

not the destroyers themselves more deserving of punishment than those who were suffering at their hands?

For long there was no answer to the puzzled questionings of this so greatly tried man. He could only wait and watch to see what God would bring out of all these seemingly untoward happenings. But the answer, he was assured, would come, in the crashing downfall of the foreign foes and the triumphant establishment of the righteous.

And for every soul tormented by like questionings the right attitude is that of the prophet. Wait,—for God's work is not yet finished. In time,—in His good time—it will be seen that He is eternally on the side of right and against evil.

"My Words"

By Rev. W. M. Grant, B.A.

How insignificant seems a word,—merely a sound piercing the ear, a black mark upon a page, yet it is known by its fruits,—fettters of tyranny broken, unrighteousness beaten down or converted into righteousness, despairing humanity inspired with hope, the dying brought back to life.

Words pass away; some are forgotten. In about two hundred years, the average sage or great man is only a name. Think of those renowned in history,—even our own Gladstone,—and how few of their words are remembered; yet, after two thousand years the words of Jesus are remembered and treasured.

Other words are superseded by those uttered later. For example, the word that the world is flat was at one time accepted and believed, but another word, that the world is round, has supplanted it, and the former is no longer accepted.

Some there are, in our twentieth century, who say: "Surely more recent words can be found and used to meet modern conditions and needs than those uttered two thousand years ago." These forget that the mere passing of years is not progress: in some speech, as in some music and art, there is an eternal element. Because Jesus' words have this eternal element, they have neither been forgotten nor superseded.

Before and since Jesus' day, men have been busy with questions about a life after death. More than any others, perhaps, the poets have expressed a satisfying truth concerning immortality. On what do they base their belief in immortality? Take the last stanza of *In Memoriam*:

"That God, who ever lives and loves,
One God, one law, one element,
And one far-off divine event

To which the whole creation moves."

God is a living and loving God. This is the basis of the poet's belief, and it is founded on such words of Jesus as these: "God is not the God of the dead, but of the living;" "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life;" and "In my Father's house are many mansions." The poets have taken their thought from Jesus, their words are His.

Among social reformers to-day, the popular slogan is: "A living wage," a demand based upon the words of Jesus: "The laborer is worthy of his hire." "How much then is a man better than a sheep?"

May we not say that all great writers and workers collect the waters of life and give them out to thirsty men, while Jesus is Himself the water of life. They point men to the stars, He is the bright and morning star which guides men safely to their desired and intended haven.

Where is there a greater power than the word of the teacher and preacher, however feebly expressed, if they speak not their own but the words of Jesus. "To whom shall we go? Thou hast the words of eternal life." The invitation, too, is abiding and universal—"Come unto Me," a word warm from the heart of a loving Saviour and Friend.

Ayr, Ont.

"For Their Sakes"

By Rev. J. W. A. Nicholson, M.A.

The very essence of the gospel is in these words,—"for their sakes." It may touch no responsive chord in the selfish soul, but it is a watchword that kindles the flame of quenchless enthusiasm in every heroic heart.