast thou loved us?*" *Wherein? O herein!* not that you loved God, but that He loved you, and sent His Son to suffer instead of you.

When you lie down, think how many

answers you can find to that question, "Wherein hast Thou loved us?" See how many proofs of His love you can count up; and then go to sleep on this soft, safe pillow, "I have loved you, saith the Lord!"

"I am so glad that our Father in heaven  
Tells of His love in the book He has given,  
Wonderful things in the Bible I see;  
This is the dearest, that Jesus loves me.

"Oh, if there's only one song I can sing  
When in His beauty I see the great King;  
This shall my song in eternity be,  
'Oh, what a wonder, that Jesus loves me!'"

---

5.

GOD'S CARE.

"He that keepeth thee will not slumber."  
Ps. cxxi. 3.

SOMETIMES little children wake in the night, and feel lonely, and a little bit afraid. This is not because of

the darkness; for if others are with them, talking and moving about, they do not mind it at all. But it is the stillness, the strange silence when every body is fast asleep.

Every body? No! The One who loves you best of all is watching you all the time; the One who careth for you never sleeps—"He that keepeth thee will not slumber." He is there all the time, never leaving you one moment alone, never going away at all. It makes no difference to Him that it is very dark, for "the darkness and the light are both alike to Thee." And all through the dark hours He "keepeth thee"; keeps you from every thing that could hurt or even frighten you, so that you may safely and quietly take the sweet sleep He gives you.

*He* "keepeth thee"; only think who is your Keeper! the mighty God, who can do every thing, and can see every thing. Why need you ever fear with



such a Keeper? It is very nice to know that "He shall give His angels charge over thee to keep thee"; but it is sweeter and grander still to think that God Himself keeps us. As if He wanted us to be very sure of it, and to leave us no excuse for ever being afraid any more, He even says it three times over, "He that keepeth thee will not slumber." "Behold, He that keepeth Israel shall neither slumber nor sleep." "The Lord is thy Keeper." What could He say more?

Now what will you say to Him if you wake in the night and feel lonely in the stillness? Will you not recollect what a pillow He has given you to-night to rest upon, and say to Him, "I will trust, and not be afraid"?

'He will take care of you! All through the  
night

Jesus, the Shepherd, His little one keeps:  
Darkness to Him is the same as the light;  
He never slumbers and He never sleeps."

## 6.

## WHAT CHRIST BORE FOR US.

'The Lord hath laid on Him the iniquity of us all.'—ISA. liii. 6.

**W**HERE are your sins? Wherever they are, God's terrible punishment must fall. Even if there were only one sin, and that one hidden away down in your heart, God's wrath must find it out, and punish it. It could not escape.

But you know of many more than one; and God knows of more still. And so the great question for you is, Where are they? If He finds them on you, His wrath must fall on you. But if they are put *somewhere else*, you are safe, for He loves you, and only hates your sins. Where can that wonderful "somewhere else" be? To-night's text tells you that God laid them on Jesus. Why did His terrible wrath fall on His

beloved, holy Son? Because He had laid our sins on Jesus, and Jesus took them, and was willing to bear them, so that all the dreadful punishment might fall on Him instead of us. Instead of *you*, dear little one!

When the great drops of blood fell down to the ground from His beloved head in Gethsemane, it was because the Lord had laid on Him *your* iniquity. When He hung by His pierced hands and feet upon the cross, alone in the great darkness of God's wrath, it was because He was bearing *your* punishment, because *your* sins were laid upon Him, so that they might not be found upon you, and punished upon you.

Satan will try to persuade you not to believe that *your* sins were laid upon Him, and will try to keep you always doubting it; but God says they were! Which will you believe?

Again look at the solemn question, "Where are your sins?" and then look

at Jesus, suffering and dying for you, and answer boldly, "On Jesus! for 'the Lord hath laid on Him the iniquity of us all.'"

"And so He died! And this is why  
He came to be a man and die:  
The Bible says He came from heaven,  
That we might have our sins forgiven.

"He knew how wicked men had been,  
He knew that God must punish sin;  
So, out of pity, Jesus said,  
He'd bear the punishment instead."

---

7.

PEACE THROUGH BLOOD.

"Peace through the blood of His cross."

COL. i. 20.

**I**F you had been disobedient and naughty to your dear mother, you would feel that there was something between you and her, like a little wall

built up between you. Even though you knew she loved you and went on doing kind things for you as usual, you would not be happy with her; you would keep away from her, and it would be a sorrowful day both for her and for you. For there would be no sweet, bright *peace* between her and you, and no pleasant and untroubled peace in your own heart. .

The Lord Jesus knew that it was just like this with us, that there was something between us and God instead of peace, and this something was sin. And there never could be or can be any peace with God while there is sin, so of course there never could be any real peace in our hearts. We could never take away this wall of sin; on the contrary, left to ourselves, we only keep building it higher and higher by fresh sins every day. And God has said, that "without shedding of blood there is no remission," that is, no for

giveness, no taking away of sins. Now what has Jesus Christ done for us? He has made peace through the blood of His cross. He is the Lamb of God that taketh away the sin of the world; and the sin was what hindered peace.

Look at His precious blood shed to take away your sins! Do you see it, do you believe it? Then there is nothing between you and God, for that bleeding Hand has broken down the wall; the blood has made peace, and you may come to your heavenly Father and receive His loving forgiveness, and know that you have peace with God, through Jesus Christ our Lord.

“Precious blood that hath redeemed us,  
All the price is paid!  
Perfect pardon now is offered,  
Peace is made.

‘Precious blood, whose full atonement  
Makes us nigh to God!  
Precious blood, our song of glory,  
Praise and laud!

“Precious, precious blood of Jesus.  
Ever flowing free!  
Oh believe it, oh receive it,  
’Tis for thee!”

---

8.

“WHITER THAN SNOW.”

“Whiter than snow.”—Ps. li. 7.

**B**UT snow is whiter than any thing else! Especially if you saw it glittering in the sunshine on the top of a high mountain, where no dust can ever reach it. Mortal eyes have seen something as white as snow, for the raiment of the angel of the resurrection was “white as snow”; and the shining raiment of the Lord Jesus on the Mount of Transfiguration was “exceeding white as snow.” But what can be made “whiter than snow”?

“Wash *me*, and *I* shall be whiter than snow!” What, *me*? my naughty,

sinful self? my soul so stained with sin, that I can not make it or keep it clean at all? Yes, "I shall be whiter than snow" if God washes me.

But water will not do this, and tears will not do it. Only one thing can do it, but that does it surely and thoroughly. "The blood of Jesus Christ His Son cleanseth us from all sin."

This is "the fountain opened for sin and for uncleanness"; and ever since the precious blood was shed, it has always been open. It is open now, this very evening, ready for you to be washed in it, and made "whiter than snow."

Do not stop short at thinking a little about it, but go to your heavenly Father, and ask Him to wash you in the precious blood of Christ.

Be *willing* to be *really* washed. Do not be like some little children, who do not wish to have a clean white frock put on, because they know they can not



go and play in the dirt. Be willing not to go back to the dirt any more.

And then *let* Him wash you; do not just say the words, and get up from your knees, and think no more of it; but put your very heart into His hands, and look at the precious blood of Jesus, and wait and ask Him to show you how really it was shed for you, and how really it cleanses from all sin. And then you will be ready, like the Samaritan, to fall down at Jesu's feet, "giving Him thanks" for having washed even you.

"Precious, precious blood of Jesus,  
Let it make thee whole!  
Let it flow in mighty cleansing  
O'er thy soul.

"Though thy sins are red like crimson,  
Deep in scarlet glow,  
Jesu's precious blood can make them  
White as snow."

## 9.

## ASKING.

‘Ask what I shall give thee.’—II CHRON. i 7.

THERE had been a grand day in Israel. The young King Solomon had spoken to all the people, and to all the great men and captains and governors, and they had followed him to the tabernacle of the Lord, and he had gone up to the brazen altar which Bezaleel had made nearly five hundred years before, and had offered a thousand burnt-offerings. “In that night,” when it was all over, and Solomon was quiet and alone, “did God appear unto Solomon, and said unto him, Ask what I shall give thee.” And Solomon took God at His word, and asked at once for what he felt he wanted most. And God kept his word, and gave him at once what he asked, and

promised him a great deal more besides.

This is the message to you to-night, "Ask what I shall give thee."

Think what you most want, and ask for that, for Jesus Christ's sake. You need not, like Solomon, ask for only one thing; you want many things, and you may ask for them all. And God will give—He always does give to the real askers—more than you ask, more than you ever thought of asking.

Perhaps you say, "I don't know what to ask." Then begin by asking Him to show you by His Holy Spirit what you really want, and to teach you to ask for it.

Then you say, "Will He give me whatever I ask?" Well, if you ask something which is not good for you, He loves you too much to give you that! but He will give you something better. But if you ask for something that He has promised to give, you may

be quite certain He will give it you. Remind your heavenly Father of His promises, as Solomon did (ver. 9). And you may ask and expect the answer at once, like Solomon, who said, "*Now, O Lord God!*" and "*Give me now!*"

Then listen to God's message, and now, this very evening, ask Him for some of His promised gifts. And when you lie down, try to think of the different things which He has promised, and which you want, and turn every thought into the prayer, "*Give me now—for Jesus Christ's sake.*"

"Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and power are such,  
None can ever ask too much."

10.

GOD'S BENEFITS.

‘Forget not all His benefits.’--Ps. ciii. 2.

[F some kind friend made you a present of twenty dollars to buy all sorts of things with, would you not feel rather hurt if he thought it necessary to say to you, “Do not forget that I gave you this”? Of course you would not forget, you could not possibly be so ungrateful. But what if, after all, you *had* forgotten, and had all your nice things around you without ever recollecting him, would it not touch your heart if he came again and said very gently, “Do not forget”?

I need not tell you Who and what I mean. You know! Have you been forgetting all His benefits, forgetting to thank Him for them, just as if they had all come of themselves? Oh, ask

Him now to forgive you this sin of forgetfulness, for Jesus Christ's sake! But now that He has reminded you and forgiven you, ask Him for the Holy Spirit to help you to recollect His benefits instead of forgetting them.

"His benefits" means all the good things He has done for you, and all the good things He has given you. Try to count up "His benefits" of this one day; and then think of those of yesterday, and last week, and all the year, and all your life since you were a little baby! You will soon find that there are more than you can count, and you will begin to see how very much you have to thank Him for.

And then recollect His still greater benefits—the great gift of Jesus Christ Himself to be your Saviour and Redeemer, and the great gift of salvation through Him, and all His promises of grace and glory!

David speaks of "the multitude of

His tender mercies," and Isaiah tells of "the multitude of His loving-kindnesses." Are not these true and beautiful words? Will you not turn them into a song of thanksgiving, and say, "Bless the Lord, O my soul, and forget not all his benefits: Who crowneth thee with loving-kindness and tender mercies!"

"Now my evening praise I give;  
Thou didst die that I might live;  
All my blessings come from Thee,  
Oh how good Thou art to me!

"Thou, my best and kindest Friend,  
Thou wilt love me to the end;  
Let me love Thee more and more,  
Always better than before."

## 11.

## WILLING AND DOING.

“It is God which worketh in you, both to will and to do of His good pleasure.”—*PHIL.* ii. 13.

**R**ATHER a hard “pillow” to-night, you think! But it is what will make many hard things quite easy for you.

Have you not found it hard to be good? hard to keep from saying something naughty that you wanted to say? very hard to keep down the angry feeling, even if you did not say the angry word? hard to do a right thing, because you did not at all like doing it, and quite impossible to make yourself wish to do it? You asked God to help you to do it, and He did help you; but did you ever think of asking Him to make you *like* to do it?



Now, this is just what is meant by God's "working in you to *will*." It means that He can and will undertake the very thing which you can not manage. He can and will "take your will, and work it for you"; making you want to do just what He wants you to do; making you like the very things that He likes, and hate just what He hates.

It is always easy to do what we like doing; so, when we have given up our will to Him, and asked Him to work it for us, it makes every thing easy. For then we shall *want* to "do according to His good pleasure," and we shall be very happy in it; because trying to please Him will not be fighting against our own wills, when God has taken them and is working them for us.

Do you not see what happy days are before you if you will only take God at His word about this? Only try Him,

and you will see! Tell Him that you have found you can not manage your will yourself, and that now you will give it up to Him, and trust Him, *from now*, not only to work in you to *do*, but to work in you to *will* also, "according to His good pleasure."

"Take my will, and make it Thine;  
It shall be no longer mine.

"Take my heart, it is Thine own;  
It shall be Thy royal throne."

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## 12.

"THOU KNOWEST."

"O Lord, Thou knowest."—JER. xv. 15.

THIS little text has been a comfort to many a sorrowful child, as well as to older persons. Things are not always bright with the little ones, and they do not always get as much sympa-

thy as they want, because their troubles are not exactly the same sort as those of grown-up people. Has there been something of this kind to-day, dear little one? Have you felt troubled and downhearted, and you could not explain it to any one, and so no one could comfort you because no one understood? Take this little pillow to rest your tired and troubled little heart upon to-night, "Thou knowest!" Thou, Lord Jesus, kind Shepherd of the weary or wandering little lambs, Thou knowest all about it! Thou hast heard the words that made me feel so sad; Thou hast seen just what happened that troubled me; Thou knowest what I could not explain, "Thou understandest my thought;" Thou hast been looking down into my heart all the time, and there is nothing hid from Thee! Thou knowest *all* the truth about it! and Thou knowest all that I can not put into words at all!

Is it not comfort already, just to know that He knows? And is it not enough that he knows? Why, you know that He can do every thing; so, surely, He can make things come right for you (really right, not perhaps what you fancy would be nicest and most right). And you know that He careth (that is, goes on caring) for you; so, if He knows about your trouble, He cares about it too. And He not only cares, but loves, so that He would not have let this trouble touch His dear child,—wher He knew about it all the time,—but that He wanted it to be a little messenger to call you to Him to be comforted, and to show you that He is your best Friend, and to teach you the sweetness of saying, “Thou knowest!”

“Jesus is our Shepherd  
Wiping every tear;  
Folded in His bosom,  
What have we to fear?”

“Only let us follow  
Whither He doth lead;  
To the thirsty desert,  
Or the dewy mead.”

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13.

OUR COMFORTER.

“When the Comforter is come.”—JOHN XV. 26.

**L**ITTLE children often want comforting. Something troubles you, and the grown-up people do not know, or do not think it is much to be troubled about, and so nobody comforts you, and you feel very sad. Sometimes they try, and yet it does not seem to comfort you. And sometimes you have even “refused to be comforted.”

What a beautiful name this is for the Holy Spirit, “The Comforter!” so gentle, so kind, so loving. When He comes He is true to His name, and

brings sweet comfort even for the little troubles of His little ones.

Is He come to you? Your heavenly Father has promised to give the Holy Spirit to them that ask Him. So, if you ask, He is sure to give. Then ask that the Holy Spirit may come into your heart, and dwell there always.

Is He come to you? Are you not quite sure whether He has come yet, or not? The rest of this verse tells you how you may know. Jesus said, "When the Comforter is come, He shall testify of me." That means, He will *tell you about Jesus*; He will put thoughts of Jesus into your mind, and love to Jesus into your heart, and He will make you see and understand more about Jesus than you did before. If you are thinking about Him, and glad to hear about Him, and trying to please Him, I think the Comforter is come, and is beginning to testify of Jesus in you.

Is He come to you? Then you will

never be without a Comforter, whatever troubles come; if they are little vexations or disappointments, He can make you see the bright side, and be patient, and trustful, and happy; if they are great troubles, perhaps illness, or some dear one taken away from you, still He can so comfort you, that you will wonder and find out for the first time what a *very* precious gift He is, and what sweet peace can hush your sorrow "when the Comforter is come."

"Our blest Redeemer, ere He breathed  
His tender, last farewell,  
A Guide, a Comforter, bequeathed,  
With us to dwell.

'And His that gentle voice we hear,  
Soft as the breath of even,  
That checks each fault, that calms each fear,  
And speaks of heaven."

## 14.

## THE BLIND MAN.

“What wilt thou that I shall do unto thee?”

LUKE xviii. 41.

ONLY a blind beggar by the wayside? But Jesus of Nazareth stood still when He cried to Him. He could not grope his way among the crowd, but Jesus commanded him to be brought near to Him. He knew why the poor man had cried out, but He would have him tell it to Himself. So He said, “What wilt thou that I shall do unto thee?” Wonderful question, with a wonderful promise wrapped up in it! For it meant that the mighty Son of God was ready to do whatever this poor blind beggar asked. What did he ask? First, just what he most wanted! Not what he supposed he ought to ask, nor



what any one had taught him to ask, nor what other people asked; but simply *what he wanted*. Secondly, he asked straight off for a miracle! He never stayed to question whether it was likely or not, nor how Jesus of Nazareth would do it, nor whether it was too much to ask all at once, nor whether the people would think him too bold. He knew what he wanted, and He believed that Jesus of Nazareth could do it, and so he asked, and that was enough.

“And Jesus said unto him, Receive thy sight: thy faith hath saved thee.”

And *that* was enough, his prayer of faith, and Christ's answer of power, for “immediately he received his sight.” Was that all? did he go back to beg by the wayside? No; he “followed Him, glorifying God.” What a change from the cry of only a few minutes before!

Just one thing more is told us in this

lovely little story, "And all the people, when they saw it, gave praise unto God." See what that first cry of "Have mercy on me," so quickly led to! Who would have expected a few minutes before to have seen him with his eyes open, following Jesus, glorifying God, and causing a whole crowd to give praise to God! I think the Lord Jesus says to you to-night, "What wilt *thou* that I shall do unto thee?" What will you answer Him?

"Pass me not, O tender Saviour!  
Let me love and cling to Thee;  
I am longing for Thy favor,  
When Thou comest, call for me  
Even me."

13.

“THIS SAME JESUS.”

“This same Jesus.”—Acts i. 11.

**J**ESUS CHRIST, the same yesterday, and to-day, and forever.” Yes, the very same to you to-night that He was to the disciples who stood gazing up into heaven, when, having lifted up His hands and blessed them, He went up to the opening gates of glory.

The very same to you to-night that He was to the little children, when He took them up in His arms and blessed them. Not a bit different! Just as kind, just as loving, just as ready to take you up too, and bless you, and keep you always “safe in the arms of Jesus.”

The very same to you to-night that He was when He said so lovingly,

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” Do you not feel that you would have loved him ever so much if you had heard Him say that, and that you would have gone to Him at once, because He was so good and kind? Well, He is “this same Jesus” now. When you lie down, see how many sweet and gracious words and deeds of His you can recollect, and say to yourself with every one, “He is the same now, and the same for me!”

You are not always the same to Him. When He comes and knocks at the door of your heart, you are sometimes ready to open; and sometimes you give Him a cold, short, careless answer; and sometimes no answer at all. But He is always the same to you; always ready to receive you with tender love and pardon when you come to him.

Perhaps you do not feel so happy now as you did one day when you felt

that He was very near and gracious, and full of forgiving love to you? What has changed? Only your feelings, not the Lord Jesus. He is always "this same Jesus"; and you may rest on this to-night, and forever.

"For this word, O Lord, we bless Thee,  
For our Saviour's changeless name;  
Yesterday, to-day, forever,  
Jesus Christ is still the same."

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16.

COME AND SEE!

"Come and see."—JOHN i. 39, 46.

THE Lord Jesus said it first. He said it to the two disciples of John who heard that He was the Lamb of God. They knew very little about Him, but they followed Him. Perhaps they would not even have ventured to

speak, but, "Jesus turned, and saw them following," and spoke to them. Then they asked Him where He dwelt, and He said, "Come and see!"

Philip said it next. He had found Christ himself, and at once he told his friend Nathanael about Him, and said, "Come and see!"

Is it not said to you to-night? Oh "Come and see" Jesus! Come and kneel down before Him, and look up into His glorious and loving face, and see what a lovely and precious Saviour He is! Come and see how kind and good He is! Come and see how ready He is to receive you, to take you up in His arms and bless you. Come and see what He has done for you; see how He loved you and gave Himself for you; how He lived, and suffered, and bled, and died for you! Come and see what gifts He has for you, forgiveness and peace, His Spirit and His grace, His joy and His love! Come

and see where He dwelleth—see that He is ready to come in and dwell with you, to make your little heart His own dwelling-place. Oh if I could but persuade you to “come and see!” There is no other sight so glorious and beautiful. Will you not come?

When you have come, when you can say like Philip, “We have found Him!” and like St. Paul, “We see Jesus,” will you not say to some one else, “Come and see”? You will wish every one else to come to Him, and you have His word to bid you try to bring them: “Let him that heareth say, Come!” Will you not say “Come” to some little friend or brother or sister, or to any one to whom He makes you wish to say it? There is no sweeter invitation for you to give than “Come and see!”  
the

“Jessie, if you only knew  
What He is to me,  
Surely you would love Him too,  
You would “come and see.”

“Come, and you will find it true,  
Happy you will be!  
Jesus says, and says to you,  
‘Come! Oh come to me!’”

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## 17.

## TELLING JESUS.

“Told Him all things.”—MARK vi. 30.

**W**HEN you have been out for a day, what do you look forward to as you come home in the evening? Why do you run so eagerly into the house, and look so bright? You want to tell “all about it” to some one whom you love,—father, or mother, or brothers and sisters; and you can hardly talk fast enough to pour it all out. You begin at the beginning, and tell every thing (if they will only let you stay up long enough),—the pleasures and the mishaps, what has been done, or what has been said.



When each day is over, and you go up to bed, what do you tell Jesus? Do you tell Him every thing too? Perhaps you do not tell Him any thing at all; or perhaps you only tell Him of something that you have done wrong, and are sorry for; you never thought of such a thing as telling Him *every thing!* Yet He loves you better than the dear ones down-stairs, who listened to all your little stories.

When the apostles had been away, they "gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." Can you not fancy the gentle, gracious Master listening to every thing so kindly, so patiently, letting them tell Him all their mistakes and all their success, all that had made them glad and all that had made them sorry? And can you not fancy the disciples sitting at His feet, and looking up into His face, and seeing how in-

terested He was in all they had done, and not wishing to keep any thing back from such a dear Master, and finding their own love to Him growing warmer and brighter for this sweet hour of talk with Him! How different if they had just said a few cold words to Him, and never *told* Him any thing! Try this to-night! It will be such a help, such a comfort, and before long you will find it such a joy to tell Jesus every thing!

“Tell Him all the failures,  
Tell Him all the sins;  
He is kindly listening  
Till His child begins.

“Tell Him all the pleasures  
Of your merry day,  
Tell Him all the treasures  
Crowning all your way.’

18.

CHRIST'S DEATH FOR US.

"Our Lord Jesus Christ, who died for us."  
I THESS. v. 9, 10.

**D**IED for us? 'Who else ever did as much for you? who else ever loved you as much? Only think now, what it really means, because it is really true; and surely it is most horribly ungrateful, when one for whom such a great thing has been done does not even think about it.

You would think it hard to be punished for some one else's fault; but this is exactly what your dear Saviour did,—let Himself be punished for your fault instead of you.

Suppose some cruel man were going to cut off your leg, what would you think if your brother came and said, "No; chop mine off instead!" But that

would not be dying for you. And "our Lord Jesus Christ *died*" for you.

It was the very most he could do, to show His exceeding great love to you. He was not obliged to go through with it; He might have come down from the cross any moment. The nails could not have kept Him there an instant longer than He chose; His love and pity were the real nails that nailed Him fast to the cross till the very end, till He could say, "It is finished," till He "*died* for us."

It was not only because He loved His Father that He did it, but because He loved us; for the text goes on—"Who died for us, that, whether we wake or sleep, we might live together with Him." So He loved us so much that He wanted us to live together with Him; and as no sin can enter His holy and beautiful home, He knew our sins must be taken away before we could go there. And only blood could take away sin, only

death could atone for it; and so He bled, that we might be washed in His most precious blood; He died, "that, whether we wake or sleep, we might live together with Him."

"There is a word I fain would speak,

Jesus died!

O eyes that weep, and hearts that break.

Jesus died!

No music from the quivering string

Could such sweet sounds of rapture bring;

O may I always love to sing,

Jesus died! Jesus died!"

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19.

NOTHING, OR EVERY THING?

"Is it nothing to you?"—LAM. i. 12.

THIS was said of a great, great sorrow, which should have touched the heart of every one who passed by and saw it, the terrible troubles that came upon Jerusalem and her children.

But this was also a type of the far more terrible cup of sorrow which the Lord Jesus drank for us, drank it willingly, so that we might drink of the river of His pleasures. Listen! for it is as if He said to you and me, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow!"

"Behold and see" how all His life He was "a Man of sorrows," not having where to lay His head; His own brethren refusing to believe in Him, the wicked Jews hating Him, and over and over again trying to kill Him, and He knowing all the while what awful suffering was before Him.

"Behold and see" Him in the garden of Gethsemane, "being in an agony," and saying, "My soul is exceeding sorrowful, even unto death."

"Behold and see" Him, scourged and spit upon, led as a lamb to the slaughter, and then nailed to the cross;

suffering even unto death, thirsting in the terrible pain, and yet not drinking to still it, and saying in the midst of it all, "My God, my God, why hast Thou forsaken me?" Was ever any sorrow like unto the sorrow that our Lord Jesus Christ went through for love of us? Is it nothing to you? Can you look at it and not care about it? Can you "pass by" and go on just the same as if He had never loved and suffered?

Oh, instead of "nothing," let it be henceforth *every thing* to you! Let it be the reason why you hate sin and why you try to do right; let it be your peace and joy, your strength and your song; let it fill your heart with love and gratitude; let it make you brave and determined to live for Him who suffered and died for you.

"See, oh see, what love the Saviour  
Also hath on us bestowed;  
How He bled for us and suffered,  
How He bare the heavy load.

“On the cross and in the garden  
Oh how sore was His distress!  
Is not this a love that passeth  
Aught that tongue can e'er express!”

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## 20.

## THE BEAUTY OF THE LORD JESUS.

“Yea, He is altogether lovely.”—Song of  
SOL. v. 16.

**H**E! We do not need to ask “Who?”  
for these words could only be said  
of One,—the Beloved One, the Holy  
One, the Blessed One, the Glorious  
One! Only of Jesus, *our* Lord Jesus,  
whom having not seen we love, whom  
we shall see one day in all His beauty,  
“when He shall come to be glorified in  
His saints, and to be admired in all  
them that believe!” Oh if we could  
see Him now, as He is at this very  
moment, sitting at the right hand of



the Majesty on high, Himself the very brightness of God's glory, the splendor would be too great, we should fall at His feet as dead, as St. John did, unless He strengthened us to behold His glory. But if He laid His right hand upon us, saying, "Fear not," and we looked again, what should we see? Oh what loveliness! oh what unspeakable beauty! "Fairer than the children of men," and "the chiefest among ten thousand," is our Lord Jesus! And in all the glory He is "this same Jesus"; although His countenance is now as the sun shineth in his strength, there is the gentle smile for His little children, and the tender kindness for the sick ones, and the wonderful, wonderful look of mighty love that would bring the whole world to His feet if they could only see it. And there are scars too, which make His very beauty more beautiful, for they are scars of love. He did not lose the print of the

nails when He rose from the grave, and the angels and redeemed ones around Him can see them even now; for even "in the midst of the throne" He is the "Lamb, as it had been slain." So the love has overflowed the glory, and our Lord Jesus is "altogether lovely." *Our Lord Jesus!* Yes, for the *Altogether Lovely One* has given Himself for us, and given Himself to us; so that even the least of His little ones may look up and say, "This is my Beloved, and this is my Friend!"

"Oh Saviour, precious Saviour,  
My heart is at Thy feet;  
I bless Thee, and I love Thee,  
And Thee I long to meet.

"To see Thee in Thy beauty,  
To see Thee face to face,  
To see Thee in Thy glory,  
And reap Thy smile of grace!"

## 21.

## THE COMING OF THE LORD JESUS.

“Behold, He cometh!”—REV. i. 7.

DOES this seem a terrible verse? do you wonder why it should be one of the “little pillows,” and wish the book had given you a different one to go to sleep upon to-night? Look at it again: “*He cometh!*” Who? Jesus Himself, the “same Jesus” who said, “Come unto Me.” You thought it would be so nice to come, if you could only see Him. But you will see Him, for He is coming.

Think of seeing Him come, so beautiful, so glorious, so “altogether lovely”; Him, the very same dear, kind Saviour, who loves the little children, who loves you and has called you! Seeing His very face; the very brow that was

crowned with thorns, the very eyes that looked on Peter, the very lips that said such wonderful and gracious things! No longer thinking about Him, and trying to believe on Him, and praying to Him, and wishing for Him, but really seeing Him! Is *this* terrible? Does it not rather seem something to look forward to very much?

Only one thing would make it terrible, and that is, if you will not come to Him now, and will not let Him wash away your sins in His precious blood. Then it would indeed be terrible, for He would never any more say to you "Come!" but only "Depart!"

But you want Him to wash you clean, do you not? and you did try to come to Him? And you believe He means what He says, and really died to save you? Then, oh! shall you not be glad to see Him? What if now the cry were heard, "Jesus is coming!" Your heart would beat quick, but I think it would

be with gladness, not with terror. Jesus is coming! Would you not go forth to meet Him? Jesus is coming! Could any thing be happier news? I think we shall not think much about the sound of the trumpet, and the clouds of glory, and all the holy angels that come with Him; we shall "see Jesus," and hear His own voice, and that will fill our eyes and our hearts forever.

"Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In Thy beauty all-resplendent,  
In Thy glory all-transcendent,  
Well may we rejoice and sing!"

## 22.

## MY KING!

“Now then do it.”—II SAM. iii. 18.

**D**AVID had been anointed king over Israel long before, but the people did not own him while Saul was their king. Then after long wars and troubles Saul was killed. But still it was only Judah who followed David; and for seven years and a half Israel held back. At last Abner said to the elders of Israel, “Ye sought in times past for David to be king over you, *Now then do it!*” And they did it.

Now God has long ago anointed the Lord Jesus to be our King, but is He your own king yet? is He reigning in your heart? Have you ever come to Him and said, “Thou shalt be *my* King, Lord Jesus”?

Perhaps, like the Israelites, you have "sought in times past for Him to be King over you"; you have been wishing He would come and reign, and put down all the wrong tempers and naughty thoughts which master you sometimes like strong rebels. Do you really wish it? Then that wish is like a messenger sent to prepare the way before Him; but wishing is not enough—"Now then *do it!*" Now, this very night, before you go to sleep, tell the dear Saviour, who has been waiting, to come and set up His kingdom of peace and joy in your heart, that He shall be your King *now!* Own Him your King at once; say to Him reverently, and lovingly, and with all your heart, "Jesus, my King!"

Then, when Satan tries to get back to his old throne in your heart, tell him it can not be his ever again, for you have given it up to your King Jesus, and that He is to reign there

always now; and that He will not give it up, but will fight for you, and put down all the rebels.

Do not say, "Oh yes, I should like this very much!" and just go to sleep as usual; but "now then *do it!*" and then lie down with the happy thought, "My King!"

"Reign over me, Lord Jesus!  
Oh make my heart Thy throne!  
It shall be Thine, dear Saviour,  
It shall be Thine alone.

"Oh come and reign, Lord Jesus  
Rule over every thing!  
And keep me always loyal  
And true to Thee, my King.



23.

CALLED BY NAME.

"I have called thee by thy name."

ISA. xliii. 1.

**L**OOK out, if it is a clear night, and see the stars sparkling all over the sky. You can not count them; no one can, because there are more than eyes or telescopes have ever reached. But "He calleth them all by names," knows every one separately. And yet, though He has all those wonderful worlds of light in His hands, and "bringeth out their host by number," He turns to say to each of His poor little weak children on this dark earth, "I have called thee by thy name." He knows your name; you are not merely one of the rest to Him, you are ——— to Him. Take a pencil and write your

own name there, it will be perfectly true!

That name was given you in His presence, and by His minister, when you were baptized, in obedience to our Saviour's command; that very name is a token that you are called to be His own child. God knows it, and calls you by it.

But He has done more than this. Why do you care to read this little book every night? why do you care to hear about the things which are "not seen,"—about Jesus, and salvation, and heaven? What is it that seems like a little voice within, persuading you to seek and love Jesus? That is God's own voice in your heart, calling you by name! For you know it is to *you*, because it is only in your own heart; no one else hears it, no one else even knows of it. When He calls thus, listen, and see what else He has to say to you: "Fear not; for I have redeemed thee,

I have called thee by thy name; thou art mine!"

"Jesus is our Shepherd,  
For the sheep He bled;  
Every lamb is sprinkled  
With the blood He shed.

"Then on each He setteth  
His own secret sign;  
'They that have My Spirit,  
These,' saith He, 'are mine.'"

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24.

MY JEWELS.

"That day when I make up my jewels."  
MAL. iii. 17.

"MY jewels!" God tells us who they are—"Every one that feared the Lord, and that thought upon His name." Then if you fear the Lord, and think upon His name, you are one of His jewels, and all that you are go-

ing to read about them is for you, and means *you*.

“My jewels!” They are His “special treasure” (see margin), His very own, dearer than all other treasures to Him. We see how very precious they are to Him by the price He paid for them. For every one of them has been purchased, not with silver and gold (all the silver and gold in the world would not have been enough to purchase one of them), but with the precious blood of Christ. That was the greatest thing God had to give, and He gave it for them.

God has found and chosen His jewels, and He will never lose them. Every one of them is kept safe in the casket of His everlasting love. He does not mean to hide them away, and be ashamed of them; for He says they shall “be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” They are not all the same, jewels are of many

different colors and sizes; but the day is coming when He will make them up,—when they will all be gathered together in His treasury, and shine together in His glorious crown, and not one will be forgotten, or overlooked, or lost, for every one is “precious in His sight.”

Is it not a grand thing to be one of God's jewels? How very wonderful that He should give such a beautiful name to His poor, sinful, worthless children, and set such shining hopes before them! Ought we not to try to walk worthy of this high and holy calling?

“Sons of Zion, ye are precious  
In your heavenly Father's sight;  
Ye are His peculiar treasure,  
And His jewels of delight.

“Sought and chosen, cleansed and polished,  
Purchased with transcendent cost,  
Kept in His own royal casket,  
Never, never to be lost.”

## 25.

## ALWAYS MORE!

“He giveth more grace.”—*JAS. iv. 6.*

**Y**ES, always more! And if He has given any at all, it is a certain proof that He will give more; for over and over again the Lord Jesus said, “Whosoever hath, to him shall be given.” So, if He has given you a little grace, just enough to wish for more, you shall have more; and then when He has given you more, that will be the very reason why you may expect more still. Is it not nice to be always looking forward to “grace for grace”?

Then, as you grow older, and the little vessel grows larger, He will keep on pouring more grace into it. You will outgrow many things, but you will never outgrow this rich and precious supply.

“He giveth more grace” than we ask. If He had given us only what we asked, we should never have had any at all, for it is His grace that first of all make us wish, and teaches us to ask for it. And He says, “Open thy mouth wide, and I will fill it.” Then open it wide! ask Him to fill you with His grace.

“He giveth more grace” than all our need. It never runs short. Whatever our need is, there is quite enough grace for it, and then “more” too! *always* more. If our need seems to become greater, we shall find the grace greater too, if we will but go to Him who giveth it; if the enemies that we are trying to fight against seem stronger than ever, we shall certainly find His grace stronger too, if we will only ask it, and take it, and use it.

We can never overtake this promise, much less outrun it; for however little we have, or however much we want, now this moment, and on to the end

of our lives, it is always, always, "He /  
giveth *more* grace!"

"Have you on the Lord believed?  
Still there's more to follow;  
Of His grace have you received?  
Still there's more to follow.  
Oh the grace the Father shows!  
Still there's more to follow;  
Freely He His grace bestows,  
Still there's more to follow.

"More and more! more and more!  
Always more to follow!  
Oh His matchless, boundless love  
Still there's more to follow!"



26.

SATISFIED.

“Shall never thirst.”—JOHN iv. 14.

WHEN you have had a treat or a pleasure, do not you begin to wish for another? When you look over your playthings or your books (whichever you happen to care most for), have you not said, “If I only had just this, or just that besides”? And even some favored little ones who hardly know what to wish for, because they seem to have every thing, have not enough to make them *quite* happy; they want something, without knowing what they want. Is not this something like feeling thirsty?

And when you get the very thing you most wanted, it does not make much

difference, for you very soon want something else; you are "thirsty" again.

The Lord Jesus knows all about this, and so He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst." First, you see you are quite sure to "thirst again"; it is no use expecting to find any thing earthly that will satisfy you. Secondly, Jesus has something to give you which will make you *quite* satisfied and glad. Thirdly, as long as you go on drinking this, you will be *always* satisfied and glad. Fourthly, you can not get it from any one or any thing else. Jesus gives it, and Jesus only. Fifthly, it must be meant for you, because He says "whosoever," and that means "any body that likes!" And He says, "Ho, every one that thirsteth, come ye to the waters!" And, "If any man thirst, let him come unto me and drink." And, "I will give

unto him that is athirst of the fountain of the water of life freely."

Will you not say to Him, like the poor woman at the well, "Lord Jesus, give me this water, that I thirst not!" Listen to his kind answer! "Drink, yea, drink abundantly, O beloved!"

"I heard the voice of Jesus say,  
Behold, I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live.

"I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in him."

## 27.

## OUR SURETY.

“I will be surety for him.”—GEN. xliii. 9.

JUDAH, the elder brother, promised his father to bring Benjamin safely back from Egypt. He undertook this entirely. He said, “I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame forever.” And his father trusted Judah to do as he had said, and so Judah was surety for Benjamin.

Jesus Christ is Surety for us. He, our Elder Brother, undertakes to bring us safely to the house of His Father and our Father. He undertakes to present us before the presence of His glory. We are in His hand, and from

His hand God will require us and receive us. And God, who so loves His children, has trusted the Lord Jesus to do this. He has given us to Him, and He has accepted Jesus Christ as our Surety.

Now, if God has trusted Him, will not you trust Him too? What! hesitate about trusting Jesus? Whom else could you trust? Who else could undertake to bring you safe to heaven? Benjamin might possibly have found his way by himself from Egypt to Canaan; but never, never could you find the way by yourself from earth to heaven; and never, never could any one but the Lord Jesus bring you there.

Benjamin could not be quite certain that his brother could keep his promise, for Judah was only a man, and might have been killed in Egypt. But you may be quite certain that your Elder Brother *can* keep His promise, for He is God as well as man. And do

you think He *would* break His promise? He, the Faithful Saviour, break His promise? Heaven and earth shall pass away, but His word shall not pass away!

Then trust Him now, and never wrong His faithful love again by leaving off trusting Him. He is our Surety, and He will bring every one who trusts Him safe to the heavenly Canaan.

“Jesus, I will trust Thee, trust Thee with my soul!

Guilty, lost, and helpless, Thou canst make me whole!

Jesus, I do trust Thee, trust without a doubt!

Whosoever cometh, Thou wilt not cast out.’”

## 28.

## OUR FORERUNNER.

"He shall go over before."—DEUT. iii. 28.

JOSHUA was a type of Christ in many things. God gave him to be "a leader and commander of the people." He was their captain in war, and their saviour from their enemies.

In this verse God told Moses that Joshua should go over before the people into Canaan, and "cause them to inherit the land."

This is what the Lord Jesus Christ has done for us. He has gone before, in front of, the great army of the living God who have crossed or have yet to cross the river of death. His blessed feet have passed that river, and made the crossing easy for us, so that the

dark waters shall never overflow one of us, not even a little child.

He has gone before us into the beautiful land to prepare the many mansions for us. He is there, waiting for us, ready to give us His own most sweet and gracious welcome to His own fair country, as soon as our feet have crossed the river.

Will you fear to go where Jesus has gone before? Will you fear to go where He is? You know you must die. You know that even little children die who are much younger than you. And very likely you do not like to think about dying. I do not think you need think at all about lying cold and dead and being put in the grave. When that does come, it will not matter to you in the least. If Jesus is your Saviour, if He takes away your sins, death will only be like being carried in a minute across a narrow stream, and meeting the loving and glorious



One on the other side, where He is gone over before. Nay, rather, He will come and fetch you Himself into the "pleasant land," and He will "cause you to inherit" it, so that it will be your own land, your own beautiful and holy and glorious home forever.

**"Praying for His children,  
In that blessed place,  
Calling them to glory,  
Sending them His grace"**

**"His bright home preparing,  
Little ones, for you;  
Jesus ever liveth,  
Ever loveth too."**

## 29.

## "PLEASURES FOR EVERMORE."

"At Thy right hand there are pleasures for evermore."—Ps. xvi. 11.

YOU never had a pleasure that lasted. You look forward to a great pleasure, and it comes, and then very soon it is gone, and you can only look back upon it. The very longest and pleasantest day you ever had came to an end, and you had to go to bed and know that it was over.

How different are the pleasures at God's right hand! They are for evermore, and you can not get to the end or see to the end of "evermore," for there is no end to it.

And you see it is not one pleasure only, but "*pleasures,*" as manifold as they are unending. Do you not won-

der what they will be? We can not even guess at most of them; and if we thought and imagined the brightest and best that we possibly could, we should still find, when we reached heaven, that God's "pleasures" for us were ever so much greater and better than we thought.

We can tell a few things about them. They will be holy pleasures, never mingled with any sin. They will be perfect pleasures, with nothing whatever to spoil them. They will be lasting pleasures, for to-night's text says so. They will be abundant pleasures, as many as we can possibly wish, for David says (Ps. xxxvi. 8), "They shall be *abundantly satisfied* with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures." They will be always freshly-flowing pleasures, for they are a river, not a little pool. They will be pleasures given by God Himself to us, for it

does not say "they shall drink," but  
"Thou shalt *make them* drink of the  
river of *Thy* pleasures."

And all these "God hath prepared"  
for you. Is He not good and kind?

"Angel voices sweetly singing,  
Echoes through the blue dome ringing,  
News of wondrous gladness bringing,  
Ah, 'tis heaven at last!

"Not a tear-drop ever falleth,  
Not a pleasure ever palleth,  
Song to song forever calleth;  
Ah, 'tis heaven at last!"

30.

THE GREAT PROMISE.

This is the promise that He hath promised us, even eternal life."—I JOHN ii. 25.

AS the gift of the Holy Spirit was specially "the promise of the Father," so it seems that the gift of eternal life was specially the promise of the Lord Jesus. If you look in the Gospel of St. John, you will find that He promised it not only once or twice, but fifteen times! So no wonder St. John in his Epistle calls it "*the* promise which He hath promised us."

If you made me a promise, even if you said it only once, you would expect me to believe it, would you not? And you would be vexed and hurt if I would not believe it. It would seem

as if I thought you were not speaking the truth. And suppose I did not say whether I believed it or not, but simply took no notice at all of what you said, would not that be quite as bad?

Now when the Lord Jesus Himself has made us a great promise, does He not expect us to believe it? Surely it grieves Him more than any thing when we will not believe His kind words. And it seems almost worse when we do not take any notice of them, but go on just the same as if He had never promised any thing at all.

So you see it is not only that you *may* believe this great promise of the Lord Jesus, but that you *ought* to believe it, and that you are wronging His love and grieving His heart as long as you do not believe it.

No matter that you do not deserve it; that is true enough! but He has promised it!

No matter that it seems "too good

to be true"; for he has promised it! No matter that you don't feel as if you had got it yet,—He has promised it!

Only ask Him to give you faith like Abraham's, who was "fully persuaded that what He had promised He was able also to perform," so that you may say joyfully, "This is the promise that He hath promised *me*, even eternal life!"

"Life alone is found in Jesus,  
Only there 'tis offered thee,  
Offered without price or money,  
'Tis the gift of God sent free.  
Take salvation!  
Take it now and happy be!"

## 31.

## CERTAINTY.

“Hath He said, and shall He not do it!”

NUM. xxiii. 19.

WE have been thinking, night after night, of some of our Father's promises, and very likely you have been hoping and wishing that they would come true for you. But being quite sure is better and happier than hoping and wishing, is it not? Now, how may you be quite sure that all these “exceeding great and precious promises” will come true for you? Just simply because God has spoken them! and “hath He said, and shall He not do it?” Of course he will! Surely that is enough!

If your father had promised to give you a great treat, would you go about in a dismal way, saying, “Yes, it would



be very nice? I hope papa will do it!" Would he be pleased at that? But if you came again, and reminded him of his promise, and he answered, "I have said it, and do you suppose I shall not do it?" what a silly child you would be if you still looked dismal, and went on only "hoping" he might do it! And what an ungrateful and unbelieving child you would be if you did not say brightly, "Thank you, dear papa!" and show him how glad you were about it, and try your very best to be good and please him all day, because he had made you such a kind and sure promise!

When you read the Bible, or hear it read; keep looking out for God's promises. They are scattered all over the Bible, like beautiful bright stars. Then, every time you come to one of them, say to yourself, This will come true for me, for "hath He said. and shall He not do it?"

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