

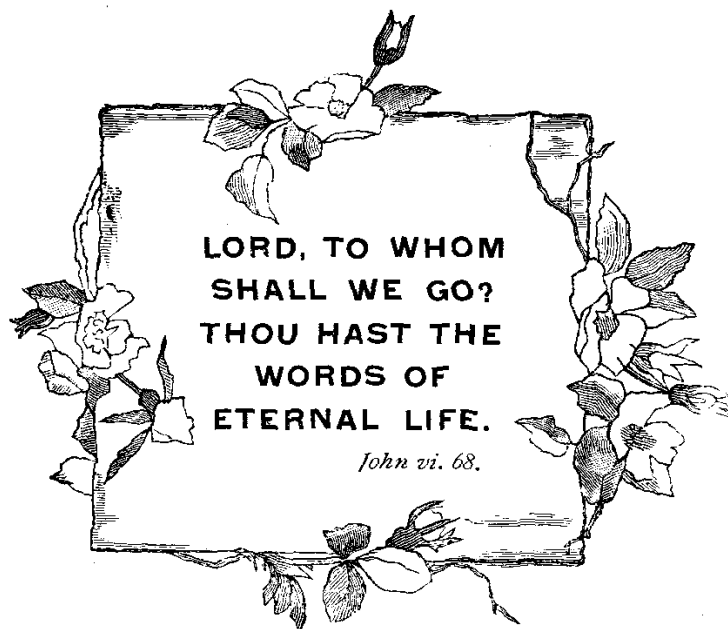


ords of Life,

 For Old and Young. 



WORDS OF LIFE! This just expresses what it is our earnest desire that this serial should contain from month to month.

We shall not attempt to offer any apology for the issue of another Gospel magazine, for we believe that none is needed. Souls are perishing all around us, and God is pleased by means of the Gospel, whether spoken or written,

“to save them that believe.”

The Gospel of Christ is “the power of God unto salvation, to every one that believeth.” Many who either will not or cannot hear it preached, may be reached by means of tracts and pamphlets.

We have met with people in all quarters of the globe who long to be able to hear the “words of life” but who never get the chance. Residing in up-country stations, in the Australian bush, on South-American ranches, in the islands of the Pacific, and in all sorts of remote regions of the earth and sea, they are deprived of the privileges which many of us possess and, alas! too frequently despise.

We can bear witness to the pleasure and gratitude with which

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many such welcome the receipt of a Gospel pamphlet by the post. We know a dear Christian man who for some years has been engaged in a most interesting service for the Lord. He keeps a book for names and addresses. Whenever a name comes before him, whether in business or in any other way, it is entered in his book. A selection of tracts sewn together, in a home-made cover of American cloth, is dispatched from time to time, accompanied with a request that when the receiver has carefully read them he would hand them round from house to house amongst his neighbours, and return when done with to its original sender. In some few (very few) instances they are returned with a request that no more shall be sent, but, in very many cases, letters of thanks, containing records of blessing received, come to hand.

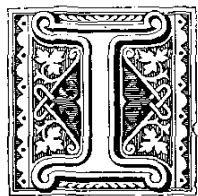
By this means souls have been reached and blessed all over the world—in Australia, Africa, India, America, Fiji, &c., &c.

Dear Christian readers, let us do likewise!

Let it be our earnest prayer to God that “Words of Life” may be greatly used in blessing to old and young, both at home and abroad.

Let us aim at nothing short of the souls of our readers being brought into saving contact with the Lord Jesus Christ. He alone has the “words of eternal life”; let us seek to lead souls to Him. And let us remember that it is ever the solemn responsibility, as well as the glorious privilege of *every* child of God, in walk, ways, words, and works, to be “holding forth the Word of Life.”

Joseph and His Brethren.



It would be impossible to find a more interesting history than that of Joseph. I think one could never be tired of reading it. Old and young alike delight to trace his wanderings about the fields of Dothan in search of his brethren, and many and many a tear have they shed over “the afflictions of Joseph,” and the treatment he received at their hands.

It is, however, not only a narrative of surpassing interest, but also one of the most striking types of the death, resurrection, and glory of

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the Lord Jesus Christ, and also of the way in which a Saviour-God deals with sinners in order to make Himself known to them, and to make them happy in His presence.

Joseph was the object of his father's love, but he was hated by his brethren; and the more his father loved him, the more did his brethren hate him.



"And Joseph dreamed a dream."

And was not Jesus the object of the Father's love? Yes, "The Father loveth the Son" (John iii. 35). "The heavens were opened unto Him" as He stood on this earth, "and, lo! a voice from heaven, saying, This is My beloved Son, in whom I am well pleased" (Matt. iii. 17).

But Jesus was hated by the world. Is it not terrible to think that He, Who was the object of God's delight, and of the Father's love, has been hated by the world? "Me it hateth, because I testify of it, that the works thereof are evil" (John vii. 7). They looked upon that Blessed One with feelings of undisguised enmity and hatred. "Every one that doeth evil hateth the light" (John iii. 20), and when Jesus was here amongst men their hearts and consciences condemned them; they felt they were not fit for the presence of God.

And are not you, my friend, as unfit for His holy presence as they were? Have you not sinned? I do not ask what you have done, or what sins you have committed; that, the day of judgment will declare, if you pass into eternity unforgiven.

"Joseph brought unto his father their evil report" (Gen. xxxvii. 2). We are not here told what they had done, but evidently they were conducting themselves in a manner to cause grief to the heart of their old father, and that brought dishonour upon him. And what an "evil report" rises up from this earth to heaven every day, and all day long! "All have sinned and come short of the glory of God" (Rom. iii., 23).

But did the wickedness of those men prevent Jacob taking the keenest interest in their welfare? "Come," said he to Joseph, "and I will send thee unto them. . . . Go, I pray thee, see whether it be well with thy brethren" (xxxvii. 13, 14). And we may well thank God that all the sins of this poor world did not hinder Him from telling forth all His love when He sent forth His Son to be "the Saviour of the world" (1 John iv. 14).

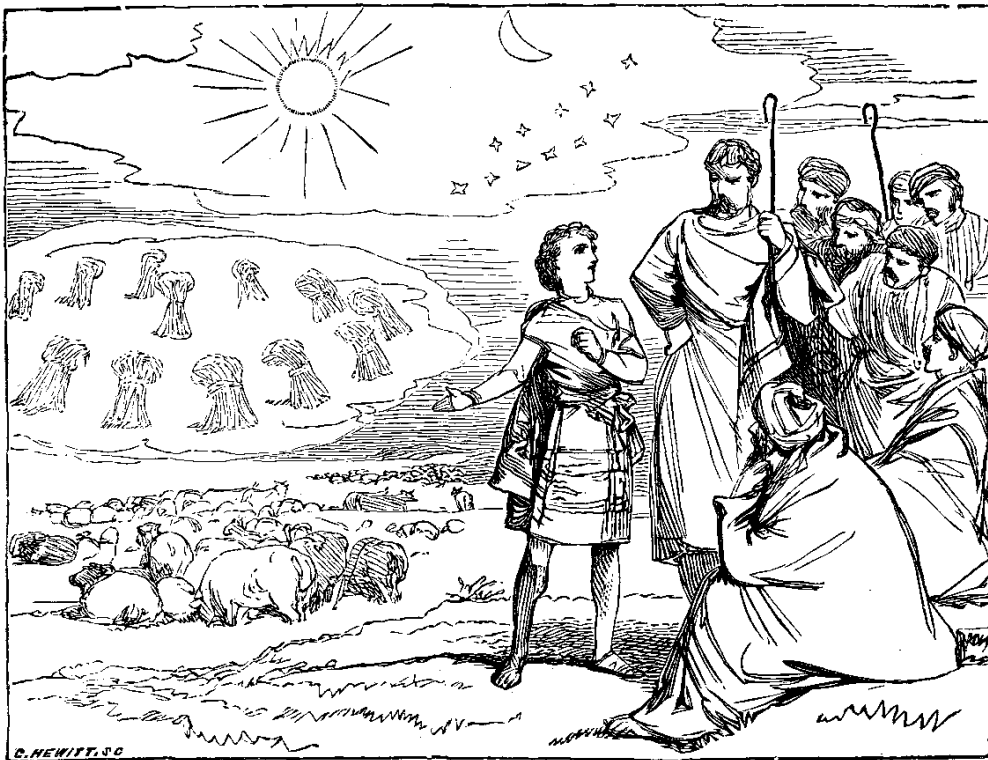
"God so loved the world that He gave His only begotten Son"; and just as Joseph's unhesitating "Here am I" bespoke the readiness with which he started on his father's errand, so do we hear the blessed Saviour say, "Lo, I come, to do Thy will, O God!" No reluctant messenger was found in Him, and when in the fulness of time He came to accomplish that will by the offering up of His body once for all upon the Cross, all heaven reverberated with praise, "Glory to God in the highest, and on earth peace, goodwill toward men" (Luke ii. 14).

"And Joseph dreamed a dream," "and he dreamed yet another

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dream, and told it unto his brethren" (xxxvii. 5-12). There could be no question about it, that glory lay before him. Whatever might be the path that should lead to it, glory was the end, a position of power, dominion, and exaltation was to be his. And was it not so with Jesus while He was here on earth? Was He not conscious "that He was come from God, and went to God"? Yes, and He did not hesitate to declare it to the world, filled with unbelief as it was. "What and if," said He, "ye shall see the Son of man ascend up where He was



"They hated him yet the more for his dreams."

before?" (John vi. 62). But just as in the case of Joseph, "they hated him yet the more for his dreams, and for his words," so with Jesus when He declared to them, "Hereafter shall ye see the Son of man sitting on the right hand of power," etc., "then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands." Yes, this guilty world has declared that He, the Lord of glory, "is guilty of death" (Matt. xxvi. 66).

"Come and I will send thee," says Jacob. "Here am I" replies

the willing Joseph, and away he starts on his thankless errand freighted with his father's love. But "when they saw him afar off they conspired against him to slay him" (ver. 18). "Come now, therefore, and let us slay him," say they, even as the language of man's wicked heart has been of Jesus, "This is the heir; come, let us kill him."

And so poor Joseph approaches, ignorant of the fate that awaited him; but Jesus *knew*, He knew from the very beginning what lay before Him; His path of sorrow and rejection, His death of shame and agony, all, all was known to Him. But this did not deter our precious Saviour from undertaking that Father's will, though it was to cost Him His very life's blood. "Jesus knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?" (John xviii. 4.)

(To be continued).

Letters of a Christian Father to His Children.

No. I.

MY DEAR CHILDREN,—

God made you.

He made your parents also.

He made everything you can see, or feel, or hear, or taste, or smell.

He also made everything that exists, whether seen or unseen.

God is very great, and though you cannot see Him, nor touch Him, He always sees you and hears you.

You know that you have eyes to see with; ears for hearing. God, who made the eye, sees everything; God, who made the ears, hears everything. You eat food that you may live, and your body may be strong; God lives by His own power. You go to bed to rest and sleep; God never sleeps and is never weary.

God is everywhere. If you are in the room with your mother, you can go out of the room and leave her. Or if you go out for a walk with your sister, you can leave your mother at home. But you cannot leave God; He is everywhere. He is at the same time at home with mother, and near you when you are gone out.

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There is nothing too great for God, and nothing too small. How many hairs have you on your head? You cannot count them, neither can I; but God knows how many there are. God is so very great that nothing is too small for him. He attends to everything at once, and yet He is never busy. Whenever you speak or pray to Him, He always listens; and whatever you do or think, God sees all and knows all your thoughts, even when you are silent.

We are God's creatures, because He made or created us, and we ought to obey Him always. The Bible, God's Book, tells us we are naughty or sinners, because we do not obey God and do everything He wishes. It is a sad thing to be sinners, because sin is hateful to God.

That means that God does not love sin at all; and yet He loves sinners. God tells us, in His Book, that He must punish sin. Your parents punish you when you are naughty; they love you, but not your naughtiness. "GOD *so loved* the world that HE gave His only-begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life" (John iii. 16).

Your dear Father.

"Little Bertha."



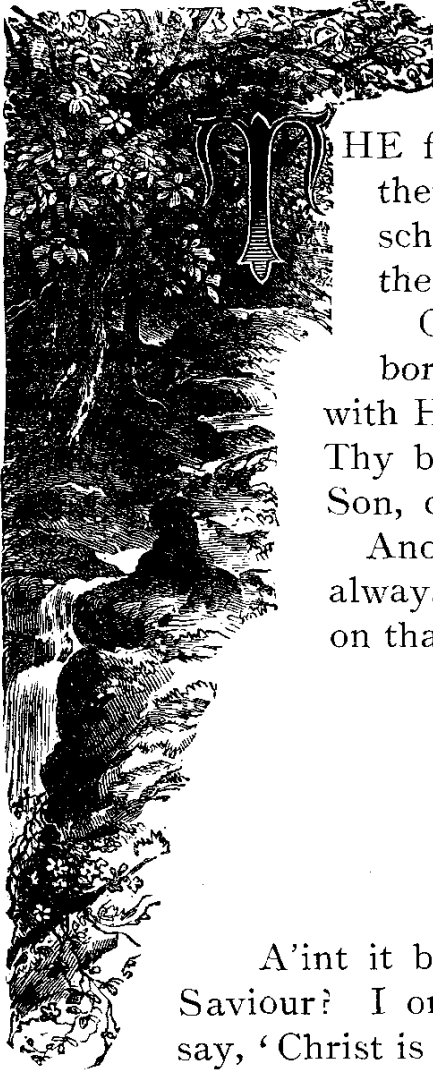
WHEN scarcely able to speak plainly, she tried one day to say, "Mamma, Jesus is the best of all." At the age of seven, after a short and painful illness, she was taken to be with her Saviour:—

On her bed of anguish lying,
See a little child is dying;
She has heard her Saviour's call,
Knows that "He is best of all!"
Happy child, this precious token,
By her lips so early spoken,
Mourning hearts with joy recall,
Jesus is the best of all!"
Wayworn pilgrims love the story,
As they pass along to glory,

Knowing whatsoe'er befall,
"Jesus is the best of all!"
Still the gracious Saviour liveth,
Still eternal life He giveth,
Ye who have not known His call,
Come and prove Him "best of all!"
Then, where nothing more can sever,
We shall bless His name for ever,
At His feet with rapture fall,
"Jesus is the best of all!"

Extracts from Letters

received from Children.



THE following extracts of letters were written to their Sunday School teacher, by some dear scholars, who have received the Lord Jesus as their own precious Saviour.

One says, "I am very glad that I can say, 'He bore my sins in His own body on the tree,' and with Hezekiah, 'Thou hast cast all my sins behind Thy back'; and 'The blood of Jesus Christ, God's Son, cleanseth me from all sin.'"

Another writes, "I am very happy now, and I am always thinking of the love of Christ in dying for me on that dreadful cross, and that beautiful hymn—

'Nearer, my God, to Thee,
Nearer to Thee;
E'en though a cross it be
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.'

A'int it blessed to know the Lord Jesus Christ as a Saviour? I only wish all the scholars in our class could say, 'Christ is my Saviour,' and 'He died for me.'"

The testimony of a third is, "I can say I am saved, because I know Jesus bore my sins on the cross in my stead, and all I have to do is to rest upon the finished work."

A fourth writes, "It gives me much pleasure when I think of Jesus, who died for me, and bore my sins, and made me free. I often think how He must have suffered on that cross on purpose to save a sinner like me. What a joyful moment it will be when the same Lord will call those who have had their sins washed away."

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How happy they whose every sin
Is washed away in Jesus' blood,
All spotless, clean, and pure through Him,
Made fit to meet the eye of God.

They knew themselves lost and undone,
Unworthy of a Saviour's love,
But trusting now in Christ alone,
They soon will reign with Him above.

May every dear little reader of WORDS OF LIFE, through faith in the Lord Jesus, re-echo the statements of the writers of these letters, own themselves to be lost sinners, and discover that Jesus is the only Saviour, the only way, and that there is "none other Name" under heaven given among men whereby we must be saved.

Jesus, the name to sinners dear,
The name to sinners given,
It scatters all their guilty fear,
It turns their hell to heaven.

Happy, if with my latest breath,
I may but gasp His name,
Preach Him to all, and cry in death,
"Behold, behold, the Lamb!"

The Bible Class.

DEAR CHILDREN,

Shall we study the Book of Daniel together? It has twelve chapters, and, if spared, we might study one chapter a month, which should be carefully read several times before attempting to answer the questions thereon. As we cannot meet together in a Bible Class, we must write a few remarks, and put our questions on paper.

Daniel is a wonderful history. It contains the history of a man who passed most of his life in captivity, and who remained faithful to his God amidst trials and temptations. *Do we?* Dependence and obedience characterized him; he prayed and he obeyed God. The Lord Jesus did the same in far greater measure. Daniel's words were closed and sealed until the time of the end; as we are now in the "last days" it will be well to try and understand some of his prophecies, and to study the life of one who served God continually.

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DANIEL, CHAPTER I.



THE Book of Daniel is divided into two parts, of six chapters each, containing the history of the period when the Gentiles ruled, and prophecies flowing therefrom. God's chosen people, Israel, until then the heads of the nations, had been dethroned from their place of pre-eminence, because of their disobedience and idolatry. Daniel recounts certain events during the reigns of the Gentile monarchs who succeeded Israel in power on the earth, and, with the captivity of Judah, brings to our notice a faithful Jewish remnant, who resisted the allurements and idolatry of Babylon. Though power, for the time being, was in the hands of Nebuchadnezzar, the revelations of and from God must come through this faithful remnant.

Chapter I shows us, "the knowledge of God in contrast with the wisdom of man." We may observe that instead of reigning at Jerusalem the king's seed are captives, and the holy vessels of God's house, instead of being used in His service, are added to the treasures of an idol temple. In 1 Samuel iv. (read this chapter), when the ark of God was taken by the Philistines, the two sons of Eli, the priest, were slain for their sin. Jehoiakim, likewise, had committed abominations (2 Chron. xxxvi. 8), and was a captive; the ark disappears from Bible history, and the vessels of the sanctuary are profaned. "Man that is in honour, and understandeth not, is like the beasts that perish." Ps. xlix. 20.

Like Joseph in Egypt, Daniel and his fellows were faithful, though they were cut off from their land and temple-worship, and they made choice, as did Moses, of affliction rather than the pleasures of sin. They were set apart by the king to acquire "the learning and the tongue of the Chaldeans," (v. 5) but "*God* gave them knowledge and skill in *all* learning and wisdom," while to Daniel He added "understanding in all visions and dreams" (v. 17). "A good understanding have all they that do His commandments." Ps. cxi. 10. Had they been defiled with the abominations or pleasures of Babylon, they could not have made known the mind of God, nor have expected marks of favour from Him. Daniel

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continued until the year of the re-building of the House of God under Cyrus. See Dan. i. 21, and Ezra i. 1.

-
- | | |
|--|---|
| 1.—How many Kings reigned over Judah after Jehoiakim? | the Bible? And where? |
| 2.—Give other passages relating what occurred in Dan. i. 1, 2. | 6.—Who exhorted Christians to have purpose of heart? And what for? |
| 3.—What more do we hear of "the vessels of the house of God" afterwards? | 7.—Whence comes wisdom? Answer in the words of Scripture. |
| 4.—To what tribe did Daniel probably belong? | 8.—How long did "these four children" live on pulse and water? |
| 5.—Is Daniel mentioned elsewhere in | 9.—What touching Psalm describes the feelings of the captives in Babylon? |

N.B.—These questions may be answered by children between the ages of 10 and 15. The answers, accompanied by the names and addresses of the writers, should be sent by the 21st of each month to

H. L. H.,

Care of JAMES CARTER,

Aldine Chambers,

13, Paternoster Row,

London, E.C.

The answers will be published in each ensuing number of *Words of Life*, and the children should compare their own answers with the printed ones.


Neither concordance nor references should be used, and help ought not to be asked of older people.

H. L. H.

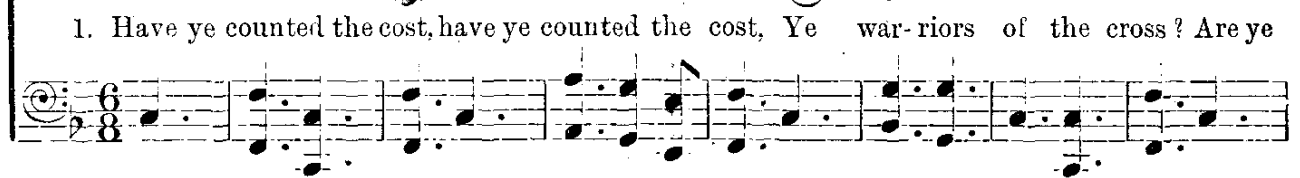
A Child's Prayer.

TWO little eyes to look up to God,
 Two little ears to hear His Word,
 Two little feet to walk in His ways,
 Two hands to work for Him all my days.
 One little tongue to speak of His truth,
 One little heart for Him now in my youth,
 Take then, Lord Jesus, and let them be,
 Always obedient and true to Thee!


WORDS OF LIFE.

Have Ye Counted the Cost?*Music by L. C. W.*




1. Have ye counted the cost, have ye counted the cost, Ye war-riors of the cross? Are ye



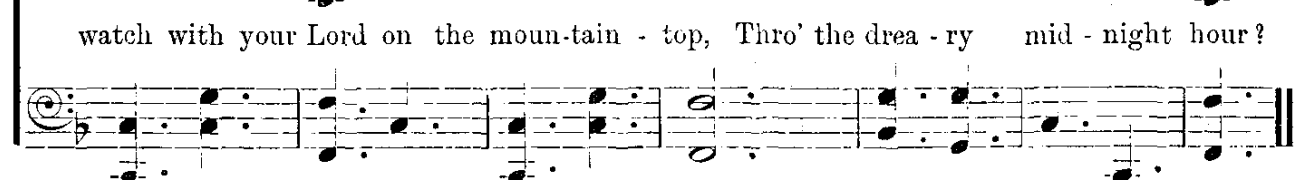

strong in heart for your Mas-ter's sake, To suf-fer all earth-ly loss? Can ye

bear the scoff of the world-ly wise, As ye pass by plea-sure's bower, To

watch with your Lord on the moun-tain-top, Thro' the drea-ry mid-night hour?



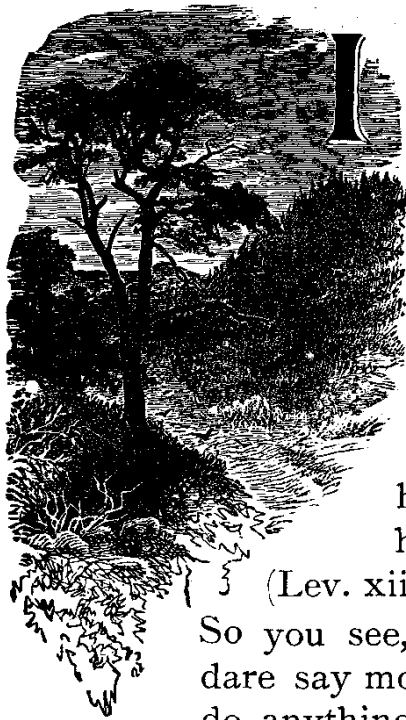
2. In the power of His might, in the power of
His might,
Who was made through weakness strong,
Ye shall overcome in the fearful fight,
And sing His victory-song!
By the "Blood of the Lamb," by the "Blood
of the Lamb,"
By the faithful Witness Word,
Not loving your lives unto death for Him,
Ye shall triumph with your Lord.

3. Oh the banner of love! oh the banner of
love!
It will cost you a pang to hold;
But 'twill float in triumph the field above,
Though your heart's blood stain its fold.
Ye may count the cost, ye may count the
cost
Of all Egyptia's treasure,
But the riches of Christ ye cannot count,
And His love ye cannot measure!

ords of Life,

For Old and Young.

A Great Physician and a Great Saviour.



I DARE SAY you have often read about leprosy, and the poor leper in the Bible, but have you ever thought about it much?

Leprosy was a very dreadful disease. No one could cure it but God. If any one was a leper he had to leave his home and his friends, and go and live all alone; for God had said, "He shall dwell alone; outside the camp shall his habitation be." "And the leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean, unclean'"

(Lev. xiii. 45). He was diseased, cast out, and unclean. So you see, a leper was a very miserable person; and I dare say most people pitied him very much, but no one could do anything for him—no one could make him well.

There was a poor leper when Jesus was here on earth, who, I suppose, had given up all hope of ever getting well. But one day he must have heard about Jesus—what a good physician He was. Perhaps he had seen how kindly He received the people who went to Him, and what wonderful miracles He did, for the Bible says, "There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If thou wilt, thou canst make me clean" (Mark i. 40). Yes, he had learnt that there was One on earth that could make even a poor leper, like he was, quite well.

And was he disappointed? Oh no! No one is ever disappointed who comes to Jesus. And so we read, "And Jesus, moved with compassion, put forth His hand and touched him." Yes, He laid His holy hand upon that poor defiled leper, and then He spoke to him, and He said. "I will, be thou clean." The poor leper had never heard words like that before. For no one could say such words as these but God, and Jesus is God. So the poor man had come to the right Person, to the only One who could help him. And as soon as He had spoken, "immediately the leprosy departed from him, and he was cleansed."

And what do you think God wants to teach us by this? for it means much more than it seems to mean at first sight. God wants us each to learn this great and solemn lesson, that though we are not lepers, we are what is really far worse, we are sinners.

Leprosy was dreadful for man, but sin is hateful to God. And as the leper had to stay outside the camp, away from his fellow-men because of his leprosy, so we shall have to stay outside heaven away from God, because of our sin, unless there is some one who can cleanse us, and make us fit to go there, where all is bright and holy.

Is there any one who can do this? For sin is worse than leprosy. Who can wash away a sinner's sins? Ah, I think you all know who that is: it is Jesus, and Jesus only. You and I who have learnt that we are sinners, must go to the same One that the poor leper went to. We may well go, for we can hear Him saying, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool" (Isaiah i. 18). "And the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

One word more. It is not enough to know we are sinners, and to know that Jesus is the Saviour, but we must come to Him, each one for ourselves. Just like the leper, if he had been content to know that Jesus could heal leprosy, but had never gone to Him, he would never have been made well, and he would have remained a leper all his life.

So in our case, we must each one come to Him, and then let us tell Him what we want, and we shall find what the leper found, that Jesus is full of compassion, and is able to make the one who comes to Him perfectly whole.

Joseph and His Brethren.

Reuben's heart seemed softer than the rest; he must have pitied the lad as he saw him about to fall, an unsuspecting prey, into the hands of those cruel and relentless men. And so, in the hopes of being able to "rid him out of their hands, to deliver him to his father again," he pleads on his behalf, "Shed no blood, but cast him into this pit." But with Jesus there was no eye to pity, He "looked for some to take pity, but there was none; and for comforters, but found none" (Ps. lxxix. 20). He was alone, forsaken by all; no way of escape was there for Him. "Without shedding of blood" there could be no remission, and Jesus willingly "offered Himself without spot to God." The stroke that the sword of justice aimed fell on Him, and the cup of divine judgment against sin He has drunk to its very dregs. Well may each redeemed sinner say—

Gracious Lord, my heart is fixèd,
Sing I will, and sing of Thee,
Since the cup that justice mixèd
Thou hast drunk, and drunk for me.

Can you, dear reader, adopt these words as your own?

And "they stripped Joseph . . . and they took him and cast him into a pit . . . and they sat down to eat bread" (verses 23-25). Heartless wretches! I think I hear you exclaiming; and, reader, this the world has done to Jesus. "They stripped Him, and put on Him a scarlet robe . . . and after that they had mocked Him . . . they gave Him vinegar to drink . . . and they crucified Him . . . and sitting down they watched Him there" (Matt. xxvii. 28-37). Yes, with hearts as hard as iron, they "watched Him," they saw His dying agony, they heard His cry of distress, but there was none to pity, there was none to rid Him out of their hands.

His precious blood was shed,
His body bruised for sin.

And you and I, dear reader, may well thank Him that it was so, for "without shedding of blood there is no remission," and "by His stripes we are healed."

The pit into which Joseph was cast was "empty; there was no water in it" (verse 24), but Jesus had to say, "I sink in deep mire, where there is no standing; I am come into deep waters where the floods overflow

Me" (Ps. lxix. 1). Yes, Jesus has been down into death's dark waters; all the waves and billows of divine judgment went over Him. Precious Saviour! Thine was a love that many waters could not quench.

But these heartless brethren of Joseph's make merchandise of him, and for twenty pieces of silver they sell him to the Ishmaelites. And what value did this cruel world set upon Jesus, the Father's well-beloved Son? Listen, "What will ye give me," said Judas, "and I will betray Him unto you?" And they covenanted with him for thirty pieces of silver (Matt. xxvi. 15). This was all that Jesus was worth in the eyes of man; this was His price. They "valued" Him at thirty pieces of silver. Oh, reader, what price do you set upon Him? Is this world, with all its pleasures, its Christless vanities, and its empty joys, of more value in your eyes than the precious Christ of God? Cast in your lot with Him, take sides with Jesus, and let Him be to you the chiefest amongst ten thousand and the altogether lovely.

And so "they drew and lifted up Joseph out of the pit" (v. 28). What a type is this of the resurrection of the Lord Jesus Christ! "It was not possible that He should be holden" of death; Him "God hath raised up, having loosed the pains of death" (Acts ii. 24).

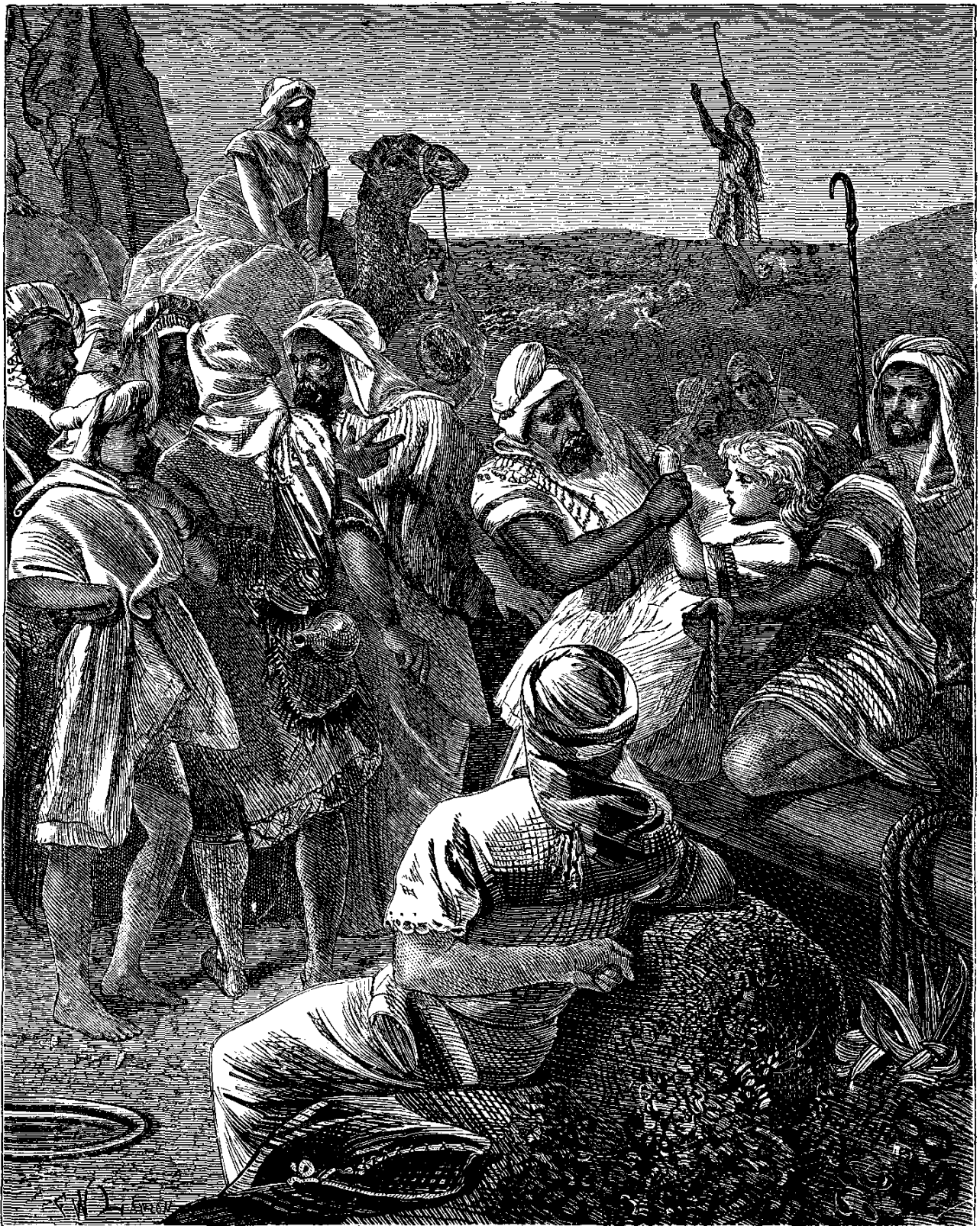
But lo! He's risen from the grave,
And bears the greatest, sweetest name;
The Lord, almighty *now* to save,
From sin, from death, from endless shame.

Reader, do you believe in the risen Christ of God? He "was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. iv. 25; v. 1). This is the true ground of peace to every believing soul. "Christ died for our sins according to the Scriptures," but more, "He rose again the third day" (1 Cor. xv. 4). Has the reader ever noticed the seven witnesses to the resurrection of Christ in 1 Cor. xv. 4-9? Anxious soul, search them out! It is of all importance to you to see that Christ is risen, for if He "be not raised, your faith is vain; ye are yet in your sins" (v. 17); but, remember, if He be raised ye are no longer in your sins! Then where does God see you? In Christ risen from the dead, where He Himself declares that "there is . . . no condemnation" (Rom. viii. 1).

(*To be continued*).

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"Cast him into this pit."

The Bible Class.

ANSWERS TO JANUARY QUESTIONS.

- | | |
|---|---|
| 1.—Two: Jehoiachin and Zedekiah. | 6.—Barnabas; to “cleave unto the |
| 2.—2 Kings xxiv. 1; 2 Ch. xxxvi. 6, 7. | Lord.” Acts xi. 23. |
| 3.—Daniel v. 2, 3, 4. | 7.—“The Lord giveth wisdom.” “Every |
| 4.—To the tribe of Judah, for he was of | perfect gift is from above.” Prov. ii. 6; |
| “the king’s seed.” Dan. i. 3. | James i. 5, 7. |
| 5.—Eze. xiv. 14, 20; Matt. xxiv. 15; Mark | 8.—Three years, compare Dan. i. 5 and 18. |
| xiii. 14. | 9.—Ps. cxxxvii. |

DANIEL, CHAPTER II.



CHAPTER II. is the history of the Gentile world. God used Nebuchadnezzar’s dream to make known, through His captive servant, His plans. When Israel was in power He had been known as God of the *earth* (see Joshua iii.) and when they shall once more be owned as His people, He will be so again, for He will then be ruling on earth. Here we find Him styled God of *heaven* (ii. 18, 19, etc.), for He was setting up a man to govern for Him on earth for a time. Adam, too, had ruled the earth and the fish of the sea, creeping things, and beasts (Gen. i. 28, ii. 19, 20). Nebuchadnezzar ruled over men, the beasts of the field, and the fowls of heaven (v. 38).

Can you picture to yourself Daniel standing before the great king? He had been living on meagre food, he was a stranger in a strange land, but like the little captive maid who waited on Naaman’s wife, he knew that he had knowledge more than all around him, for “the secret of the Lord is with them that fear Him” (Ps. xxv. 14). God had given him this wisdom, and (ii. 30) instead of making him proud, it made him lowly. “With the lowly is wisdom” (Prov. xi. 2).

Then think of the court of the king of Babylon! This is not the place to describe it, but later on, God willing, we shall learn something of the wealth and magnificence of that wonderful city.

We may conclude how earnest were the prayers that went up from Daniel and his three friends (v. 18) concerning this secret, from the thanksgiving, so full of praise and blessing, recorded in verses 19-23. This appears to have been Daniel’s first public introduction to the

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king (v. 25) and he improved the occasion by speaking to him immediately of God.

To pass on to the interpretation of the dream: four Gentile empires were to succeed each other, replacing Israel in supremacy and power on earth. The head of gold was Babylon. To it alone was *given by God* power and strength and glory, the others "arose" after it or *him*, for under Nebuchadnezzar Babylon was at the height of her greatness, and to *him* it was said, "*Thou art this head of gold.*" Persia was represented by the breast and arms of silver—a beautiful but an inferior empire. Then came Greece as ruler over all the earth (*i.e.* the then known and civilized earth), the belly and thighs of brass. Concerning the fourth empire, more details are given: the legs of iron—Rome, as in her early and palmy days, when imperial power presided over vast countries, and subdued all things—"strong as iron." Subsequently, "the kingdom shall be divided," not only *geographically* into Eastern and Western, but also *socially* into democracy and monarchy, which two things could not combine; clay and iron will not cohere.

Besides this, barbaric hordes, "the seed of men," as we know from history, nearly caused the downfall of Rome. But that was not the end of the dream. God had in His mind another kingdom which should never be destroyed. The stone cut out without hands was the Kingdom of Christ, to which man and his wisdom had nothing to say. It smote the image while it was still a stone, accomplishing its entire destruction; and that which, since the head of gold, had been gradually growing worse, was replaced by the stone which became a mountain, and filled the whole earth. The parables of Matt. xiii. and other passages continue the history of this kingdom.

God appointed Nebuchadnezzar—then He appointed Christ—"All kings shall fall down before Him; all nations shall serve Him" (Ps. lxxii. 11). His kingdom shall "stand for ever" (v. 44, and see iv. 34). What a mercy, if before that time, when every knee will be obliged to bow to Him (Phil. ii. 10, 11), our hearts, whether of old or young, have been opened to receive Him as our Saviour! Then indeed we shall gladly own Him now, and be able to say that "Jesus is the Lord," by the Holy Ghost! (1 Cor. xii. 3).

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For a time Nebuchadnezzar acknowledged this. We will, for the present, leave Shadrach, Meshach and Abednego ruling over Babylon, and Daniel sitting in the gate of the king.

QUESTIONS, DANIEL II.

1.—What prophet told a king of Judah that his sons should be captives in Babylon?

2.—Through how many kings' reigns did Daniel continue?

3.—Give the names of some magicians who failed to do what a man of God did.

4.—Find instances of God's accomplishing the several things ascribed to Him by Daniel in verses 21, 22?

5.—Does "God of heaven" occur elsewhere?

6.—Find the passage where Jeremiah makes known to Jerusalem and adjacent nations the substance of verses 37, 38.

7.—Write the references to some places in the Old Testament where Babylon, Persia, Greece, (or Grecia) and Rome (*i.e.* Chittim), are mentioned.

8.—Of part of whose history do verses 46, 47, 48 remind you?

Sunday Texts for the Month.

FEBRUARY 7TH.—"AND THERE SHALL IN NO WISE ENTER INTO IT ANY THING THAT DEFILETH."—*Revelation* xxi. 27.

Have you ever thought what a very holy place the heavenly city is? Nothing that defiles can ever enter there, nothing but that which is perfectly pure can find a place within it. Are you pure? Are you holy enough for that holy place? The Bible tells us that God looked down from heaven to see if any were good, and He found none; all were defiled with sin. You do not know how defiling sin is; you cannot see what a deep stain is made by every

unkind deed, every wilful act, every untrue or foolish word. But God knows. He can see it all, and it is His Word which says, "There shall in no wise enter into it" (the heavenly city) "any thing that defileth." You cannot enter in if you have sin upon you. If you are not cleansed, your sins will keep you out of God's presence for ever. Jesus' blood was shed upon the cross to cleanse you from your sins.

FEBRUARY 14TH.—"COME NOW, AND LET US REASON TOGETHER, SAITH THE LORD: THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE AS WHITE AS SNOW; THOUGH THEY BE RED LIKE CRIMSON, THEY SHALL BE AS WOOL."—*Isa.* i. 18.

Do you think that God wants to shut you out of heaven? Oh, no, He wants to bring you in. His heart yearns over you and He calls you to come. He cannot have your sins in heaven, but He wants to have you there, so He bids you come to Him that He may wash you. The Lord Jesus shed His precious blood upon the cross to make

you white. When the soldiers pierced His side and the blood flowed out, that was for you. Oh, children think of it! Think what Jesus has done and suffered that you might be fit to be with Him! It shews how much He loves you; it shews how much He wants to have you. Nobody ever loved you as much as Jesus does. Nobody but Jesus can wash your sins away.

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FEBRUARY 21ST.—"WASH ME, AND I SHALL BE WHITER THAN SNOW."—*Psalm li. 7.*

The blood of Jesus Christ can cleanse from all sin. Has it cleansed you? It can make any one fit for the presence of God. Are you fit? It can purge the vilest sinner. Are you purged? Perhaps you say, "I know it can do all this, but it has not done it for me." Why not? Because you have not come to the Lord Jesus. You are standing a long way off and wishing to be made pure. Come close to Jesus, children, like the leper came of old, and Jesus

will make you clean just as He made him clean. King David did not know what you do about the precious blood, but he knew that God could wash away his sin, so he came to God, and he said, "Against Thee . . . have I sinned . . . wash me, and I shall be whiter than snow." And God washed him, and he is now with Christ, and fit for His presence. Will you not come as David did? Will you not let Jesus wash you whiter than snow?

FEBRUARY 28TH.—"UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD . . . BE GLORY AND DOMINION FOR EVER AND EVER."—*Revelation i. 5, 6.*

What do you think heaven will be like? A boy once told me that he thought it would be a place where he would be able to please himself. I am sure it will not be like that. I believe we shall not have time to think about ourselves because we shall be thinking so much about Jesus. It is Jesus who fills heaven with joy, and as some one once said, "If Christ were not in heaven no one would persuade me to go there." It is Jesus whose precious blood

was shed to wash us and make us fit for His presence, though we were stained with sin. It is Jesus who loved us when we did not care for Him. It is Jesus who drew us to Himself when we turned away. It is Jesus who sought us when we wandered from Him, and who carried us safely home.

Unto Him be glory, for He is the One who has done everything. He is the One who is worthy of all our praise.

Letters of a Christian Father to His Children.

No. 2.

MY DEAR CHILDREN,—

Jesus died that you might be saved.

Jesus is God's own dear Son.

The Bible tells us that God loved naughty people; but He hates their sins. (There are no really good people at all in the whole world, none who love God and obey Him, unless their naughtiness or their sins have been washed away in the blood of Jesus.)

The Son was ever in the Father's bosom, the eternal delight of His Father. Everything that was made, was made by Him and for Him. He is God over all blessed for ever.

The Father sent the Son from heaven, and He was born a little child into this world; He was a holy child, and God was His own Father; then He grew and became a man. He is the Son of God and the Son of man. He died upon the cross and was buried, and was raised again by the glory of the Father.

The name Jesus has a meaning; it means Jehovah-Saviour. The Bible tells us this name was given to Him at His birth in this world, "For He shall *save* His people from their sins."

If we remain in our sins, and our naughtiness, we cannot go to heaven. In heaven every one will praise and obey God; nobody can do that unless he be saved. So Jesus died to save sinners. Jesus is in heaven now, and saves every one who comes unto God by Him.

Jesus came willingly into this world, on purpose to do God's will. Listen to what He said on coming into the world: "Lo I come to do thy will, O God." And when the time drew near that He should suffer, and Judas was gone to betray Him, He said to Peter and the sons of Zebedee, "My soul is exceeding sorrowful even unto death; tarry ye here and watch with me." Then He went a little further, and fell on His face, and prayed saying, "O my Father, if it be possible! let this cup pass from me: nevertheless not as I will, but as thou wilt." That cup was full of God's wrath against sin, which you and I deserve.

The feeble disciples slept while Jesus prayed. Jesus rose up from prayer and went forward, ever doing God's will, to meet wicked men who, led by Judas, came and took Him. They mocked Him, they beat Him, they nailed Him to a cross of wood. While hanging on the tree, darkness came over all the land, from the sixth to the ninth hour (that is, from noon till three o'clock in the afternoon). There, God laid on Him the iniquity, or wickedness, of His people. There, He cried with a loud voice, "My God, my God, why hast thou forsaken me?" There, when He had cried again with a loud voice, Jesus yielded up the ghost, or spirit. There, His blood was shed which washes away the sins of every child, and of every man and woman too, that believes what God tells us about Jesus.

Jesus could not remain in death, because He is the Holy One of God; the work the Father gave Him to do was finished on the cross.

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He rose from the dead, and went up into heaven to be with the Father in that glory which He had with the Father before the world was.

God showed how much He hated sin when He forsook His own dear Son who was made sin. At the same time He showed how much He loved sinners by giving Jesus to die for them.

I pray that God will touch your hearts and your consciences, and that you may truly believe God's love to you, so that all your sins, my dear children, may be forgiven, and that you may love and obey God and His dear Son.

Your loving Father.

“Mother! I do Believe.”



HAVING upon an occasion some years ago returned home wearied from the city, a christian friend came with a request that I would visit one of his neighbours. The man was dying of an incurable disease, and at the same time was in an agony through fear of death, and burdened with a sense of his guilt. The writer took this as a call from God, and went forth with his visitor at once.

Arrived in a bye-street, tenanted chiefly by the labouring class, we halted at the door of the house where the sick man lived, and were shown into the room where he was.

At that moment, being in great pain, the poor fellow was pacing up and down, but gave us that kindly, courteous greeting so characteristic of the Irish poor. The hollow cheeks, and the occasional bending of the poor body with a groan, denoting acute anguish, spoke of much suffering; anxiety of mind was also written upon the countenance.

In few words the friend who had brought me to the house told who I was, and what was the object of the visit.

After some enquiries as to the nature of the disease, we prayed for the poor man, and then the truth of God concerning His Son Jesus Christ our Lord was put before him. Conversation ensued, and, upon being pressed, he said that he knew his disease was incurable, and that “HE WAS AFRAID TO DIE.” Here was a soul convicted, and the *fear* of

GOD was before him. It was this, coupled with his pain, that produced the *unrest* that was witnessed.

With much tenderness was John iii. 16 presented, (read this verse in your Bible), and "believing in Him" (Jesus) earnestly pressed. The truth of the death of Christ for the ungodly (Rom. v. 6), and the fact that He died for us whilst we were yet sinners, was set forth (Rom. v. 8). At length, by way of illustration, I said, "Well, D——, you readily accept the word of man, who is liable to failure—man, who might deceive you, whereas you will not believe the Word of "God, that cannot lie" (Titus i. 2). For instance, if you were going to Edinburgh to-morrow morning, and the railway time table stated that the train started at 8.15 a.m., you would, I am sure, be there some minutes beforehand to secure your ticket, thus proving your faith in men! would you not, D——?"

"I would, sir," was his reply.

"Well then, D——," said I, "why do you not believe God? If I put it in another way, perhaps you will see better what I mean," I continued. "Suppose I promise you, as I do now, that I will send you something to-morrow morning which will tend to relieve your discomfort, will you, after I am gone, say to your wife, 'I don't believe he means to send me anything'?"

He made some protest against such a suggestion, and seeing he was getting very exhausted, we prayed for him again, and afterwards bade him and his wife and children "good night."

In the morning something calculated to give temporary relief was sent round to him, and in the evening I went to see him again. The wife's face was overspread with a calm satisfaction, the children looked happy, and the poor invalid was resting; and soon, in a few words, he let the truth come out.

"Oh! sir, after you had gone I went to my bed, and I thought of what you had said about sending me something, and at last I saw it all! and I called my wife, and said to her, 'Mother, I do believe! That gentleman said he would send me something, and he will not deceive me. God has spoken; He cannot lie; I will believe Him.'"

The after-testimony of the friend who fetched me was, "The whole house is changed."

Words of Life,

For Old and Young.

Joseph and His Brethren. 3.



"Let us sell him."

iii.

But now those cruel brethren of Joseph have got rid of him; they want no more of him; they have "sold Joseph," and now that the transaction is over they want to forget him. So far as their intentions went, they have killed him, and, though guilty of his blood, they try to live as though nothing had happened. And is it not so with this world? Having got rid of Jesus, they would fain forget Him, and have nothing more to do with Him. "We will not have this man to reign over us." Such is this world's defiant decision, but it is of no use. Bow the knee to

Jesus *you must*. Every tongue shall confess Him to be Lord, either now in the day of grace, or by and bye in judgment.

Jesus is worthy *now*,
All homage to receive ;
Oh, sinner, to the Saviour bow,
The truth believe !

We have looked at man's side of the picture, let us now turn and look at God's side. Jesus is alive; not only so, but risen from the dead,



"Bow the knee."

the Man Christ Jesus is now crowned with glory and honour, and is at the right hand of God. Joseph, too, unseen by his brethren, was nevertheless alive. He was set "over all the land of Egypt," "arrayed in

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vestures of fine linen," and decked with gold. Wherever he stirred "they cried before him, Bow the knee" (chap. xli. 41-43). Ah, yes, his dreams had become true, the rejected one was now exalted. And, reader, He who was "despised and rejected of men," is now "by the right hand of God exalted." He has received "a name which is above every name." Then, "Bow the knee" to Him at once, defer not till a future day to yield the homage of which He is worthy now.



"Ye are spies."

We have said that Joseph's brethren would fain have forgotten their brother whom they had treated so cruelly and shamefully. To have remembered him would have been to probe the conscience, and trouble the heart. And is not this the very reason why the world cares not to think of Jesus? Is it not true, dear reader, that you have often sought

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to forget Him? And Satan, that arch-enemy of your soul, knows right well how to help you so to fill up every moment of your time as to leave no time nor room for Jesus, but,

Room and time *now* give to Jesus,
Soon will pass God's day of grace,
Soon thy heart be cold and silent,
 And thy Saviour's pleadings cease.

Things that in themselves are harmless, Satan uses for this purpose, but, oh, dear reader, do not suffer yourself to be robbed of your truest happiness for time and eternity, by these fancied joys, and fleeting pleasures!

Swing the heart's door widely open,
 Bid Him enter while you may.

But, thank God, He has His eye upon you for blessing, even as He had upon those unworthy sons of Jacob. There came "a famine," and it "waxed sore in the land of Egypt" (Gen. 41. 55-57), and it spread to other lands until it "was over all the face of the earth." Have you not found this to be true? Are you not disappointed with this world? How many have found it to be, like Solomon of old, nothing but "vanity and vexation of spirit." Ah, this is "the famine"! This is the way God so often takes to lead the soul to Himself. It was through the "mighty famine" that the poor prodigal was led to think of the father's house of peace and plenty (Luke 15). And what multitudes have borne witness to the fact that trouble and distress, sorrow and want were used of God for their souls' blessing! "For He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psa. 107. 9).

(To be continued).

Letters of a Christian Father to His Children.

No. 3.

MY DEAR CHILDREN,—

God is a Spirit.

We cannot see Him. Many things exist that we cannot see. We do not see the wind. You have a body which can be seen and touched, but your soul cannot be seen by mortal eyes. It is in your body. It is the soul which thinks, feels, wishes, loves, hates. Sad to say, this soul which God formed is not glad to be near God. True life is in God's

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blessed presence. Your soul can never cease to exist, and unless it be saved, you must exist for ever in the darkness and flames of hell fire, which are "prepared for the devil and his angels" (Matt. xxv. 41). I will tell you more about Satan another time.

Now I want to tell you that there is one God, and yet three Persons.

In the Old Testament the one true God is often called Jehovah, or LORD printed in capital letters. To Israel it was said, "Hear, O Israel, Jehovah our God is one Jehovah" (Deut. vi. 4).

That name means, the Ever-Living One. He always was, even before anything was created; and He lives for ever: by Him everything was made, and He maintains everything in existence.

Moses says in one of the Psalms, "From everlasting to everlasting thou art God" (Psa. xc. 2).

In the New Testament, we are told of the Father, the Son or the Word (that is, the Lord Jesus), and the Holy Spirit. These are the three Divine Persons and one God.

If you open your Testament at the third chapter of the Gospel by Matthew, you can read of a wonderful scene which took place as soon as Jesus was baptized, "Lo, the heavens were opened unto Him," and John saw the Spirit of God descending and coming upon Him. "And lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." The Father's voice from heaven is heard speaking of His dear Son on earth, and the Holy Spirit is seen coming down upon Him in the form of a dove.

The Father sent the Son into the world. The Son came to make the Father known. Jesus was born of the Holy Spirit, and as He went about doing good in this world, He did everything by the Holy Spirit.

I do not think you will *understand* all this, because God is so great, that we cannot comprehend Him, but if we believe His book, which is His written Word, then our souls will bow before Him in faith, and we shall worship Him who liveth for ever.

I told you that true life is in God's blessed presence. Jesus is that Eternal Life which was with the Father, and He was manifested in this world as a man that He might die for sinners, so that by believing in Him, they might not perish, but have eternal life, and live for ever with

Him in the Father's house. It is by the Holy Spirit we are born again in believing God's Holy Word.

Are *you* born again, dear children :

YOUR AFFECTIONATE FATHER.

Sunday Texts for the Month.

MARCH 6TH.—"WHOSOEVER COMETH TO ME, AND HEARETH MY SAYINGS, AND DOETH THEM, I WILL SHEW YOU TO WHOM HE IS LIKE: HE IS LIKE A MAN WHICH BUILT AN HOUSE, AND DIGGED DEEP, AND LAID THE FOUNDATION ON A ROCK; AND WHEN THE FLOOD AROSE, THE STREAM BEAT VEHEMENTLY UPON THAT HOUSE, AND COULD NOT SHAKE IT; FOR IT WAS FOUNDED UPON A ROCK." *Luke vi. 47, 48.*

There is a day of judgment coming upon this world, a day that will shake even the foundations of the earth. How will you stand in that day? There will be but one safe place then; those who are founded on the rock can never be shaken—David said, "The Lord is my Rock." Will you make Him your rock too? There are many things in this world which *seem* safe to rest upon, but they will not stand when the

storm comes, they are only like shifting sand, and every house built on them will fall. Do not build on anything but Christ, or all your labour will be lost, and you will find yourself sinking beneath the flood of judgment. David said, when his heart was overwhelmed, "Lead me to the rock that is higher than I." Christ is the high rock; build all your hopes on Him, and you will never be shaken.

MARCH 13TH.—"THE CONIES ARE BUT A FEEBLE FOLK, YET MAKE THEY THEIR HOUSES IN THE ROCKS." *Proverbs xxx. 26.*

Poor little feeble conies! They have no strength of their own, no power against their enemies. You would think that they would be a prey to every animal that came by, they are so weak and helpless. Yes, they are feeble, but they are "exceeding wise." They know that they cannot defend themselves, so they make their houses in the rocks. And there they are safe, no harm can come to them for they are hidden in the clefts of the rocks.

Poor little feeble children! Powerless

against the attacks of Satan, helpless amidst the evils of this world, what can you do to defend yourselves? How can you stand against your foes? Oh, be wise like the little conies, make your house in the Rock, the Rock that was smitten and rift for you, the Rock that is a refuge for the feeble, a fortress for the defenceless.

Christ is the Rock of your defence; hide yourself in Him, for none ever perished who fled to Him for safety.

MARCH 20TH.—"A MAN SHALL BE AS AN HIDING PLACE FROM THE WIND, AND A COVERT FROM THE TEMPEST; AS RIVERS OF WATER IN A DRY PLACE; AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND." *Isaiah xxxii. 2.*

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This world is a stormy place, and judgment is coming, so we need a hiding place and a covert. It is a dry place too, so we pant for the living water ; and it is a very weary land, so we long for the cooling shadow of a great rock. The Lord Jesus is all this to those who are His. In Him is a hiding place from all evil. He is the only covert from judgment. He it is Who

bids us come to Him and drink; and under His shadow we can indeed sit down and rest, shadowed from the burning heat in this weary land. Children, will you have these blessings? Will you let "the Man Christ Jesus" (Who is God over all) be your rock? Will you trust yourself to Him, that you may be safe and happy for time and for eternity?

MARCH 27TH.—"OH THAT MY PEOPLE HAD HEARKENED UNTO ME, . .
WITH HONEY OUT OF THE ROCK SHOULD I HAVE SATISFIED
THEE." *Psalms* lxxxix. 13, 16.

Before I knew the Lord I used to think that though those who were on the Rock were safe they could not be happy, because it seemed to me that there could be nothing in the Rock to give them joy. But now I know that those who have hearkened unto God are indeed satisfied with "honey out of the Rock." Just as of old the Israelites were satisfied in the thirsty wilderness with the water that flowed from the smitten rock, so now those who walk with God are satisfied with the fulness of Christ. Ah! children, it is a happy thing to hearken to

Jesus; there is nothing in this world that can fill the heart like His love. The joys of earth may please you for a little, for there is plenty here to attract and to charm, but there is nothing to *satisfy*, for as one has said, "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." Your little hearts are too large for the world to fill, but Jesus can fill them to overflowing. Oh, hearken to His word, that He may satisfy you with honey out of the rock!—"And that rock was Christ."

P. M. C.

The Bible Class.

ANSWERS TO FEBRUARY QUESTIONS.

- 1.—Isaiah told Hezekiah ; 2 Kings xx. 16-18 ; Is. xxxix. 5-7.
- 2.—Four : Nebuchadnezzar, Dan. i.-iv. ; Belshazzar, Dan. v. ; Darius, Dan. vi. ; Cyrus, Dan. x. There were other kings between Nebuchadnezzar and Belshazzar.
- 3.—Jannes and Jambres : 2 Tim. iii. 8. and Ex. viii. 18.
- 4.—“He changeth the times and the seasons.” Josh. x. 12-14 ; Is. xxxviii. 5-8. “He removeth kings and setteth up kings.” 1 Sam. xvi. 1. ; 2 Ch. xxxvi. ; Ps. lxxviii. 67, 70 ; Dan. iv. 31, 32 ; v. 30, 31. “He giveth wisdom unto the wise, and knowledge to them that know understanding.” 1 Kings iii. 11-14, 28 ; Ex. xxxv. 30-35 ; 1 Sam. xxv. 23-33 ; Gen. xli. 33-40. “He

revealeth the deep and secret things." Gen. xl. 8-23, xli. 15-32; 2 Kings vi. 9-12. "He knoweth what is in the darkness and the light dwelleth with Him." Gen. i, 2-5, 14-18; Job xxxvii. 14-18, 21; xxxviii.; 1 Tim. vi. 16; Rev. xxi. 23.

5.—Yes, in 2 Ch. xxxvi.; in Ezra, Nehemiah, Psalms, Jonah and Revelation.

6.—Jer. xxvii. 1-7.

7.—Babylon : 2 Kings xx. 12, xxiv., xxv.; Is. xiii. xxi. xxxix. ; Jer. xxiv. xxv. Greece, Joel iii. 6 ; Zech. ix. 13 ; Dan. viii. 21, x. 20. Persia, 2 Ch. xxxvi. ; Est. i. 14, 18 ; Ezra i. iv. vi. Chittim, Num. xxiv. : Is. xxiii. ; Jer. ii. ; Ezek. xxvii.

8.—Joseph's. Gen. xli. 38-43.

DANIEL, CHAPTER III.



NEBUCHADNEZZAR showed some worldly wisdom, when he sought to make all the peoples, nations, and languages, of which his vast empire was composed, unite in a religious festival. He knew that religion knits people together. We know something better. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true: and we are in Him that is true, even in His Son Jesus Christ" (1 John v. 20). And by the Spirit of God believers are really bound together in one body. Nebuchadnezzar was seeking an *external* unity. He sent for the chiefs from every province to attend the dedication of the image which he had set up, and which was to be worshipped at the sound of music—the image was over 100 feet high.

Does not this remind you of Babel, where men united in seeking to make a name for themselves? Though under this great king they spoke *different* languages, yet he, too, sought to bring them together for his *own* glory, and added the worship of a false God, which was worse than what occurred at Babel.

So when God "looked down from heaven" that day, what did He see? A multitude united to do evil at the command of an earthly monarch, and three men (as far as we know) who, rather than disobey God's commands, braved the king's displeasure, regarded him not, served not his idols, and did not bow down to his image (v. 12). Where did God find His delight? "The Lord taketh pleasure in *them that fear Him*" (Ps. cxlvii. 11).

But can you not picture the king's rage? "Who is that God that shall deliver you out of my hands?" he says, (v. 15). The three Jews are quite calm in their reply; they are not anxious, they say their God is able to deliver them, and *He will*, but even if not, they will not disobey Him. "Out of weakness" they were "made strong" (Heb. xi. 34), and showed that they were sustained by God in a remarkable measure, as were in later years, many of the English martyrs, who suffered death rather than deny Christ.

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If you have been to an iron foundry, or even seen the stoker open the door of an engine fire-hole, you have a slight idea of what a *small* fiery furnace is like; but think what this one must have been when heated seven times hotter than usual! In order to carry out the king's commands to cast therein Shadrach, Meshach, and Abednego, it required the courage of the mightiest in his army, to come near enough to do so—even then the heat slew them.

So the three Jews bound, and wearing their clothes, fell down into the furnace. What was the result? They were loosed from their bonds, and they exchanged the company of wicked men led on by Satan, for that of the Son of God! Then the king saw *four* men, walking amidst the fire and unharmed, and got the answer to his question, "Who is that God that shall deliver you out of my hands?" All could see the marvellous works of God, and that the fire had *no* power over them, nor did they even smell of it when they came forth.

Then Nebuchadnezzar blessed God who sent His angel to deliver those who had dared to disobey the king's word rather than worship a false god. He forbade any one to speak a word against God, whom he owned as the only One who could deliver after this sort. But he had not yet yielded *himself* to His service, though he further promoted His servants to honour (v. 30).

God's histories are not told like men's. He gives us different scenes in a life, in His own order, and perhaps passes over what our curiosity would like to know. In this chapter, Daniel has suddenly disappeared, and his three friends are introduced to our notice. But we are not meant to infer from this that Daniel was among the worshippers of the image.

QUESTIONS, DANIEL III.

1.—With whom, and when, did Babylon begin?

2.—Which king of Judah was carried first to Babylon?

3.—What sin of his was worse than Nebuchadnezzar's?

4.—Who will cause himself to be worshipped as God?

5.—What commandment would Shad-

rach, Meshach, and Abednego have broken had they worshipped the image?


6.—What does Isaiah say to Israel, which is exactly fulfilled in our chapter?

7.—Give some instances of other remarkable deliverances of God's servants.

8.—Find another example of a Jew promoted to honour (ch. iii. 30) in a heathen court.

H. L. H.

Alone! or the Saviour Found.

“ AS *every* thing been done for me that can be done, father?”

“*Every* thing, my child. You have had the prayers of the Church, her sacraments, and now her *last* rites have been administered to you.”

A long pause followed the above question and the reply. The questioner was a young woman in the prime of life, who had been struck down with fever, and, as the doctor told her she was dying, her friends had sent off for the priest. She had been accustomed to make her confession to him, and to look up to him as one who had the power to absolve and pronounce her sins forgiven. When in the full possession of health, strength, and spirits, to go to him when she felt conscience troubling her as to all not being quite right, and to hear him, after making her confession, tell her her sins were forgiven, had been quite sufficient to send her away as light-hearted as ever. So now that death was in view, and all earthly hopes gone, she turned to the *human* source from whence she had *always* gone away comforted, thinking that confessing to him all the sins she could remember, and receiving the *last rites of the Church*, would surely be enough to die with.

But the instant the words were uttered, “*Every* thing, my child,” like a lightning flash the solemn reality that she had to die *alone* flooded her soul. Almost paralyzed with fear, she exclaimed, “Oh! I have to go into the presence of God *alone*; you can’t go with me *there*.”

What the priest answered I cannot tell you, for I never heard, but this I can tell, for she told me herself, that for the *first* time in her life she was *conscious* that she *had* to do *with God*; to answer to the God who made her; to Him Whose eyes are in “every place beholding the evil and the good”; to the God Who had already “found a ransom” (Job xxxiii. 24) for her soul, though she knew it not; to the God she had striven to get away from; to the God she would have done without if she could. But, in spite of the terror of that moment, it was the best moment she had ever known, for it was the first *true* one. She had been living “without God and without hope in the world,” and *never knew* it! The awful reality of death had opened her eyes, and for the first time in her history she awoke to the *fact* that she *had to do with God*. Reader, have you?

In a moment of time her whole life rose up before her. The “ups

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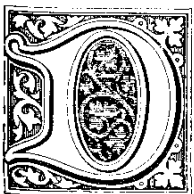
and downs" of that life, its hopes, how vain they all looked now! How *different!* "*I shall have to go to God alone*" kept pressing on her soul. In vain she had turned to the priest for comfort. To hear him say her sins were forgiven *was not enough to die with.* God in mercy heard her cry, and revealed *Jesus* to her soul. From that hour all was changed. By faith she turned to Him Who could forgive sins—her sins—for He had *borne them* "in His own body on the tree" (1 Peter ii. 24). She was no more *alone.* The One Who had *died in her stead,* and had made atonement for sin *by His own blood,* was now her Saviour. Her peace and joy were full. *This was enough to die with.*

Oh! if any should read these pages who as yet have never been *alone with God,* who as yet are strangers to God and His love, remain not in that far-off place of distance a day longer. Close with God's offer to-day. "*To-day, if ye will hear His voice, harden not your hearts*" (Heb. iii. 15), are the words of the God you wrong by treating His invitation as if He had never sent it forth. Yes, this day give an account of yourself *to God.* Be above-board with Him. Have no reserves *with God,* dear reader. Peace cannot be known till *all* is out *before Him.* The *blood of Jesus* is the *ground* upon which God is "just, and the Justifier of him that believeth in Jesus." The principle on which God forgives is *confession,* but confession to Himself, and not to a fellow-sinner like ourselves. "If we confess our sins, He is faithful and just to forgive us our sins" (1 John i. 9). Read Ps. xxxii. 5. Obey His gracious call.

"*Come now,* and let us reason together, *saith the Lord,* though your sins be as scarlet, they shall be *as white as snow*" (Isa. i. 18).

The God you have wronged and have sinned against is the One Who has "found a ransom." It is *His* way back to Himself. A "*new and living way.*" Oh! reader, it is a very precious way, a "way of peace." *Are your feet in it?* L.

"Give Me Thine Heart."



DEAR young friends, I feel I cannot allow this number of *Words of Life* to go forth without uttering a very serious note of warning to you all. God is speaking to this whole country in a most solemn manner, and I am sure we ought all to take heed to what He is saying to us.

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It seems to me that He would have ringing in our ears the words He addressed to Israel of old, **Prepare to meet thy God.** Many, very many, are being suddenly called into eternity. Not only the old and middle-aged, but also many of the young, have been struck down of late. A few days ago, I stood at the open grave of a dear boy who was only just ten years of age. I am happy to tell you he was one of Jesu's lambs, and was quite ready to go, for he had been washed from all his sins in His precious blood.

What can wash away my stain?

Nothing but the blood of Jesus.

Oh! precious is the flow

That makes me "white as snow,"

No other fount I know,

Nothing but the blood of Jesus.



Dear young friends, it is not to frighten you that I thus write, but I do want you to decide for Christ *at once*, so that if you should be one of those who shall be called away suddenly, those that are left may have the happy assurance that you are "Safe in the arms of Jesus."

But in order to be safe *when* you die, you must be saved *before* you die. Last Sunday night, two dear children were led to confess Christ as their Saviour. I will, perhaps, let one of them tell you this, in her own words, in the next number of *Words of Life*. But do not delay; God says to you, "*Give me thine heart.*" Will you not do so?


"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (*Rom. x. 10*). ED.



ords of Life,

 For Old and Young. 

Joseph and His Brethren. 4.

LL the land of Egypt was famished," and Jacob and his sons began to feel the distress. They looked in one another's faces and saw nothing but starvation and death before them. What would those men have said if one had told them to "Go unto Joseph"?

"Never! After so ill-treating him, and refusing to listen to him pleading for mercy, we need never hope for any help or pity at his hands." Ah, how little do our hearts know of grace! And yet it is the "goodness of God" that leads us to repentance (Rom. ii. 4).

Let us look at that famine-stricken, famished company in the land of Canaan. Open your Bible, dear friend, and read Gen. xlii.

"I have heard," says Jacob, "that there is corn in Egypt" (v. 2). Here was good news! A messenger appears to have arrived straight from the land of Egypt with the joyful information that there was food, bread—yes, corn—to be had. Oh! with what eagerness does old Jacob hearken to this herald of glad tidings. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" These words might well have expressed the deep emotion of his heart, as, with breathless interest, he listens to this herald of "glad tidings." Was it difficult to gain his attention? Was he a listless hearer? Surely not. The extremity of his need had prepared him for the reception of this cheering message, and right gladly and earnestly, too, does he communicate it to his sons, and say, "I have heard that there is corn in Egypt; get you down thither, and buy for us from thence, that

iv.

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we may live, and not die." Yes, it had now become a matter of life and death, but they have yet to learn that "corn" was to be had as a free gift, and that, too, at the hands of one whom they had despised and rejected.

Have you yet learnt this, dear reader ?

Money or price ye need not to bring,
Christ giveth rest—*giveth* rest.

Quickly the preparations are made, and soon Joseph's ten brethren are on their way to buy corn in Egypt. This was all they thought of; and how often is this the case with the sinner !

I sighed for rest and happiness,
I yearned for them, not Thee ;
But, while I passed my Saviour by,
His love laid hold on me.

Little did they expect to meet Joseph there, still less to find that he was the one about to meet them in their direst need, and to fill them with good things.

But they do not know him. "Joseph knew his brethren, but they knew

not him." They were no more prepared to find him in this place of honour and dignity than was Saul of Tarsus to learn that Jesus was in the glory of God.

Now comes a heart-searching work. And, reader, you must be



"We are all true men."

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brought face to face with God, there to learn what you are. You cannot be blessed apart from this. Unwelcome as it may be, you must make the discovery that you are lost and ruined. But what little sense have these men of their guilt! "We are true men," say they (v. 11). Had they forgotten their treatment of Joseph? And yet they can call themselves "true men." Ah! this will not do; their sin in reference to Joseph must be brought home to their consciences, and how is this to come about? Their troubles increase, and though not a word is said about Joseph, nevertheless he rises up before them. And now these very men, who but a few moments before were protesting their innocence, are now saying, "We are verily guilty concerning our brother" (v. 21).

And we also, dear reader, are guilty. "Guilty!" you exclaim, "and guilty of what?" Why, guilty of the rejection and death of Jesus. "But what hand had we in that?" you ask. Turn with me to the prophet Amos, chap. 6. This, you must remember, is a prophecy of events that are still future in the history of Israel. It pronounces "Woe to them that are at ease in Zion" (v. 1), that "put far away the evil day." They surround themselves with every luxury, they "lie upon beds of ivory, and stretch themselves upon their couches," &c. Not only this, but they bring music and dancing to their relief, in order to silence the voice of conscience. "They chant to the sound of the viol, and invent to themselves instruments of music." Yea, more, they seek to drown every thought in the cursed cup, they "drink wine in bowls." "*But*," says the prophetic Word, "they are not grieved for the affliction of Joseph" (v. 6).

Reader, young or old, what a voice has this for the present time! Are not multitudes endeavouring to do this very thing? Men, women and children, too, are seeking to forget the evil day of judgment that is coming—and Satan brings countless attractions to their aid—the ball-room, the theatre, the concert hall, the race-course, the innocent flower show, or the garden party—all these, and many more, are the means that he employs to still the conscience as to the past, and calm the fears as to the future. Have you been "grieved for the affliction," and suffering of Christ, of whom Joseph was but a type? Tears you

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may have shed over the story of His sorrowful life and cruel death.

Like tears from the daughters of Zion that roll,
I wept when the waters went over His soul,
Yet thought not that my sins had nailed to the tree,
Jehovah Tsidkenu,—'twas nothing to me.

Oh, friend, delay not another hour to own that you are guilty. Say not, "I am no worse than my neighbours,"—"I am doing the best I can,"—"I know many that are worse than I am," etc., etc. No, no, "Bow the knee" to Jesus! Own that you are lost, and guilty.

"If we confess our sins, He is faithful and just to forgive us our sins."

But how quickly their indifference is turned into trouble! What they sought to forget, conscience now brings back in terrible reality to their memory. "We saw the an-



"Every man's bundle of money was in his sack."

guish of his soul," say they, "when he besought us, and we would not hear." Oh, "the affliction of Joseph"! How little it had touched them *then*, how greatly it moves them *now*! And how little was the world moved by the sight of the sufferings of Christ! What will it be when they look upon Him "whom they have pierced"? (Zech. xii. 10.)

However, they trace all their trouble to its proper source, "*Therefore* is this distress come upon us." Happily for them, Joseph is not against them. One word or gesture from him, and they would have

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been hurried away to their doom. But no! "Fill their sacks with corn, and restore every man's money into his sack" (v. 25). "THUS did he unto them." Was not this grace? Was it not unmerited favour? And yet it but increases their trouble. "The goodness of God leadeth them to repentance," but *repentance is bitter work*. "What is this that God hath done unto us?" (v. 28). The very favours and blessings that he heaps upon them do but awaken their consciences the more. And surely, we may say, the deeper this work of conviction is, the better.

(*To be continued*).

Letters of a Christian Father to His Children.

No. 4.

MY DEAR CHILDREN,—

The Bible is God's Book.

It is also called the Holy Scriptures, (which means "writings"). Another name for it is "the Word." Jesus Himself is called "the Word." God speaks everything by Him. When Jesus speaks, it is God speaking. Jesus is God.

We could know nothing about God, unless God told us about Himself; we could never find out by ourselves. You remember that we are God's creatures, for He created us; so we are too small, and He is too great for us to know Him unless He tells us about Himself. There is another reason, a sad one: we are sinners, our souls are in the dark, far away from God (though God is not far from us), and by reason of our sins we do not love God, nor wish to be near Him, nor know Him. This is all changed when our sins are washed away in the blood of Jesus.

The Bible tells us how God made man good, and placed him in the lovely garden of Eden, giving great blessings to our first parents, Adam and Eve. But the devil came as a serpent, and tempted Eve, and they listened to the serpent, and disobeyed God. Then we learn the sad consequences of their sin, they "hid themselves" from God. However, God spoke of One who should come and bruise the serpent's head, which means that He should destroy Satan's power over men.

That One was Jesus, who came many years afterwards, when the right time arrived, and conquered Satan at the cross, where wicked men hanged Him, and where He laid down His life.

The Old Testament tells us a great deal about the coming of Jesus, and as men behaved worse and worse, so more and more was told about His coming. Sacrifices, too, were offered to God ; that is, lambs, doves and other animals were killed, and their bodies burnt in service to God. God taught men by that means that some one should die for them, and save those who believe. Jesus is the Lamb of God. Some men confessed they were sinners, and were thankful to be received in God's way. That was faith.

The New Testament is the name given to that part of the Bible which tells us about Jesus' birth, life, death, and resurrection, and about His present glory and His coming again. God is fully made known to men by and in Jesus, who came on purpose to make known or reveal the Father. When He was here, He told His disciples and the Jews of the Father, but the disciples forsook Him, and the Jews crucified Him. The Jews were the nation among whom Jesus was born and lived while on earth ; the disciples were a few men who went about with Jesus, and except one, they loved Him. His death was necessary to reconcile us to God, putting away our sins which He bare in His own body on the tree. "*Reconcile*" means to take the hatred out of our hearts, and put God's love therein.

The Bible is the only book which reveals God's will to us. Not only is it the most precious of all books, but no other book can be compared to it, because all other books are the words of men. Though God used men to write the Bible, the Holy Spirit so taught them what to write, and inspired or guided them, that we really have God's full and true message to man.

We should not read the Bible like any other book, but we need to pray or ask God to open our hearts to understand it. It is God's Holy Spirit that enables us to receive it just as God has given it.

May God teach you what a precious Book it is, and lead you to love it, is the prayer of—

YOUR AFFECTIONATE FATHER.

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Sunday Texts for the Month.

APRIL 3RD—*Matt. xxii. 37.* "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND."

This is the first and great commandment. Have you kept it? God commands that you shall love Him, and not only love Him a little, with the love which is over after you have given a large share to yourself and your friends, but love Him with *all* your heart and soul and mind. Have you done this? I know you have not. Perhaps you say, "Why did God give such a hard law?" Because God is perfect, so when He gave

a law, it was a perfect law; you are not perfect, or you would keep God's law. Perhaps you would have thought you were good enough for God if He had not given this law; but now you know that you have come short of what you ought to be, you know that you are a sinner, and unfit for the presence of God, for you have not kept God's commandment. Nothing that is not perfect can suit God.

APRIL 10TH.—*John iii. 16.* "GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

The law bade us love God, the Gospel says that God loves us. We were not perfect, so we did not obey the law, but God is perfect, and He loves us with a perfect love, a love that no tongue can teach, no thought can reach, a love which is so great that He sent His Son to save us. No other love is like this. The law had said, "Do this, and live." We had not obeyed the law, so we had to perish. But God sent His Son that we might not perish.

Wondrous love! It was against God we had sinned, it was His law which we had broken, and yet it was He who sent His Son that we might not perish; and not only that, but that we should have everlasting life. That is more than the law ever promised, it is the gift of God to whoever believes in His Son. Do you believe in Him? Then everlasting life is yours, because God so loved you as to send His Son.

APRIL 17TH.—*Jeremiah xxxi. 3.* "YEA, I HAVE LOVED THEE WITH AN EVERLASTING LOVE: THEREFORE WITH LOVING-KINDNESS HAVE I DRAWN THEE."

How has God shewn His love to us? By sending His Son to die for us. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." God shews His love, too, by the way in which He draws us to Himself. His love is everlasting, it never fails, it never grows weary. If it had been a human love it would have wearied long ago, but still with loving-kindness He draws us until we come to Him. Sometimes it is by sorrow and trouble that He

draws us, but it is still with love. Many will praise Him through eternity for the sorrow which brought them to God. I do not know how He has been drawing you, but I know He is still calling you to come. Will you let Him draw you to Himself? Oh, do not let Him have to say to you, "I called, and ye refused," for if you turn away from His love and will not have the life which He gives, there is nothing but death for you for ever, not merely the death of the body, but "the *second death*," which is "the lake of fire." (Rev. xx. 12-15).

APRIL 24TH.—I *John* iv. 19. "WE LOVE HIM, BECAUSE HE FIRST LOVED US."

When we have known and believed the love which God hath toward us, we love Him, not because we ought to, but because we cannot help it. He loved us long before we thought of Him, while we were yet sinners Christ died for us, and when we turned away from Him He drew us with the cords of love. We have done nothing to deserve His favour,

and yet He loves us with an everlasting love, a love like the measureless ocean, which knows no bounds, and which none can fathom. Truly we can rest in His love, and rejoice in it, and forget ourselves, for our love is not worth talking about, but we do "love Him, because He first loved us."

The Bible Class.

ANSWERS TO MARCH QUESTIONS.

1.—With Nimrod at Babel. *Gen.* x. 8-10; *Gen.* xi.

2.—Manasseh. *2 Chron.* xxxiii. 11.

3.—Setting an image in God's house. *2 Kings* xxi. 7; *2 Chron.* xxxiii. 7.

4.—Antichrist. *2 Thess.* ii. 3, 4; *Matt.* xxiv. 15.

5.—The 1st commandment. *Ex.* xx. 3-5; *Deut.* v. 7-8.

6.—*Is.* xliii. 2.

7.—*Esther* vii. 9, 10; *2 Kings* vi. 8-18; *xix.* 35; *1 Sam.* xiv. 12-16.

8.—Mordecai. *Esther* vi. 10, 11.

DANIEL, CHAPTER IV.



DANIEL, a king of the Jews in ancient times heeded the law of Moses, he would, on his accession to the throne, write out for himself a copy of the law in a book. This he would keep with him for his daily reading, so that he might learn to fear and obey God, and be humble among his brethren. (*Deut.* xvii. 18-20.) Nebuchadnezzar did the opposite of this. The throne of God had been taken from Israel and given to him—the head of the Gentiles, and he ruled over the civilized world. Instead, however, of governing for God, he markedly set Him aside; he made an idol, he built great Babylon—he knew not God.

It was after Nebuchadnezzar was brought to the knowledge of Him, that he related so interestingly what we find in our chapter, and it is touching to notice that he does not hide or excuse his sin; nay, he makes it the occasion for extolling the Most High, a name he would probably have learnt from Daniel. Do you want to hide your sins? It is of no avail, for God knows every one of them, and He says, "Whoso *confesseth* and *forsaketh* them shall have mercy" (*Prov.* xxviii. 13).

Is it not surprising that, instead of sending for "all the wise men of Babylon" (*v.* 6), the king did not at once ask for Daniel, seeing that

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he had proved his wisdom on a previous occasion? This time Nebuchadnezzar could remember and relate his own dream.

A tree in Scripture is the symbol (or picture) of a man of great power; *this* tree was Nebuchadnezzar, and he sheltered all the then known and civilized earth (v. 22). The *watcher* carried out God's decree: there are ministering spirits sent to do His bidding. Job said that there was hope of a tree if cut down (Job xiv. 7-9): the life comes from the root, and as long as it is alive and watered, it can sprout again (v. 15). Daniel explains to the king that he will be driven away from among men, and will become like a beast, until he has learnt that the Most High is supreme, and that the government of the earth is carried on in heaven. Daniel further counselled him to change his ways, but "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. xiii. 23). So it was here; at the end of a year the king forgot the warning, and boasted of his building, and kingdom, and might, and honour. Instead of owning and looking upwards to God, his eyes were turned on himself, earthwards—he was what God says man by nature is, "earthly, sensual, devilish" (James iii. 15). Then he was made like a beast which looks downwards, and for seven years he remained in that degraded condition. (Ps. xlix. 20).

At the end of this time, Nebuchadnezzar again acted as a man; he lifted up his eyes to heaven, and his understanding returned (v. 34). We must never forget that God created man in His own image; sin has come in and spoilt everything, but God means to have His own way yet, and we shall soon—*i.e.*, believers—be conformed to the image of His Son in glory (Rom. viii.) In beautiful language the king blesses and gives the Most High His rightful place, owning that He does all perfectly, and that *He* can bring low those that are proud (v. 37).

The inscriptions which have been found amongst the ruins of Babylon, without giving a direct account of this time, notice the severity of some malady or madness with which the king was afflicted. He reigned for 43 years, and died B.C. 561.

H. L. H.

QUESTIONS, DANIEL III.

1.—How many dreams did Daniel interpret?

2.—Mention another who had the same power concerning dreams.

3.—Find some other dreams in Scripture.

4.—Is a tree used as a symbol of a man or men, elsewhere?

5.—By whom was God first called "Most High"?

6.—What king of another great city, when warned, heeded and turned from his evil way?

7.—Name another king, also struck down for not giving glory to God.

8.—Find some examples of the fulfilment of the last ten words in our chapter.

God Calling to Children.



MOTHER'S calling you!

"What does she want?"

"I don't know; mother wants you."

A great many children have heard "Mother's" voice calling them to-day. Perhaps she has been calling them to get ready to go to school, or to wash their faces and hands for dinner, or to "mind baby." Now, dear child, have you ever heard *God calling to you*? He is calling to you to-day. Have you heard *His* voice?



I am going to tell you of a young child to whom *God called*. And this child *heard*, and spoke back again to God. The name of the child was Samuel. I have just been reading about him in my Bible. And I ask you to open your Bible and read about him too. A dear little girl I knew, only four years old, used to say to her mother "Read to me *out of the Bible*. Mamma, you

make the story too short." So, read this sweet story of Samuel out of your Bible. You will find it in the third chapter of the 1st Book of Samuel.

It was night. Little Samuel had gone to bed, and "Eli was laid

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down in his place." "The lamp of God" was still burning in the temple, when "*the Lord called Samuel*," and he answered, "Here am I." And what did Samuel do next? "He ran unto Eli." You see, Samuel did not then know the voice of the Lord. Do *you* know the voice of the Lord, dear child? In the 7th verse we read, "Now Samuel did not *yet know the Lord*." No one can *know* a *strange* voice, can they? Supposing I were to call at your house to-day, and should knock at the door, and, without waiting for any one to open it, should walk in, and call to you, you would not know my voice, because I am a stranger to you and you do not know the sound of my voice. So at *first* Samuel did not know the voice of the Lord. It was a *strange* voice to him, and he ran to Eli.

Samuel was an obedient child; he did not wait for Eli to call a second time. Remember, he thought it was Eli's voice. So "*he ran*," and, although Eli told him he had not called him, yet three times running this young child got up and went to Eli. The third time Eli told him that it was *the Lord* that *called* him.

The Lord is full of *patience* and *gentleness*, and He did not give up *calling* because Samuel made mistakes and ran to Eli. Well, the third time Eli told Samuel it was the Lord that had called him, and that if the Lord called him again he was to answer, "Speak, Lord; for Thy servant heareth." "The Lord came, and ^{stood}, and *called* as at other times, Samuel, Samuel. Then Samuel answered, Speak, for Thy servant heareth."

Three things mark this child, *obedience*, *faith*, and *subjection*. Samuel *obeyed* Eli, *trusted* the Lord, and was *subject* to the word of the Lord. And what was the result? The Lord gave him a message to take to Eli, made Samuel *His* little messenger. What a wonderful thing! How do you think Samuel *knew the Lord*? I will tell you. "By the *word* of the Lord." I want each child to look out for himself and herself in their Bibles the 21st verse of the third chapter of 1st Samuel, and put a neat little mark against that verse. Samuel knew the Lord *by His word*.

Dear young reader, do *you* know the Lord? You must learn to know Him in the very same way as Samuel did—*by His word*. *His word* says: "They that *seek Me early shall find Me*" (Prov. viii. 17). L.

"Jesus Who Lived above the Sky."

JANE TAYLOR.

(L. M.)

Italian.

1. Je-sus who lived a - bove the sky,... Came down to be a man and die;

And in the Bi-ble we may see How ve - ry good He used to..... be.

2. He went about, He was so kind,
To cure poor people who were blind;
And many who were sick and lame,
He pitied them and did the same.
3. And more than that, He told them too
The things that God would have them do;
And was so gentle and so mild,
He would have listened to a child.
4. But such a cruel death He died:
He was hung up and crucified!
And those kind hands that did such good,
They nailed them to a cross of wood!
5. 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 man had been,
And knew that God must punish sin;
So, out of pity, Jesus said
He'd bear the punishment instead.

Words of Life,

For Old and Young.

A Birthday Hymn.

SOMETIMES the young are frightened, and kept from confessing Christ, by being told that "all good people die young"! Now, to begin with, God tells us in the Bible that there are no good people at all—"There is none that doeth good, no, not one," and "There is none righteous, no, not one." I should like you to find the chapter in your



Bible, where these verses occur without the help of a Concordance. It is such a wonderful chapter, and filled with truths so important for us all to know, that I should like you to learn it all by heart, and as there are just thirty-one verses in it this will make one verse for each day of this month. This is not very hard, is it?

But this "Birthday Hymn" was written by a very old lady, who had known the Lord Jesus Christ as her Saviour for many years. Evidently she does not regret having made Him her choice, she is only sorry that her heart so feebly returns all the great love the Lord has had for her.

She is still alive and has written some more birthday hymns, which you will like to see another time:—

Spared yet another year,
Now I am eighty-one ;
Shall not my soul be glad ?
Great things my Lord has done.
How cold has been my heart !
My feet how slow to move,
To run the narrow path ;
And thus to prove my love.
Alas ! my years have been
Like as a tale that's told ;
My strength is almost gone,
Feeble, and weak, and old.

January, 1889.

Nought can I bring Thee, Lord,
Yet in Thy Word I'm taught
That with a precious price,
My sinful soul was bought.
Lord, fill my heart with love,
And teach my lips to sing
Through my remaining days,
Thy praises, Saviour, King.
Lord, keep me near Thy side,
Consciously close to Thee,
Till taken to Thyself,
For all eternity.

Joseph and His Brethren. 5.



BUT they do not yet know Joseph, and hence they cannot trust him, and it is only when the sinner is brought to know the heart of Christ that he can trust Him. To know our sinfulness will fill us with terror and alarm, and the more we know it, the greater will be our fear. But, to know Him, and His “perfect love casteth out fear,”—“there is no fear in love” (1 John iv. 18).

Chapter xliii., shews us that the famine is unabated, it is still “sore in the land.” There is no lasting blessing apart from Christ. The soul must “rest in His love,” and must find its “fulness of joy” in His very presence. Glimpses of sunshine, moments of happiness, and brief seasons of refreshment, there may be, but only in His presence can we know what it is to have our joy “full.”

“Jesus said unto them, I am the bread of life: he that cometh to Me shall NEVER HUNGER” (John vi. 35).

“Go again, buy us a little food,” pleads Jacob, and, filled with dark forebodings as to the future, little does he know that he is so near to the brightest and happiest moment of his life.

Once more these brethren of Joseph are on their way, once more they find themselves in his presence, but yet they know him not.

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"Bring these men home," says Joseph (v. 16). But instead of peace, "the men were afraid, because they were brought into Joseph's house." Oh, how painful oftentimes is the process of bringing the sin-stricken conscience into peace and liberty! And all because we do not know that God is "for us."

But now, "when Joseph came home, they brought him the present which was in their hand, into the house, and bowed themselves to him to the earth" (v. 26). Yes, in spite of themselves, they are bowing at his feet, to whom they had once said, "Shalt thou indeed have dominion over us?"



"The cup was found in Benjamin's sack."

But conscience is not yet sufficiently ploughed up. "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest," etc. (chap. xlv. 1, 2).

Alas! alas! all seems to conspire against them; their sin was finding them out, and "they rent their clothes." "Wot ye not that such a man as I can certainly divine?" (v. 15).

(To be continued.)

Letters of a Christian Father to His Children.

No. 5.

MY DEAR CHILDREN,—

Jesus has many names and titles.

Each of His names has a meaning.

He is called Son of God, because God is His own Father. He was always "The Same" before the heavens and the earth were created, when He was alone with the Father and the Holy Spirit. He created everything, and everything was created for Him.

In the Old Testament He is called Wisdom, and it is written in the Book of Proverbs (which is one of the books of the Old Testament) that He was set up from everlasting, and was Jehovah's delight during creation, rejoicing always before Him, and that He rejoiced in the habitable parts of God's earth, and His delights were with the sons of men, afterwards; when man sinned, He came to redeem or save.

In the gospel by John, He is called the Word, and we read: "In the beginning was the Word, and the Word was with God, and the Word was God." However far we go back, or think of the very beginning of all, we can think of the Word who was there, always there. He was *with* God and He was God. Yet there are not two God's, but only one. We read in the same Gospel, "I and my Father are one." All things were created by the Word, nothing was made without Him. God spoke the Word and it was done. God *said*, "Let there be light" and there was light. By faith we know that the worlds were framed by the word of God. When there was nothing, God made everything.

Afterwards, when man had sinned, and when God's time came to redeem man, then, "the Word became flesh"; which means that He became a man in this world. So He is Son of man, as well as Son of God. The Word became flesh, dwelt among men, and some beheld His glory. We are told how His glory was. It was the glory of the only begotten Son of the Father. He was full of grace and truth.

Before anything was created, He was ever in the Father's bosom, the object of His delight. When He was born into this world as a babe, He was born the Son of God among men, and He was ever in the

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Father's bosom, always enjoying the fulness of a Father's love, and always the Father's delight, just as before He became man.

He also called Himself, "the Son of man who is in heaven," while He was on earth, for though truly a man among men, He was one with the Father. Heaven is not a fixed material place like this earth is. Heaven is where God is, God's presence. Heaven is a spiritual place.

Now, Jesus the Son of the Father is bodily in heaven, where He is glorified by the Father with that glory He had with Him before the world was. Do you know Him there?

YOUR DEAR FATHER.

The Bible Class.

ANSWERS TO APRIL QUESTIONS.

- | | |
|---|---|
| 1.—Two. Dan. ii., iv. | 5.—By Melchisedek. Gen. xiv. 18-20. |
| 2.—Joseph. Gen. xl., xli. | 6.—The King of Nineveh. Jonah iii. |
| 3.—Judges vii. 13.; 1 Kings iii.; Matt. i. 20,
ii. 12, 13, 19, 22. | 7.—Herod. Acts xii. 21-23. |
| 4.—Yes. Read Ezek. xxxi., Judges ix.,
Rom. xi., &c., &c. | 8.—Gen. xxxvii. 1-11, and l. 15-18; Ex. xiv.;
Num. xii., xvi.; 1 Kings xxi. 7-23;
2 Kings v. 9-14; 2 Kings xix. |

DANIEL, CHAPTER V.

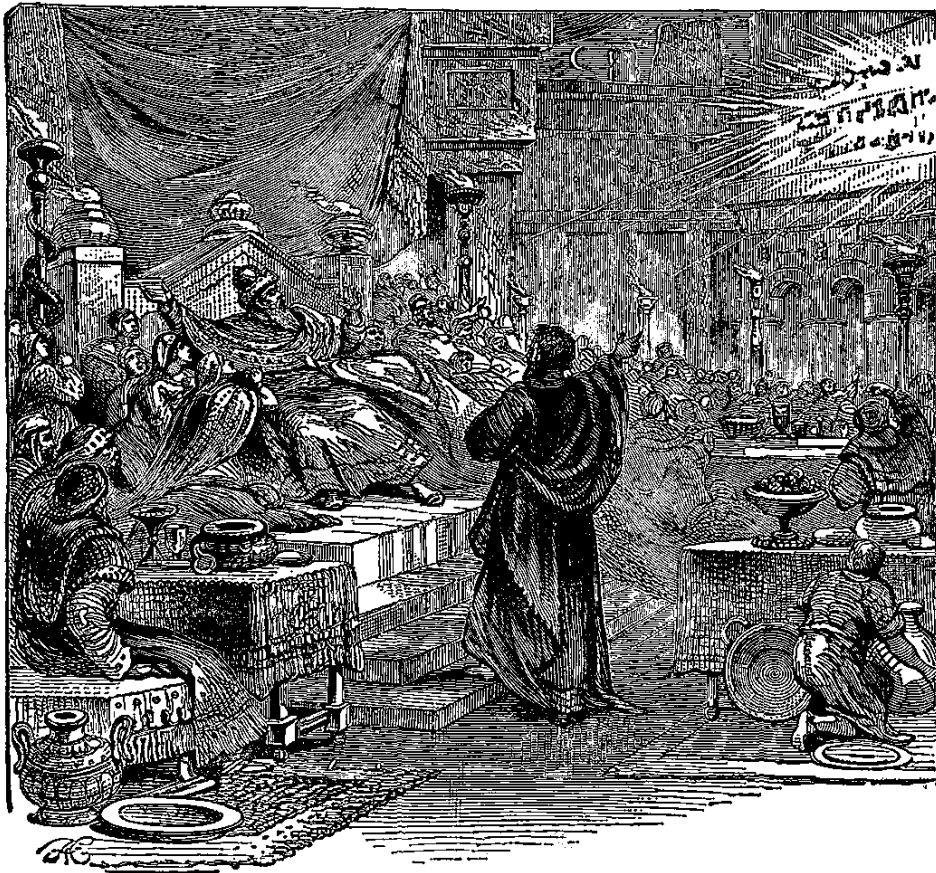


THE city of Babylon is believed to have been founded about 2200 B.C., by Nimrod (Gen. x). It was taken by Darius and Cyrus B.C. 538. It was again taken by Alexander the Great (who died there,) and it gradually declined until it became heaps of ruins, as at this day. In the reign of Nebuchadnezzar it attained its greatest splendour; it was "the glory of kingdoms, the beauty of the Chaldee's excellency," Is. xiii. It has been described by heathen historians as possessing 100 brazen gates, and triple walls which were 60 miles in circumference, 87 ft. thick, and 350 ft. high. Four chariots could drive abreast upon them. The Euphrates passed through it from north to south, and gates of bronze and a well-guarded bridge ensured the safety of the city. It was celebrated for its hanging gardens; and its temples and palaces, its streets and quays, were not equalled for magnificence. Over such a city reigned Belshazzar, the fifth from Nebuchadnezzar.

More than 350 years before, in the reign of Ahab, king of Israel, Elijah had asked, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." If you will read 1 Kings xviii., you will see how strikingly God answered from heaven, and showed that He was indeed the "living God" and a "consuming fire." Our chapter shows us a similar solemn occasion—a public contest between God, whom the king defied, and the powers of evil. In Belshazzar's vast city there was one man (*v. 11*), Daniel (as far as we are told), boldly "on the Lord's side," although, as in Elijah's history, there may have been 7,000 who did not bow to Bel, the god of the Chaldeans.

During his great feast, Belshazzar commanded, and they brought forth the vessels of God's house, and profaned them by drinking from them to the honour of their idols.

"In that same hour" this public blasphemy was cut short, and God announced the destruction of the kingdom.



The guards and sentinels had all been drinking during the feast, the gates were left open, and the city which had resisted a two years' siege was taken in one night, partly through its own impious unwatchfulness. Cyrus had accomplished the

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enormous task of turning the water of the Euphrates into another channel, and his immense army entered the city through the unclosed gates of the quays, and upon the dry bed of the river. Belshazzar *knew* (v. 22) that his ancestor, Nebuchadnezzar, had been deposed because of his pride; he had not profited from this knowledge but had even done worse in lifting up himself against the Lord of heaven.

Darius, the Mede (Astyages or Cyaxeres), took the kingdom, but it was his nephew Cyrus, king of Persia, who besieged Babylon, and who, at his uncle's death, reigned over the united kingdoms of Media and Persia. Thus the first Gentile monarchy, Babylon, the "head of gold" came to an end as a separate empire. Persia, "breast and arms of silver," the second empire, invested by God with supreme power, began with Cyrus. It maintained its place for a shorter period, from B.C. 536 to B.C. 330.

QUESTIONS, DANIEL V.

- 1.—Name some other (v. 1) great feasts (not of the law) mentioned in Scripture.
- 2.—Mention the noted and good queens in the Bible (v. 10).
- 3.—Also some of the wicked queens or wives.
- 4.—And a wife who sent to her husband a messenger of good advice concerning a greater than he.
- 5.—Of what verse in Proverbs (the 1st of a chap.) do v.v. 22 and 30 remind you?
- 6.—Name others who have been suddenly struck down by God.
- 7.—Find some chapters in the Prophets where the destruction of Babylon is foretold or recorded.
- 8.—Who will destroy great Babylon of the future?
- 9.—How often was Daniel promoted to honour?

H. L. H.

Sunday Texts for the Month.



MAY 1ST.—*"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."*—
Joshua xxiv. 15.

This is what Joshua said to the children of Israel when God had delivered their enemies into their hand, when He had given them the land, and cities, and vineyards, and oliveyards, and all that they could desire. Joshua bade them serve the Lord because of all He had done for them.

What has God done for you? He has given you life; He has given you food and

clothing; He has given you a home, and friends; perhaps He has given you health, and many other pleasant things. But He has done more, a great deal more, than that—He has given His Son to die for you, and Jesus shed His precious blood for you upon the cross. Now, He says, "Come unto me." Will you come? Will you choose to serve Him Who has done so much for you?

MAY 8TH.—“*Enter ye in at the straight gate ; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*”—Matt. vii. 13, 14.

There are just two ways: Which will you choose? The wide gate is the easiest to get through, and you can carry many things through with you; you can take your worldly friends with you, and all your foolish ways, and all your sins. The straight gate is much too narrow for these. The broad way is easiest to walk in. I daresay you would get along very pleasantly in it, at least at first. But the narrow way is often rough and thorny.

The broad road leads to destruction.

The narrow way leads to life.

Which will you choose?

I must tell you something more: If you walk in the broad road you will lose your joys very soon, your friends will leave you, and you will be quite alone. But, if you walk in the narrow way, Jesus will be with you all the time, and His presence will make you happier and happier until you reach the end. Which will you choose?

MAY 15TH.—“*I have set before you life and death, blessing and cursing : therefore choose life.*”—Deuteronomy xxx. 19.

Jesus is the life; will you have him? He gave His life that you might live; will you not come to Him? He said to the people of Jerusalem long ago, “Ye will not come unto Me that ye might have life.” He longed to bless and to save them, and

they would not let Him.

They chose death.

Which will you choose, life or death?

Oh, choose life, for Jesus longs to give it to you.

MAY 22ND.—“*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter : Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season : Esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward.*—Heb. xi. 24, 25, 26.

Which is best, to suffer for a little and then to rejoice for ever, or to enjoy the pleasures of sin for a few years and then suffer for ever? Think of the recompense of the reward! Think of the pleasures for evermore in the presence of God! Think of the things which God has prepared for them that love Him! Think of Jesus! He thought it worth while to bear the cross

that He might have you with Him in heaven.

That which Christ so hardly wrought,

That which He so dearly bought,

That salvation, children, say,

Will ye madly cast away?

Do you think that Moses is sorry now that he chose the reproach of Christ rather than the treasures in Egypt? Which will you choose?

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MAY 29TH.—“*Ye have not chosen Me, but I have chosen you.*”—John xv. 16.

Have you chosen to serve the Lord? Ah, that is because He had chosen you. Long before you thought of Him He thought of you. He saw you wandering in the ways of sin, and He followed till He found you and brought you home. When

Philip found Nathanael he said to him, “We have found . . . Jesus.” But Jesus had first found Philip, or Philip would never have found Jesus. If you have chosen Him it is because He has chosen you, and He will keep you for ever. P. M. C.

“It is Finished.”



OW many times, dear reader, have you heard these words at the heading of this paper? You have read them, but have you ever given them one serious thought? Has it ever occurred to your mind *who* uttered them, and for what purpose they were spoken? “It is finished,” were the dying accents of God’s Beloved Son.

He laid aside His robe of glory, coming down to this sin stricken world, that He might accomplish a work of redemption, which you, poor sinner, never could do.

Perhaps you are thinking there must be some little thing you have to do. No, “*It is finished.*” Would you wish to put your poor little doing (which at the best is only filthy rags) beside the *perfect* work of Jesus?

“*What*” you say, “have I *nothing* to do then?”

Nothing, for—

“Jesus did it, did it all,
Long, long, ago.”

No, dear reader, there is nothing to be done for salvation, all is done. If you are not saved in this day of grace it will be your own fault, for you have heard that the work of redemption is accomplished. This is your part—“Believe on the Lord Jesus Christ, and thou shalt be saved.”

God has said it, and His word is true. If He says, “*Come unto Me,*” or, “*Depart from Me,*” God means just what He has said.

Oh, beloved reader, if not yet saved, come unto Jesus now, and He will give you rest. When you by faith look right away from yourself to Jesus, trusting to the shed blood, you will realize in your own soul something of the value of that precious finished work; it will speak

peace and joy to your troubled heart; *then*, when saved, you will be able to work for Him who died for you.

Visiting an aged woman who was at the point of death, I was grieved to find her not only racked with pain of body, but full of doubts and fears.

"Oh," she said, "to think of the many I have spoken to about their souls, and now when I am dying myself, I have *No peace, No peace*," and she tossed upon her bed in an agony of mind. Seeking to comfort her with words from God's own Book, and to show her that she was looking to herself for peace, instead of to the word of God, and the work of the Lord Jesus, these words were pressed upon her "*It is finished*."

Subsequently, a servant of the Lord was requested to visit her, which he did, and when asked what he thought of her, said, "Oh, she is all right, I found her in perfect peace, resting upon that word, 'It is finished.'"

Yes, *she* could rest upon it, will not you? It will never fail you. Oh, what a wondrous work it is? Could you think of adding to that which is finished, and finished, too, not only for time, but also for eternity? Do you not see that a perfect work will admit of *nothing* more being added to complete it?

Listen: "I know that, whatsoever God doeth, it shall be for ever: *nothing can be put to it, nor anything taken from it*: and God doeth it that men should fear before Him." (Eccles. iii. 14).

Dear unsaved reader, rest your soul on the completed work of Jesus, and you will be saved for ever.

Dear fellow-believer, He who died to save you, lives to keep you right on to the end, that you may be ready for Him when He comes; God is satisfied, will you not be? What more could you have?

Saved by the precious blood of Christ.

Kept by the power of God,

Ready for Him when He comes.

"It is finished," yes indeed,

Finished every jot.

Sinner, this is all you need,

Tell me, is it not.

S. N. F.

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“I Belong to Him.”

IT is now several years since a devoted servant of Christ in passing one of the principal squares in London with a Christian friend, saw a sight which touched them both greatly. It was the season when London is nearly deserted, and on the steps of a large house, whose closed blinds told that the family were out of town, sat a little girl neatly and comfortably clothed, but crying bitterly. She did not heed the strangers, but they could not pass her by. Tenderly they sought to soothe her sorrows, but at first she was too shy to tell them the cause of her grief. At last the kind faces bent over her won her heart. The tears ceased to flow as she told them how her parents, who had come to live in the neighbourhood, had only just removed, and unconsciously she had wandered much further than she intended, and not knowing the name of the street where her home was, she could not find her way back. They asked her father's name, when, looking up in the face of the kind gentlemen who had done so, the tears ceased, and a bright smile illumined her face as she added, “I belong to him.” Her father's name was enough to recall to her tender little heart all that father's love, all that she owed to that father. She knew how dear she was to him, and a blessed sense of rest, peace, and security, was produced by the mention of that name. So clearly was this depicted on the child's face, that this servant of Christ found it awoke a responsive echo in his own heart. He, too, had a dear loving Father, One to whom he owed everything, and Who had sent His Only Begotten Son into the world, that we might live through Him. He knew for himself this well-beloved Son as his Saviour, and he could say—“*I belong to Him.*”

Dear little people, you may be like this little girl, your hearts may be full of love to earthly parents to whom you owe so much; but has the wondrous love of Christ ever attracted your hearts? Can you say, “I belong to Him?” Some of you may be able to reply at once, “Oh yes, I can!” Like a dear child who had lost by death a loved mother. Her little heart was aching for that mother, for who can tell a

mother's love? and yet there is a far higher. A mother may forget her child, "Yet will I not forget thee."

One of her school companions, full of sympathy, asked her, "What will you do now? I tell all my troubles to mother, and you have no mother now to tell them to" (and the tears rose in the eyes of the little sympathizer).

"Ah," said the other, "I tell mine to the Lord Jesus; He was mother's Friend, and He's mine now."

"Oh, but," replied her little companion, "the Lord Jesus has a great deal to do up in the sky, He would not have time to think of your little affairs."

The simple and beautiful reply was, "I only know He says He will, and that is enough for me."

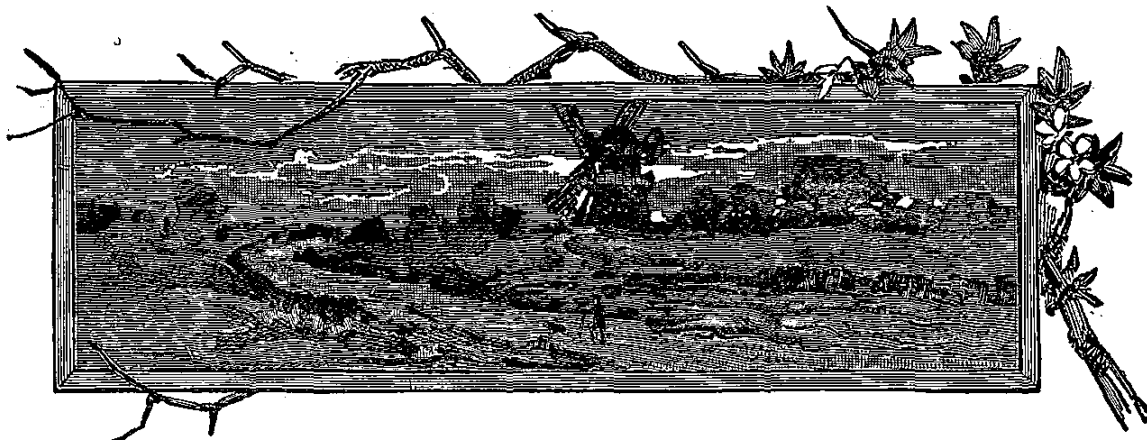
Dear children, will you prove Him so? If you do not know Him, will you come, and taste His love? He invites you. He longs to welcome you. Will you not come?

My little friend on the door-step was taken home by the kind gentleman, and received a loving welcome, and was tenderly folded to her father's heart.



A welcome far beyond any earthly love awaits you—then safety, peace, joy, and everlasting rest is yours—because you belong to Christ. His Father, your Father; His home, yours.

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


A. H.



ords of Life,

 For Old and Young. 

Joseph and His Brethren. 6.

ND why seek to conceal our sins from God's piercing eye? "All things are naked and opened unto the eyes of Him with whom we have do" (Heb. iv. 13). Come, then, my friend, say like Judah, "What shall we say unto my lord? What shall we speak? or how shall we clear ourselves?"

Don't attempt it! Own that you are guilty, and cast yourself upon His mercy! "God hath found out the iniquity of thy servants," says Judah (v. 16).

But they do not yet know Joseph. And "Joseph could not refrain himself" (chap. xlv. 1). His heart was bursting with emotion, he longed to tell out the love that was there, and that yearned over his long-lost brethren. But this was a sacred scene. No eyes must witness it but his and theirs. "Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren." And how hallowed is the spot, and how sacred the moment that witnesses the prodigal's return to the Father's house, or the sinner's conscious reception into the Saviour's heart!

"And Joseph said unto his brethren, I am Joseph." What an awakening for them!

"His brethren could not answer him, for they were troubled at his presence" (v. 3), and well they might be as they recalled the years long past away, when they had seen "the anguish of his soul, when he besought" them, and they "would not hear."

But Joseph cannot bear the estrangement. "Come near to me, I pray you," says he. Oh, beloved readers, how this touches the heart! It is the Saviour's voice that pleads with you to come near to Him. He longs to have you in His presence, confiding in His love. "Come

unto Me," He says, "all ye that are weary and heavy laden, and I will give you rest." Will you not respond to His loving call? It is He longs to bless you, far more than you do to be blest. Come then to His outstretched arms

"And they came near," and we can well understand with what mingled feelings of surprise, suspicion, and yet hope they approached him. "Be not grieved," said Joseph; and "Fear not," says Jesus, "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 17, 18).

Joseph then declares to them all his greatness and his glory, no ill-will beclouds the horizon—no resentment darkens the scene. "He kissed all his brethren" (v. 15). So, too, the sinner "reconciled" to God by the



death of His Son can "joy in God," every question settled, every doubt dispelled, and every fear removed. Oh, what a bright and happy moment when the sinner and the Saviour meet, and when the knowledge of that Saviour's love begets a confidence which the consciousness of the sinner's guilt cannot destroy! "Neither do I condemn thee," "thy sins are forgiven thee; go in peace."

'Tis done, the great transaction's done,
I am my Lord's, and He is mine.
He drew me, and I followed on,

Glad to confess the voice divine.
Happy day,
When Jesus washed my sins away.

(To be continued.)

WORDS OF LIFE.

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Sunday Texts for the Month.

JUNE 5TH.—“*There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty.*”—
Luke vii. 41.

And how much do you owe? God has given you life, have you spent it for Him? He has given you eyes, have you looked to Him? He has given you ears, have you listened to Him? He has given you a mouth, have you spoken for Him? He has given you hands, have you worked for Him? He has given you feet, have you

walked in His ways? How much do you owe? Your life has been spent for yourself; the gifts which God gave, you have used for yourself; your whole past has been sin against Him who made you; He has done everything for you, and you have never done anything for Him—Truly your debt is great.

JUNE 12TH.—“*When they had nothing to pay, he frankly forgave them both.*”—Luke vii. 42.

How can you pay the debt you owe to God? How can you atone for the sins that you have done? If you should begin to-day to be good, and should never commit another sin as long as you live, could that put away the sins that are past? No! You can never pay the debt you owe, you have nothing to pay it with. But the

word says, “When they had nothing to pay, he frankly forgave them.”

What good news! You can leave off troubling about the debt, leave off all your vain trying to pay, only acknowledge that you cannot pay, and God will forgive, frankly, freely.

JUNE 19TH.—“*The wages of sin is death.*—Romans vi. 23. “*Christ died for our sins.*”—I Corinthians xv. 3.

How can God pass over sins? Is He not just and righteous? How can He forgive the debt we owe? Because the Lord Jesus Christ has paid it. The wages we deserved was death, but Jesus died instead of us. Oh, children, do not think that salvation is a little thing, it cost the life of the Lord Jesus before you could be saved. Never think lightly of sin, that Holy One had to bleed before one sin of

yours could be put away. The debt you owed was great, but He paid it all; the Son of God gave *Himself* for you. People sometimes say, “Believe, and be saved, that is all!” “*All*,” oh no! Think of the Cross; think of Him who hung there and cried, “My God, my God, why hast Thou forsaken me.” For *us* there is nothing to do but to believe, not because the debt need not be paid, but because “Jesus paid it all.”

JUNE 26TH.—“*He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.*”—2 Corinthians v. 15.

What do we owe now to Christ? Do we not owe Him more than we ever did before? If He has paid the debt which we owed, whose can we be but His? If He has saved us from death, can our life be spent for any one but for Him? Then let us not be seeking our own pleasure any longer, for Christ pleased not Himself, but gave up everything for us.

Surely He has won our hearts by His great love, and we want, henceforth, to live, not unto ourselves, but unto Him who died for us, and not only died, but rose again. He is alive now, loving us and caring for us; it is a living Christ to Whom we would live, and Whom we would try to please, until we see His face.

P. M. C.

Letters of a Christian Father to His Children.

MY DEAR CHILDREN,—

No. 6

Jesus is the Lord.

In the Bible, He is often called “Lord Jesus Christ,” and sometimes simply “Lord Jesus.” Peter tells us, in his first gospel appeal that “God hath made that same Jesus, whom ye have crucified, both *Lord* and Christ.” “All power is given unto Me in heaven and in earth,” are words of Jesus risen to His disciples.

Jesus emptied Himself of His glory to become man, and then He humbled Himself, becoming obedient unto death, even the death of the cross. He willingly left the glory to become a servant, in the likeness of men, though He was the mighty God Whom angels worship, and Who made and upholds all things.

Men, women, and children die, because all have sinned. Death had no claim over the Holy Servant Jesus, but He died in obedience to God’s will, that God’s love might be known, and God’s righteousness manifested in saving sinners who believe, instead of punishing them for their sins.

Jesus glorified God in doing all God’s will, and being obedient even unto the shameful, dreadful death of the cross. Therefore God has highly exalted Him—placed Him in heaven’s highest glory, and given Him a name that is above every name. That great name is the name of *Jesus*, His lowly name when an obedient man on earth, and now the name that is greater than any.

Every knee must bow to Jesus, every one in heaven, earth, and

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hell shall obey Him, and every tongue shall confess that Jesus Christ is *Lord*, to God the Father's glory.

If you confess Jesus now as your Saviour and Lord (you remember, the name Jesus means Jehovah-Saviour) you will be saved now, and will dwell with the Lord Jesus in the Father's house. But even sinners in hell will be obliged to bow the knee to Jesus, and confess Him as Lord when the judgment comes; God has made Jesus Lord over all. Believers own Him as Lord now by the Holy Spirit who is given to them. It is a joyful and blessed thing to own Him now, but a very terrible one to be obliged to do so hereafter, in hell.

Though Jesus was *made Lord* and Christ in resurrection glory, yet He was ever Lord in His own person. I will quote two or three passages showing this.

One is in the 1st chapter of Hebrews, "Thou, *Lord*, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands . . . Thou art the same, and Thy years shall not fail (or cease)." This passage speaks of Him as the Creator.

Another passage is in the 1st chapter of Luke, and speaks of His ministry, "And many of the children of Israel shall he (John Baptist) turn to the Lord their God. And he shall go before *Him* in the spirit and power of Elias." Zacharias, to whom this was said, did not believe the angel's message, and was struck dumb for a time; but when John was born, Zacharias's mouth was opened, and he said of his son John, "Thou shalt go before the face of the *Lord* to prepare His ways."

A third passage (which is in the same gospel) speaks of His birth, "Unto you is born this day in the city of David a Saviour, which is Christ the *Lord*."

While Jesus was on earth, now and then some one recognized Him as Lord, but He was rejected and put to death. Now He is Lord in the highest glory of heaven, and soon He will use His authority over the earth. He is waiting till God's time is come. Meanwhile He saves all who believe in Him.

Do you own Him as Lord, dear children? Are you followers of the lowly, humbled, and glorified Jesus? Do you believe on Him in your heart, and confess Him with your mouth?

YOUR DEAR FATHER —.

The Bible Class.

ANSWERS TO MAY QUESTIONS.

- | | |
|---|--|
| 1.—Gen. xxi. 8, xl. 20; Jud. xiv. 10; 1 Sam. xxv. 36; Esther i; Luke v. 29. | 5.—Prov. xxix. 1. |
| 2.—Of Sheba; 1 Kings x.; Neh. ii. 6; Esther; Candace, Acts viii. 27. | 6.—Nabal, 1 Sam. xxv. 38; Jeroboam, 2 Chron. xiii. 20; Ananias and wife, Acts v.; Uzzah, 2 Sam. vi. 7. |
| 3.—Michal, 2 Sam. vi.; Maachah, 1 Kings xv. 13; Jezebel, 2 Kings ix. 30-37; Athaliah, 2 Ch. xxii. | 7.—Isaiah xiii., xiv., xxi.; Jer. l., li. |
| 4.—Pilate's wife, Matt. xxvii. 19. | 8.—God, Rev. xviii. 5, 8, 20. |
| | 9.—Four times, Chap. i. 18, ii. 46, v. 29, vi. 1. |

DANIEL, CHAPTER VI.



GAIN we find Daniel made chief among the rulers (ii. 48, vi. 2), and he ruled "with diligence" (Rom. xii. 8). His object was that "the king should have no damage." Do you know that the Lord Jesus has gone away and left His servants here to act for Him? Daniel had an earthly

king to consider; we have a Master in heaven to please, whom we are apt to forget because we do not see Him. When we forget Him we please ourselves and bring dishonour on His name. Such was not the case with Daniel. They could find no fault in him, except that he served God, and so the other rulers who were jealous of his "excellent spirit" wished him ill.

Now, as governors are sent "for the punishment of *evil*-doers, and for the praise of them that do well" (1 Pet. ii. 14, Rom. xiii. 8), these men had to *invent* a way of putting Daniel in the wrong. They induced the king to sign a decree, which they established (v. 7), forbidding any one to make a petition for thirty days, save to the king. Whosoever disobeyed should be cast into the den of lions. Since, in that country, laws could not be changed, even by the monarch, these men really brought Darius into bondage to their law, while pretending to raise him to the rank of a god. They knew that he would not like to punish Daniel.

Why did Daniel kneel towards Jerusalem? If you read 1 Kings viii., you will see the requests that Solomon made concerning prayers "towards this house," *i.e.*, the temple at Jerusalem, where God had set His name. In any land where the Jews were taken captive (46-54), they were to pray thus, and God would hear their prayer and maintain their



“He believed in his God.”

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cause, as, indeed, He did in our chapter (see also Ps. cxxii. 6, Is. lxii. 6, 7). Jerusalem was God's centre. When He chose Israel for His people, He gave him the best place and arranged the surrounding nations with regard to the tribes of Israel (Deut. xxxii. 8, 9). Though Jerusalem is now in the hands of the Gentiles she will once again become "the joy of the whole earth" (Ps. xlviii. 2, Is. lxii).

Have you seen the lions fed at the Zoological Gardens? If so, you will know what a miracle God wrought, when He shut their mouths from devouring their natural prey.

Darius *expected* God to deliver Daniel (*v.* 16), and yet he could not be easy until he ascertained the safety of his servant, whom he seems to have loved more than did Nebuchadnezzar, and he wreaked such vengeance (*v.* 24,) on his adversaries as we have not seen heretofore. He calls Daniel's God, the living God, as if he saw that idols were of no avail.

QUESTIONS.

- 1.—Where does David say he would pray three times a day?
- 2.—Which is the strongest beast? Give text.
- 3.—Have any others been cast into pits or dens?
- 4.—What other great king also lost his sleep?
- 5.—Name others of God's servants who have miraculously slain lions.
- 6.—When has God used lions to punish the wicked?
- 7.—"Whom thou servest continually" (*vv.* 16, 20). Find some verses in meaning like this.
- 8.—Mention any six remarkable deeds (*v.* 22), done by angels.

H. L. H.

"I don't know God."



THESE words were stammered from the lips of a young deformed girl, whose surroundings were those of an English workhouse, to which she had lately come from the home of her childhood. She was sixteen years of age, but looked very much younger, and had never been able to walk.

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Fingers, hands, arms, all seemed bent in unnatural directions, and the joints looked useless, while the head could not be held upright without support. Speech, too, was imperfect, being somewhat like a baby beginning to talk, but not quite so distinct. Most of what poor Katie replied to me I could only understand through the nurse to whom the tones were familiar.

Yet it was evident that the brain had sufficient knowledge of what was going on around, to recognize faces she knew, and names of absent relatives. Therefore, looking to God to enable me to say something to His glory, which this poor afflicted one could understand, I spoke of Him. This it was which drew from Katie, in the simplicity of her heart, the real ignorance of the soul in its natural state, expressed by the words, "I don't know God."

In a similar way did Katie take up each brief thought brought before her childish mind, and comment upon it in her own way. When I told her that God had sent His Son Jesus, Who "died for all," she at once said, with an enquiring look, "Was that His name?" Then followed the same plaint, so sad for a believer to listen to—"I don't know Him."

So I told her that He died for me, and this drew from her the question in wondering tones, "He died for 'oo, did He?" I went on to tell poor Katie a very little about the precious and wonderful death of the Lord Jesus, but all seemed new to her dark soul, and she appeared to say, "I don't know that," so I ceased, fearing to attempt too much. I therefore left her, feeling most thankful for many a gift from the hand of God, and not the least, the unspeakable privilege of being able to speak of Him as known to me through the death of His beloved Son.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

Will you, my young readers, learn this precious verse, counting upon God Himself, to make *you* possessors of this priceless gift, for the sake of His Son? The story of this poor helpless girl, weak in body and mind, is simply brought before you to show a little of what *you*

have, when you hear of one from whom God in His wisdom has withheld much.

Are you, dear young soul, any further advanced than she was? or, if truthful, must you also say, "I don't know God," "I know not Jesus"? See what the same bountiful Hand has mercifully given you—health, growth, understanding, comforts, education, home, and many more mercies, far too numerous to mention.

Do you ask, in common with poor ignorant Katie, "Is that His name?" Then may you practically know the meaning of that beautiful word, Jesus, as given in Matthew i. 22! God's Son is *the* Saviour, and faith says, He is *my* Saviour. Can you say so, dear youthful reader? and sing from the heart,

"Sweetest Name on mortal tongue
Jesus! Jesus! Jesus!"

G. W.

My Sins and My Saviour.



FREQUENTLY went to see a poor widow who lived alone, and, when in her house one day, I met her daughter, a quiet, respectable-looking woman of about 30 years of age. I had not seen her before, as her employment lay elsewhere, and she could only come to see her mother occasionally.

After some conversation as to the daily affairs of her life, I asked her if she knew Christ as her Saviour.

She answered at once that she had known Him for more than a year; and, after a moment's pause, she added, "It was in the middle of the night that I saw my sins, and I saw my Saviour."

How much was implied in this simple confession! The sinner and the Saviour had met. She in the sense of her sins, and her deepest need—He in His matchless love and grace, who never cast out one who came to Him—for, "Love never faileth." Her sins were all she had, and she brought them to Jesus, to find them gone, and gone for

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ever. The loving Saviour made no claim, He asked nothing from her, for, "Love seeketh not its own." He came to give and to bless, and to speak peace and pardon to the soul; not to judge nor to condemn.

I asked her to tell me more about it, so she went on to say that she had been very ill, and was taken to the Infirmary, where she was for some time. As she lay there ill, and alone, and friendless, the sense of what she was as a sinner, pressed heavily upon her soul, for she knew that, as she was, she was unfit to meet death, or to stand in the presence of God. In the silence and solitude of the night, when all around her were asleep, her sins seemed to rise up in all their terror before her, and, in her anguish, she wept bitterly, for there was no one to speak to, and none to help her.

She was *alone*, and *alone with God*, seeing herself in His presence a lost and guilty sinner.—"I saw my sins." She could only weep, when she thought of her helpless and hopeless condition, with not a ray of comfort anywhere.

It was just the condition that suits the Saviour. She had, through grace, been brought to that point, and to the only place where He could meet her, for "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

The Saviour and the sinner were together. He had been nailed to the cross for her, He had borne her sins in His own body on the tree. "Jesus and His glory," and "Jesus and His love," were before her, hushing every fear, wiping away all her tears, and speaking *peace* to her poor trembling heart.

In the Saviour's presence, she could think no more of her sins, they were washed away in His precious blood, and gone for ever. She could only think of Himself, whose love was now filling her heart, and, in that midnight hour, making all bright, where all had been dark and hopeless, peace now reigned in her soul—"I saw my Saviour."

Reader, have you ever been alone with God as to your sins? Have you seen them in His light, who is of purer eyes than to behold iniquity, and discovered and owned before Him your lost and guilty condition? Have *you* seen your sins? It is there that God can meet

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you, and meet you in grace, as a Saviour God through the blood of His Son.

“Being *justified* freely by His grace, through the redemption that is in Christ Jesus; Whom God hath set forth, a propitiation (or, mercy-seat), *through faith in His blood.*” (Rom. iii. 24, 25.)

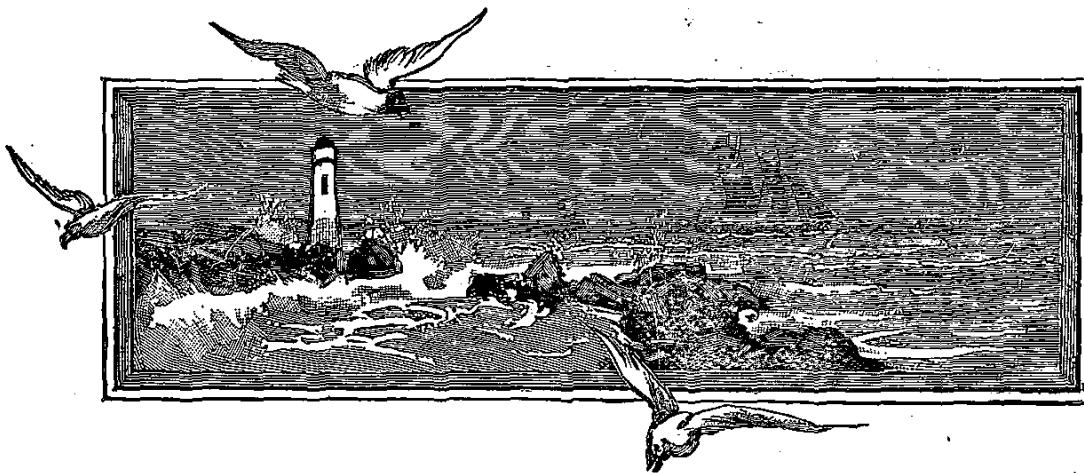
This is the only place where God and the sinner can meet; and to have it all out with Him is to have forgiveness, and to know what the heart of God is towards you in sending the Saviour, and how full and free is this salvation which He has in grace provided.

May you see yourself in His light now, and may you see your Saviour, “Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high!” (Heb. i. 3.)

“Rise my soul! behold, 'tis Jesus,
Jesus fills thy wondering eyes,
See Him now, in glory seated,
Where thy sins no more can rise.

All thy sins were laid upon Him,
Jesus bore them on the tree,
God who knew them, laid them on Him,
And, believing, thou art free.”


M. V.



ords of Life,

 For Old and Young. 

God's Tender Care.

HAT a wonderful thing it is to know the tender care of God over each one of His creatures! None are too weak or too small for Him, for we read that even a sparrow cannot fall to the ground without His knowledge, and "Even the very hairs of your head are all numbered."

Every child knows what it is to be in his father's arms, and how safe he feels there; for the father is so strong that nothing can touch the child, till it has first touched him. How much safer than even this it is to be in the care of the Good Shepherd, who "gathers the lambs with His arms, and carries them in His bosom"; and in another place we read, "He neither slumbers nor sleeps."

We have many instances of God's tender care in what is happening around us every day. I will tell you one.

In a deep bay, in one of the numerous islands on our western shores, there stands a small town. On each side of it, the cliffs rise perpendicularly, while below them, the sea dashes among the rugged rocks.

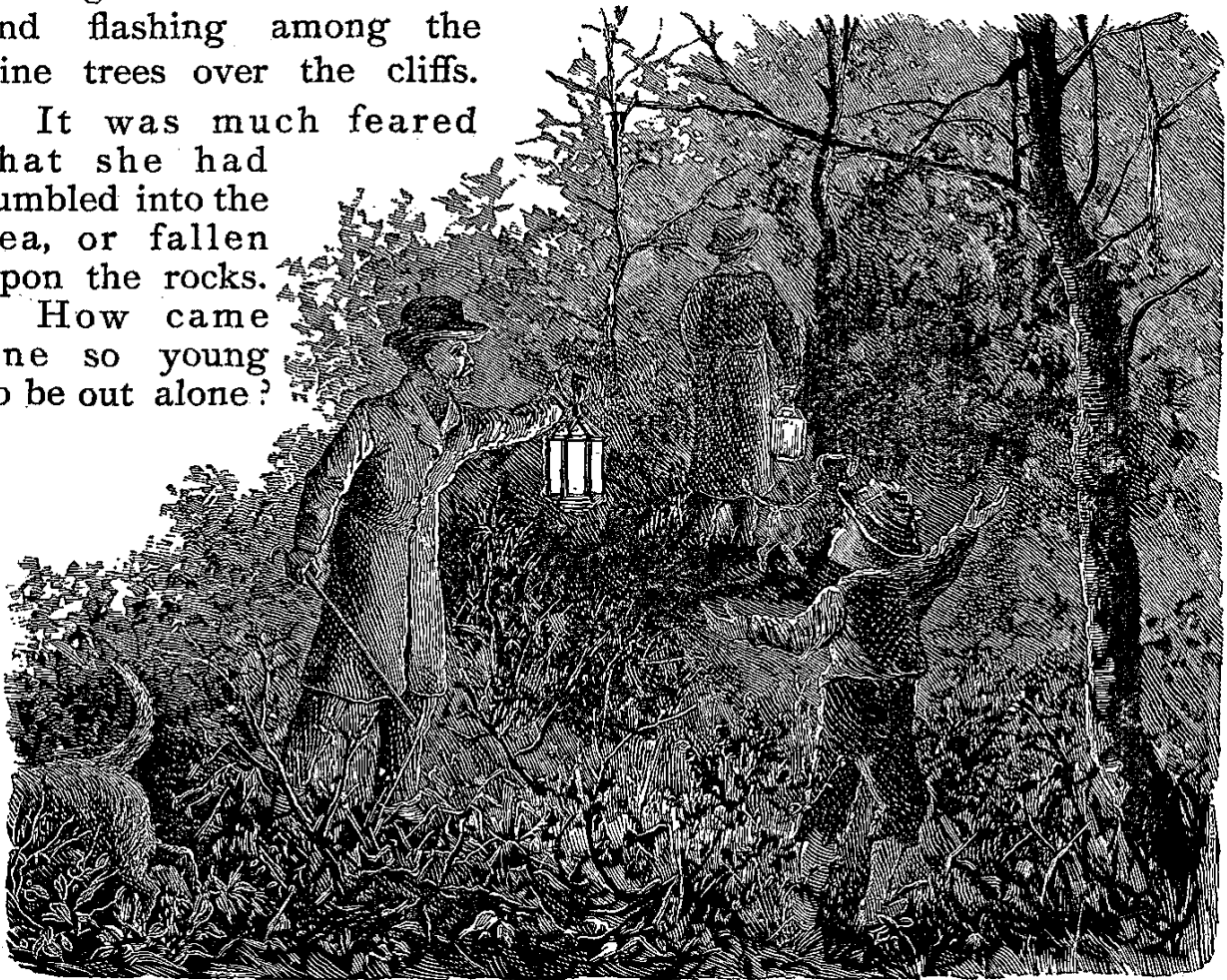
About eight o'clock one Sunday evening, the inhabitants of this little place were startled by the ringing of the crier's bell. All were eager to know the cause of this unusual sound on that evening, and rushed to listen; and as from point to point the words rang out distinctly—"Lost, a little girl of four years old," a shade of sadness was thrown over the whole place.

Many hastened to the house to help the sorrowing parents in their search, while others turned to the One that heareth prayer, earnestly desiring that He would comfort the father and mother, and guide their feet to the spot where the child was ; for His eye was on her and His care over her all the time.

Darkness came on, yet no trace of her could be found, and during the night the lights of the numerous seekers, could be distinctly seen moving in all directions, and flashing among the pine trees over the cliffs.

It was much feared that she had tumbled into the sea, or fallen upon the rocks.

How came one so young to be out alone?



She had gone, as she often did, to meet her father, as he was returning from the usual afternoon service, but that day he came back by a different road from the one he ordinarily took, and thus he missed his little daughter.

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Among those who at first joined the rescue party, was a young doctor, spending his holidays there. After some hours of fruitless seeking, he returned home, and went to bed. But he could not rest, and at last he became so uncomfortable at the thought that he should be resting in ease, while a young life was in danger, that he rose, dressed, and went out once more into the darkness, this time with a definite spot before him, evidently given of God.

He quickly climbed the hill, passed through the wood, crossed a field, and there, on the very edge of the cliff, he saw the little lost lamb, stiff and cold, but still living.

Taking off his coat, he wrapped her in it, and holding her close to him for warmth, hurried back, overjoyed to be able to place the little one in her father's arms.

Warm baths and hot food were at hand, so she soon revived, and in a day or two was running about as usual.

How glad were the parents to have their little one again! But surely deeper still must have been their gratitude to Him Who had answered prayer, and Whose loving care had been over their child, preserving her from all danger, even when unconscious of it!

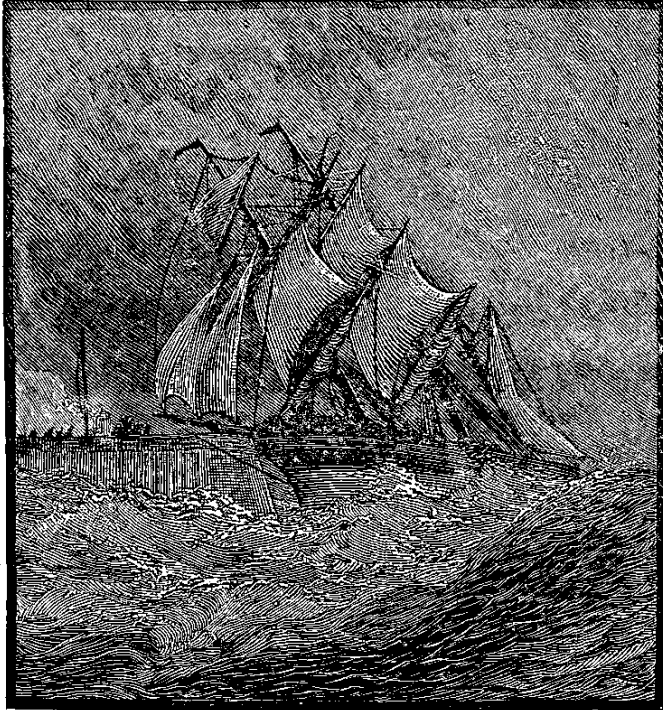
Such was God's merciful and tender care over this little one, and I tell you about it, dear children, that you may learn to trust Him, and abide under the shadow of His wings day by day, where you are always *safe*, for He tells you, "Whoso hearkeneth unto Me shall *dwell safely*, and shall be quiet from fear of evil."

But what shall I say of His great love that has provided a Saviour for your souls, which are to live for ever?

He has given His own Son to die, that every little child who trusts Him may be *saved* eternally, and dwell with Him in His own bright and glorious home.

"Well we know He was the Lord,
The Saviour and the Friend,
Whose care of those who trust His word
Shall never, never end."

M. V.

Ship in distress.

MANY who go down to the sea in ships will long remember the terrific gale which swept around the British Isles on November 11th, 1891. There had been premonitory symptoms of the approaching storm, so that many vessels had wisely kept within the shelter of their respective ports, and, without doubt, the quiet anchorage of a peaceful harbour is the safest place to be in when winds of hurricane violence are sweeping the seas.

Reader, do you not grasp the moral? The storm-clouds

of divine judgment are gathering thick around, many have been the indications, and frequent the warnings, that "the end of all things is at hand." Are you in a place of safety? Have you found refuge in Christ? or are you still "without God," "without Christ," and "without hope" in this world, drifting away to eternal ruin, and in danger of making shipwreck of your soul? Let me urge upon you not to despise the warning voice, but rather to heed the gracious invitation to come to the Saviour ere it be too late.

Early in the morning of that memorable day, a fine three-masted vessel was seen off the South Coast making noble but fruitless efforts to gain the open sea. The tempest was blowing dead on shore, and it soon became apparent to the many anxious spectators on the beach that she had become unmanageable, and was drifting, yes, drifting, surely and rapidly to the land.

In vain were anchors let go, still she continued to drift.

By this time thousands of watchers were lining the shore. Her fate

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seemed sealed, and the lives of the passengers and crew were in the utmost jeopardy.

With all possible speed the life-boat was manned by a fearless crew, and launched amidst the deafening cheers of the crowd, and the silent prayers of not a few. With right good will the strong sailors bent to their oars, whilst thousands of eyes were fixed, now upon the group of human beings gathered on the forecastle, and plainly visible from the land, now on the gallant life-boat and her crew struggling fruitlessly against the winds and waves, for to reach the ship was found to be impossible.

As with keen and eager interest we watched that scene—the peril of the shipwrecked crew, the powerlessness of their would-be saviours, it brought forcibly to my mind the far greater danger of the soul, drifting away to eternal ruin. But, thank God, an *almighty* Saviour is near! One who is as able as He is willing to save; and, “Whose love is as great as His power.”

No fruitless efforts did He make to reach us. He came where we were. Not only did He *risk* His life to save us, as did those gallant life-boat men, but He willingly laid it down.

He has died for our sins. He has suffered, “the Just for the unjust, that He might bring us to God.”

Not one amongst the crowd that stood on the shore, but what longed to save the imperilled seamen, yet they could not. Thank God, dear reader, the Lord Jesus Christ is both able and willing to save.

“His love is as great as His power,
And knows neither measure nor end.”

Do you feel your need? Do you realize your danger? Have you given yourself up for lost?

“He is able,
He is willing,
Doubt no more.”

Let me point you to that all-powerful Deliverer, let me invite you to that loving Saviour.

“Only trust Him,
He will save you now.”

“Believe on the Lord Jesus Christ, and thou shalt be saved.”

Acts xvi. 31.

A. H. B.

Joseph and His Brethren. 7.

“**A**ND after that, his brethren talked with him” (v. 15).

Now there is no bar to communion, they are at ease in his presence; they feel they can trust him, as he speaks to them in all confidence and tenderness, of suffering now past and over for ever. No reflections does he pass upon them, no accusations does he hurl at their heads; he was pleased to have them there, and he makes them feel it too.

And is our precious Saviour's welcome any the less true and real? Does He not give a foretaste here below of the infinite and eternal joy that awaits us when we shall be ushered into His presence in yonder courts of light and love? Does He not even here below delight to surround Himself with His blood-bought people, and in peaceful communion have them to “remember” Him, when He passed through “death's dark raging flood” for them, in anticipation of that day when—

“With Thee in garments white,
Lord Jesus, we shall walk;
And spotless in that heavenly light,
Of all Thy sufferings talk.”

“The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come” (v. 16). And what a burst of praise will fill the vaults of heaven when the countless multitude of the redeemed shall be “caught up” at the coming of the Lord, and received into the many mansions of the Father's house! All heaven will resound with joy, and every heart will gladly join to worship and adore the Lamb.

“Oh, then never more shall the fears,
The trials, temptations, and woes,
Which darken this valley of tears,
Intrude on our blissful repose.
Or, if yet remembered above,
Remembrance no sadness shall raise;
They will bring but new thoughts of Thy love,
New themes for our wonder and praise.”

Having touched upon some of the more striking points in the narrative of Joseph and his brethren, which so vividly recall our

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precious Saviour—His life, His death, His resurrection, and His exaltation to the right hand of the Majesty on high, we commend all our readers, young and old, to God, and earnestly pray that both writer and readers may more and more profit by their meditations upon this and other types of Christ with which the Sacred Volume abounds.

A. H. B.

Letters of a Christian Father to His Children.

MY DEAR CHILDREN,— NO. 7.

Jesus is the Christ.

Christ is both a name and a title.

In the Old Testament He is never called Jesus. That name was revealed by an angel only a little while before His birth.

But, throughout the Bible, He is often spoken of as “the Christ” (or Messiah, which is the same name in the Hebrew language). Christ means anointed. He is God’s anointed or chosen One, to accomplish all God’s will and redeem man.

He is the Seed of the Woman, and was born of the virgin Mary. An angel announced His birth to some shepherds in these words: “Fear not, for behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.”

He is Abraham’s promised seed, in whom all the nations of the earth should be blessed. Jesus’ own words to the Jews were, “Your father Abraham rejoiced to see my day; and he saw it and was glad.”

He is David’s promised Son and Lord who should build a living house for God, and be God’s great King over all the earth. Listen to the message Jehovah sent to David about Him, “I will raise up thy seed after thee, which shall be of thy sons, and I will establish His kingdom. He shall build Me a house, and I will establish His throne for ever. I will be His father and He shall be My son.” You see that the Christ was to be God’s Son, as well as son of David.

In the Gospel by Matthew we read of a disciple named Simon Peter, who was taught of God to say to Jesus, “*Thou art* the Christ, the Son of the living God.” Peter did not then know that the Christ must

suffer; but after God had raised Jesus from the dead and made Him Lord and Christ in glory, Peter recalls how David, who was a prophet as well as a king, had spoken beforehand of the resurrection of Christ.

Afterwards, Paul, an apostle of Christ glorified, writing to believers, says "that Christ died for our sins, according to the Scriptures; that He was buried, and raised again the third day, according to the Scriptures."

The Lord Jesus Himself, who spent forty days on earth after His resurrection, before He was taken up into heaven, said to His disciples, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?"

The sins of a believer are gone, because Christ bare them in His own body on the tree. He died, and was raised up from the dead by the glory of the Father. He is exalted in the glory now by the right hand of God, and having received of the Father the Holy Spirit promised, He sent Him down here to dwell with the disciples, and to enable them to bear witness for Him.

Christ's glory will soon be revealed. At His coming He will raise from the dead all believers who have fallen asleep. The vile body (which means poor or mortal body), whether of dead or living saint (that is, believer), will be changed and fashioned like unto His glorious body. They will appear with Him in glory.

Then He will reign until all enemies are put under His feet, and till He shall have put down all rule, authority, and power. Then comes the end, when He will deliver up the kingdom to God, even the Father. God will then be all in all.

What think ye of Christ, dear children? Do you believe God's testimony about Him? His sufferings, His present glory and His coming again, do they appeal to your heart and conscience, and fill your heart with praise to Him, and through Him to His God and Father?

That you may know His love and think of Him is the continual desire and prayer of

YOUR LOVING FATHER.

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The Bible Class.

ANSWERS TO JUNE QUESTIONS.

- | | |
|---|--|
| 1.—Ps. lv. 17. | 1 Sam. xvii. 36; Benaiah, 2 Sam. xxiii. 20; |
| 2.—A lion. Prov. xxx. 30. | 1 Chron. xi. 22. |
| 3.—Joseph, Gen. xxxvii. 24; Jeremiah, ch. xxxviii. 6; see also, 2 Sam. xviii. 17; Jer. xli. 7, 9; Rev. xx. 3, 14. | 6.—1 Kings xiii.; xx. 35, 36; 2 Kings xvii. 25, 26. |
| 4.—Esther vi. 1, Ahasuerus or Xerxes. | 7.—Rom. xii. 11, 12; Heb. xii. 28; 1 Thess. i. 9; Eph. vi. 6; Rev. vii. 15; xxii. 3. |
| 5.—Samson, Judges xiv. 5, 6; David, | 8.—Ex. iii. 2; xiv. 19; Num. xxii.; Judges vi.; xiii.; Acts xii. |

DANIEL, CHAPTER VII.



THE second part of the book begins at this chapter. It will be impossible to enter into the *details* of this subject here: when the children are older, these can be more profitably studied, especially if they now make a beginning.

Daniel has three visions. The first (*v. v. 1-6*), concerning three of the great empires already spoken of in ch. ii.: Babylon, like a lion; Persia, like to a bear; Greece, like a leopard. Of these three little is said, and for the present, we know that their power is at an end, though their lives are prolonged, *v. 12*.

The second vision (*v. v. 7-12*), is occupied, first: with describing Rome, the fourth beast, dreadful, terrible, and strong; secondly, with the Ancient of days (God), who is shown sitting for judgment, and then the end of the fourth beast is seen to be in "the burning flame." We gather, too, that the ten horns or kingdoms will arise towards the close of the Roman empire.

The third vision (*v. v. 13, 14*), shews us the coming of the Son of Man and the giving of the kingdom to Him.

At *v. 15* begins the interpretation received by Daniel from some heavenly being who stood by when he saw these visions.

It is evidently the fourth beast that is the chief subject here, and we must remember that a Western power is described,

often called the horn of the west, while ch. viii. contains the history of the horn of the east.

Two things are to be observed. There were four *earthly* kingdoms (v. 17), there are also *heavenly* saints (saints of the high places, margin, v. v. 18, 22), who will possess the kingdom. When Jesus comes to reign (v. 13), they will reign with Him over the earth. (1 Cor. vi. 2, Jude 14, 15).

But who or what is the little horn? Daniel saw the beast, the Roman empire, characterized first by ten horns or ten kings (v. 24); then he saw a little horn (v. v. 8, 24), arise among them who subdued some of the horns. It was apparently a man of great power and intelligence who would rebel against God and hate the saints. As the Church will then be in heaven, it must be against Jewish saints that his enmity is directed. He must be some man who will arise out of the Roman empire to oppress the Jews, who will take their *times* (i.e. religious feasts,) and *laws* into his own hands, and retain this power for three years and a half, for that is the meaning of "a time (1 year), and times (2 years), and the dividing of time" ($\frac{1}{2}$ year). The coming of the Ancient of days puts an end to all this, and the little horn who has defied heaven is destroyed.

The account of the first three nations is *history*, most of the rest of the chapter is *prophecy*, which tells us what is going to happen in the future.

QUESTIONS, DANIEL VII.

1.—Where would chaps. vii. and viii. come, if placed in the order they occurred in?

2.—Where, besides, do we find the likeness of a lion, an eagle, and a man together, as in v. 4?

3.—For what is an eagle remarkable?

4.—What beast in the future is likened to a leopard, a bear, and a lion?

5.—In Nebuchadnezzar's first dream, and in the 4th Kingdom, would anything answer to the 10 horns?

6.—V. v. 9-10. Find two other places where a throne of judgment is described.

7.—Do *you* expect to stand before God to be judged for your sins?

8.—V. 28. What woman "kept" other things "in her heart"? H. L. H.

Several children have forgotten to state their age. Diligence in answering the questions is to be desired; indeed, those who do not answer regularly, cannot hope for success. Two prizes will be given, D.V., early next year.

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Sunday Texts for the Month.



JULY 3RD.—“*Jesus was born in Bethlehem of Judæa.*”—Matt. ii. 1.

Children, have you ever thought what a very wonderful thing it was for the Son of God to come down to this earth? If He had stooped from Heaven, His glorious dwelling-place, to become one of the great ones of this world, it would have been marvellous condescension; but when He came He humbled Himself even to become a little child, and a poor child, too, Who had not so much as a cradle to lie in. How

the angels must have wondered as they worshipped that wondrous child, their Almighty God and Lord! And I think it must seem strange to them that *we* do not wonder more, for it was for us that He humbled Himself thus; it was for our sakes that, though He was rich He became poor; it was to seek and to save you and me that He came into this world.

Children, what think ye of Christ?

JULY 10TH.—“*Jesus of Nazareth . . . Who went about doing good.*”—Acts x. 38.

There never was any one like Jesus. He came into the world which He had made, and it did not know Him. He came to His own chosen people, and they would not receive Him, and yet He did not turn away from them. He was often weary and sorrowful, but He never thought of Himself. He had not come to do His own will but the will of His Father, Who had sent Him. He went about doing good. The sick and the sorrowful came to Him, and He healed and comforted them. He made the lame to walk, the deaf to hear,

the blind to see. He took the little children up in His arms and blessed them. He forgave the sins of those who were bowed beneath their weight, and bade them go in peace, and to the dead He spoke the word which gave them life. He was never too busy nor too tired to receive any one who came to Him; He called them to come that He might bless them. He never cast out one who came to Him. No, there never was any one else like Jesus.

Children, what think ye of Christ?

JULY 17TH.—“*They crucified Him.*”—Matthew xxvii. 35.

The people would not have the Lord of Glory, when He came to them as the Man of sorrows. They mocked Him, they reviled Him, and they nailed Him to the Cross. Oh, how the angels must have wondered, wondered at the wickedness of man, wondered at the gentleness of Christ! If He had but spoken the word, twelve

legions of them would have been ready to destroy those men who dared to lay their hands upon their Lord. But Jesus was willing to bear it all, that He might open the way to Heaven for you and me. “He humbled Himself, and became obedient unto death, even the death of the Cross.”

Children, what think ye of Christ?

JULY 24TH.—“*He rose again the third day.*”—1 Corinthians xv. 4.

Some of those who loved the Lord Jesus took His body down from the cross and laid it in a tomb. They rolled a great stone to the door and then they went away. The Jews put a seal upon the stone and set some soldiers to see that no one should move it. But Satan, who till then had had the power of death, could not hold the Prince of Life, and man's efforts were useless against the power of God.

Early in the morning of the third day an

angel came down from Heaven (how glad he must have been to be sent on that errand !) No seal, no soldiers, could stop him ; he rolled away the stone, that all might see that Jesus was no longer in the grave. He was risen ; He had broken the bands of death, because it was not possible that they could hold the Son of God ; He had destroyed the power of Satan, and gained the victory over the grave.

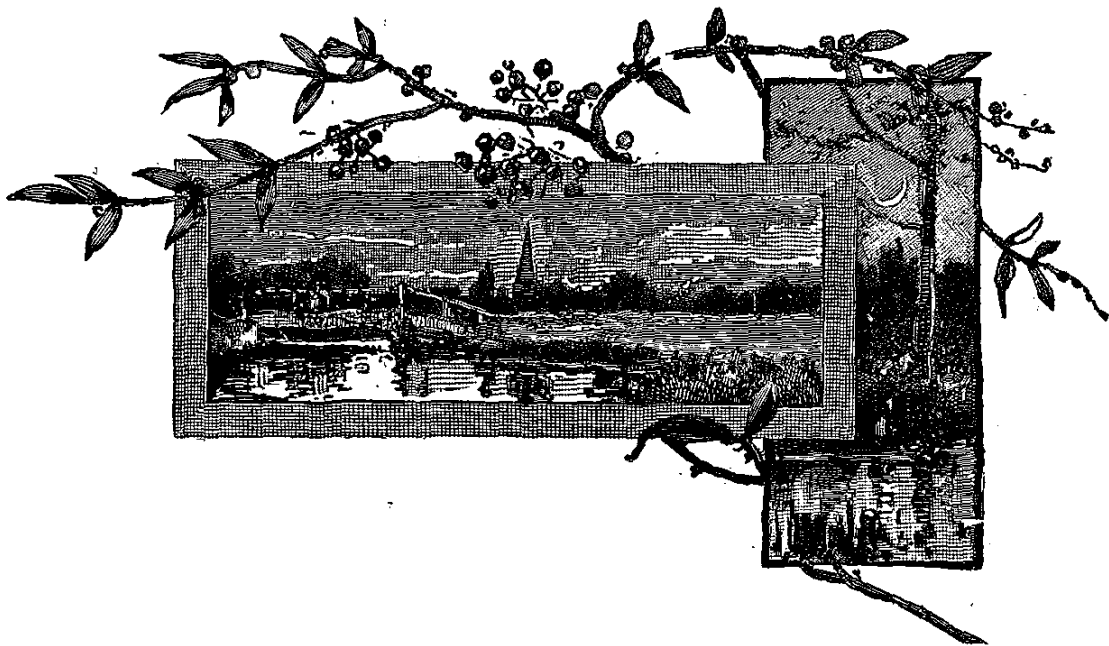
Children, what think ye of Christ ?

JULY 31ST.—“*He was received up into Heaven, and sat on the right hand of God.*”—Mark xvi. 19.

Where is Jesus now ? In Heaven. His disciples saw Him go up, and a cloud received Him out of their sight. Now He is on the right hand of God—in glory and majesty. God hath “highly exalted Him, and given Him a name that is above every name.” God delights to honour Him, because there is no one like Jesus. Do you think He is changed from what He used to be ? He is no longer the Man of

sorrows, but He is a *Man* still and as kind and loving as ever. He is “Jesus Christ, the same yesterday, and to-day, and for ever.” Soon He is coming again to call those who love Him to be with Him in Heaven. Do you not long to see Him ? Are you not looking forward to the time when this same Jesus shall descend from Heaven with a shout ? Can you help loving Him ?

Children, what think ye of Christ ? P.M.C.



Words of Life,

For Old and Young.

Maud; or, a Sketch of Girl Life in East London.



TWO, hand in hand, strolling along a lane; the birds were singing, the sun was shining, the hedge was budding, and the field was green on the other side of the hedge. It was spring-time, and a spring that made itself felt even in these outskirts of East London.

But to enable you to feel it you must shut your eyes to the tall chimneys crowded together in the near distance, and forget that the little fresh budding leaves are already covered with a coating of black dust, and that the singing is only the chirping of city sparrows.

They, however, did not stop to think of this. It may be they had never known the fields with distant view of hills and trees and cloudless skies, nor seen the fresh green buddings of a country lane, perhaps had never heard the singing of the thrush or the call of the cuckoo. It was May-time for these two. He had told her of his love, and she had given him her promise.

It was Sunday, but these two heeded not; Sunday to them was a holiday for pleasure, let to-morrow bring them what it may of hurry and unrest. She was a factory lass; he a carpenter and joiner—how many bright happy pictures might be painted from the stories of *to-days*, if they were not always followed by *to-morrows*! But what we sow, we reap, and our influence may alter others' lives, and they, living, fix their destiny.

Roger Dew and Maud Gay were young, they were living for to-day, and thought there was time enough yet to think about the future. She was bright, lively, and self-willed. His was the weaker character and, therefore, the more easily led; that was why it was that in the end she always had her way.

At first they pulled together with the stream; the happy weeks passed quickly by, with plenty of hard work, from day to day, but there was always Saturday before them, a day to look forward to. It brought the wages and the early closing, and Roger, in his best, to take his sweetheart where she would. It was generally to the theatre; there they laughed with the merriest, and watched with eager interest the working out of those fictitious lives which passed before them on the stage. But as time went on Roger grew restless and unhappy, he was not satisfied, and would say to Maud—

“Well, lass, you’re happy and I’m glad of that, but sometimes there comes a longing to my mind for something else. There’s a mission on next week, shall we go in one night, and hear what the preacher has to say? Happen he’ll tell us something, happen he won’t, but any way, where’s the harm?”

But his lassie’s answer was a laughing jest; was her Roger getting pious? Had something gone wrong with him? And looking up into his face with saucy eyes, she said, she saw no signs in him of coming sickness or of death. *Then*, surely, would be time enough to think of serious things.

From time to time he spoke to her again. It troubled him sometimes to hear, when God’s name was taken lightly on the stage, and sometimes he longed to know that he was safe. But Roger easily forgot, and for weeks these thoughts would leave him, chased away by Maud’s laughing ways. When he spoke to her, she got quite angry, and threatened not to keep company with him any more, and at last she asked which he would choose. Would he follow out his narrow views and be pious? Or would he keep her as his friend. In fact it came to this, he had to choose, and he chose—Maud.

And Maud chose the world, pleasure, and forgetfulness.

She was an orphan, and boarded with a friend, but Roger had a

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christian home. It was a great grief to his father when he saw the wish for higher things pass out of his son's life. For Roger quite forgot his fears, and went even further than Maud had desired, giving himself up entirely to careless dissipation.



"He was drawn away from GOD by you."

So time went on, and the end drew near. One night they were together at the theatre full of hope and joy. The next all was changed. Cut off by an accident in the fulness of life and strength, young Dew

lay dead, and Maud was left alone once more. The love entrusted to her keeping, for these few short months, was hers no longer; the strong arm, on which she had hoped to lean through life, was stiff and cold. Another soul had passed into eternity.

They told her as gently as they could, they tried to make her rest; but she rose and left the cottage. Stunned by her grief, her mind surging over with doubts and fears, she hurried to his home, where a warm greeting had always met her. She knocked, and as she waited at the door, it seemed as if years had passed over her; all was changed. Between the past and future of her life lay the terrible dark present. No kind smile greeted her as of old, as the door was opened. His mother, yes! But no more her friend.

"It's you," she said, in the coldest tone. "Well, yes! come in, then, but it's the last time, mind you; yes! I'll let you see him lying there cold and dead. My boy is gone, his soul is now—where?" She paused, and fixing her eyes on the girl, said harshly, "Can *you* tell me where? You whom he loved and worked for, he was drawn away from GOD by you."

(To be continued.)

The Bible Class.

ANSWERS TO JULY QUESTIONS.

- | | |
|--|--|
| 1.—Between Chapters iv. and v. | 5.—"The toes (10) of the feet," Ch. ii. 42. |
| 2.—Rev. iv. 7; Ezek. i. 10. | 6.—Matt. xxv. 31; Rev. iv. xx. |
| 3.—For keenness of vision and strength of wing. | 7.—No. Jesus has borne the judgment for me. |
| 4.—Rev. xiii. 2; the head of the Roman empire of the future. | 8.—Mary, the Mother of Jesus, Luke ii. 19, 51. |

DANIEL, CHAPTER VIII.



SHUSHAN (or Susa) was the capital of Elam (Persia) as Babylon was of Assyria. The Medo-Persian kings might have been at either place after their conquest of Assyria. Daniel was there on the king's business (v. 27) in the third year of Belshazzar, when a vision appeared to him, which we shall understand better if we see that the first eight verses of our

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chapter are history; *i.e.*, the events there described *have happened*. At *v.* 9 prophecy begins.

We are shown the ram and the he-goat, Persia and Greece, to turn our attention to the two empires that succeeded Babylon as rulers of the earth. Persia (the ram) "became great," but was overthrown by Greece (the he-goat from the west), and the "notable horn" between the goat's eyes, was Alexander the Great. At his death the Grecian empire was divided into four kingdoms, out of one of which will arise *the little horn*, the subject of the prophecy (*vv.* 9-12) that follows. The little horn will stretch out its dominions towards the pleasant land of Judæa, and reach Jerusalem and the temple (*v.* 11), where the sacrifices will be interfered with and the temple cast down.

But it is "in the last end of the indignation" (*i.e.*, God's anger against the Jews, and the tribulation that is to come upon them for their sins), that these events are to occur, and "in the latter time of their kingdom" (*vv.* 19, 23).

The beginning of the vision is explained in *vv.* 20, 21, 22, and then Gabriel goes on to speak of the terrible power of the little horn, the king of fierce countenance, who will, some day, be seen arising out of part of Alexander's old empire. God will make use of him to chastise the Jews, who will have returned to their own land in unbelief, and who, while transgressing against Him, will be pretending to worship Him by offering sacrifices. The little horn will think much of himself and try to be greater than the Lord, and so he will bring down upon his own head destruction from on high (*v.* 25). He will be an eastern king, while the little horn of chap. vii. is a western power, arising out of Rome.

The vision of the 2,300 evenings and mornings refers to the time during which *vv.* 9 and 10 are fulfilled; as some of the successors of Alexander did profane the temple at Jerusalem, there may already have been a partial fulfilment.

The great thing to see in these chapters is, that at the time of the end, the Jews will be in their own land, and allowed by God to be chastised for their unbelief and rejection of their Messiah by various foreign powers, who will in their turn be consumed or destroyed by the

Most High, before the commencement of the thousand-year reign of Christ, called the Millennium.

QUESTIONS.

- | | |
|--|---|
| <p>1.—In what two other books is Shushan mentioned?</p> <p>2.—What kings reigned there then?</p> <p>3.—In what Psalm is Canaan called (v. 9), the "pleasant land"?</p> <p>4.—Find other places in Daniel where the taking away of the daily sacrifice (v. 11), is mentioned.</p> | <p>5.—Who was Gabriel? (v. 16).</p> <p>6.—Where is he spoken of in the Bible?</p> <p>7.—Do we know the name of any other angel?</p> <p>8.—Find two other (v. 18) occasions of "deep sleep."</p> <p>9.—Who is the Prince of princes?</p> |
|--|---|

H. L. H.

Sunday Texts for the Month.



AUGUST 7TH.—*"When the King came in to see the guests, he saw there a man which had not on a wedding garment."*—Matt. xxii. 11.

It does not say how the man in the parable was dressed. I suppose he had put on the best clothes that he had—people generally do when they go to see a king. But whatever he had on it was not good enough to suit the king, for it was not a wedding garment. You see, the marriage was for the king's son, and if the king in his grace had sent out into the highways to find guests to sit at table with him, he might well demand that each one of them should be dressed in a way to suit him. Perhaps this man thought his clothes looked very nice as long as he was outside, but, in the king's palace, how

shabby they must have seemed! And when the king spoke to him, and asked how he came in without a wedding garment, he had nothing to say, so he was cast out. Nothing that is not suitable to God can come into His presence. The Gospel call goes out to all, and many would be glad to come in if they might come in in their own garments of self-righteousness, but the light of God's presence will show whether they wear a garment suitable to Him, and if not they will be cast out, for, though many are called, few are chosen.

AUGUST 14TH.—*"All our righteousnesses are as filthy rags."*—Isaiah lxiv. 6.

You know that your sins are not fit for God's presence. How will you cover them over so that they may not be seen? Some people do penances, and fast, and shut themselves out from the world, and think that such righteousness will make them

fit for God. Some try to be honest and respectable, and to keep the law; and some give away their money to the poor, and try to be as kind as they can. What does God say about such righteousness?—"Filthy rags." Are you going to come

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before God clad in filthy rags? If you do you will be cast out. Have you been hoping that the good things you have done would make you fit for God? Not one of them has been perfect in His sight. Every one of them has been mixed with

sin. God requires truth in the inward parts; He requires holiness; He requires perfection. If you wish to stand in His presence, you must have a much better dress than your own righteousness.

AUGUST 21ST.—*“The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.”*—Luke xv. 22.

When the prodigal son turned from the far country, where he had been keeping company with pigs, he might well think that he was unfit to sit down in his father's presence, for indeed he was. How could he come in there in rags? But the father had provided for that; his heart longed after his son, and as soon as the son had said, “I am not worthy,” the father clad him in the best robe, and the ring, and the shoes, and brought him in to feast with him. No one could say now that he was not fit to be there, the father himself had clothed him in a robe that was suitable to himself. Children, you are like that

prodigal, quite unfit for God, but He loves you so dearly, and He wants so much to have you with Himself, that He has provided what will make you fit. Your righteousnesses are only filthy rags, but Christ has died and risen. He is perfect, and God has made Him unto us righteousness. Clad in such a robe, you can enter in without a fear, for no angel in heaven wears such a glorious dress, and though of yourself you needs must say, “I am not worthy,” you will be able to join with the hosts of heaven, and cry, “Worthy is the Lamb that was slain.”

AUGUST 28TH.—*“What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of [the] great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”*—Revelation vii. 13, 14.*

Poor lost sinners they were once, and their robes were soiled with sin, and they were as unfit for God's presence as any one could be. But now they stand before His throne and sound aloud His praises. Why are they there? What have they done to make themselves fit? They passed through the great tribulation, but that did not purify them—suffering and sorrow cannot cleanse a soul. But they knew the one thing that

could make them fit for God's presence, and they washed their robes and made them white in the Blood of the Lamb.

Children, that precious blood has not lost its power; it was shed more than eighteen hundred years ago, but it was shed for *you*, and if you come to Him Who shed it, your robes, too, will be washed so white that even in the light of heaven not a spot shall be seen upon them. P. M. C.

* It may be well to observe that this “white-robed” multitude are a company from amongst the heathen nations. They will be saved AFTER the removal of the Church at the coming of the Lord, and BEFORE the establishment of the Millennium. They are “before” the throne of God, not “round about” it, as were the elders (figure of the glorified saints), in chap. 4. The sphere of their blessing is the earth, and not heaven.—ED.

Letters of a Christian Father to His Children.

No. 8.

MY DEAR CHILDREN,—

Jesus is the Son of Man.

He often spoke of Himself by this name. He said, "The Son of Man is come to seek and to save that which was lost."

He did not stay in the glory of heaven and look down on us, and merely send a message to tell us what to do. Sinners can do nothing good.

When He was born here below, He was not born amongst rich people in a palace, nor even in a good house, but in a stable where cattle were. He was not put into a cradle, but He was carefully wrapped in swaddling clothes and laid in a *manger*. His parents were poor people, though descended from David the king.

When He became a grown-up man He preached the gospel to the poor. As He went about doing good, Jesus tells us Himself, "The Son of Man had not where to lay His head." No one, however poor or defiled, was afraid to come near Him. He was not at all terrible to sinners who sought Him out; He was meek and lowly of heart. He took little children in His arms and blessed them.

The Son of Man came eating and drinking like other men, and He sought out sinners because they were lost, and no one cared for them. Proud Pharisees said of Him, "Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners." Publicans were the tax-gatherers for the foreign Roman government, and were much despised by the other Jews. They classed them with wicked persons.

One of them, named Zacchæus, was a rich publican; but he seems to have been an honest and generous man. However, Jesus thought of him, and sought and found him as a lost sinner. This is how it happened: One day Jesus passed through Jericho, where Zacchæus lived. Zacchæus climbed into a tree to look at Him as He passed by, for he was a little man and could not see over the heads of the people. Jesus looked up and said, "Zacchæus, make haste and come down, for to-day

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I must abide at thy house." The crowd that was with Jesus all murmured saying, "that He was gone to be guest with a man that is a sinner." Jesus went there and said: "This day is Salvation come to this house for the Son of Man is come to seek and to save that which was lost."

On another occasion publicans and sinners came near to hear Him, and the Pharisees said: "This man receiveth sinners, and eateth with them." So Jesus told them a parable (or instructive story), to teach them that He came to save.

The parable was about a man that owned 100 sheep, who losing one of them, went after it till he found it. When found, he laid it on his shoulders, rejoicing, and carried it, not to the fold where sheep are kept, but to his own home, whence he came, where he rejoiced over it with his friends and neighbours. "Rejoice with me," he said, "for I have found my sheep which was lost." The sheep cannot wander again, for it is carried safely all the way to the shepherd's home. That is just the sort of salvation poor lost sinners need.

Then, too, repentance, or true godly sorrow for sin, is wrought in the soul by the Holy Spirit applying God's word to the heart and conscience. "There is joy in the presence of the angels of God over one sinner that repenteth," said the Lord.

The Son of Man suffered many things, and was rejected by the rulers and put to death, but the third day He was raised again. Soon He will come in His own glory and in that of the Father and of the holy angels. What a blessed thing to be among the repentant sinners found and saved by Him!

Have you received Him, like Zacchæus did? Are you found by Him, like that poor wandering sheep? Remember that Jesus said, "There is joy in heaven over one sinner that repenteth." The seeking and the suffering were all His. Yield yourselves up to Him, my beloved children, that He may rejoice over you in the fulness of His love.

Such is the prayer of

YOUR DEAR FATHER —.

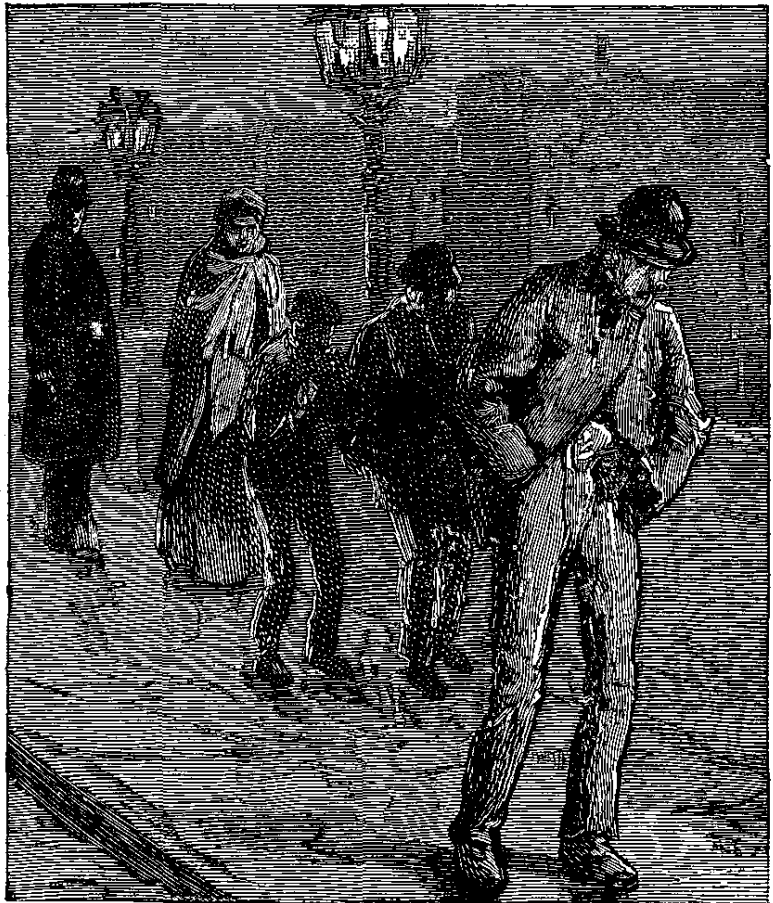
The Destitute Vagrant.

FRIENDLESS, and in despair, a poor vagrant was wandering, uncouth and ragged, through the streets of a great American city. Who was there to care for him in his wretched and pitiable condition? The rich and the gay, the well-clad and well-fed, passed on without as much as a glance of pity, or a word of comfort. The fact was that he was *alone* in a great metropolis; *alone* in this cold and selfish world.

A penniless vagrant was he, as he wearily trudged on, yet he felt more keenly than all this the load of his sins which oppressed his spirit and weighed heavily upon his conscience. Who could relieve that aching heart? or who could give peace to his troubled soul?

Ah! there was One who had trod this earth, full of pity and love, and He attracted to Himself just such people as this vagrant. It was Jesus, the Son of God!

Hearken to His words, spoken to all of every class, nationality, and rank, "Him that cometh to *Me I will in no wise cast out*" (John vi. 37). These were the words the Lord addressed to the heart of the poor vagrant that night, and most gladly did he come to Him to find peace to his troubled soul and relief to his aching heart. He found joy and peace in believing in the Lord Jesus Christ. He said, afterwards—



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"I stopped, in my wanderings through the streets of the city, before a place where gospel meetings were being held, and I went in and listened to the preaching. The gospel was just what I wanted, for I was in a desperate state, being without a ray of hope in my soul, whether for this world or for the next. I had nowhere to rest my head, and no one to befriend me. The burden of my sins was too heavy to carry. Thank God for His love to me, a poor vile sinner! The Saviour shed His precious blood to redeem my soul, and believing in Him, God for Christ's sake has forgiven all my sins. There and then I came in simple faith to the Lord Jesus, Who will in no wise cast out any who come to Him, and I went out of that room saved, forgiven, justified from all things (Acts xiii. 38-39). To Him be all the praise! I came to Him in faith, and am now rejoicing in Him whose blood 'cleanseth from all sin.'" (1 John i. 7.) What a blessed testimony this is to the unlimited grace of God!

Oh! what a reality Christ is to the soul who has simple faith in Him. Unsaved reader, trifle not with that which concerns your soul's eternal welfare. Delay not a moment, for your soul is of priceless value. "What shall a man give in exchange for his soul?" (Mark viii. 37). Come just as you are in faith to the Lord Jesus, Who having "once suffered for sins, the just for the unjust," is now glorified, and your heart will be filled with peace and joy.

Tarry not in the hope of making yourself better. You cannot improve your condition, for God says, "There is none righteous, *no, not one,*" and, "*All have sinned,* and come short of the glory of God" (Romans iii. 10, 23). Oh! what infinite love! What marvellous grace that the Lord Jesus, Who made atonement for sin, and "Who His own self bare our sins in His own body on the tree" (1 Peter ii. 24), risen and glorified, receives the vilest who come in faith to Him, for He has declared to all—"Him that cometh to Me I will in no wise cast out."

Though you may be as guilty as the prodigal mentioned in Luke xv., who wasted his substance with riotous living, the Lord Jesus says, "Him that cometh to Me I will in no wise cast out." Though you may be as Mary Magdalen, out of whom seven devils were cast, or as wicked as the Samaritan woman in John iv., yet the

Saviour says, "Him that cometh to Me I will in NO WISE cast out." They came to Him and were not cast out.

Thank God for those wonderful words, so full of grace!

Was there ever love like that? so vast, so full, so free, so infinite, so sovereign!

Think who uttered those words! None other than Jesus, Who was "God manifest in the flesh," the Lord of life and glory, the Lord of all, the Son of God.



Bartimæus, a blind beggar, came to Jesus, and he was "in no wise cast out," but received his sight and followed Him (Luke xviii. 25-43). Zacchæus, a despised publican (Luke xix. 1-18), came to Jesus, at His bidding, and he was "in no wise cast out." Joseph of Arimathæa, a rich man, came to Jesus, and he identified himself with the shame of the Cross, and he was "in no wise cast out."

The Samaritan leper came to Jesus, and he was "in no wise cast out" (Luke xvii. 15-19). The publicans and sinners drew near unto Him to hear Him (Luke xv. 1). Oh, what depth of love and grace there is in Him to attract the wretched and the weak! "Christ Jesus came into the world to *save sinners*" (1 Tim. i. 15). And Saul of Tarsus, who afterwards called himself truly *the chief of sinners*, was received by the Lord Jesus Christ, for He will "in no wise cast out" those who believe in Him.

It is necessary for your salvation, dear unsaved reader, to come to Jesus. You cannot be saved in any other way, for the Lord Jesus says, "I am the *Way*, the Truth, and the Life; *no man cometh unto the Father but by ME*" (John xiv. 6). If you do not believe in Him you are "condemned already," as declared in John iii. 18. There is no rest to be found in riotous living; no rest in this world of sin; no happiness and no salvation apart from the Lord Jesus. Listen, oh! listen to His gracious words, "Him that cometh to *Me* I will in no wise cast out." Despised and outcast, guilty and destitute, young and old, peasant and prince, the Lord Jesus will "in no wise cast out" if you will only come believing in Him, for He Himself says, "Him that cometh to *Me* I will in no wise cast out" (John vi. 37).

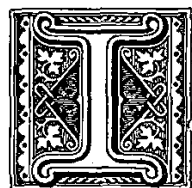
W. E. S.

ords of Life,

 For Old and Young. 

Maud ; or, a Sketch of Girl Life in East London.

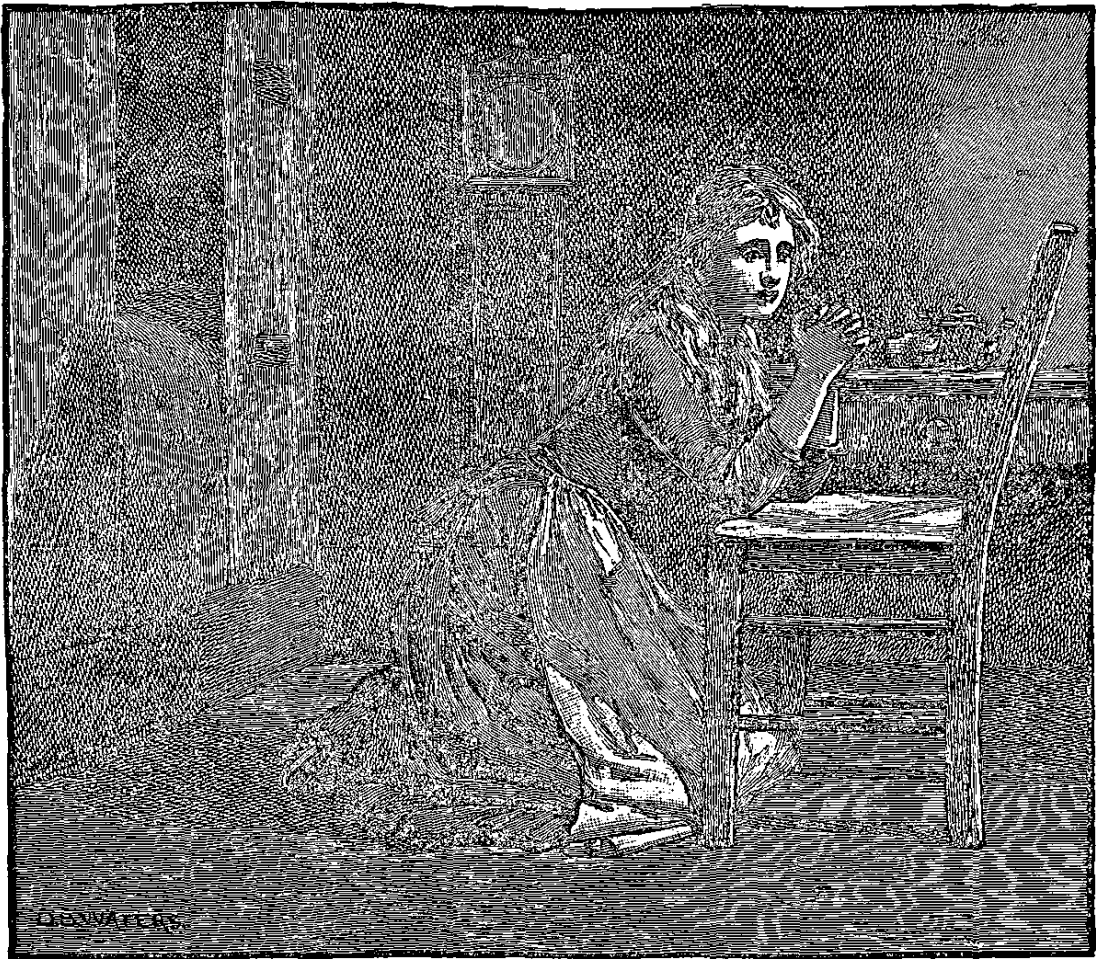
(Concluded.)

T was soon after this that I first met Maud. No longer the giddy, thoughtless girl, with head half turned by the admiration of her lover. He was dead, and Maud in her grief had become a woman. Hard, cold, unbelieving, and severe. No spring came round again for her. But I should like her to tell you her own story, as she told it to our girls one winter evening as we gathered round the fire.

“I was sad, girls, very sad, lonely and rebellious; I thought God was hard; I did not understand that He is love. Of course, I know now that it was my heart that was wrong. All I had ever loved had been taken from me, and I had to work harder perhaps than most of you do now. And toil seems double with a heavy heart. Besides, I was not strong; sometimes, in fact, so ill that I thought I should die, and then I grew frightened, and wondered how things would be. But I had a friend, a factory-girl like myself, and she never left me alone, but watched, and led me in her quiet way, till at last she persuaded me to go with her to an Institute, like this of yours. At first I was afraid to go, I did not wish the ladies to speak to me; until, I think, Ruth told them, and they promised not to. So I went there, time after time, passing out with only a “Good-bye” at the door, till I became quite jealous as I saw the girls gather round so eagerly to say their say, always sure of a ready, listening ear.

“It was one Sunday I remember best, when we were hearing about

the life of Joseph. We were told that he was a type of our Lord Jesus Christ, though none of these Bible pictures can ever fully show in type what Jesus was, or what He suffered. It all seemed so sad to me, the way Joseph's brethren treated him when he only came to do them good, how they misunderstood him, what pain he must have felt as his own



"I prayed as I had not prayed for years."

brothers turned against him and treated him so cruelly. And then our thoughts were turned to Christ. 'Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me.'

"And then the speaker paused, and said—'Some of us think our lot the hardest in the world, our trials the saddest; we even go so far as to doubt God's love. Oh, if we only knew, those very griefs some-

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times were what we needed most to draw us to Him. Is it nothing to you? Oh! pause!' she said, 'pause, and think; look at Him "who endured such contradiction of sinners against Himself, lest you be wearied and faint in your mind.'

"And, girls, I did look, that afternoon; looked as I had never looked before, for I was weary. It *had* been nothing to me, His death, His suffering, His love. For weeks after this I was not happy, my sins seemed such a weight. I had done in the past what I never could recall. One day I could bear it no more, and, shutting myself up in my room, I prayed as I had not prayed for years; then in God's Word I read these words, 'I will heal thy backslidings, I will love thee freely,' and, 'Their sins and iniquities will I remember no more.' Girls, it makes such a difference in our work when we are right with Him."

Much more she said which I need not tell you here. I know there were no dry eyes in the room, when she had finished speaking, and those of us who knew her story felt it most. For we knew her life was a witness of her faith.

It may be true that one soul through Maud was drawn away from God and right—God only knows. But it is true, too, that in that day, when the secrets of all hearts shall be revealed, and those who love the Lord will be with Him where He is, that among that throng will be some whom she drew to Him by her life and words. "He that winneth souls is wise."

K. H. M.

Did Jesus Die for Good Children?

I WAS walking through one of the little villages in Somersetshire a few weeks ago, and noticed a knot of about eight little folks standing by the way-side. After giving them some picture leaflets, which spoke in simple language of God's great love in giving His only-begotten Son, the Lord Jesus Christ, to die on the cross for sinners, I asked them, "Have you ever heard of Jesus?"

This question seemed rather to take these little ones by surprise, and it was some time before the eldest one could say, "Yes."

“And where is Jesus now!”

“Up in heaven, sir,” they said.

Interest now being somewhat aroused, I continued, “And who did Jesus die for? For good or for bad children?”

“For good children,” they replied.

“And are you good children?”

There was now a pause. None of them liked to say they were either good or bad children, so I said, “You are all making a mistake. The Bible says, Christ Jesus came into the world to save sinners.” (1 Tim. i. 15).

How astonished they looked as I told them, in simple words, of what the Lord Jesus had done, how He bore our sins in His own body on the tree, and that the soul who really and truly believes on the Lord Jesus could say, He “loved me, and gave Himself for me.”

With many “Good-bye’s” from these interested little ones, I passed on my way, perhaps never to meet them again.

But what do my young readers say to this? You may have better opportunities for hearing of Jesus than these little ones had, you may be doing your best and hoping that some day it will be all right with you, but let me tell you through the pages of *Words of Life*, that the work is all done, and that all you have to do is to

“Cast your deadly doing down,
Down at Jesu’s feet,
Stand in Him, in Him alone,
Gloriously complete.”

And know that all your little fancied goodness is, in the sight of God as “filthy rags,” and that you yourself are as an “unclean thing” (Is. lxiv. 6).

You can never fit yourself for God’s holy presence. You must be made meet by the work and blood-shedding of the Lord Jesus Christ. He is the only Saviour, and God has decreed that to Him every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father.

Oh, dear young reader, confess Him now in this the day of salvation; bow the knee and own Him as “Lord,” and you shall never come into judgment. He is speaking from heaven,—

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Hear His blest voice calling,
 Blessings rich are falling,
 Jesus alone, Jesus alone,
 Jesus alone can save.

“To-day if ye will hear His voice, harden not your hearts.” May the response of every dear girl and boy who may read this be,—

My heart is fixed, eternal God,
 Fixed on Thee.
 And my immortal choice is made,
 Christ for me!

S. E. B.

What will?

“**W**ELL, if workin’, and prayin’, and a doin’ of one’s best, ain’t a goin’ to save us, I should like to know *what will?*”

The words were spoken with a certain amount of warmth, and a sort of defiant expression sat on the speaker’s countenance, though it was evident, that deep down in his heart, the feeling had begun to take root that, perhaps, after all, there might be more truth in the statements than at first sight appeared.

They had both been very regular attendants at some open air services, which were being held on the village green at W——. A work of the Spirit of God was going on in the place, and these two had been more or less impressed. But, on this occasion, had the preacher not overstepped the bounds of prudence?

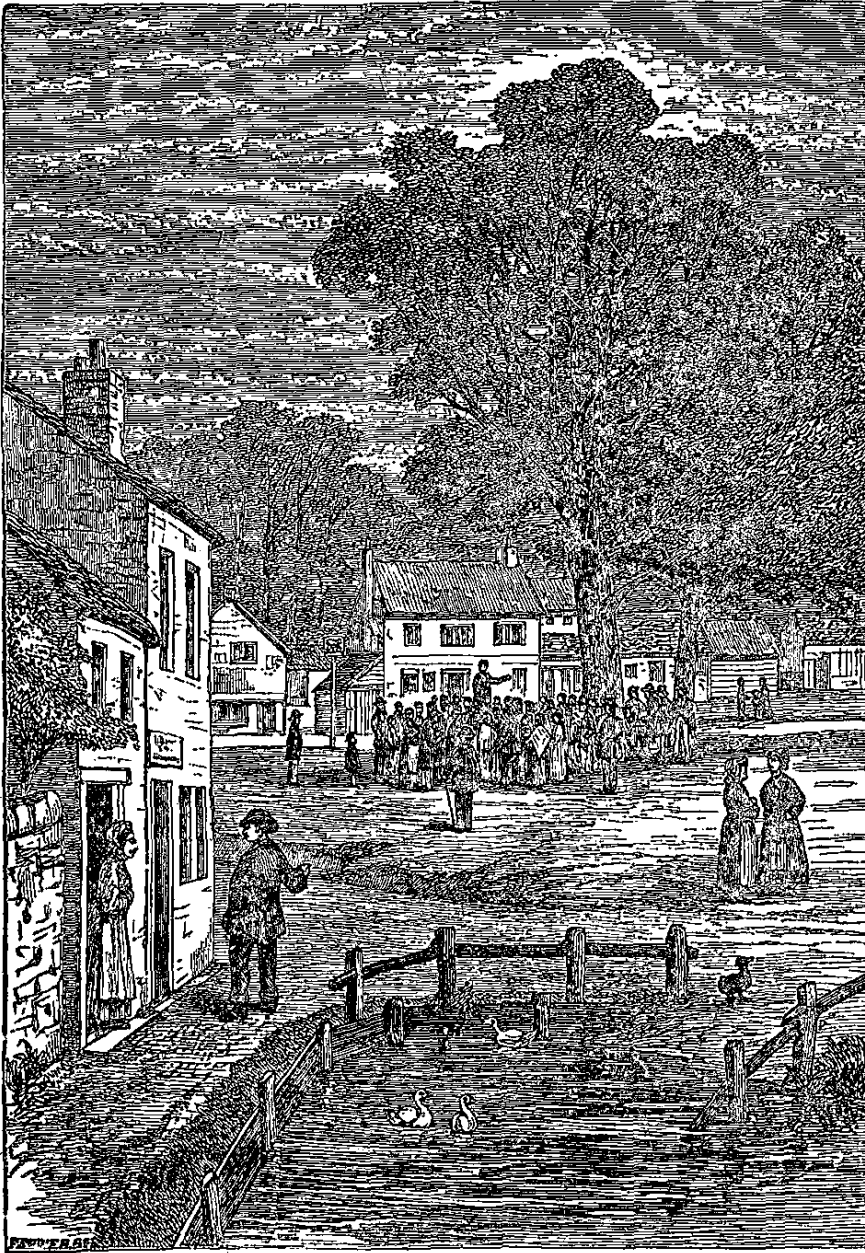
The religious belief, which comes most naturally to the heart of fallen man, had received a rude shock, and the first impulse was, to reject with indignation, the gospel of the free grace of God. Happily, however, for this man and his wife, the discovery of the futility of their own efforts had begun to awaken a desire for that rest and peace, which faith in the finished work of Christ alone can impart.

The Salvation-by-works theology, invented in the Garden of Eden, when the guilty pair “sewed fig-leaves together and made themselves aprons,” and handed down through the dark ages of superstition, when prayers, penances, fastings, masses, and indulgences purchased by

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money, were imposed upon the world by a covetous and tyrannical priesthood, as the only means of salvation, still finds expression for itself in the oft' repeated words, "I'm doing the best I can."

Reader, the mighty work is done! "It is finished," cried the dying Saviour.



Then doubt not thy welcome, since God has declared
There remaineth no more to be done ;
That once, in the end of the world, Christ appeared,
And completed the work He begun.

Listen, "By grace are ye saved through faith not of works, lest any man should boast" (Eph. ii. 8, 9).

Again, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. iii. 5).

Have you found out that all your works are useless, and that nothing that you can do can save you? Do you ask, What will

"Believe on the Lord Jesus Christ, and thou shalt be saved."

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But must I not pray? Yes, *after* you *have* believed in Christ, and *are* saved, then pray that you may walk worthy of Him. But must I not do my best? Yes, indeed, all those who know at what a cost the blessed Saviour *has* saved them, should be "zealous of good works," and seek with all their energy to serve Him, who has done so much for them. Salvation by faith, first; works afterwards.

A. H. B.

Sunday Texts for the Month.



SEPTEMBER 4TH.—"*Wisdom is the principal thing; therefore, get wisdom.*"—Proverbs iv. 7.

People have very different opinions as to what is the principal thing. Some say riches, others say honour and glory; others again count learning as the most important thing to get, and others seek after pleasure. But God tells us that the principal thing is wisdom. Have you got it? If not you are very poor, for all the things that can be desired are not to be compared with wisdom. The Lord giveth wisdom, and you may come to Him for it and He will give it to you, for it is His

joy to make you wise. Get wisdom, children, for why should you waste your early years in seeking for things which do not profit, things which cannot satisfy? Oh, ask for wisdom; ask and you shall receive, and you will find even now that wisdom is better than rubies, better than gold, better than anything this world can give, and by-and-bye "they that be wise shall shine as the brightness of the firmament"—whoso findeth wisdom findeth life.

SEPTEMBER 11TH.—"*The fear of the Lord is the beginning of wisdom.*"—Proverbs ix. 10.

If any one does not fear God he has not even begun to be wise, he is still only a fool. "God is love," but He is light too; nothing is hid from His eye, and He hates sin. When we see any one going on in sin we know that there is no fear of God before his eyes; he has forgotten that God can see him, and that there is a day of judgment coming; he is not wise. Sometimes children speak lightly of God—that is a terrible thing! They utter His great name carelessly; they use His holy

Word like any other book; they sing hymns about Him as if they were common songs. It makes me sad to hear it, for I know that they do not fear God. They do not remember that He is high and holy, and that we should come before Him with reverence and godly fear. They are like the fool who hath said in his heart, "There is no God." Children, do not be so foolish, but "sanctify the Lord of hosts Himself; and let Him be your fear and let Him be your dread," for this is the beginning of wisdom."

SEPTEMBER 18TH.—“*Christ Jesus, Who of God is made unto us wisdom.*”—1 Corinthians i. 30.

A little girl once asked me, “What is wisdom?” Do you know what it is? Christ is our wisdom. There is a great deal that this world calls wisdom, but God calls it foolishness; and there are many people whom this world counts among the wise, but God esteems them fools. There were some wise men of old who came a long journey to find Christ; I dare say Herod thought them very foolish to take so much trouble. But they were truly

wise; they found Christ. That is what makes a person wise. You might be the most learned person there ever was; you might have read all the books of all the great philosophers and yet be but a fool. While some poor ignorant person, who could not read a word, might know Christ and be truly wise. You need Christ, and Christ alone; will you have Him? Oh, make Him yours, and you will find that He is everything to you for time and eternity.

SEPTEMBER 25TH.—“*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*”—2 Timothy iii. 15.

Where can you learn to be wise? In the Holy Scriptures. The Lord Jesus said, “Search the Scriptures . . . they are they which testify of Me.” We could not do without the Bible; it is the only Book that is able to make us wise unto salvation. God has given it to be a lamp unto our feet and a light unto our path, because it tells us of Christ. Do not look into your own hearts for wisdom; you will find only folly there, but “seek ye out of the Book of

the Lord” and read; there you will find Christ spoken of, and, believing in Him, you will be wise unto salvation. If you have Him you can afford to let the world go by with all its riches, and honour, and learning, and pleasure, for Christ Jesus is worth more than all of these put together. He is our wisdom, and His ways are ways of pleasantness, and all His paths are peace.

P. M. C.

Letters of a Christian Father to His Children.

No. 9.

MY DEAR CHILDREN,

The Father seeketh worshippers—God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.

To worship the *Father*, we must be His children. It is from amongst sinners that the Father seeks worshippers. The Son came into the midst of sinners, and made known the Father's name. Listen to what He said, “I am come in My Father's name,” and, “I speak to

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the world those things which I have heard of Him." Then again, He taught His disciples, "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works." "I am in the Father, and the Father in Me." "He that hath seen Me hath seen the Father."

One day while on earth, Jesus sat on a well, weary with His journey. A poor sinful woman came there to draw water, and He asked her for some to drink. She was not willing to give to a Jewish stranger, and then the Lord talked to her of some very precious water which He was ready to give to those who thirst and who ask of God. This is what He said about it: "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water which I shall give him shall be in him a well (or fountain) of water, springing up into everlasting life." Such water as that any one might wish for; the woman wanted it.

Before Jesus could give it He must needs reach the woman's conscience. He gently showed her that He knew all her sinfulness, He told her that the Father seeks worshippers. He was making the Father's name known to *her*, a poor sinful woman. This wonderful water was for *her*. When she had drunk of it, it would spring up in her unto eternal life. That would be worship. But for the present she felt all that was far beyond her, and her heart turned to the promise of Christ; "when He is come," she said, "He will tell us all things." That was the very point the Lord wanted to bring her to, even to know Himself, the gift of God, He replied at once, "I that speak unto thee am He." Then she found peace with God; for bad as she was, she was received by Christ, who knew all that was in her heart.

The Son went down into death to seek worshippers for the Father. His death was necessary that sinners might become worshippers. When He was risen from the dead, He sent a message to His dear disciples. Listen to that resurrection message, "Go to My brethren and say to them, I ascend unto My Father and your Father, unto My God and your God." Notice that He calls them His *brethren*. By His death and resurrection Jesus had brought them into the same relationship with His Father and His God, that He was in Himself. He sent the message to tell them so *at once*, for He delights to make known the Father's name.

That very same evening Jesus came and stood in the midst of His gathered disciples, and said, "Peace be unto you." Then He showed them His hands and His side, the marks of His sufferings for us, which bring peace to every believer. After this He breathed on them, and said, "Receive ye the Holy Ghost."

To the Samaritan woman of whom I have been telling you, Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth." That hour has now come, believers can worship God in spirit and in truth, because they have received the Spirit, and because Jesus has given to them the Father's words which tell of the Father; they can worship the Father because the Father is revealed by the Son, and they are the children of the Father, made the brethren of the first-born Son, the Lord Jesus.

How great is the Father's love, how worthy of all praise! We worship Him for what He is, according as He has revealed Himself in the Son; and for the great love which He has shown in giving His own dear Son for us. We worship the Son also. Jesus Himself tells us that it is the Father's will "that all should honour the Son *even as* they honour the Father."

Are you worshippers, dear children? YOUR DEAR FATHER, —.

The Bible Class.

ANSWERS TO AUGUST QUESTIONS.

- | | |
|---|---|
| 1.—Nehemiah and Esther. | 7.—Yes, Michael the archangel. Jude |
| 2.—Artaxerxes (probably Longimanus),
and Ahasuerus (Xerxes). | 9. Rev. xii. 7. Probably the same as Dan.
x. 13, 21. |
| 3.—Ps. cvi. 24. | 8.—Gen. ii. 21; xv. 12. 1 Sam. xxvi. 12. |
| 4.—Dan. ix. 27; xi. 31; xii. 11. | Acts xx. 9. |
| 5.—An angel. | 9.—Jesus Christ. Rev. i. 5. |
| 6.—Dan. viii. 16; ix. 21. Luke i. 19, 26. | |

DANIEL, CHAPTER IX.



HIS chapter ends by giving us the state of Jerusalem under the Western power, described in ch. vii.

The first part contains Daniel's prayer, to which he was incited by finding out in his reading, that the years of the captivity of Judah were drawing to a close. If we

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do not read God's word, we shall be unprepared for the events which He reveals as about to happen. The Lord has many interests, and is going to do many marvellous things; shall we who know Him, and who belong to the Church, which will be the Bride, the Lamb's wife, be less interested than Daniel was?

So Daniel prays. He does not say *they* have done evil, but "*we* have sinned." He associates himself with sinful Israel—though it was the $2\frac{1}{2}$ tribes who were around him—and he confesses their sins as his own. God had been righteous in punishing, and yet Daniel counts on His mercy and forgiveness.

Gabriel brings him the answer to his prayer, about the time when, had Daniel been at Jerusalem, he would have been present at the evening sacrifice, the hour of which he did not forget in a foreign land. Gabriel came to make him *understand*, as once before (ch. viii. 16), the answer to his prayer, which came in the form of a vision.

A week in Daniel signifies a week of years, not days, hence 70 weeks are 490 years. Verse 27 means then, that in 490 years Daniel's people and city should again be established, their sins should be forgiven, prophecy would be at an end, and the holy of holies (the innermost part of the temple) restored. In other words, the Jews should be in their own land, and their temple rebuilt.

This period of 70 weeks is divided into three—seven weeks (49 years), sixty-two weeks (434 years), and one week (7 years). The command to rebuild Jerusalem was given by Cyrus, and in Ezra's and Nehemiah's time it was obeyed; the street and the wall were rebuilt in the first division of seven weeks; then elapsed 62 weeks, the long 434 years from Nehemiah to the crucifixion of the Lord Jesus, the Messiah, Who was cut off and had "nothing."

After that the Roman people came and destroyed the city (Jerusalem) and the sanctuary, which have since been desolate.

One week remains, and those seven years will have to run their course in the *future*. Why? Because all this is concerning *Daniel's* people, the Jews, and God is not dealing with them now, but is occupied in gathering out from among Jews and Gentiles, a bride for His Son. The period in which we live, the Holy-Ghost time, is not counted

in Daniel's weeks; when the Jew again comes on the scene, after the Church is in glory, the last week will be fulfilled, and will be marked by a terrible man, "he" (v. 27) who will first flatter, and then deceive the Jews, and set up an idol in the temple, the abomination of desolation. At the end of that time, "Messiah the Prince" will come. H. L. H.

1.—Were any other prophets alive and prophesying at the same time as Daniel?

2.—Where does Jeremiah (v. 2) prophesy the 70 years?

3.—v. 6. Give examples from Samuel, Kings, or Chronicles, of prophets thus speaking in warning.

4.—v. 7. When were Israel and Judah separated?

5.—When and whither was Israel carried into captivity?

6.—v. 11. What is the curse that is written in the law of Moses?

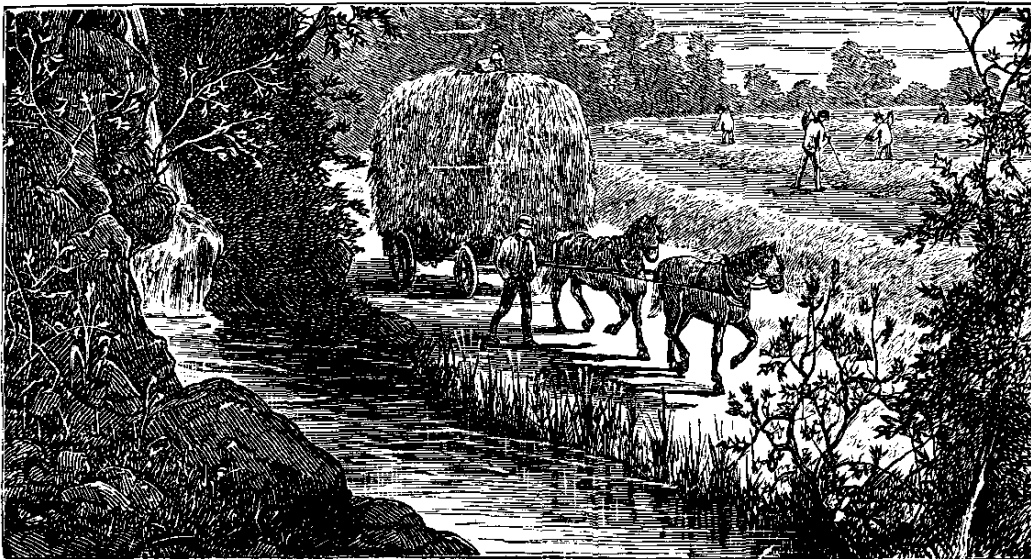
7.—v. 21. Find a few other answers to prayer.

8.—What prophets prophesied while Ezra and Nehemiah were at Jerusalem?

The Summer is Ended.



OW quickly everything in this world comes to an end! Seasons follow one another in quick succession; days, weeks, months, and years roll by one after another, and carry us all on rapidly to eternity. And this reminds us that the day of salvation will soon be over. This is the summer time of God's grace, soon the wild, wintry storms of His judgment




will sweep over this earth. Oh, dear children, let it not be said of you, "The summer is ended, and *we are not saved*" (Jer. viii. 20). A. H. B.

ords of Life,

For Old and Young.

“We will not have this man to reign over us!”

UCH was the message sent after the Son of God, when He quitted this world! (Luke xix. 14). Many there were who, when He was amongst them, rejected Him, and even “besought Him that He would depart out of their coasts” (Matt. viii. 34, Luke viii. 37); but when He had gone back to the Father, whence He had come, it was even worse. How could it be worse when He was absent? you may ask. Before Jesus left His disciples, He said to them, “If they have persecuted Me, they will also persecute you” (John xv. 20). “Ye shall be hated of all men for My name’s sake. . . . If they have called the Master of the house Beelzebub, *how much more* shall they call them of His household” (Matt. x. 17-25)? And so it came to pass. The disciples were imprisoned, beaten, stoned and even put to death, because they were followers of that rejected Master and Saviour, Who, now at the right hand of God, has left His servants here, in all the power of His name and Spirit, to be the lights of the world. You have only to read through the Acts of the Apostles, to see that all this and much more is true. You will perceive, too, with what vehemence and bitterness, sinful hearts led on by Satan, again and again in spirit, if not in word, repeated: “We will not have this man to reign over us!”

But now, in these Christian times, since the Reformation, such conduct has ceased, perhaps you will say.

Before me lies an ancient document. It is a letter—torn and tattered from age—and headed thus: “Dated this 2nd of February,

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1829," so you can reckon that it is about 63 years old. I append a copy, which will show that, at a comparatively recent date, neither the character nor the heart of man had changed.

"DEAR SIR,—I hope you will take notice, for your own sake, not to be disturbing the people of C——— by your *swadling business* (*sic*), coming like a thief, seducing the people of C——— by your Bible *buisiness* (*sic*), and if you don't mind what I say, you will meet with your fate at last in C——— so —— return to your own native place, we have heard who you are, and what your *sceaming* (*sic*) way of living is, so you —— we have listened a long time to you, but no longer, make off as soon as possible, you ——. What has brought you to the country, or if you attempt to come any more, it is *their* (*sic*) your life will end ; but to finish with you, I desire you abandon this place. No more at present.

Writin (*sic*) by CAPTAIN ROCK.

The foregoing letter was received in Ireland, by a godly young clergyman, who, from a country parish "sounded out the word of the Lord," and sought to visit and evangelize every one, rich and poor, within his reach. By some, as you see, like his Master, he was treated with derision and his life threatened ; it is almost needless to add that he did not abandon his work on that account, though later on God called him away to other fields of service.

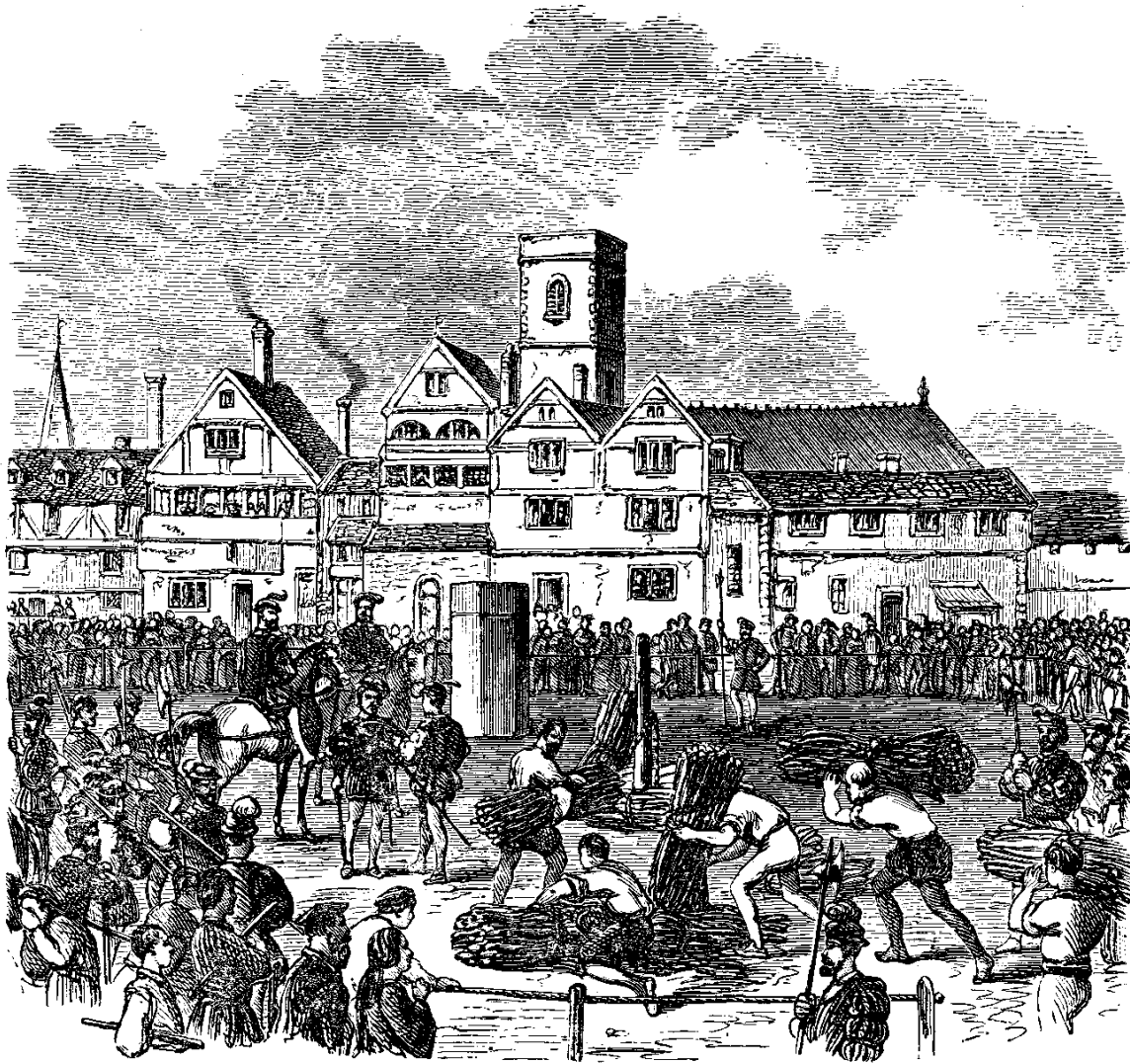
"To you it is given in the behalf of Christ, *not only to believe on Him, but also to suffer* for His sake" (Phil. i. 29), is a verse that it would be well for us to remember. In God's Word, believing and suffering go together, while in our lives we should like to separate them. In recent years the suffering does not come in precisely the same way as 50 years ago ; Satan has changed his tactics. Universal toleration is the cry, and hence it is no longer fashionable to persecute Christians. Satan therefore transforms his agents as "ministers of righteousness" (2 Cor. xi. 14, 15,) to do his work by other means ; and false doctrines, the exaltation of man, flattery or quiet scorn, are now the arts he uses to turn people away from Jesus and His friends. Christians ought not to be ignorant of Satan's devices.

Young Christian, do you find it easy to speak of Jesus in worldly society, even though you know that you will not be tortured or martyred for doing so, as in days gone by ? I think not, for to some, mockery or scornful smiles are almost as hard to bear as bodily pain. The hearts

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of those who went to the stake were full of Christ ; our hearts, now-a-days, are often too occupied with the world to speak of the One who loves us, and Satan makes it a pleasant thing *not* to do so. Thus it comes to pass, that by many of us is manifested the same kind of *spirit*



Preparing stakes at Smithfield to burn the Martyrs of Jesus at the time of the Reformation. as animated those who openly asserted, " We will not have this man to reign over us."

There are but two classes in the world ; first, those who are still sending that solemn message after the Son of God—who are yielding willing service to Satan ; and, secondly, those who are the enemies of the world, and the

friends of God. From the latter, another blessed message, to be found at quite the end of the Bible, is being sent to Jesus. It is the Holy Ghost who puts it into the mouths of those who send it, for "the *Spirit* and the bride say, Come," and this is what they add, "Even so, come, Lord Jesus" (Rev. xxii. 17-20).

Dear unconverted reader, will you not change your class? Will you not alter your message? How is that possible, do you ask? When Stephen, the first martyr, was stoned to death, Saul of Tarsus (afterwards called Paul), was consenting thereto (Acts vii., viii. 1), and practically sending by Stephen to Jesus in glory, the unbelieving message, "We will not have this man." Yet, shortly after, this same Saul was persecuted in his turn for preaching Christ (Acts ix., xiv.). Clearly *he* had changed his class and message. And he writes, "Who hath delivered *us* from the power of darkness, and hath translated *us* into the kingdom of His dear Son" (Col. i. 13). He was no longer in Satan's kingdom but in that of God's Son. How was this effected? He had seen what *he* was, a sinner, far from God in his sins, and he had also learnt that Jesus in glory was the One who had been on the cross for those very sins (1 Tim. i. 15), "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18).

Will you not, dear reader, look to the Lord Jesus in this day of grace, and own Him as your Saviour? Then you will be able to invite Him to come and fetch you. To His despised disciples He said when He left them, "I will come again, and receive you unto Myself" (John xiv. 3.) It is *true* that He is coming, and it is joy to Him, as He awaits the moment, to see any poor lost one turn his back on those who are still uttering that awful message, and join the company of redeemed ones, who, as the day draws nearer, should cry yet more earnestly, "Come, Lord Jesus!"

Reader, to which class do *you* belong? What message do *you* send to heaven?

Heaven's message to *you*, by the mouth of God's servants is, "This then is the message that we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 5-7).

H. L. H.

Letters of a Christian Father to His Children.

MY DEAR CHILDREN,— No. 10.

Jesus is the Good Shepherd.

He gave His life for His sheep.

He calls His own sheep by name, and they follow Him. He shepherds them for the Father's sake.

Jesus Himself tells us these things, and all of them speak of what He is and does. His thoughts and loving care are for the sheep. The Father gave Him the sheep, and He came to give them life.

There is a wolf that came to scatter the sheep. Satan is the wolf, and his power came by sin. To destroy Satan's power, the Good Shepherd laid down His life. "Therefore doth My Father love Me," said the Lord Jesus, "because I lay down My life that I might take it again."

To His sheep He gives eternal life; they shall never be lost; none shall pluck them out of His hands. The Father, too, cares for the sheep, as the Good Shepherd tells us, "My Father, which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand. I and My Father are one." The sheep are in perfect safety, objects of divine love and care.

The sheep could not seek the Shepherd, but they can and do hear His voice, that voice which has life in it, because it is the voice of God's Son; they *hear* and live. His voice is precious to them, they do not need to ask any one whose voice it is, for their souls have felt its power: "My sheep hear My voice, and I know them, and they follow Me."

In the eastern countries, such as Palestine, where our Lord Jesus lived while on earth, the shepherd does not drive the sheep before him with the help of a dog, as in Europe, but he gives a name to each sheep, and they know the voice of their own shepherd. He walks before them and they follow him.

The Lord calls each one of His own sheep by name and they know His voice. On His resurrection day, a woman named Mary Magdalen (out of whom Jesus had cast seven devils, and who used to follow Jesus as He went about) stood weeping by the open grave, for

she did not know He was risen. Jesus spoke to her, but she did not recognize Him, He said to her, "Mary," and then she answered at once, "Rabboni" (Master). He called her *by name* and she knew His voice.

The Good Shepherd has one flock, His sheep which follow Him are all together. "There shall be one flock (not fold) and one shepherd," said Jesus when speaking of the blessed result of His death.

Are *you*, dear children, sheep or lambs of the Good Shepherd? Do *you* know His voice and follow Him? "He shall feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom."

YOUR AFFECTIONATE FATHER.

None of them was Cleansed!



DID they not need cleansing? Yes, for they were lepers. There were "many" of them, too, "in Israel in the days of Eliseus, the prophet;" but, nevertheless, "none of them was cleansed, saving Naaman, the Syrian" (Luke iv. 27).

Might they not have been cleansed? Certainly they might, for the same power that cleansed Naaman (see 2 Kings v.), could have cleansed them, but "none of them was cleansed."

Solemn words these are, dear reader, and God forbid that they should be true of you. We live in days of untold privilege, when all have opportunities of salvation, and yet multitudes around us despise their privileges, and neglect their opportunities.

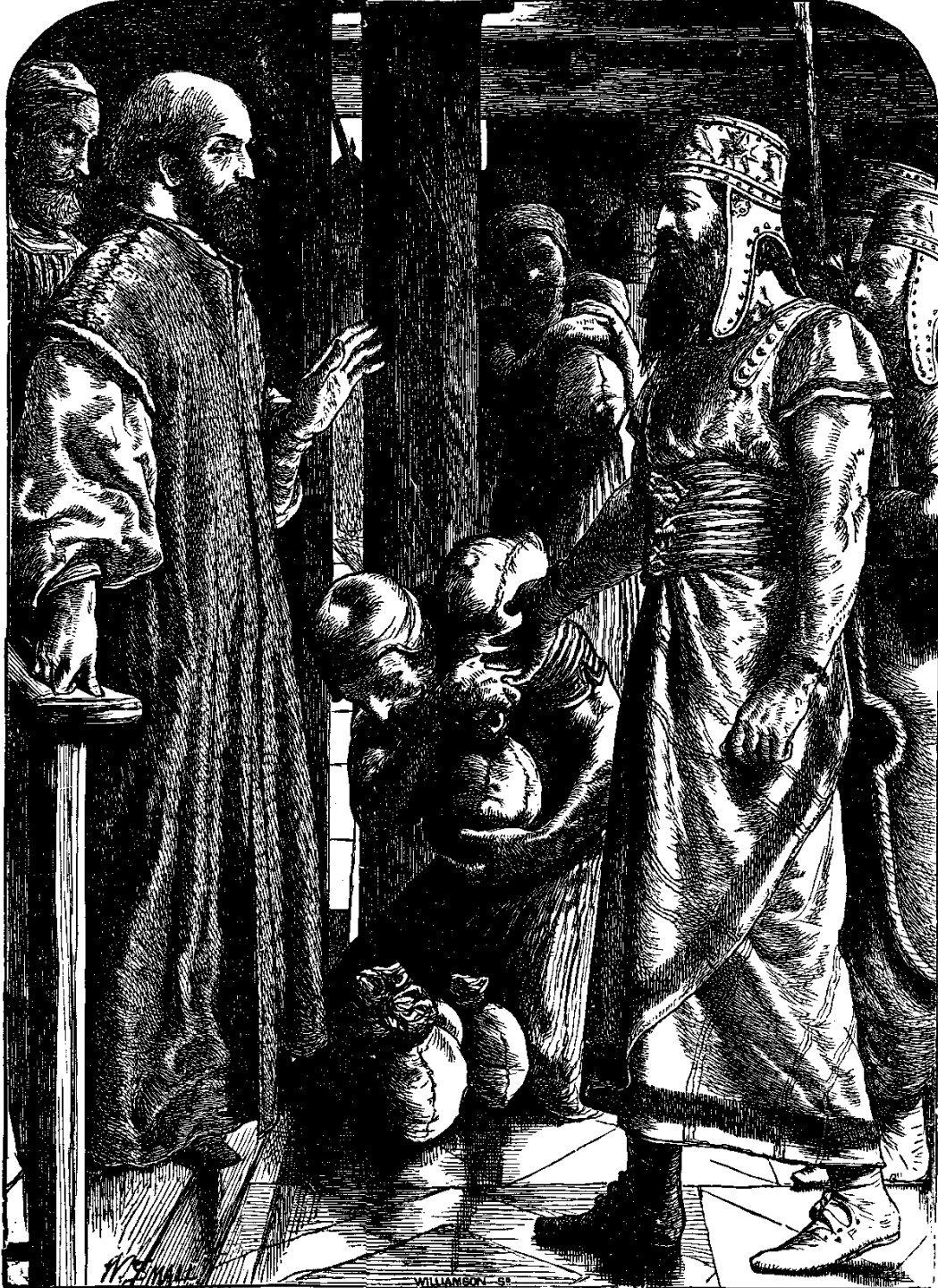
What an awful thing it would be to be lost, with the consciousness that salvation had been within your reach! What unutterable remorse would fill you were you to find yourself in an eternal hell, with the knowledge that an everlasting heaven might have been yours! "None of them was cleansed," though they all might have had cleansing. Reader, do not trifle with your privileges; do not despise your opportunities; do not neglect your soul's salvation.

"How shall we escape, if we neglect so great salvation?" (Heb. ii. 3).

A. H. B.

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"He urged him to take it; but he refused" (2 Kings v.).

The Sinner Seeking and Sought.



HERE are many people who know something *about* the Lord Jesus, and even speak to Him, who yet do not know Him—have not tasted His love. Are you content to hear about Jesus, just as you might hear about any one else? Or do you want to know Him for yourself, to have Him for your own Saviour?

In Luke xix. we read about a man who had heard about Jesus, but that was not enough for him, he wanted to see Him, who He was. Jesus had come to the town where Zacchæus lived, so this was a good opportunity for him. But it was not so easy as you might think for Zacchæus to get his wish gratified, for the people thronged the Lord Jesus so closely, that it was difficult to get near Him, and besides this, Zacchæus was little of stature, so there was another difficulty.

But he wanted so much to see Jesus that he would not be put off, so he ran before and climbed up into a sycamore tree to see Him, for He was to pass that way.

And now comes a very beautiful part of the story, for it shows, that the Lord Jesus knows and takes notice of any little longing there may be in your heart, to know Him. And besides this we shall see that He does not only give us what we want, but much, much more. The Bible says, "And when Jesus came to the place, He looked up and saw him." And that was not all, He said, "Zacchæus, make haste and come down, for to-day I must abide at thy house." That was a happy day for Zacchæus! He had wanted to see the Lord Jesus, and now He was coming into his house, that was more than he hoped for. "And he made haste, and came down, and received Him joyfully."

But there were some that murmured; some who did not like the Lord Jesus to go and "be guest with a man that is a sinner." They were too proud to do so themselves, and they murmured at His grace, They had not learnt—

Oh, grace, into unlikeliest hearts,
It is thy boast to come;
The glory of thy light to find,
In darkest spots thy home.

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And then it seems as if Zacchæus thought he must speak for himself, as the people thought him a sinner, and he stood and said, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him *fourfold*." But Jesus put an end to all their reasonings by saying, "This day is salvation come to this house (Jesus Himself was the salvation), forso much as he also is a son of Abraham." Abraham had faith, and Zacchæus had faith too. And then He added, "For the Son of man is come to seek and to save that which was lost." It was no use for the people to murmur at His grace to sinners, for it was just those He had come to seek and to save. Are you lost? Then Jesus has come to seek and to save you.

No doubt Zacchæus thought he had been seeking for Jesus, but he found out afterwards that Jesus had come to seek him. M.

Another Birthday Hymn.



OUR dear old friend seems full of praise to God for all His goodness to her, and this His children, young or old, should always be.

I am very glad to see that, though she is eighty-two years of age, she is looking for the Lord to come. The Lord may come even *before* death for her, and then all the dead in Christ would arise, and she, along with all the Christians (not *professing* Christians, but those who really know the Lord and are saved) that are alive, would be caught up together with them to meet the Lord in the air.

Dear children, would you be caught up? or would you be left behind?

I will praise Thee, O my God,
Who hast kept me hitherto;
Wonderfully spared to see
Another birthday—eighty-two.
More than twice the 40 years
Israel trod the wilderness;
Has my God seen fit to spare
Me to lead, uphold, and bless.
Many of Thy chosen ones
Rest with Christ, not crosses wear,
Many loving hearts remain.
Patiently their loss to bear.

Ways that I have never passed
Heretofore must now be trod;
But the path can not be long.
Dreary? Not with Thee, my God.

Saviour, cheer me to the end,
If Thou dost not come for me;
Day by day, supply my need,
Till in *peace* I go to Thee.

"Even to your old age, I am He: and even to hoar hairs will I carry you." Isaiah xli. 4.

January 22nd, 1890.

Sunday Texts for the Month.



OCTOBER 2ND.—*“Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.”*—Mark x. 14.

This is what the Lord Jesus said. I suppose Peter and John, and the other disciples, thought that He had enough to do with grown up people, and that, of course, He could not attend to children, so they told the mothers to take the little ones away. But Jesus would never send any one away. He was very much displeased with the disciples. Let the little children come to Me, He said, and He took them up in His arms and laid His hands upon them and blessed them. Happy, happy little children, to be gathered

in Jesu's arms! Happy little lambs to be carried in the bosom of the Good Shepherd! Don't you wish you had been there? But Jesus is calling you now, and though you cannot see Him, He is close beside you. Let the little children come “to Me.” He says, “to Me,” the One Who loves you more even than your mothers do; “to Me,” the One Who died to save you. Will you come, little children? Just speak to Him, for He hears you. Just turn to Him, for He is near you. Come to Him now, and He will bless even you.

OCTOBER 9TH.—*“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”*—Matt. xi. 28.

I do not suppose that the little children who were brought to Jesus knew much about labouring or being heavy laden. Their mothers would carry their burdens for them, and carry them, too, if they were tired. Perhaps you do not know much about it either, but there are some children who do know what it is to be toiling for salvation, to be laden with the heavy burden of their sins. This text is for them. Jesus says, “Come unto Me.” He knows just how sad and weary you feel. He understands all about your trouble, and He says to you, “Come unto Me.” It is

no use for you to go on alone, you will only get sadder and sadder; it is no use for you to look to others for help, no one can help you but Jesus, and He says, “Come unto Me.” He was often weary here, for He toiled hard for you. And, oh! He bore a burden such as you can never bear, for He bore the weight of sins upon the cross, and now He bids you come to Him that He may give you rest. Will you have that rest? Oh, lay your burden down at His feet! Come to Him now, just as you are, for He is waiting to receive you, and saying still, “Come unto Me.”

OCTOBER 16TH.—*“If any man thirst, let him come unto Me and drink.”*—John vii. 37.

I wonder whether any child who reads this is a thirsty soul? Perhaps you have not learned what it is to labour or to be heavy laden, you know very little about sorrow, and not very much about sin. But you are not quite happy, down at the bottom of your heart you have a longing

for something which you have not got. You are thirsty, you want Christ and He wants you. He says to you, “Come unto Me.” The Jews of old forsook the fountain of living waters and hewed them out cisterns, broken cisterns, that could hold no water. Do not you do that, it is no

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use. You might taste of the pleasures of this world a hundred times over, but you would only thirst again. Nothing on this earth can make you quite happy, but Jesus can, and He says to you, "Come unto Me." He does not say, "If any man

is rather good," or "If any man has repented enough," or even, "If any man feels himself a sinner," but, "If any man *thirst*." Are you thirsty? then Jesus says to you, "Come unto Me and drink."

OCTOBER 23RD.—"*Him that cometh to Me I will in no wise cast out.*"
John vi. 37.

Nicodemus came by night, ashamed for people to see him, but it was to Jesus he came, so he was not cast out.

The man with the lunatic son came with hardly any faith at all, he did not even know whether Jesus could cure him, but it was to Jesus he came, so he was not cast out.

The leper had not much faith, either. He did not know whether Jesus would care to cleanse him, but it was to Jesus he came, so he was not cast out.

The woman who had been ill twelve years, only came close enough just to touch the border of His garment, but it was to Jesus she came, so she was not cast out.

The woman of Canaan had no right to the blessing, she was only a Gentile dog,

but it was to Jesus she came, so she was not cast out.

The woman in Simon's house was a sinner, but it was to Jesus she came, so she was not cast out.

Have you come to Jesus? then *you* have not been cast out, He has received you, and saved you, and made you His own. Nothing can ever separate you from Him. If you have not come before, come now; whether you are labouring under the weight of your sins, or thinking that you do not feel the weight enough; whether you are sorrowful and thirsty, or whether all the world seems bright to you, come to Jesus just as you are, for He has said, "Him that cometh to me I will *in no wise* cast out."

OCTOBER 30TH.—"*Ye will not come to Me, that ye might have life.*"—
John v. 40.

It is sad that the Lord Jesus should have to say this to any one. I hope He will not have to say it to you. It seems strange, does it not? that when the Son of God calls, the children of men should dare to refuse. Why will you not come? Surely you are not afraid. Could you be afraid of the Lord Jesus? Perhaps you think you are too great a sinner, but it is sinners that He came to save. Surely you do not think that you can do without Him? That would be a terrible mistake. You cannot even get happily along in this world without Christ, and what will you do in eternity without Him? Perhaps you mean to come to Him some day, but not just yet. You

think you are happier without Him, so you will stay away as long as you can, and only come to Him for life just before you die. Oh, children, I wish I could make you understand that none are so happy as those who have come to Jesus. And when He has given His life for you how can you bear to spend your lives for Satan? How do you know that you have time to put off coming, for He may be here to-day? Do not let Him have to say to you as He said to Jerusalem of old, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!*"

P. M. C.

The Bible Class.

ANSWERS TO SEPTEMBER QUESTIONS.

- | | |
|--|---|
| <p>1.—Yes, Jeremiah, Ch. i. 3, lii.; Ezekiel, Ch. i. 1-3, xl. 1; Haggai, Ch. i. 1; Zechariah, Ch. i. 1, vii. 1.</p> <p>2.—Jeremiah xxv. 11, 12.</p> <p>3.—1 Sam. iii. 27, vii. 3, xii.; 1 Kings xi. 29-39, xiii. xiv, xvi, xviii.; 2 Kings xxii. 14; 2 Chron. xxi. 12.</p> <p>4.—In Rehoboam's reign, 1 Kings xii.</p> | <p>5.—In Hoshea's reign, into Assyria, 2 Kings, xvii.</p> <p>6.—Deut. xxvii. 9-26, xxviii. 15-68.</p> <p>7.—Josh. x. 12-14; Judges vi., xvi. 28; 1 Sam. i. 27, 28; 1 Kings iii., xvii. 19-22, xviii. 36-39.</p> <p>8.—Haggai and Zechariah.</p> |
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DANIEL, CHAPTER X.



HE last three chapters of Daniel go together, and form one long prophecy.

Here we find that Daniel spent three weeks in prayer and fasting; he was desirous of understanding God's ways with His people, and what should befall them "in the latter days." In the answer to his prayer in the following chapters, we shall, therefore, learn the things that are to happen to the Jews in the future, besides some of their history after Daniel's death.

From our chapter it is plain that there are and were, great powers opposing the revelation that God was going to make to Daniel. The princes of Persia and Grecia (perhaps Satan's messengers, wicked spirits), tried to hinder, but Michael (the chief angel) was on God's side. In Job we see that Satan went into heaven among the sons of God, to speak evil of Job, and Paul tells us of "wicked spirits in heavenly places" (Eph. vi.), so we need not be surprised at this; but by-and-bye they will be cast out for ever. Still, even now, "If God be for us, who can be against us?" and so it proved in Daniel's case. "A certain man," evidently the Lord, appeared to him; the sight was so glorious, that Daniel says, "my comeliness in me was turned into corruption, and I retained no strength."

When Isaiah saw the Lord sitting on His throne, he said, "Woe is me, for I am undone" (ch. vi.). When Saul was on the road to Damascus, and beheld the Lord Jesus in glory, he fell to the earth and became blind (Acts ix.). When John looked on the Son of Man in the Isle of Patmos, he fell at His feet as dead (Rev. i.). In like manner,

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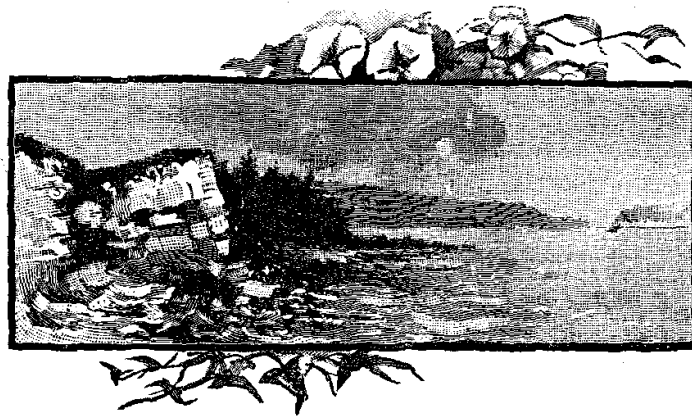
those who now see Jesus by faith, realize their own sinfulness and cease to believe in their own fancied goodness. They learn that they are quite unfit for God's presence. But that does not make them turn away from Jesus. Oh, no! He is the only One who can do them good. Saul said, "Lord, what wilt Thou have me to do?" and then he received the forgiveness of sins and was made fit to be in glory with Jesus.

The Lord said to Daniel, "Fear not," and He comforted him, and touched his lips and enabled him to speak; for, hitherto, he had not dared to talk with God. When he had thus learned the lesson of his own weakness, he was fitted to receive communications from God, and they did not exalt him. The Lord said to him, "O, man, greatly beloved, fear not, peace be unto thee; be strong, yea, be strong," and Daniel replied, "Let my Lord speak, for Thou hast strengthened me." God says He will "revive the heart of the contrite ones" (Is. lvii. 15), and that He will have regard to "him that is poor and of a contrite spirit, and trembleth at My word" (lxvi. 2). So it was with Daniel.

QUESTIONS.

- 1.—Who prophesied of Cyrus by name before he was born?
- 2.—What others have fasted?
- 3.—Where is Hiddekel mentioned?
- 4.—Who tells us that gold comes from Uphaz?
- 5.—In what other (vv. 5, 6) places is the Lord described so?
- 6.—Find some people in the New Testament to whom the Lord said "Fear not."
- 7.—What other prophets have had their lips touched.
- 8.—How are Christians made strong?

H. L. H.



"Worthy of Homage and of Praise."

F. TH. W.

(L. M.)

J. U. S.

1. Wor-thy of hom-age and of praise; Wor-thy by all to

be a-dored: Exhaustless theme of hea-ven-ly lays, Thou, Thou art


wor-thy, Je-sus, Lord! Thou, Thou art wor-thy, Je-sus, Lord!

2. Now seated on Jehovah's throne,
The Lamb, once slain, in glory bright;
'Tis thence Thou watchest o'er Thine own,
Guarding us through the deadly fight.
3. To Thee, e'en now, our song we raise,
Though sure the tribute mean must prove:
No mortal tongue can tell Thy ways,
So full of life, and light, and love.
4. Yet, Saviour, Thou shalt have *full* praise:
We soon shall meet Thee on the cloud,
We soon shall see Thee face to face,
In glory praising as we would.

Words of Life,

For Old and Young.

An Unheeded Warning.

HEN the Lord Jesus was here upon earth, He had to say, as He looked sorrowfully around upon the multitudes that were persecuting and rejecting Him, "Ye will not come to Me, that ye might have life" (John v. 40); and are there not many, alas, in our own day, of whom these words could be used with equal truth? The language of their lives, and, too often, even of their very lips, is, "Depart from us; for we desire not the knowledge of Thy ways" (Job xxi. 14).

It was so, unfortunately for her, with the one who forms the subject of the following narrative, and who lived at the early part of the present century. The story, the truth of which is attested by sufficient authority, God has often been pleased to use in the arousing of careless sinners; and it is once more narrated with the earnest desire that any thoughtless reader of *Words of Life*, may thereby be awakened to a serious consideration of eternal matters. Let none such imagine that to be converted, and to become a child of God, will render them miserable or unhappy; far, far from this, "Acquaint NOW thyself with Him, and be at PEACE: thereby GOOD shall come unto thee" (Job xxii. 21).

Read this solemn narrative, we beseech you, and give heed to the warning that it contains. You, too, dear reader, must sooner or later leave this world and enter eternity; turn not a deaf ear to the Saviour's loving invitations, but come to Him as a poor lost and needy sinner—come to Him as you are, and come to Him *at once*.

* "In 1814, the late Mr. and Mrs. F——, who were lost in August, 1831, on board the *Rothsay Castle* steam packet, were acquainted

* From "The Three Sisters."

with three sisters, residing in London, who belonged to the higher class of society. Two of them were decidedly pious, but the third was just the contrary, and extremely volatile. They were all advanced in life, which rendered the gaiety of the third the less becoming, and also inclined her the more easily to take offence at any remarks made upon it. She hated the piety of her sisters, and opposed it in a very petty and spiteful manner, though they endeavoured to accommodate themselves to her wishes, and to render the difference between them as little disagreeable as possible.

“One night, towards the close of 1814, she had been at an assembly very late, and the next morning, at breakfast, her behaviour was so remarkably different from her usual manner, that the sisters feared she was very unwell, or had met with some misfortune which deeply affected her. Instead of her incessant chat about every person she had met, and everything she had seen, and all that had been said and done, she sat sullen, silent, and absorbed.

“As she ate nothing, her sisters asked her if she were unwell.

“She answered, ‘No.’ ‘What is the matter?’ ‘Nothing.’

“They were afraid something had distressed her. She said, ‘I have no idea of people prying into matters that do not concern them.’

“The whole of the morning was passed alone by her in her own room, and at dinner time the same conduct recurred as in the morning; she scarcely ate anything, never spoke, except when she answered, in an uncivil way, whatever was asked her, and all with an appearance of depression, obstinacy, and melancholy, that spread its influence very painfully over the cheerfulness of her companions.

“She retired to rest late, and with the air of one who expects from sleep neither alleviation nor refreshment.

“The next morning she scarcely touched her breakfast, and seemed in the same oppressed and uncomfortable state as the preceding day. One of her affectionate sisters again addressed her, ‘Anna, you are not well; is it your head that pains you?’

“She answered, ‘I am well, and nothing pains me.’

“‘Then you have something on your mind, and will you not tell

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“ Anna, what was your dream ? ”

us? Do we not love you? Have we not the same earthly interests with you, and can we seek any good but yours, in an anxious wish to share your sorrows?’

“‘Oh, you have superstition enough of your own, without more being added. I shall not tell you what ails me, so you have no occasion to press any further your curiosity. I daresay you would be delighted to know it, for you would think it some spiritual triumph; but I laugh at these things, I am not quite old enough yet to become the victim of dreams and visions.’

“‘Anna, we do not live in dreams and visions.’

“She answered sharply, ‘No, and I do not mean that you should.’ The sisters looked at each other, and relapsed into silence.

“The second day passed as the first; Anna was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy for her sake. The third morning she again began the day as one who loathed the light, who had no interest in existence, and to whom the lapse of time and the prospects of eternity brought neither peace nor hope. As her sisters looked at her, one of them suddenly said, ‘Anna, what was your dream?’

“She started and laughed wildly. ‘Ah! Oh! what was it indeed? you would give the world to know, but I shall not tell you. I thought you did not believe in dreams and visions.’

“The sisters replied, ‘Nor do we in general; you know they are usually the offspring of a disordered mind, confused images, and fancies, whilst reason is dormant: and the remembrance of them usually passes away the moment that we are fairly engaged in our usual occupation. But there are, no doubt, dreams which are as much sent from God as are our afflictions, or any other warning. There is a verse in the Bible where it mentions God as speaking to a man in a dream, in a vision of the night, when deep sleep falleth upon man.’

“She laughed again and said, ‘You have verses in the Bible for everything that suits your purpose, but I do not choose to be warned by you in such a way; and I have no doubt but I shall get it out of my head in a day or two.’

“‘Anna, we do beseech you to tell us; if you really have had a

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dream from heaven, you surely would not wish to forget it, and if not, we will help you to laugh it off.'

"She answered in a sulky mood, 'Well, if you must know it, you must. No doubt it was very extraordinary. I should have thought it the effect of the ball, but that I never anywhere saw anything resembling it, and you must not suppose that you can understand what I am going to say, for you never saw, nor can imagine, anything like it :—

THE DREAM.

"I thought that I was walking in the wide street of a great city ; many people were walking there besides myself, but there was something in their air that immediately struck me ; they seemed thoughtful, yet cheerful, neither occupied with business nor with gaiety, but having about them such dignity of repose, such high settled purpose, such peace and such purity, as were never stamped upon a mortal brow. The light of the city was also strange ; it was not the sun, for there was nothing to dazzle ; it was not the moon, for all was clear as noon-day ; it seemed an atmosphere of calm, lovely, and changeless light.

"As I looked at the buildings, they all seemed like palaces, but not like the palaces of earth. The pavement that I walked on, and the houses that I saw, were all alike of gold, bright and shining, and as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to receive and remit nothing but the light of gladness ; it was, indeed, a place where hope might lead, where love might dwell. I could not help crying, as I went along, 'Surely these are the habitations of righteousness, and truth, and peace!' All was beauty, bright, and perfectness. I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me. I saw nothing congenial, though looks of love and kindness met me in every face of that happy throng. I felt nothing responsive, and walked on, all alone, in the midst of the crowd, oppressed and sad. I saw that they all went one way and I followed, wondering at the reason ; and at length I saw them all cross over to one building, much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch. I felt no desire to go with them, but I approached as far as the steps out of curiosity. I saw persons

enter who were dressed in every variety of colour, and in the costumes of all nations; but they disappeared within the porch, and then I saw them cross the hall all in white. Oh! that I could describe to you that *hall*! It was not crystal—it was not marble—it was not gold, but *light*, *pure light*, consolidated into form; it was the moon without her coldness; it was the sun without his dazzling rays; and within was a staircase mounting upwards all of light, and I saw it touched by the moving feet, and by the white, spotless garments of those who ascended it; it was indeed passing fair, but it made me shudder and turn away. As I turned, I saw one on the lower step looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he spoke like liquid music, and asked me,—

“‘Why do you turn away? Is there a place elsewhere? Is there pleasure in the walks of darkness?’

“I stood in silence; he pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and the same manner; I wished to avoid him, but I stood rivetted to the spot.

“‘Art thou come so far,’ he said, ‘and wilt thou lose thy labour? Put off thine own garments, and take the white livery.’

“Here he continued to press me, until I got weary and angry, and said,—

“‘I will not enter; I do not like your livery; and I am oppressed with your whiteness.’ He sighed, and was gone.

“Many passers-by looked at me with mingled pity and kindness, and pressed me to follow with them; but I rejected them all, and stood melancholy and disturbed. At length one young, bright messenger, stationed on the steps, came up to me and entreated me to enter, with a voice and a manner I could not resist. ‘Do not turn,’ he said; ‘where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter here and taste happiness. Do not all go in, and are any rejected? Do not all tribes and all colours pass into that hall, and are they not washed, and clothed, and comforted?’ He gave me his hand, and I entered the hall along with him: here I was sprinkled with pure water, and a garment of pure white was put upon

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my shoulders, and I knew not how, but I mounted the bright stairs by the side of my happy guide. Oh, what a light burst upon my sight when I had reached the summit! But mortal words cannot describe it, nor can mortal fancy in any way conceive it. Where are the living sapphires? Where are the glittering stars, that are like the bright radiance, in which I stood? Where are the forms of love, or the looks of love, that breathed in the numerous company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I saw and felt that I had nothing in unison with the blessed inhabitants of such a place.

“They moved in a dance to music and to songs that never fell on mortal ear; my guide joined in the rapture, and I was left alone. I saw the tall forms all fair, all bright, in their own ineffable felicity; their songs and looks of gratitude forming the countenances and the differences of each. At length I saw One taller than the rest, and in every way far more fair, far more dignified; more awfully fair, such as surpasses thought; and to Him each eye was turned, and in His face each face was brightened; the songs and the dance were in His honour, and all seemed to derive from Him their life and joy.

“As I gazed in trembling and speechless amazement, one who saw me left the company and came to where I sat, and said, ‘Why art thou so silent? Come, quickly, unite in the dance and join in the song.’ I felt a sudden anger in my heart, and I answered with sharpness, ‘I will not join in your song, for I know not the tune; and I cannot join in the dance, for I know not the measure.’ He sighed, and with a look of most humiliating pity he resumed his place. About a minute after, another came and addressed me as he had done; and with the same temper I answered him in the same way; he looked as if he could have resigned his own dazzling glory to have changed me. If heaven could know anguish, he seemed to feel it; but he left me and returned to his place.

“What could it be that could put such a temper in my heart? At length the Lord of that glorious company of those living, breathing, glittering forms of life, and light, and beauty; of those sounds of harmony, and those songs of triumph, saw me, and came up to speak

to me. I thrilled in every part with awe; I felt my blood chill, and my flesh tremble, and yet my heart grew harder, and my voice grew bolder. He spoke, and deep-toned music issued from his lips: 'Why sittest thou so still, and all around thee are so glad? Come, join in the dance, for I have triumphed; come, join in the song, for my people reign.' Love unspeakable he seemed to beam upon me, as though it would have melted a heart of stone. I felt it, but melted not; I gazed an instant, and I said, 'I will not join in the song, for I know not the tune; and I will not join in the dance, for I know not the measure.' *Creation would have fled at the change of his countenance; his glance was lightning; and in a voice louder than ten thousand thunders, He said to me, 'Then what dost thou do here?'* The floor beneath me opened, and I sunk into flames and torments! and with the dreadful fright I awoke."

"There was a momentary silence, for the sisters were shocked and surprised at the dream; and they both of them thought that neither the substance of it, nor the deep impression it had made, could be the effects of any natural cause on Anna's volatile mind.

" 'Anna,' they said, 'we cannot help you to forget such a dream as this; we surely believe that it is from God, and it may be greatly blessed to your soul if you seek it to be so. Your description of the Holy City may be an impression from the Word of God, for much the same account is described in the Revelation. 'The city has no need of the sun, nor the moon, for the temple of God is there, and the Lamb is the light thereof.' All who enter must put off their garments, and their own righteousness, and then, washed in the blood of Jesus, are seen 'arrayed in fine linen, clean and white' (Rev. xix 8); they sing a new song, saying, 'Thou art worthy . . . for thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests' (Rev. v. 9, 10). Oh, Anna, you know something of the way; do give up your own will and listen to this fearful warning! join us, and learn the steps which lead to heaven, and how to sing the songs of Zion.'

"Anna's brow again darkened, and she answered, 'I do not want you to preach to me; *I shall do as I please.*' She continued in this

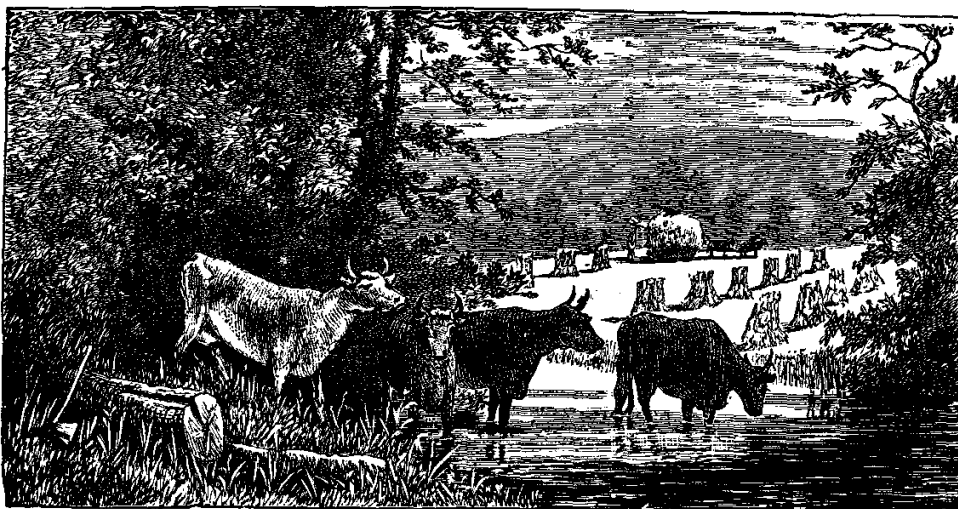
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melancholy state to the end of the week, and was found in her room—dead! No one knew the cause of her death. She died without disease of body; she died without any apparent change of mind!”

It may be, dear reader, that you who have just read the foregoing narrative, have often been warned of your danger. A pious mother may many a time have prayed for you, and urged you to turn to the Lord Jesus Christ. But up to this moment both warnings and entreaties have proved in vain. Once more you are warned to flee from the wrath to come; once more, you are invited to come to the open arms of the Saviour, Jesus. ONCE MORE! we say, yes, *once more*, and this may be the last warning you will ever have, and the last invitation you will ever receive.

Oh, dear reader, listen to these solemn words. “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me” (Prov. i. 24-29); “the harvest is passed . . . and we are not saved” (Jer. viii. 20).



The Bible Class.

ANSWERS TO OCTOBER QUESTIONS.

- | | |
|--|---|
| 1.—Isaiah xlv. ; xlv. | 6.—In Luke to Zacharias, Mary, the |
| 2.—Elijah, 1 Kings xiv. 8; Nehemiah ix. | Shepherds, the ruler of the Synagogue, |
| 1; Ezekiel iv. ; Esther iv. 3; Matt. iv. | the little flock, &c. |
| 3.—Gen. ii. 14. | 7.—Isaiah vi. ; Jeremiah i. |
| 4.—Jeremiah x. 9. | 8.—2 Cor. xii. 9; Phil. iv. 13; Neh. viii. 10 |
| 5.—Daniel vii. 9, 10; Rev. i. 13-16. | |

DANIEL, CHAPTER XI.

IT IS believed by many that up to about v. 33 of this chapter is *history*, though even some of that is typical of what shall happen in the latter days which are spoken of in the end of the chapter.

In v. 2, the fourth king of Persia was probably Xerxes, Esther's husband. You will remember that after Persia (breast and arms silver, or the ram) was to arise Greece (belly and thighs brass, or the goat); Alexander, "a mighty king," was the first ruler of the Grecian empire of the Bible. At his death, his kingdom was divided by four of his generals into four parts: it is the history of two of these, and their successive kings, called the king of the south, and the king of the north, that is given to Daniel from v. 5 to 30. The *reason* for telling him this is evidently to be found in the fact that these kings fought over the land of Judæa, and often their battles went on in that country. "The robbers of thy people," "the glorious land," and other expressions show us this, besides which, ancient history relates it. In v. 30 "the ships of Chittim" are the Romans, and as the head of the Roman empire in the future is to play an important part in what will befall the Jews, we may conclude that from this verse certainly, allusion is made to coming, as well as to past events.

In v. 31, as we have already seen, *some one* will take away the daily sacrifice, and put into the temple the abomination, an idol—perhaps the image of the beast. In spite of it, there shall be some found who "understand" God's mind, and they will try and teach the people; but even these wise ones will suffer martyrdom for their Lord's sake.

"The king" is introduced to us at v. 36. He is thought to be Antichrist, or the man of sin (2 Thess). He fears not God, and cares

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not for the Messiah ("the desire of women"), and he worships an idol. For a certain time he prospers, and "divides the land for gain"—parcels out the holy land for money. All this will occur during the last "week" of Daniel ix. Then the kings of the south and the north came against him and there was war in the glorious land of Judæa. The exploits of the king of the north are related (40-45), and Daniel learns that he shall come to his end, and none shall help him. He is probably the king of Assyria, always one of Israel's direst foes, and now at last dealt with by God, after having been permitted to chastize the Jews. The king of the south is Egypt.

QUESTIONS FOR NOVEMBER.

- | | |
|---|---|
| 1.—In what other books of the bible is Darius named?
2.—What place does Isaiah say is prepared for "the king?"
3.—For whom is hell (probably the same place) prepared
4.—Who saw Satan cast into it in vision? | 5.—Do you find anyone in Revelation like "the king?"
6.—Will the Jews receive Antichrist?
7.—Can you find anything about the <i>end</i> (v. 41) of Edom, Moab, and Ammon?
8.—And Egypt? (v. 42.) |
|---|---|

H. L. H.

Sunday Texts for the Month.



NOVEMBER 6TH.—"*So He drove out the man; and He placed at the East of the garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the tree of life.*"—Gen. iii. 24.

Why did God drive the man whom He had made from His presence? Because that man had sinned. Sin is a most hateful thing in God's sight. He could not have it in His presence, so He drove out the man that had sinned, and He placed the cherubims with the flaming sword to keep him out. This shews us how Holy God is, His judgment must fall upon sin. He cannot let it pass by unnoticed. Whenever Adam looked towards the beautiful garden, he saw that flaming sword, the sword of God's anger against sin, which kept him away because he

was a sinner. Does the angel still stand with the sword of God's wrath to keep sinners out of God's presence? No, the sword is gone—Why? Are we not still sinners as much as Adam was? Yes, we are as bad as ever, but One has met the sword for us, the weight of judgment fell on Him. If it had fallen on us it must have crushed us for ever, but God bade His sword awake against "the Man" that is His "fellow," the Son of God Himself. He was mighty enough to bear it, and now the way to God is open for us.

NOVEMBER 13TH.—“*Christ also hath once suffered for sins, the Just for unjust, that He might bring us to God.*”—1 Pet. iii. 18.

When did Christ meet God's wrath against sin? When He hung upon the cross. Then it was that God laid our sins upon Him, and because the sins were there God turned away from Him. This shews us more than anything else, how hateful sin is, for God forsook even His dearly beloved Son because of the sins He bore. And they were *our* sins! Think what it must have been to Him, the Holy One who knew no sin, to have to bear alone the weight of our iniquities, and God's wrath

against them. There never was grief like His. Darkness covered the earth all the time, it was too awful a sight for the sun to shine upon. And why did that? Just One suffer for such vile unjust things as we? “That He might bring us to God.” Not only to save us from sin, and sorrow, and suffering, and make us happy for ever, but to bring us to God. That there might be nothing left to keep us away from Him in whose presence is fulness of joy.

NOVEMBER 20TH.—“*Go out into the highways and hedges, and compel them to come in, that my house may be filled.*”—Luke xiv. 23.

The flaming sword is gone—God's justice is satisfied, for Christ has borne the full punishment of sin. Now, instead of the angel with the flaming sword of God's wrath, we see the Lord Jesus Himself, the proof of God's love, with the wounds in His hands which remind us of what He has done; and instead of driving us away He calls us to come in—Will you come in?

Perhaps you think you do not know the way—Jesus is the way. Perhaps you say you cannot find the door—Jesus is the door. Just come to Him, that is all you have to do. God is sending out His

messengers on every side to call people in, to *compel* them to come, because He loves us all so much He does not want one to stay outside. The way is free, the door is open—Come in! Come in! Do not turn away and choose the outer darkness rather than the light of life. Do not think you can find any other way, there is none other name but Jesus, whereby we must be saved. And oh children, do not delay, time is passing quickly, and God has told us plainly that some day the door will be shut. Come in *now*, or you may be too late.

NOVEMBER 27TH.—“*In My Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.*”—John xiv. 2, 3.

When the Lord Jesus has all His own people with Himself in His Father's house, He will think it worth while to have suffered so much for them, “He shall see of the travail of His soul, and shall be satisfied.” He would not be content unless He had us where He is. That is the place which we belong to now, we are only passing through this world as pilgrims and strangers, our *home* is in Heaven,

because Jesus is there. He has prepared a place for us in a far happier home than the Garden of Eden, from which Adam was driven, and He is coming soon to take us there. Perhaps He will come to-day—Oh, it will be joy to hear Him call us, to see Him who died to open the way for us; it will be joy to be caught up to meet Him in the air, to know that we shall be forever with the Lord and shall go no more out.

Letters of a Christian Father to His Children.

NO. II.

MY DEAR CHILDREN,—

Jesus is the Lamb of God.

The Apostle Peter calls Him, “a Lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world.” God did not wait till men sinned to provide a victim to redeem sinners, but before the world was created, His lamb was ready to come at the right time.

By Christ’s precious blood—which is incomparably more precious than corruptible things like silver and gold—by this precious blood as of a lamb without blemish and without spot, sinners are redeemed and God is glorified.

From very early times God directed the faith of His people to the Lamb who should come and suffer. Abel the second son of Adam and Eve, brought to Jehovah an offering of the *firstlings* of His flock and of the fat thereof.

Abraham said to Isaac as he went to offer him up to God as a burnt offering, “My son, God will provide a lamb, for a burnt offering.”

The blood of the passover lamb was sprinkled by God’s command, on the doors of the Israelites’ houses, and while they were feeding on the lamb inside, Jehovah passed over their houses as He went to kill all the first-born in the land of Egypt. “Whe I see the blood I will pass over you” were God’s words to the Israelites by Moses.

On the altar in Israel a lamb was offered every evening and every morning.

All these were types and figures of the true Lamb of God, to teach us about Him and to help us to understand the meaning of His being once offered for sins.

The prophet Isaiah spoke very plainly about the sufferings of Christ, the Servant of Jehovah. He prophesied a great many years beforehand, “He is brought as a lamb to the slaughter.”

Exactly as Abraham said by faith, so did God provide Himself a lamb. John Baptist looked on Jesus and said, “*Behold* the Lamb of God.” The Baptist was enabled to say more about Him, “I saw

and bare record that this is the Son of God."

God's Lamb was a perfect, worthy victim for sacrifice, He knew no sin; yet it pleased Jehovah to bruise Him. His soul was made an offering for sin. The Apostle Peter tells how He was delivered up by the determinate counsel and foreknowledge of God, and how by wicked hands He was crucified and slain. But God raised Him from the dead and gave Him glory.

And when the saints in white robes and wearing crowns of gold are seen around the throne of God in heaven, the Lamb is seen in the midst of the throne, "a lamb as it had been slain." Do you not know Who that is? Then they all fall on their faces before the Lamb and sing to Him a new song.

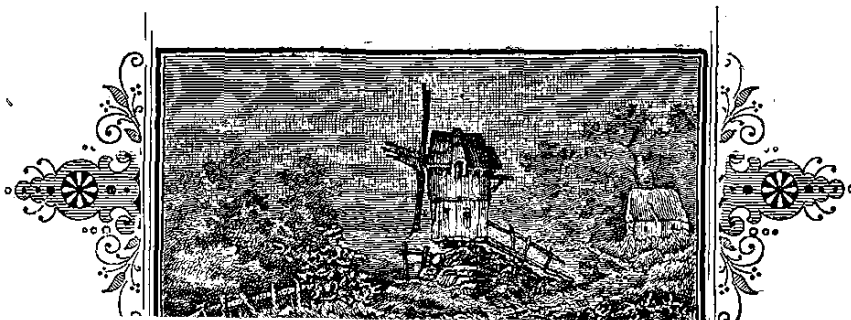
Listen to that new song, "Thou art worthy for Thou wast slain, and hast redeemed unto God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made them unto our God, kings and priests, and they shall reign over the earth."

In the beautiful city to come which has the glory of God, and gleams with light in its transparent golden streets, the Lamb is the lamp thereof. The names of the Lamb's twelve Apostles are written on its foundations. The Lord God Almighty and the Lamb are the temple of it—all worship Him. They see His face and bear His name on their foreheads. The throne of God, and the Lamb is in it, and from the throne flows the river of water of life clear as crystal, with the tree of life planted on its banks.



Would you not like to be there?

If your sins are washed away in His precious blood you will have the right to enter there, for it is written, "Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in, through the gates into the city."


YOUR AFFECTIONATE FATHER.



ords of Life,

 For Old and Young. 

How can I Approach God?

N returning home one Sunday afternoon, I met a young woman, who was evidently in great mental distress. She said, respectfully, yet with deep emotion, "Sir, How can I approach God?"

I replied, "What makes you so anxious about your soul?"

She said, I have been reading the Bible this afternoon, and feel convinced, in a way I never felt before, that I am a vile, guilty sinner."

"I am glad," said I, "that the Holy Spirit has thus, by the written word, shewn you something of your real condition as a sinner before God. You may rest assured that God loves sinners, though He hates sin; for 'God so loved the world, that He gave His only-begotten Son, that *whosoever* believeth in Him, should not perish, but have everlasting life.' (John iii. 16). Christ died upon the cross that we might live through Him; and, sinful as you feel yourself to be, and are, be assured you can only find access into God's presence through the blood of Jesus, His Son."

A few days after, I met her again in tears, bewailing her hell-deserving condition. She said, "I know that Jesus died for sinners; but I feel that I cannot approach God." In this state she continued some time. It was clear to me, that though she talked about Jesus, yet she did not know who Jesus was. The great mystery of "God manifested in the flesh" had not been revealed to her. I therefore set before her many scriptures which refer to the person of Christ, especially such as show, that though Jesus was made of a woman, yet He came out from God, was sent by the Father, and was God and man in one person. That Jesus was the express image of the invisible God, though

He was found in fashion as a man. He was a fit substitute for sinners, and able to bear our sins, and to be made a curse *for us*; and because Jesus was God, there was infinite virtue in His blood-shedding and death, and infinite power to put away sin for ever thereby; and that God, by raising Jesus from the dead, setting Him at His own right hand, and crowning Him with glory and honour, gave public testimony that He accepted His finished work on behalf of His people. "Hence," I added, "the way of approach to God is through Jesus the Son of God, crucified and risen, who is now at the right hand of God; and He gives this most gracious assurance, that 'He is able also to save them to the uttermost, that come unto God *by Him*'" (Heb. vii. 25). I then prayed that she might be enabled, by the Holy Ghost, to come to God by Christ. Her whole soul seemed to cry out,

"Give me Christ, or else I die;
None but Christ can satisfy!"

When I saw her again, all tears were gone, and a peaceful smile had displaced the gloom from her countenance. She said, "I am happy now, sir!"

"What makes you happy?" said I.

"Oh, sir, a few mornings ago, after prayer, the words, '*Your sins and iniquities will I remember no more*,' brought sweet comfort to my soul; it seemed as if God spoke them to my heart."

"Can you really approach God?" said I. "Oh yes, sir, I approach God *now* without fear, through the blood of Jesus, His Son, who is at His right hand; and my desire is to live for His glory."

This is the substance of my conversation with this young woman, and it is related because it may meet the need of some others similarly exercised, who, knowing something of God's holiness and their own sinfulness, are saying, "*How can I approach God?*" It is to be feared that many never consider whether they approach God or not, who might truly say,

"I often say my prayers;
But do I ever pray?"

Dear reader! Do you feel, that, sinful as you are, rebellious as you have been, and full of indwelling corruption as God declares you to be,

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still that you can peacefully approach God? If so, well you know that it is only through the cross of Christ; for "the blood of Jesus Christ, God's Son, cleanseth us from all sin;" and Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Not to receive, therefore, this *only* salvation, this *only* way, this *only* fountain opened for sin, is to expose your soul to the everlasting wrath of God, "where their worm dieth not, and the fire is not quenched."

H. H. S.

The Bible Class.

ANSWERS TO NOVEMBER QUESTIONS.

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|--------------------------------------|--|
| 1.—Zechariah, Haggai, Ezra. | 7.—Ezek. xxv. 1-14, All will be subject |
| 2.—Tophet, Isaiah xxxiii. 33. | to Israel (Is. xi. 14) and judged. Moab |
| 3.—Matt. xxv. 41, "For the devil and | and Ammon will be <i>restored</i> , Jer. xlviii. |
| his angels." | 47; xlix. 6. Edom <i>not</i> , Obadiah, Jer. xlix. |
| 4.—John, Rev. xx. 1-3. | 7-23. |
| 5.—Yes, Rev. xiii. 11-18 | 8.—Ezek. xlv. Punished, but afterwards |
| 6.—Yes, John v. 43. | inhabited, <i>v.</i> 25, 26. |

DANIEL, CHAPTER XII.

IN THE time of the end, Michael will again intervene on behalf of Daniel's people, the Jews; but there shall be the worst trouble that has ever been known. Jeremiah calls it "Jacob's trouble;" yet every one whose name is written in the Lamb's book of life will be saved out of it.

From *v.* 2 we learn that the ten tribes of Israel, who have been hidden by God ever since they were carried into captivity, will be aroused from their moral sleep or death—some to blessing, some to the reverse—for God will take the disobedient from among them before they arrive in the land of Israel. Ezek. xxi. And there will be wise ones who shall be bright lights to others, which is what God's people ought to be in every age—we need not wait for heaven to shine for Jesus.

Daniel was very anxious to know (*v.* 6) how long this time of

tribulation was to last, and he is told that it is to be for three and a half years, which we already know is the meaning of "a time, times and a half." They were to be counted "from the time that the daily sacrifice" was taken away and the idol set up in God's house. The 1290 days also make $3\frac{1}{2}$ years, but there would be blessing to him who would wait for the fulfilment of yet 45 days more before the temple should be purified from abominations, and the Jews enjoy their privileges under the Messiah.

The words of this prophecy were to be closed until the time of the end, but Daniel is told that when it comes he shall stand in his lot. He is now resting with the sleeping saints, but on the resurrection day he will be clothed with a glorified body, and will see and understand all that befalls his own nation—nay more—during the Millenium he will reign over them in company with Jesus, their once rejected Messiah. Rev. xx. 6.

Unlike Daniel, the Revelation has not been sealed, and though it tells us of some of the same events: indeed, if you look you will see that a special blessing is to attend the reading of it.

In closing our prophet, let us not forget that the occurrences we have been speaking of as in the future may begin to happen *very soon*. Directly Jesus comes, and He may come *now*—every hindrance to the manifestation of these wicked ones (variously called "he," "the king of the north or south," "the king," etc.) will be removed, and Satan will have his own way. What an awful time it will be! Remember that only those who are caught up with the Lord when He comes can escape it. 1 Thess. i. 10.

The children may find the following texts, but they need not send any answers.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble: but he shall be saved out of it."

"I also will keep thee from the hour of temptation, which shall come upon all the world."

"For in those days there shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."

"And whosoever was not found written in the book of life was cast into the lake of fire."

H. L. H.

They Repented.

“**N**INEVEH, that great city!” And there was not a man, woman, nor child, within its wide area, that was unknown to God, nor whose outward ways, and inmost thoughts, were unnoticed by Him. These were bad enough, too, for the inspired record tells us that their wickedness came up before God (Jonah i. 2).

But “the prophet Jonas,” raised up of God for the work, was sent to proclaim, through its length and breadth, the solemn judgments which were about to fall upon its guilty inhabitants. His warning voice rang out distinct and clear, above the din of business, and the strains of empty mirth: “Yet forty days, and Nineveh shall be overthrown.”

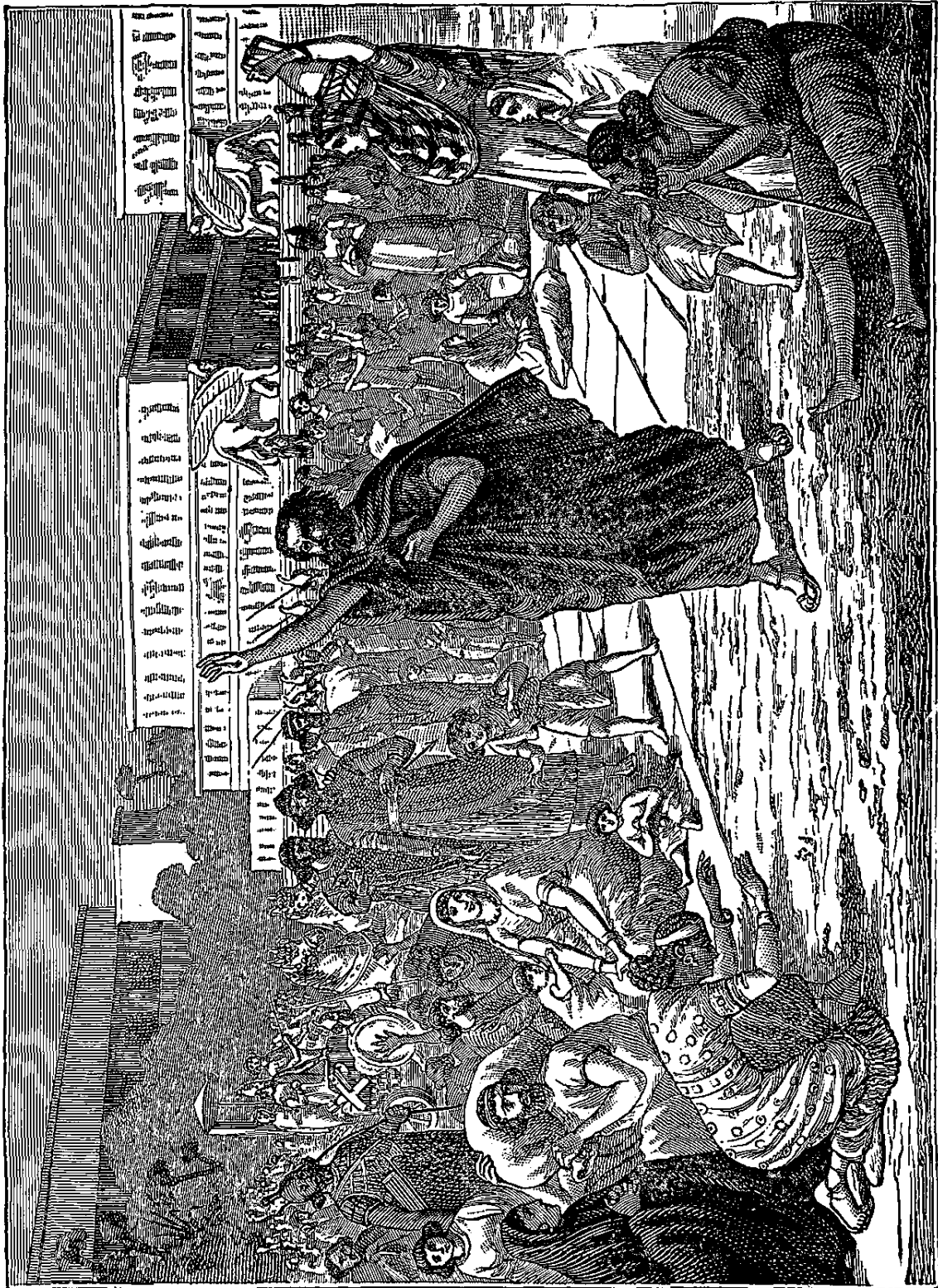
Imagine the consternation that must have fallen on “the people of Nineveh;” “yes, from the greatest of them even to the least of them,” as Jonah passed through their midst (for in the words which they heard, they recognised the voice of God), “the people of Nineveh believed God” (Jonah iii. 18) and “they repented at the preaching of Jonas” (Matt. xii. 41), and were delivered.

Dear reader, have you repented? Perhaps you say or think that you have no need of repentance; then “the men of Nineveh shall rise in judgment” against you. God “now commandeth ALL men everywhere to repent, because He hath appointed a day, in the which He will judge the world in righteousness” (Acts xvii. 30, 31), and if God commands *you* to repent, depend upon it, you have need of repentance.

Judgment is surely and swiftly coming upon this world. Warning after warning God, in mercy, has sent you. Despise not His voice. Are not all these disasters, catastrophies, and epidemics solemn appeals to your heart and conscience? “Be ye also ready” is sounding loudly in your ears. The influenza epidemic, which carried off its thousands, has passed away, and left you still in health and life. For whom are you living? Is it for self, sin, pleasure, and the world, or is it for Christ and His interests?

Now the cholera is threatening our shores, and in neighbouring

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Jonah Preaching in Nineveh.

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countries has already hurried its thousands into the grave and eternity. Close not your ears, I beseech you. The men of Nineveh repented, why do not you? "A greater than Jonas" not only warns you of your danger but also invites you to the shelter of His spear-pierced side.

Thousands have fled to His spear-pierced side,
 Welcome they all have been; none are denied.
 Weary and laden, they all have been blest,
 Joyfully now in the Saviour they rest.
 Jesus the Saviour is "mighty to save,"
 Jesus has triumphed o'er death and the grave.

As the last hours of 1892 are drawing to a close, let me earnestly invite every reader of *Words of Life* to "believe on the Lord Jesus Christ" and be saved. Do not wait until 1893 has begun, but now, as you are, and where you are, confess that you are a lost, ruined, and hell-deserving sinner, and you will find in Jesus an all-sufficient Saviour.

A. H. B.

Letters of a Christian Father to His Children.

NO. 12.

DEAR CHILDREN,—

Jesus is the Seed of the Woman, Who should bruise the serpent's head.

In my last letter our subject was God's Lamb. To-day, you shall hear more about Him, and about the sin of the world that He takes away.

When God had finished His six days' work of creation, He looked on it, and saw everything was "very good." There was no sin in the world then. Adam, the first man, had just been formed on the sixth day, from the dust of the ground by Jehovah, God, who breathed into his nostrils the breath of life. And man became a living soul.

He was put into the garden of Eden to dress it and to keep it. The garden was planted with trees pleasant to the sight, and good for food, The Tree of Life was in the midst of the garden, and the Tree of the Knowledge of good and evil. And Jehovah, God, commanded the man

saying, "Of every tree of the garden thou mayest freely eat, but of the Tree of the Knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

Satan came as a serpent, and tempted Adam's wife; she ate of the forbidden tree, and she gave some to her husband, who ate of it too. That was sin. Then they hid themselves from God, they were afraid of Him. Thus death came, first on their souls and, after a time, on their bodies also.

Their son, Cain, showed he was a sinner, for he killed his brother Abel. Abel was a sinner, too, but He came to God with an offering of lambs. The Bible says, "Jehovah had respect unto Abel and to his offering."

Ever since the fall the world is full of sin, for we are all children of sinful Adam.

Jesus came to put sway sin. Though a real man, He was perfectly holy. *He* was not a fallen child of Adam. He was born into this world the Son of God, and He was also the Seed of the Woman. His own mother, Mary, was a descendant of Adam and Eve, like we all are, but He was conceived in her of the Holy Spirit, and was born a holy child. He was not far off from God, as all children of fallen Adam are, but in Him, the Father was always well pleased.

After the serpent (that is, Satan), had beguiled Eve, Jehovah God, pronounced a curse on him: "I will put enmity between thee and the woman, and between thy seed and her SEED; it shall bruise thy head, and thou shalt bruise his heel."

Jesus is the Mighty Deliverer, who should bruise the serpent's head. He triumphed by the cross, but there His own heel was bruised. Through death He brought to nought him who had the power of death, that is the devil, and delivered them who, through fear of death, were all their life-time subject to bondage.

This mighty Deliverer was brought as a lamb to the slaughter and by wicked hands He was crucified and slain.

As a Lamb that had been slain, He was afterwards seen by John in the glory of heaven. As the Lamb, He will judge and will reign in glory till Satan be finally cast into the lake of fire; unsaved sinners,

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and death itself will be cast therein, with Satan and the wicked angels. Sin will exist no more in this world, but there will be "new heavens and a new earth wherein dwelleth righteousness." God will *dwelt* with men.

Then will be accomplished the words of Him that sits on the throne, "Behold, I make all things new."

Meanwhile, Satan has still power over men—he is the spirit which works in the children of disobedience—but believers are delivered from the power of darkness, and translated into the kingdom of God's dear Son.

Are you in His kingdom, dear children? Do not leave this question unanswered nor rest satisfied, till you can, by faith, thank God for His mercy towards you by Jesus Christ.

YOUR LOVING FATHER.

Sunday Texts for the Month.



DECEMBER 4TH.—"*When they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.*" Matthew ii. 11.

When the Lord Jesus came down into this world, He found just two kinds of people here, those who received Him, and those who received Him not. Before He came perhaps no one saw much difference between the people who kept the inn at Bethlehem, and the shepherds who were watching over their flocks by night, but the inn-keepers had no room for Jesus, while the shepherds glorified and praised God for having been allowed to see Him. If Jesus had not been there we might have seen no difference between the two crucified thieves, but Jesus was the test for them, and while one reviled Him, the

other acknowledged Him as Lord and King. It is just the same now, Jesus is set forth before men by the Holy Spirit in the Word, and the question is: Will you have Him? When the wise men saw Him it was as a lowly child, but they knew Him to be the great King, and they worshipped Him. Christ is presented to you now as the One who came down from heaven, Who suffered on the cross, Whom God raised from the dead, and Who is now seated on the right hand of God. Have you bowed before Him? or do you say as they did of old when they saw Him, "There is no beauty that we should desire Him"?

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DECEMBER 11TH.—“*I will send My Beloved Son ; it may be they will reverence Him when they see Him.*

But when the husbandmen saw Him, they reasoned among themselves, saying, This is the heir ; come, let us kill Him, that the inheritance may be ours.” Luke xx. 13, 14.

You were not in the world when the people cast out the Son of God, and I daresay you often think that if you had been there you would not have joined with them in rejecting Him. But I do not ask you what you would have done then, I ask you : What are you doing with the Lord Jesus now? The men of Gadara when they saw Him, begged Him to go away and leave them alone, and He went—“*We see Jesus, who was made a little*

lower than the angels for the suffering of death, crowned with glory and honour.” Are you turning away from Him and wishing to be left alone? Are you asking Him to depart? The Jews of old cast Him out, they thought He was a deceiver. You know better than they did, you *know* that He is the Son of God. Then see that you refuse Him not, “for there is none other name under heaven given among men, whereby we must be saved.”

DECEMBER 18TH.—“*Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him.*”—Revelations i. 7.

The people who cast out the Lord Jesus and crucified Him did not see Him again, He did not appear to them after His resurrection. But they will see Him when He comes in glory—You will see Him then, will it be a joy to you? If you have received Him now and can say : “Jesus Christ: whom having not seen” I love, you will be looking forward to the time when your eyes shall see the King in His beauty.

But if not, how can you bear to think of that day, when you will have to look on Him whom you turned away from when He called you to Himself, the One who died for you and yet in whom you would see no beauty? He is bidding you to look to Him ; now there is life in a look. Oh, do not wait for the time when, with those who pierced Him, you will *have* to look and wail because of Him.

DECEMBER 25TH.—“*His servants shall serve Him ; and they shall see His face, and His name shall be in their foreheads.*”—Revelation xxii. 3, 4.

The Bible does not tell us very much about what Heaven will be like, but this we know, Jesus will be there. I think that if the dying thief had been only told that he was going to Paradise, he might have felt almost frightened, it would seem such a strange place for him to be in. But Jesus said, “Thou shalt be *with Me*,” and that must have taken away all fear. Yes, we shall be with Him who came down to this dark world to seek and to save us, Who bore our sins upon the cross, and went back to His Father’s house to prepare a

place for us. We shall see that face which was once “more marred than any man,” when the crown of thorns was placed upon His brow.

It is only a little while, and though there may be suffering and sorrow here, and though it may be we shall have to bear a little scorn and contempt, and be despised because we are His servants, the day will surely come when we shall see His face and bear His name upon our foreheads for evermore.

P. M. C.

Little Theodore's Tram-Car.



DEAR YOUNG READERS OF *Words of Life*,

Knowing very well how much children like hearing stories about other children, I am going to tell you a little about a pleasant visit I once paid in the North of Ireland, to a house where there were eight bonnie, merry children, like some of you.

Their's was indeed a happy home, for God had given them kind parents, to bring them up and train them for Him, who loved them so much that they delighted in doing everything they could for their happiness and good. They had such a fine large play-room, full of all the many toys and books children like so much. They had a nice donkey called "Beauty," to ride, and some of them kept rabbits as pets, and there was, besides, such a beautiful garden full of lovely flowers, where they could walk, and play, and amuse themselves in a thousand ways. But they needed something more than this to make them *really* happy; because you know toys do get broken, pets will die, and flowers must fade, and sometimes those whom we love best and hold dearest on earth are taken from us. So they needed something that would last, a Friend who would never leave them, and could never be taken from them. Can you tell me Whom I mean? I fancy I can hear a little voice gently whispering "Jesus."

Yes, dear children, they needed Jesus to make them truly happy, and I know some of them could say,

"I've found a Friend; oh, such a Friend!
He bled, He died to save me."

Besides this, they knew that Jesus is now risen from the grave, and at God's right hand in heaven, and that He heard them when they prayed to Him. They had also been taught about His coming again, when He will come and take all His blood-bought ones to that place He has gone to prepare "above the bright blue sky."

Now the parents of these children knew and loved the Lord Jesus and His Word, and they were very anxious that their little ones should be like Timothy of old, of whom we read in 2 Tim. iii. 15, "From a

child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is Christ Jesus"—so of an evening, before they went to bed, their father would take them into his study, and read to them from God's book; then he would explain the chapter, and have a nice talk with them about it—and then he would ask God to bless them and take care of them through the night.

One day little Theodore (I think he was about four years old at that time) had a pretty toy given to him; it was a little tram-car, gaily painted, and there was a string fastened to it so that the little fellow could drag it about. Well, he was very pleased with his new treasure, and played a great deal with it all through the day. But that evening, after reading was over in the study, he said to his father, "Papa, do you think the Lord Jesus will come to-night?" His father replied that he could not tell, but asked whether Theodore would like Him to come that very night. A cloud passed over the poor little child's face, and then, looking up at his father, he asked, "Will there be tram-cars in heaven, Papa?" Now, I am quite sure the dear boy really did love the Lord Jesus, and he used so to enjoy hearing about His coming again, but just for the moment his tram-car came between his heart and the Lord—he did not want to part with his pretty toy just then.

I have often thought how *all* of us,—yes, old as well as young—are like little Theodore; there is something we want to do, somewhere we want to go, someone we want to see again *before* the Lord Jesus comes, and so the hope of His coming grows dim. But this is not right, and I want to ask you dear little people who know and love the Lord Jesus to watch, oh! so carefully, so that nothing may come in to hinder you from longing for His coming. You will find it such a help to do what is right, if you keep constantly in mind that He may come at any moment.

I cannot close this long letter without solemnly, and lovingly warning any of you who cannot say that Jesus is your Saviour, who have not come to Him "that ye might have life," to be in earnest about the salvation of your soul, to give yourselves no rest until you are sure that all your sins have been put away by the precious blood of His beloved Son, for Christ is coming. He says Himself, "Behold I come

quickly." And what a truly awful thing it would be to find yourselves left behind in this world; all the Christians you have ever known *gone*.

It would be too late to knock at mercy's door *then*, the only answer would be, "I know you not." *To-day* mercy's door stands wide open, and Christ, who once said, "Suffer little children to come unto Me," stands ready to receive you. Do, I beseech of you, listen to the voice of the Good Shepherd, for He is only waiting until the last little lamb is gathered into His fold.

M. R. P.

"Up There!"

WHILE visiting for a little in an English town, a friend took me, one Lord's Day afternoon, to see a Christian woman. She was out, and while we waited for her return, the time was profitably occupied with reading the beautiful tenth chapter of John's Gospel to her unconverted husband.

This was in presence of a poor idiot man, who every now and then looked up from the old Bible whose leaves he was carefully turning over, and then resumed his minute inspection of the pictures there. "You like the pictures, Tom," said my friend.

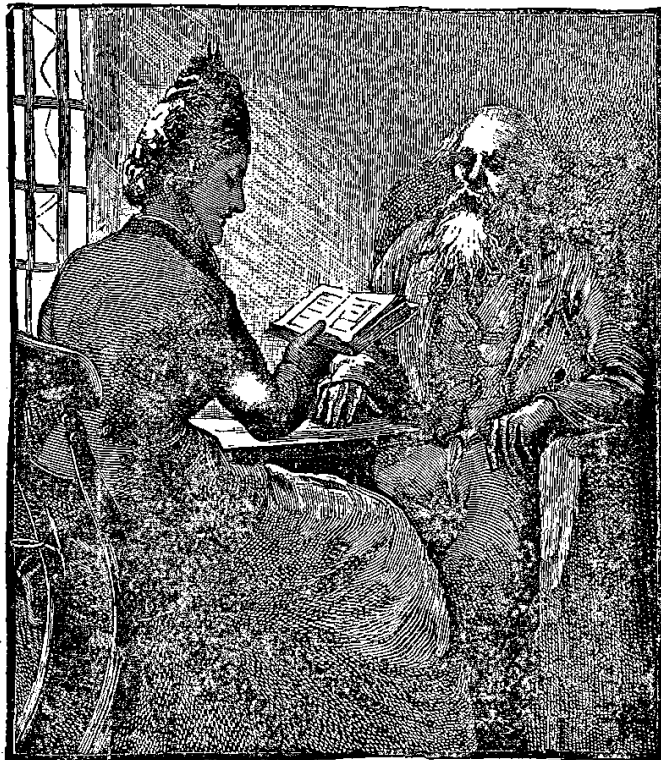
"Yes;" he said, with a weak smile. "Pretty!"

"Do you know Jesus?" I asked.

"Yes ma'am," he replied, with the same expression on his face.

"Where is He?" I further enquired.

"Up there!" was his answer, as, with an upward look, Tom pointed his finger to heaven.



"Yes, Tom, and your mother has gone there, has she not?" said friend.

"Yes ma'am," answered Tom, with a simple confidence which told that he really believed that the dear one so lately taken, had left the earth where Tom was, to go to heaven where her Saviour Jesus was.

My reason, dear children, for bringing this little incident before you, is only to remind you of your many mercies, and your corresponding responsibilities. Also to ask you, if, while God's day of grace lasts, you will receive that Blessed One as *your* saviour? The mention of the precious, holy name of Jesus made the face of poor imbecile Tom light up with the little intelligence he possessed.

"There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth."

Can my young reader truly say, or sing this? This man is about fifty years of age, and so entirely lacking in intelligence, as to be unfit for any work, so he is dependent on what the parish gives for his support. All these years he has had a mother's care which he has needed like a child. Now God has provided for him a sister's home and attention, and with her he looked quite happy and contented, as he poured over the pictures using mainly one strong eye, for the other was weak and inflamed.

You, dear children, know well what it is to hear the good news of God's love to man, as shown by giving the Lord Jesus Christ. Is this glad sound, welcome, or distasteful to you? Does the thought of His return for His people bring *fear* or *joy* to your heart?

"Soon Thou wilt come again,
Jesus our Lord!"

Then He who is "up there," will show where you are down here.
"Be ye therefore ready."

G. W.

