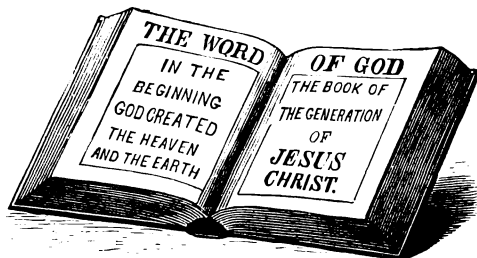


PURE STREAMS

FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, JANUARY, 1876.

NO. 1.



"Here Comes Papa!"

I KNOW two little "bugs," as their father calls them for love-names, who play together like kittens, with such happy faces as these two in the picture.

They are out in the country, now, away from home, but they have been told that their father will go for them soon, and I know, as the time comes, they will be looking for him, ready to spring, at the first sound of his footstep, or the sight of his body, and especially of his face; for that is their way.

I have seen this little boy and girl stop every thing they were at, when he came toward home, and after running to get and

give kisses of welcome, fly off with a yell of joy to tell their mother and brothers, "Pa is coming!"

And that was enough. It set the whole family up in a new way. The quiet mother felt a great burden roll off of her, to press her no longer, the weight of care for the family, and the stress and strain in keeping all in order. All was gone, and all forgotten in one moment.

The older children that may have had their differences that seemed very serious while they were lonely, suddenly found that there was nothing at all in them now, and they wondered that they had made so much of them. The pinch, and the sorrow, and the weariness, seemed all to be taken out of every thing, and joy filled the whole house.

And the little ones could drop their fun, and their play, and their out-door world, to be where he was. His coming commanded the scene, and made the occasion—just his coming!

And then, when the first glow of joy and affection had taken its turn, there came the bringing out of work done, and lessons learned, while he was absent. And when all these were examined, then there came from his trunk, rewards for that which was faithfully done, according to his wishes, and a grave face and a sorrowful word of rebuke where there was nothing done well, or done at all; and somebody "suffered loss."

Yet, after all, the darlings were loved, and it was all in the house, and they could sit down to a little feast together, and fill up the time with accounts of what had happened, and how they had all longed for each other.

Children, these things are happening every day, all about the country, and little ones stand at garden gates, looking over, to be the first to signal the coming one, and to leap to his arms.

Yes, and it is going to happen soon again—very soon; on a much grander scale, and with much more joy.

Somebody has gone away, saying He is coming again; somebody whose love we have found out since He left us, and found

it so tender, so deep, so constant, that some are wanting to see Him, more than all things, and are sending messages, daily and more often, for Him to come.

Ah, yes! The word "come" is being sounded out now by more people every day. Every hour we are learning how His own heart longs to have us with Him forever.

Think of that! FOREVER is the time we are to spend with this One, the best Friend. What has He not done for us? He died to redeem us; He lives for us now. There is no patience like His, in bearing with all our naughtiness. Do you know Him? Are you His? His name is JESUS, the LORD.

And as the father comes home with gifts and rewards, so will He look over our works after we are with Him safe and blessed, and reward according as they are good or bad. How shall it be, dear readers? First of all, believe on Him, rest on His sacrifice on the cross. Then serve Him, and wait for His coming. I hope you may be doing this as joyfully as these little ones looking over the fence, ready to say "Here He comes!"

Can you say truly, that there is not a thing that you could not leave in one moment to be forever with Him? Happy are you, if so.

Learning to Read.



ONE of the sweetest little books that has been lately published for children, is called "The Narrow Pathway to the Golden Gate." It is divided into chapters with such titles as these: "My Birthday," "My Father," "My Food," "My Clothes," "My Home," &c. From one of them called "My Lessons," the following on READING is taken:—

"Let us now look at your lessons, which, like those of your early school-days, may be divided into reading, writing, and arithmetic.

The first lesson, of course, for every child, is his A, B, C; now here is our A, B, C:

A, 'All have sinned, and come short of the glory of God.' — chap.— v.—

B, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' — chap.— v.—

C, 'Christ died for the ungodly.' — chap.— v.—

A tells us what we are by nature.

B tells us God's way of salvation; and

C tells us the work that procured this salvation.

If we go further on in the alphabet, we reach D, Doing.

E, Experience.

F, Feelings.

These, then, ought to follow the A, B, C, but never to come before it. But some children want to read the alphabet backwards.

Indeed, there are many hundreds of people who will not learn this A, B, C, because they want to begin with F, feelings; and they are waiting to FEEL saved, and to FEEL better, instead of simply resting on God's word.

A little girl who was converted not long ago, wrote to me as follows: "Satan often would trouble me with doubts and fears, but I know God is satisfied with Christ's work for me, and I can rest on that."

Can each of my young readers say as much as this? If so, we may leave the alphabet and just look at the first word we should learn to spell in our lives, which is 'OBEDIENCE.' 'Behold, to obey is better than sacrifice.' — chap.— v.—

Obedience to God, and obedience at home. It is often easier for us to do any thing rather than to obey. Whether in conversion first, or in Christian life after, we never like to yield our will to God's. Therefore, to the unsaved, Jesus says: 'and this is the will of God, that ye believe on Him whom He hath sent.' — chap.— v.—

While to the young reader who reads these pages, the apostle writes: 'I beseech YOU, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what

is that good and acceptable and perfect will of God.' — chap.— v.—

We have here, however, more than obedience. We have another lesson, 'not conformed,' meaning 'not like unto;' that is, we are not to be following the ways of this world, but the ways of Christ. (A. T. S.)"

You will see, children, that there are some blank spaces here for you to fill up. Hunt up all the texts quoted, and see for yourselves. The next lesson will be in Arithmetic, next month.

Freezing for Him.



LITTLE girl that I knew had a young playmate named Charlie who lived next door to her. But when she was a little over two years of age her parents moved to another part of the town where she had not yet learned who her little neighbors were, so I do not wonder that she felt lonely.

One day about three weeks after they had moved, the little boy came to see her, when she ran to him, and, putting her arms around his neck, told out all the longing of her full heart in these words:

"O Charlie, I am so glad to see you I HAVE BEEN FREEZING TO SEE YOU!"

I think that told it pretty strongly, and I am sure if you and I knew how precious and how needful the Lord Jesus is to us, we would be ready to say the same to Him, for this world is a cold place without Him. Do not try to do without Him. He was the only one who ever went through this world aright, and He found it a desert place.

I know He longs to have us with Him in the full warmth of his own love up in heaven, and for this He laid down His life and took it up again.

Word Picture, No. 1.

Two men are hiding in the suburbs of a certain city, fearful lest they should be discovered. They are seen. A lad conveys information to their enemies. The men arise and flee quickly; they descend into a well that is in a court-yard and a woman spreads a covering over the well-mouth. They remain secreted awhile and then come up and cross over a brook of wafer.

Who are these men; why did they hide; and what is the meaning of this story? c. H. B.



God Is Love.

WAS not this dear girl found out a secret? And there she is printing it for somebody else to see, and rejoice in. Do you wonder why I speak of it as a secret? I will tell you. There was a time when it was not known. Though it always was, and is, and will be, true, yet the world went on for four thousand years, without ever knowing it. Only think of living in the world without even thinking, or knowing, or finding out in any way that God is Love!

What would it be to be without that today? To go to bed at night, without committing yourself to love, to rise in the morning and not to be greeted by love, not to

be borne with, and led along by, One who is love! Ah, children, it is done every day. Thousands do not know it yet. How CAN they go along happily?

But how was it ever found out? Not by man himself, for, in his own nature, he does not really know God, and I am sure he knows very little of love.

Where God is not known, are the habitations of cruelty, hatred, and all evil things. Any one will tell you that who has lived for any time in a heathen land.

Take the Chinese for example. Even those that live in our own country show by their worship, as it is called, that they have no idea of love. They have several gods; one, the highest and best god, and one the lowest, named Jos, really the devil. And this is the one they worship most, scarcely ever turning to the other; because they FEAR, and they think if they sacrifice to the devil, it may be he will not harm them. I am sorry to say that a great many people that are called Christians, think more of trying to keep God from punishing them, than of His wonderful love.

But I have not told you how it was found out that God is Love. I think you will see that this most wonderful of all things for man to learn, cost the most of any thing in the world. It cost the death of Christ on the cross. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." And we know God's love, and that He is love, by seeing Him bring His Son to the cross. Looking at that we can say, "We have known and believed the love that God hath to us. God is LOVE." You had better turn over to 1 John iv. and read from v. 7 to the end, and there you learn all about it.

Is it not wonderful that our being sinners, brought out all there is in God, and set Him to work for us? Why? Because He is love.

But now, let us see one more thing about this. Do you think He would be love, if He allowed any thing hurtful or filthy on us? No, and that is the way of love. It cannot allow sin nor sins. He loves us too much to have us in sin. He could give

His Son to put sins away, but He could not allow them.

Now, what shall we say to such a God as this? Will you not trust Him, take His word exactly as He says it, believe on His Son, and look for His coming?

God is LOVE. Love created us, redeemed us, keeps us, bears with us, rejoices over us, and will come again to take us to Himself.

But can you believe that God is Love, if you turn away from Christ as a Saviour?

A Night on the Deep.

DARE say but few of the children who read this story, have ever seen the sea, and fewer still have lived all their lives beside it, as had the little girl I am going to tell you about. Little Nell was born some nine years before my story begins, in a little brown wooden cottage which stood in a very lonely spot on the sea-coast of England.

Nell had never known what it was to have any brothers or sisters, or play-fellows of any kind; but she was a very happy child, for all that. Little did it matter to her, that she had neither shoes nor stockings nor hat, that her frock was always ragged and her hair rough; that could not hinder her enjoyment of the beautiful sunshiny summer weather, when she spent her time searching for shells, or chasing the crabs on the sea-shore, or, better far in her estimation, went for long excursions with her father, in his little skiff.

For Nell's father was a fisherman, and instead of letting his little girl go to school, to be taught to read and write, he took her out in his boat and let her learn nothing but how to row and fish, and such things.

Neither did Nell go to Sunday-school; and, as her parents never taught her any thing about the Bible, she grew up to be nine years old, without having heard of the Lord Jesus. She knew that God had made her, but she did not know that it was He who made the deep, blue sea, with all its wondrous inhabitants, and sends

rain and sunshine upon the earth. She had never heard that sweet verse which says, "All things were made by Him, and without Him was not any thing made that was made."

Ah, my little children, it is a blessed thing to have the Bible, and the power of reading it too. But remember, every time you hear of Jesus, increases your responsibility before God, unless you receive Him by faith. But, to go back to our little story.

At last a change came in little Nell's life. Another two-roomed cottage was built quite close to that of the fisherman, and it soon became the dwelling of a poor widow and her little girl. Annie Evans was a pale, thoughtful child, rather older than Nell. She had lived all her life in the great city of London, but she had been very ill, and the doctor said the only way to save her life was to take her to the sea-side.

Annie's mother had not much money but she had what is far more precious in the sight of God, faith in Him. She knew if it was the will of God, for her to take her little daughter to the sea-side, He would provide the means, and He did, for He put it into the heart of one of His children to send her some money, and, with this, she was enabled to take her child to the sea.

Nell and Annie soon became great friends, and many a pleasant ramble the children enjoyed together. At last there came a day which I do not think either of these little girls ever could forget. It had been raining all the morning, and although Nell did not mind the rain, it would not be good for her little companion, and therefore a long walk which had been planned the day before, had to be put off till rather late in the afternoon.

Merrily the two children set forth. There was much, all around, to be looked at; the little yellow crabs, scuttling over the rocks, the pretty shells and sea-weeds cast up by the late storm, even the sparkling waves, and the tiny shrimps which could be seen playing at the edge of the water, all these came in for their share of admiration.

"How beautiful it all is," exclaimed Annie, at last. "I wonder if the sea that Jesus used to walk by was any thing like this."

"What sea was that?" inquired Nell.

"The sea of Galilee, I think," replied Annie. "He used to walk by a lake, too, but it was to the sea He said, 'Peace!' and it was peaceful in a moment."

"I don't understand you at all," said Nell rather impatiently. "What do you mean?"

"I will tell you the story," said Annie. "Jesus was in a little boat with his disciples, and a great storm came on, the disciples were all so frightened, that they waked Jesus who was asleep, but He turned to the sea, and said, 'Peace, be still!' and in an instant it was quite calm."

"But how could he make it calm?" said Nell, "no one can, now."

"Why," answered Annie, "He was God, He could do every thing, and"—

But before she could say any more, Nell sprang up.

"Annie!" she exclaimed, "the tide is coming in so fast, we shall not have time to reach the gap, before it covers the sands."

Closer and closer came the water, now it has reached the tall cliffs, and is dashing against them, one moment more, and it will be too late. But look! what is that little white object drawn up upon the sand? Is it? yes it is a boat; the Lord has provided a way of escape for his little child who has been trusting to Him, even in this hour of seeming death.

For some moments after the children entered the boat they stood in silence, watching the water, rolling and heaving around them, tossing the little skiff upon its waves like a cork. At last Annie spoke: "Nell," she said, "do you not think we should thank the Lord Jesus for saving us?"

"He did not save us," said Nell, "for he wasn't there at all." "O Nell," said Annie, "do you not know He is here always? He hears every word we speak, and knows every thing we do. But," she added, "I do not think you know much about Him. Shall I tell you?" And without waiting for an answer, Annie began

that beautiful story, which has been so often told, and yet is always new, that story of how the Lord Jesus left His Father's throne on high, to come down here as a little child, how His infant head was cradled in a manger, and how, even when so young, they tried to kill Him. Then came that part of the story which tells how He went about doing good, healing the sick, giving eyes to the blind, and hearing to the deaf; raising the dead, and as the emphatic words of scripture say, "To the poor the Gospel is preached." And then that dreadful end, that crown of thorns, that shameful cross, all borne so patiently for us. Yes, it was for us He died; for us He bore all that suffering, that we might never have to bear it. And all was because of His love to us, who hated Him. Truly we can say, "Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins."

When Annie had done speaking, she saw the tears rolling down little Nell's cheeks.

"Oh, Annie," she said, "was it for ME He died, too?"

"Yes, yes, Nell, it was for you He died, as much as me, and now He says, "'Come to me, and believe that I died for you!'"

"I do believe it," said Nell, "indeed I do, but it seems too wonderful to be true that He died for a naughty child like me."

For many a long and weary hour the children sat in the little boat. It was quite dark now, and the little skiff was dashed about at the pleasure of wind and wave.

"Let us ask Jesus to send some one," said Annie, at last. And then the two little children knelt down and prayed to their Father in heaven for help. And He who hears and answers prayer, heard the cry of His little ones, and directed the boat which was seeking for them in the right direction.

Nell never forgot that night on the sea, and when she grew up to be a woman, and had little children of her own, she often told them the story, but always finished it with, "but we may praise the Lord for it, for He took that way to bring a wandering lamb to Himself."

I will say no more, but leave the little story to do its own work, but rest assured

of this, dear children, the Bible says: "To whomsoever much is given, of him shall much be required." P. B.

Bible Lessons About Animals.

THE ASS.

SUPPOSE that all my little readers know what an ass is, and therefore will not want me to describe one.

There are many interesting things in the Bible about asses, for they were used for almost every thing except war. For plowing, for carrying burdens, and for riding. Kings and princes often rode on them. We read that on one occasion the King of Kings rode on one. This was when he entered Jerusalem, and it was done that the prophecy might be fulfilled, "Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." (Matt. xxi. 5.)

He came to them in meekness and peace, not on a horse, as a conqueror, but in gentleness, his heart full of love and tenderness, bringing together his people as a hen gathers her chickens under her wings. He came to them, not as Jehovah revealed from Mount Sinai, with thunder and lightning; but as a man, taking upon Himself the form of a servant, and riding upon an ass.

But they would not receive Him; they would not be gathered.

Perhaps it would be interesting to you to take your Bible and see how much there is related about the ass, and how useful it was.

And yet, with all its usefulness, it was an unclean animal, and therefore had to be redeemed with a lamb at its birth, and when it died its burial was, "the burial of an ass, drawn and cast forth, beyond the gates of Jerusalem." (Jer. xxiii. 19.)

And in this, the ass is a picture of poor, lost man. Very useful in many things, able to do a great deal, and yet, after all, he is unclean, for we are all born sinners, and when we die, our bodies go to corruption.

And so we are told, in Job xi. 12: "For

vain man would be wise, though man be born like a wild ass's colt."

Also in Ex. xiii. 13: "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it thou shalt break its neck; and all the first-born of man, among thy children, shalt thou redeem."

The ass, you see, could not live unless it was redeemed by a lamb. And all the first-born of the children of Israel had to be redeemed, too.

And there is not a child, however small, but what needs to be redeemed, too.

As soon as ever a child can talk, it begins to show naughtiness. We all have bad hearts born with us; and so you find David saying: "I was shapen in iniquity."

Have you ever been naughty? Have you ever been unkind to your little brother or sister, or disobedient to your mother? Then do you not need to be washed from your sins and made clean in God's sight?

Yes, we are all like the poor ass, and need to be redeemed. Redeem, means, "to buy back." We need that a lamb should be given to buy us back to God.

And now that I have told you whom the ass signifies, can you tell me who is the lamb?

Jesus! Yes. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." (John i. 29.)

Dear little one, do you believe this? Have you felt that you are a poor, lost sinner, and that you have need to be saved?

Can you say:

My sins were laid on Jesus,
The spotless Lamb of God:
He bore them all, and freed us
From the accursed load.
My guilt was borne by Jesus,
He washed my crimson stains
White in his blood most precious,
Till not a spot remains. C. H. B.

Scripture Enigma, No. 7.

The man, at whose grave one sorrowed and wept,
And that, which, once made, must always be kept,
That which we are told to add to our faith,
And he, who was taken away without death.
Initials select, which, when you have done,
You'll find the great reason why God gave His Son.
C. H. B.

Answer to Scripture Enigma, No. 7.

"PEACE."

P-hiladelphia; Rev. iii. 8.
E-liezer; Gen. xxiv. 11.
A-braham; Gen. xiv. 16.
C-yrus; Ezra i. 2.
E-sau; Gen. xxvii. 39.

SPECIAL NOTICE.

The first number of the French monthly paper, "LA SOURCE D'EAU VIVE," is just published. It is of the same size as "The Evangelist," and is made up of selections from "The Evangelist," and "Pure Streams," faithfully translated, and is designed to spread the gospel of the grace of God among those speaking the French language. It is hoped that many will be found willing to have part in this service, by taking quantities of them for distribution. Subscription price: for single copy, for one year, 50 cents; 10 copies, \$4.50; 25 copies, \$10; 50 copies, \$17; 100 copies, \$30; 500 copies, \$125; including postage, except to New York city subscribers. Published by M. Cathcart, 15 Bible House, New York.

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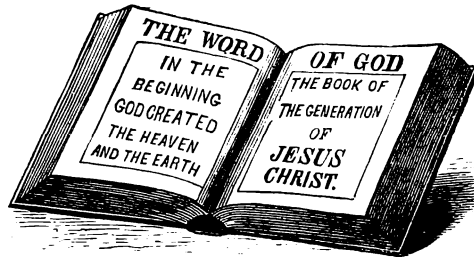
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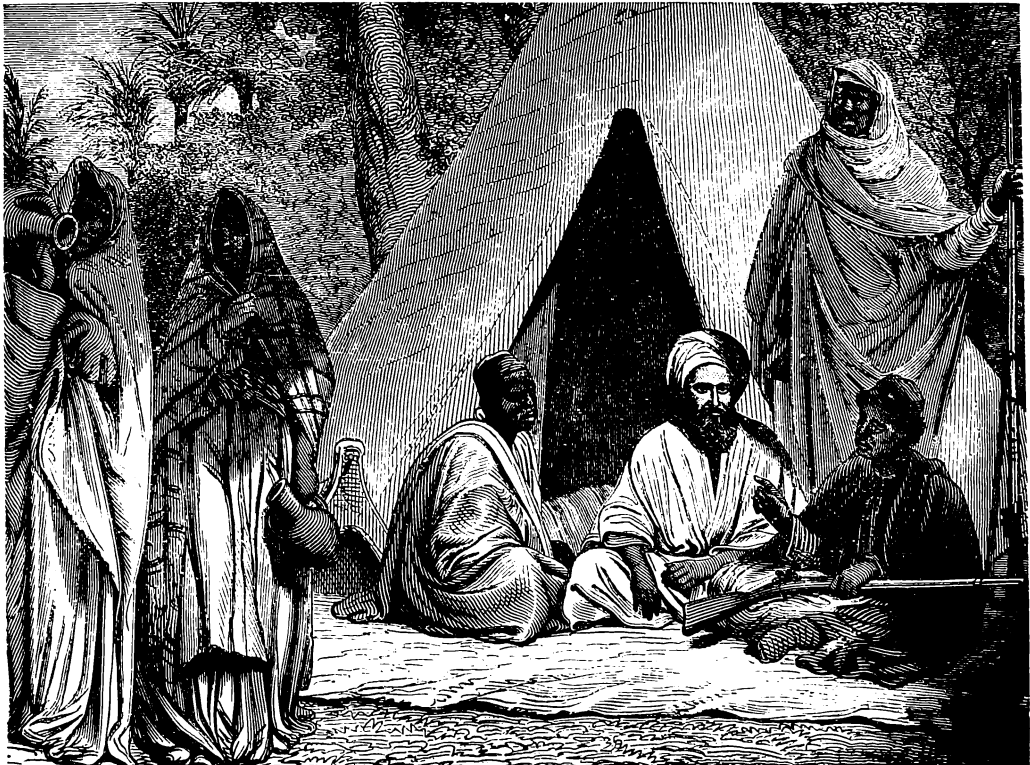
LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, FEBRUARY, 1876.

NO. 2.



Arabs Encamped.

A

RABIA has a portion that is rocky, this part there are cities and towns, and another that is very productive, well-built houses. The third part is desert, called HAPPY, yielding coffee and sandy and barren, and the people that live spices that are very valuable. In in this part have no settled home. Their

houses are tents, and they travel about a great deal with camels, and the finest of horses.

These are robbers, and attack caravans that are crossing the desert, taking from them what they want, or whatever they can get.

You will remember that it was told of Ishmael that his hand should be against every man, and every man's hand against him; which means that he and his descendants should be outlaws, living a wild life away from others. This is just the life of these Arabs.

They pretend that in the division of the earth, the rich and fertile climates were given to other branches of the human family; and that they have the right to take their portion of these good things from all that they can find. If a wild Arab sees a traveler coming, he rides furiously against him, crying with a loud voice, "Undress thyself (that is, strip off what is valuable), thy aunt (my wife) is without a garment." If the man yields he is spared, if not he may lose his life.

His life is one of distress and danger, and tent life among the Arabs is not very agreeable. Their tents are made of dark cloth woven from the coarse hair of camels, and very soon becomes blackened in the sun.

Now if you will turn over to Solomon's Song, you will find a reference to these tents in chapter i. 5: "I am black, but comely, as the tents of Kedar, as the curtains of Solomon." If we change the order of this from poetry unto prose, it will read, "I am black as the tents of Kedar, but comely as the curtains of Solomon; look not upon me, because I am black, because the sun hath looked upon me."

Now there is something very beautiful in this, as telling us the condition of one that is redeemed by Christ. In our own natures we are black, that is sinful. There is nothing good in us, "I am VILE," was what Job said; "I am undone," was said by Isaiah. We are just as ugly in nature as these tents appear.

But when washed in the blood of Jesus Christ, we are made white as snow, and then

we are comely, or beautiful as the curtains of Solomon. And you will see, when the answer comes to this one that says she is black, in verse 8, she is called the "fairest among women," and over and over again he calls her fair and beautiful, and the sweet names of love and value.

It just shows us how thoroughly Christ loves us. He that gave Himself for us to cleanse us from our sins, never calls us sinners, when we believe on Him. We are then saved and are called SAINTS, set apart to Him, belonging to Him forever. Oh, how He delights in us. It is not worth while for us to try to make ourselves clean, His blood does it all, and forever. May God make you simply to believe on the Lord Jesus Christ, and then to rejoice in His love, and know that you are saved forever.

A Lesson in Arithmetic.

IAST month there was a lesson in Reading, beginning at A, B, C, taken from that pleasant little book for children, called "The Narrow Pathway to the Golden Gate." The lesson is continued here, taking up Arithmetic, it being addressed to children who believe in the Lord Jesus Christ, and know they are saved.

"Let us now look a little at the Christian's ARITHMETIC; you will find the first sum in addition, in — chap. — v.—.

Add to your FAITH:—

Virtue,
Knowledge,
Temperance,
Patience,
Godliness,
Brotherly Kindness,
Charity.

Seven Graces.

But you cannot add all these to your faith just because you see them here, or in the Bible. They must be written in your hearts and lives first.

Now, of course, you have faith to start with: Faith in our Lord Jesus Christ, who has saved your soul. The first thing to add to this is VIRTUE, which in this place means courage. Have you added COURAGE to this faith, or COWARDICE, which is it? Have

you been brave enough to confess Christ? Let your heart answer this important question to God.

Now, the next figure is KNOWLEDGE. What knowledge are you seeking? Is it knowledge of God's Word and of His will, of your Home and your Father, and the other things we have told you? This is the only knowledge that can be added to faith.

Now comes TEMPERANCE, that is, self-control; not the mere signing of a pledge, but 'Be ye temperate in ALL things,'—chap. — v. —. Does my young friend know what this means? I think even in a child's play it is well to remember such a word as this. Not to be rushing into pleasure as if it were the one aim of life. At such times, we are apt to forget ourselves, and Satan often takes advantage of this, and by means of some trifling disappointment, causes us to display impatience or anger. The Lord Jesus was the direct opposite of this. There was no unevenness in Him. Not that it is nice to see children stiff and formal in their ways, but rather what another verse teaches—'Let your moderation (yieldingness) be known unto all men; the Lord is at hand.'—chap. — v. —. This temperance, or yieldingness in all things, is the more beautiful in the young, because it is not natural to them in any way.

Add to temperance, PATIENCE. This quality, I think, is more generally understood than the former one; but it is a hard lesson to learn, as some of you know, who are at school. A sick bed is another hard place to learn it, though I hope none of you will need to be taught it in this way. We should be saved the hardest part of this lesson, if we first gave up our own wills. Jesus had no will contrary to God's; so, of course, it was never crossed. Whatever He had to do, He delighted in, because it was His Father's will. Now, we often get impatient under a cross of this sort:

Myself-will. Caused by the crossing of God's will. the two wills, which, however, at once disappears, when we can say: 'Not my will, but Thine be done.'—chap.

— v. —. Patience is easy when obedience is learned first.

And we have a beautiful reason for being patient. 'Be ye also patient; establish your hearts for the coming of the Lord draweth nigh.'—chap. — v. —. It is the coming of Christ before our hearts, that will make us patient in all our cares and troubles. 'Let patience have her perfect work.'—ch. — v. —. Now, these four—courage, knowledge, temperance and patience—are inward qualities; the three that follow, are more outward and active. GODLINESS comes first. I think the way to get this character in our lives, is by having the fear of God before us; not a slavish dread of Him, but the fear of Him, which is wisdom, and 'the price of wisdom is above rubies.' Having God before us for an object, as Jesus had, gives us this character, "I have set the Lord always before me."—chap. — v. —.

I have known some children to display this godliness so remarkably in their lives as to be a standing reproof to the giddy and careless around them. A child that refuses to join in jests or jokes on sacred subjects, has learned something of this fifth figure.

The next thing we get in our wonderful sum, is BROTHERLY KINDNESS. Of course, we all understand that this means kindness towards the whole family of God, not merely towards my earthly relations. What a wonderful thing this kindness is, and how beautiful to see it displayed in this world of ours, especially when it is shown from love to Christ, to those who have no natural claim upon us.

And now we reach the last on the list—the top stone, and yet foundation of all—LOVE; that which shall endure when all else shall cease—the very character of God Himself. "Love is of God, and he that loveth is of God, for God is love."—chap. — v. —.

For a better explanation of this last figure than I can give, I must refer you to—chap. —, when Paul speaks of nothing else, from beginning to end. I hope our readers will look out all these quotations.



Hannah Praying in the Temple.

YOU all well know the story of Samuel. It is one of the first told by the mother, and one of the longest remembered. I do not wonder at this, for there is always something to take hold of the heart, in the stories God tells. They enter into the truth of things, as to our need and supply, and look forward to Christ. This is Hannah, the mother of Samuel, as she is found in the first chapter of Samuel, in "bitterness of soul." The cause of this sorrow was, that she had no child, and

there was an enemy who made game of her on this account. The Lord gives us this knowledge, to set forth the condition of the people of Israel. They had become desolate in their moral condition before God, as poor Hannah was, and their great enemy, Satan, was rejoicing over them.

But there is another person in this picture. That is Eli, the priest. He had become old and feeble, and was not bringing up his sons well, at all. So that the priesthood, which was God's means of blessing to Israel, was helpless too.

So little did he have the mind of God, that when Hannah went to the temple and was praying, he thought she was drunk. It was a low time altogether. And there was only one person, this woman, who seemed to know how sad every thing was, and so the Lord used her to show that low state, and as the means through which He would bless Israel.

Here she is praying, and Eli, after learning that she had "poured out her soul before the Lord," said, "Go in peace, and the GOD OF ISRAEL grant thee thy petition that thou hast asked of Him." He was led of the Lord to say that, putting all on the God of ISRAEL, for that was the highest and richest name that had ever been given on the earth. God had promised so much for Israel, and had them so deeply on His heart.

And really, He took up the petition and answered it, giving Hannah a wonderful son, who was all his life, the Lord's, and a prophet, one who had communications from God to tell the people. This was one of the very special times in the history of that people, in which God, when they were in the very worst condition, raised up a helper, and gave a new token of the Great Deliverer, the Lord Jesus Christ, who was to come.

I cannot go on with this story now, but only say that God always comes in our lowest condition, to deliver. It was when we were without strength, and sinners, that Christ died for us. He came to save the lost. How sad it would have been, if the people of Israel had not accepted Samuel, when the Lord gave him to them.

But how much sadder is it to reject Christ,

the only Saviour, now. Do see your need of Him, take your place with Hannah in the confession of need, and you will find how able and willing He is to save. Jesus Christ is the One He has raised up, and He is all you need.

Arthur and His Shoes.

ARTHUR was only three years old, and it is not very surprising if he did get his shoes soaked through and through, on that cold and wet March day, by being out just a little while. But it was rather a pity, for they were the only shoes he had.

Now, we often find that the wisdom of these little folks is not of that kind that knows how to take care of clothing. And so, when one of his shoes, which he placed by the stove to be dried, became crisped and ruined, it is not probably very different from what might be expected, and what will happen as long as there are little darlings to make mistakes, who have to learn by experience.

He found out that fire would burn shoes as well as dry them.

But it is rather an expensive way of learning, when one finds he has just one shoe to cover two needy feet, as a result. But this was Arthur's fix.

What was now to be done? What would you have done? I suppose you would have done just what he did, that is, have gone to your father, and asked him for new ones.

But there was no money in the house, and his father had no way of getting any. So, still the question was, "what shall we do?"

It must seem a blank moment to a little child, when for the first time he finds that there is any thing that his father cannot do; for I am sure it is the general belief with such young children that their fathers know, and can do, every thing.

But the time had come for little Arthur to learn the true source of every good gift. So the father said to him,

"You must ask the Lord for them."

At once taking the word of his father,

the precious boy ran to his mother, and knelt down at her knee. But she, taken by surprise, scarcely knew what to do, with the little one before her.

"Tell him what to say," said the father.

But the child, who had been accustomed to ask just what he wanted of his parents, at once put it in the simplest and most direct form.

"Please, Lord, give me a pair of shoes!"

If ye know how to give good gifts unto your children that ask of you, how much more shall your heavenly Father give unto them that ask Him. And the Lord answered this word of faith.

In less than half an hour a little girl came in with a small basket containing half a dozen apples for the children, which she left. Upon taking out the apples, they found a portion of money. But, supposing it was left there by mistake, one of the children of the family took it to the friends who had sent the apples, only to find that the money had been put in on purpose. The apples were put on top, as an excuse for coming, and it was meant that they should find the money, as a surprise.

But having asked it of the Lord, it could not be a surprise that He had done this. The shoes were soon bought, and on the feet of little Arthur, a constant appeal to that family to commit all their wants to the Lord.

And do you think He would give shoes to that little fellow, and keep back any thing from you that you need?

Is your need salvation? He freely saves, giving eternal life, the very life that is in Christ, His Son. Would you reject any gift for the body, from Him? Do not reject the gift of Jesus Christ. Rest on what He has done for you as a sinner, and rejoice in Him. He that died for sinners wants you as His forever.

"Johnnie," said a man, winking slyly to a clerk of his acquaintance in a dry goods store, "You must give me extra measure. Your master is not in." Johnnie looked up in the man's face very seriously, and said: "My Master is always in." Whom did he mean?

Bible Lessons About Animals.

THE LION.

LET us take our Bibles and see what we can find in them about lions.

We need not look to any other book; we find plenty about them here; indeed, there is so much written about them, they are mentioned in so many places, that I am sure we shall not be able to read them all this time.

Let us first see if we can find out what sort of an animal a lion is.

He must be very strong, for we read, "What is stronger than a lion?" (Judges xiv. 8.) "A lion which is strongest among beasts, and turneth not away for any" (Prov. xxx. 30).

He has great teeth. "Break out the great teeth of the young lions" (Ps. lviii. 6).

He roars very loud. "The roaring of the lion and the voice of the fierce lion" (Job iv. 10). "The young lions roared upon him and yelled" (Job ii. 15).

He is fierce. "These hunted me as a fierce lion" (Job x. 16). "He dwelleth as a lion, and teareth the arms with the crown of the head" (Deut. xxxiii. 20).

He is a destroyer. "As a lion among the beasts of the forests, and as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver" (Micah v. 8. Jer. iv. 7).

He lies in wait for his prey so that he may spring upon it unawares. "Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they crouch in their dens and abide in the covert to lie in wait?" (Job xxxviii. 39, 40.) "He lieth in wait secretly as a lion in his den" (Ps. x. 9; xvii. 12).

He goes about in the night. "Thou makest darkness and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God" (Ps. civ. 20, 21).

He is courageous. "The wicked flee when no man pursueth: but the righteous are as bold as a lion" (Prov. xxviii. 1). "He also that is valiant, whose heart is as the heart of a lion" (2 Sam. xvii. 10).

He is not afraid of man. "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against lions, he will not be afraid of their voice, nor abase himself for the noise of them" (Isa. xxi. 4).

But will devour men. "It became a young lion, and it learned to catch the prey; it devoured men" (Ezek. xix. 3).

Men are afraid of him. "He shall roar like a lion; when he shall roar, then the children shall tremble from the west" (Hos. xi. 10). "The lion hath roared, who will not fear?" (Amos iii. 8.)

Would you not be afraid if you heard a lion roar just now? I think I would.

Why, it is enough to make any one afraid, is it not? He is so strong, and terrible, and savage, and has such great teeth.

Suppose there was one in this room now! And perhaps there is! Look and see, for, you know the Bible says that "the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8), and you know that the devil is always trying to make people do wicked things.

And we find that David says that the devil and all the wicked are like a lion, and he prays to God to deliver him. "Save me from all them that persecute me, and deliver me: lest he tear my soul like a lion" (Ps. vii. 1, 2). "The wicked doth persecute the poor . . . he lieth in wait secretly as a lion in his den" (Ps. x. 2, 9). "The wicked that oppress me . . . they have now compassed us in our steps . . . as a lion that is greedy of his prey, and as it were a young lion lurking in secret places" (Ps. xviii. 9, 11, 12).

Oh! my dear young friends, beware of the lion, beware of Satan. He will come at you secretly, tempting you to do all sorts of bad things, and he is cruel, he wants to devour you, but resist him; look to the Lord, as David did, and He will surely help you.

Now, I hoped to be able to tell you at least one story about lions, but, as I have already taken up too much space, I will have to wait until next month, and then we will see if we can not find some VERY interesting stories, true ones too, that will

teach us some beautiful things, and how to overcome that wicked one who goes about as a roaring lion, seeking whom he may devour.

C. H. B.

A Letter about a Fire.

IN the spring of 1875, at eleven p. m., my family were quietly resting, when we were awakened by a noise similar to that of a cannon; and while we were debating as to the cause, there came another report which was deafening, and almost stunning to our senses, and which brought us all quickly upon our feet. My husband hastened out and soon came back, saying that a large grocery store was on fire containing powder and other combustibles, and that we should have to make all possible speed if we wished to save any of our goods.

"We were occupying rooms over a store, and the building was connected with a row of wooden structures, many of them attached, and when detached, it was only by a narrow passage or stairway. During the winter we had often been reminded of our danger, and that if a fire should break out in the row all would have to suffer, as we had no fire-engine, or water company.

"My little son, six years of age, was nearly frantic with terror. After I had seen that his person was suitably attired, I paid little attention to him, as I was so intent upon saving a portion of our goods by putting them in shape to be carried into the street. The child who had been shrieking and crying, suddenly stopped and called to me as if a new idea had found a place, and said:

"Mamma, I am going to pray." I said, "Do, my darling child." The little fellow fell upon his knees, and asked the Lord to take care of us (calling us by name), but the burden of his petition was, 'hat the Lord would not let the house burn.

"I was sorry when I heard his prayer, and said within myself, 'that prayer cannot be answered.' About this time I left the house and took a position outside where I could watch the progress of the flames.

"Now the wind changed and a small building was demolished, and with the use of many barrels of salt, our home, and the

building adjoining, were the only ones saved between street and street, and that greatly contrary to the expectations of a town full of people. To me, it was plain, that it was in answer to a child's prayer.

"M. M."

I have given you a sight of this letter, dear children, because it teaches so sweetly how God meets faith in Him. I know this little boy, and his parents who live away out in the West, and hope he will always bring his troubles to the Lord, and rest his soul on the work of Christ on the cross.

It may be you will never be in such danger as this on the earth. But there is a fire spoken of in the Scriptures, the judgment that is to come upon the wicked. Will you escape that? There is a way that is perfectly safe. One has come, saying, "Deliver them from going down into the pit, I have found a ransom." And then He took the judgment on Him, and died for us. The believer in Christ can not come into judgment, there is no condemnation for Him.

Knowing Three.

A DEAR little boy who had just lost a loved companion named Willie, by a very sad accident, said one day, "Mamma, I just know three people in Heaven." When asked who, he whispered in her ear: "The one that died for us, and Willie, and God." May we all, when we give loved ones up to God, be able to give them the same place in the Heavenly home.

J. M. C.

Scripture Enigma No. 8.

There was a river, in the midst of which, The Ark of God once rested; what river was it?

There was another, on whose bank, A man of God a girdle hid; what was its name?

There was a land, where once a plain was found, And a huge tower built: what was that land?

Another land, where once there dwelt a man, Whom Satan sorely tried; what was it called?

There was a pool, to which, a blind man Once was sent, to wash; what pool was that?

A place, where kings sent ships To bring much gold; its name?

A tree, where large-winged birds Found shelter and repose; what was the tree?

A river, where a child was found, Much used of God, in after years; what river was it?

A vessel, without steam or sail, Which safely on the waters rode: what was its name?

A famous mountain, consecrated spot, So dear to God, and every Jew; what mountain?

There was an humble beast, Twice highly honored by the Lord; it's name?

There was an ancient article, of wood, Which once became a reptile; what was it called?

A people, who essayed to cross a dangerous passage, And were drowned; who were they?

An instrument, much used in war, in peace, In times of joy, of fear; what was it?

A little herb, concerning which, A great king spake; what was that herb?

Take the first letters of the names you find, And see what name and dwelling, they combine.

H. P. B.

Answer to Scripture Enigma No. 7.

L-azarus; John xi. 35.

O-ath; Num. xxx. 2.

V-irtue; 2 Peter i. 5.

E-noch; Heb. xi. 5.

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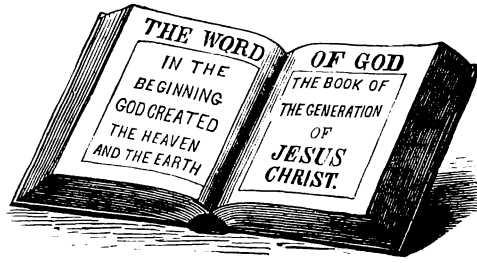
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PURE STREAM

FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, MARCH, 1876.

NO. 3.



A Scribe.

BEFORE the invention of printing matter, it was a rare thing for one to possess a book or roll, as they cost so much. You see here a man sitting at his table, and at his side, is what the Romans called a

SCRINIUM, or case to contain the rolls that he has written. This is a Roman scribe, but it will serve to explain a Jewish scribe too.

If you go into one of our great publishing houses, you will find rooms with printing presses in them, others full of cases of type, where men are busy setting up the type, still others where the printed sheets are folded and bound together in form of books, and then down stairs on the lower floor, great cases and shelves with thousands of the books that have been printed.

But in this picture all that is contained in one room. This man takes the place of the type-setter and the printing-press and all, and then that box is his book-case. Slow business, is it not? Among the Jews, the tribe of Levi, not having to farm like the other tribes, supplied the writers or scribes, as well as the priests. God meant that the book of the law should be kept among the people so that they could all know His will; and these scribes would write it out and teach the people. From this fact, they were considered men of great learning, and had great influence over the people.

No doubt there were many among them in the course of the hundreds of years of the history of Israel, that were men of God, such as Ezra, who was a priest as well as a scribe, and is called, "a scribe of the words of the commandments of the Lord." He really taught the people the law of the Lord with his whole heart.

But in the day that Christ was upon the earth, the scribes had become a large class, and were busy copying not the word of God, but books of their own and their forefathers, traditions or comments on the scriptures. And these teachings were of a kind to lead the people away from what God had said. So that Christ said they made void the law of God through them. The scribes did no doubt know a great deal; but Christ said, "Woe unto you, scribes," and called them "blind guides," who were leading others away from the truth.

Was it not a very serious and awful matter to be every day busy with the words of God and yet in their hearts further away from Him all the time, and leading others to reject

Him too? There is such a thing as knowing what God wants us to do, and not doing it, knowing what he has done and yet not receiving it. Do not some of the readers of this little paper know a good deal about the way of salvation through Jesus Christ, so that they could tell others?

Well, how is it with you? Are you saved yourselves? Do you know that Christ died to save sinners, and yet not believe on Him yourselves? Do not be only a hearer but a doer of the word, and that doing is to believe on Him as your Saviour.

The Grasshopper Plague.

NEARLY two years ago there was a very heavy sorrow that came upon the people of some of the Western States, especially Kansas and Nebraska. This was by the coming of great swarms of grasshoppers.

They were there in millions, eating up every green thing, destroying the crops, and cutting off the hope of food.

In the prophet Joel, chapters i. and ii., there is a very clear description of the ruin and barrenness that these insects cause, though, there, locusts and other things seem to be meant.

"A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. The land is a garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."

The people out there found this description to be true, as to the grasshoppers, and many are now poor who expected good harvests.

But those that knew the Lord, found much to comfort them, amidst it all, and were especially made to know how much HE could be to them. There is no condition in which He can not give rest. I learned one incident that happened in Kan-

sas that seems so precious that I must tell you.

Last spring when the grasshoppers were hatching, the people were every-where greatly distressed at their prospects, and continually expressing their fears for their crops and gardens, and trying to devise some methods to preserve them.

But there was one lady who knew the Lord and His love, who was quiet and in perfect peace about them ; and if questioned about the insects, she would reply that she had not the slightest fear of them.

And now comes in the gracious answer to her trust. There was not seen a single grasshopper on her premises, during their stay in that part of the country ; and not a leaf or plant was injured in her garden or orchard ! When every green thing was destroyed all around her, close up to her fences, not one insect entered her enclosure !

When asked how it was, she answered, "I simply asked the Lord to take care of my fruit and vegetables." And He attended to it all. "Thou wilt keep Him in PERFECT PEACE, whose mind is stayed on thee ; because He trusteth in thee. "Trust ye in the Lord for ever" (Isaiah xxvi. 34).

This is well known to be true in the town where this lady lives. So you see that God acts according to His own word. He does just what He says He will, in regard to things here, and will He fail in things hereafter ? Having told us these things, resting on His word gives peace. So it is about the soul ; we simply rest on what He says about it. He tells us that Christ died for our sins, that He was delivered for our offences, and raised again for our justification. We are just to take it, as so, and have peace about our sins. He tells us God so loved us that He gave Christ for us, that we might be saved. Can you not trust Him to be true, and then rest every thing else on Him ?

Answer to Word-Picture, No. 1.

2 Sam. xvii. 17-22 illustrates the gospel thus : no safety by Enrogel (fuller's fountain), see Jer. ii. 22. It is to be found only in the death of Jesus, see Rom. vi. 4 ; and their sins being atoned for, the believer's place is, risen with Christ, see Cor. iii. 1.

C. H. B.

Elijah.

MY dear little children, I want you to turn with me to First Kings, chapter xvii., and we shall there see the first mention which is made of Elijah. We know nothing of his early history, but that he was a prophet and served God, and that in the midst of a nation which had rejected God, and thrown down His altar, he stood alone true to Jehovah.

Listen to his words, as he stands before the wicked, idolatrous king, "As the Lord liveth before whom I stand there shall not be dew nor rain these years but according to my word." And what would be the consequence of that, do you think ? Without rain nothing could grow, the grass would die, the grapes would wither on the vine, the wells and springs would all dry up and nothing but famine could be the result.

But though Elijah knew all that must happen if there was no rain, he did not hesitate, and wonder what he should do for food. Oh, no, he trusted in God to supply his need, for he knew that He alone was both able and willing to take care of him.

And how does God take care of him ? He tells him to go to a little brook and stay there, and food shall be brought him, and who was to bring it. God says, "I have commanded the ravens to feed thee." Is not this wonderful ? Just think of these big black birds, coming day after day to the lonely prophet as he sat or walked about by the stream, and delivering safely to him the bread and meat, then flying off again to be seen no more till evening. And as I think of this it reminds me of a time when our Saviour sat upon a well, being weary and talked to the poor woman, and when His disciples came to Him begging Him to eat, His answer was, "My meat is to do the will of Him that sent Me." All He desired to do was to glorify His Father, and do His will. Even the night before He was crucified. His words are, "Not my will but Thine be done," and where did that will lead Him ? Was it not to the cross, there to give up His life for us, His enemies ? While we were yet sinners Christ died for us.

P. B.



Anointing a King over Israel.

MANY of the children all over the land have been made familiar with the anointing of the kings, Saul and David, by having for their

Sunday-school, lessons in 1 Samuel, during a few months past.	But neither of these anointings was quite like the picture here given. This is given
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to show the usual way, in which, after the oil had been poured out of a ram's horn, upon the head of the king by the priest, or the prophet of God, proclamation was made by blowing the trumpets.

When God had a people here on the earth, He ordered that those who were set apart to serve Him, as the priests, or to be His channel of communication with the people, as kings and prophets, should be anointed with oil. This oil was made of the most precious and costly perfumes and balsams (Exod. xxx. 23-33); and was never to be used for common occasions or by common people.

Now we find that this oil and anointing are used to set forth to us the Holy Spirit, and the priest, king and prophet were figures or types of Christ, in the various ways in which He is to be known.

I do not know that any other nation ever used oil to anoint their kings. If they did they borrowed it from the Israelites, and it would have no meaning for us. And there would be no meaning in the custom of the Israelites, if God had not ordered it. He meant to tell that the king was set apart to do His work among His people, to shepherd them, to lead them, to act for Him.

In the anointing of David (1 Sam. xvi. 1-13), you will see there was a sacrifice before it, for Saul had been altogether man's choice, and had defiled the whole nation, and the shedding of blood was needed to cleanse from all that. So we see after the crucifixion, God gives the title of Christ as the anointed, to Jesus, as His own, although He was Christ before in the mind of God, and in prophecy too, for the word Messiah and Christ are the same in meaning—the anointed.

David was also anointed amidst his brethren, just as Christ is only known as the chosen One of God, by those whom He calls His "brethren"—those who are His by faith in Him. David was persecuted and driven out for years; but his brethren went out to the cave in Adullam where he was, and he became their captain.

The Lord Jesus Christ is at present rejected. The world is not under Him, although He has been anointed with the

Holy Spirit, and so set apart by God to be its king, which shall be accomplished after a while "for the mouth of the Lord hath spoken it." But while He is rejected, some are taking their place with Him, and becoming unknown to the world.

And He is receiving, not the best and the wisest and the richest; but whosoever will come. In David's case, those that were poor and distressed, and in debt, went, and he took them all just as happily as his own brothers.

So Christ loves to have the little and despised, and sinful, and lost. We can not be too bad for Him. Those who went to David, said in their hearts, that every thing was ruin, were they where. And so if you know that you are a sinner you may be sure Christ is glad to have you.

By and by, He will come again to reign, and they that believe in Him will come to reign with Him. You may be of them and with Him. If you only believe what God says about you as sinful, and about Him as a Saviour.

And this is soon to take place. The time is short. How joyfully He will save you now. How sad if He has to reign without you.

The Humpbacked Family.

ONCE knew a family of children, and, strange to say, they were all humpbacked. There were a great many of them, I can't tell you how many; and when I knew them, some of them were quite grown up, and others were little tiny things, like some of you, but they were all, every one of them, humpbacked and crooked; and not only humpbacked and crooked, but they had stiff necks—what are commonly called perpetual stiff necks.

It was indeed a sad sight to see these poor children all so dreadfully afflicted. And I dare say you would like to know how they became so. Now, if I were to go to your homes, I have no doubt I should soon see that you were very much like your fathers and mothers; and these children all took after their father—HE, poor man! was humpbacked and crooked,

and had a perpetual stiff neck. Indeed, they were all just like him, even from their very birth.

I dare say you will now want to know how the FATHER became so. Well, I must tell you that he, in his early days, lived in a very beautiful country place, where there were some most delightful fruit-trees; and he was one day taking some of the fruit that had grown upon one of these trees—and I am sorry to say it was fruit he had no business to touch—he fell, and a most dreadful fall it was; he injured his back most fearfully, his spine grew out, and his neck became stiff from that very moment; and that is the way that he became the crooked father of a lot of crooked children.

I have told you how these poor children got to be so miserably deformed, and now I will tell you how some of them were cured; for wonderful as it may seem, some of them WERE cured.

Near the village where this family lived, there were four doctors. I suppose you would like me to tell you their names. Well, one of them was DR. DON'T-CARE; he lived on the road to DESTRUCTION. Another was DR. DO, who lived at LAW HOUSE. A third was DR. PRAY, of PIETY Cottage. The fourth was DR. BELIEVE, who lived at a most charming spot, called GRACE, which was very near to the cottage of the poor family.

Now the first doctor that visited this family was DR. DON'T-CARE, who lived on the road to DESTRUCTION. Indeed, he was a very great friend of theirs, and used often to go and have dinner with them. He would always cheer them up, and quite laugh at their being at all concerned about their humps, and their crookedness, and their stiff necks; for, after all, as he would say, they were no worse than a great many others. The only physic he gave them was laudanum; that was not to cure them, but to lull them. I am sorry to say that he gave some of them such heavy doses that they very soon died under his treatment.

I must tell you that, after this, some of them were in very great distress indeed

about their deformity, and DR. DO, of LAW HOUSE, was called in. They faithfully promised to do whatever he said, if they could only become straight. Now, what do you think Dr. Do ordered? Among the rest, he ordered three principal things. The first thing was, that they were to LIVE WELL. The second was, that they were to SIT UPRIGHT. And the third was, that they were to TAKE PLENTY OF EXERCISE. Now, however good these orders might have been—and very good they certainly were—yet they really were not at all suited to the case of such poor creatures as these; and, consequently, though some of them were foolish enough to try to cure themselves by doing as DR. DO directed, yet all that their endeavors did for them was to make them the more miserable, and not a whit the less crooked.

The next one called in was DR. PRAY, of PIETY Cottage. He recommended them to GO ON THEIR KNEES as much as they possibly could. He also gave them some PILLS OF PENITENCE. But, although some of them got a little relief by this treatment, yet there was not one of them cured by it.

Now I must tell you that they, none of them, liked DR. BELIEVE, who lived at GRACE; and although GRACE was so very near to them, it was a long, long time before DR. BELIEVE was called in. In fact, I am not quite sure that he was called in at all; I am inclined to think that he came without being sent for.

However, when he did come, he saw with sorrow how the family had been thinned by DR. DON'T-CARE'S laudanum. He saw, too, with regard to what DR. DO had ordered, that, although it was good in itself, yet the poor family had not the means of LIVING WELL; and, as to SITTING UPRIGHT, it was in vain to tell crooked people to do that; neither would they ever get rid of their humps if they took ever so much EXERCISE. And as to DR. PRAY'S advice, GOING ON THEIR KNEES, though that also was good, could not possibly make their backs straight—not even together with the PILLS.

So DR. BELIEVE told them of a certain

medicine—a most precious medicine—which not all the gold of the world could purchase. “For this remedy,” said he, “we are entirely indebted to a GOOD PHYSICIAN, who lived many, many years ago; ah, yes, and it cost Him His life! and I am sure that when you are cured you will always love Him; for you will each be able to say, ‘He died for ME.’”

Now some of the family quite mocked at the medicine Dr. BELIEVE recommended. Ah, I should not like you even to hear the many bad things they said about it. So they were foolish enough not to take it, though they might have had it for nothing (for Dr. BELIEVE never charged any thing either for medicine or attendance), and the consequence was, sad to relate, that they not only did not get well, but they died most miserably; for they were full of disease from head to foot, and they despised the only remedy.

There were some, however, who did not mock at the precious medicine, but yet, for all that, they would not take it for a very long time. They sought, indeed, most earnestly to be cured, and yet would not receive the right remedy. And they verily would have died, as surely as did the others, if they had not, at last, after much urging, entirely yielded to Dr. BELIEVE.

But I am glad to say that there were those who took the precious medicine WITHOUT so much urging; and it was especially interesting to see how readily some of the little ones took it. However, they were all cured who took it, whether big or little. They were also now able to LIVE WELL, owing to the rich supplies that came from GRACE, through the influence of Dr. BELIEVE, and at the request of Dr. PRAY. They had also a freer use of their KNEES. They could now also SIT UPRIGHT, and, as they were straight and healthy, they delighted in EXERCISE. It is true that even now they were occasionally troubled with a stiff neck, but at last they were not troubled even with that. The precious medicine reached the root of the disease, and they were all cured completely; and happily lived to bless the GOOD PHYSICIAN who had sacrificed His life for them.

And now I have no doubt you have, by this time, my dear young friends, found out the name of the father of this humpbacked family, and that you and I are among his children. There is another thing, also, that I hope you will find out, if you have not already, for you know I have told you this little story for your real good—I hope you will find out your need of that precious medicine; for, without it, you must indeed perish for ever. I know you would not like to go to hell; and God wants you to be with Jesus, who lives in heaven, and who once, you know, died instead of sinners—sinners like you and me; and so I do hope you will trust in His precious BLOOD, which is able to make you fit for His presence.

J. D. M.

Franky and Franky's Mother.

THIS little boy had a praying mother, but God called her to Himself, when Franky was but five years old. He was very fond of his mother, would often ask the privilege to fan her, during her illness, and one day came in with a little fish for her. She asked him where he got it. He replied, “I caught it in the creek with my hook and line, for you.” So when it was dressed and cooked, he was permitted to carry it to her, and stood by her with great satisfaction, while she ate it.

She had taught him about God and Christ, but he was so young he could not remember it all; but you may read what he did remember and what he thought about it. She died in the evening, and Franky sat by her pillow till her voice was gone and she could only look at him. Then he cried himself to sleep. He was undressed and put in bed and did not wake.

Next morning he arose and partly dressed himself. Then remembering the scene of the previous evening, took his little jacket in his hand and went down stairs crying, and asked for his mother. His father took him in the room where she was, and uncovered her face that he might see her; and again he cried.

Breakfast was now ready and he soon

came and sat in his usual place by his aunty. He wiped his eyes with his apron, then looking to his aunty, said :

"I have been in to see mother, she is asleep, but God will wake her, when He comes."

This dried his tears and made him calm.

An hour or two after this he brought in several of his little playmates to see her, and they too cried for the loss of Franky's mother, but he calmed them all, telling them she would "wake up when God comes." His aunty was very busy, so he went in with all who came, and told them all the same.

On the day of burial he cried some, on seeing so many people and not fully comprehending what was to be done. After the coffin was lowered in the grave, his aunty led him to the edge, and bade him look down to see how deep it was, asking him if he thought his mother could ever come up from so deep a place.

He replied : "It does not SEEM as though she could, but she will, God will bring her up when He comes."

Long years have passed since that event ; that little boy has become a man, and is the last of that family, if still alive, and the writer knows not whether the prayers of that mother have yet been answered in his conversion.

But it is hoped that the simple faith of the boy is held by the man, for it was a right faith in taking just what God said about bringing again those that sleep in Jesus.

And if my young readers will take the word of God about Jesus Christ, as their Saviour, they may rejoice in Him, as His own forever.

H. P. B.

Scripture Enigma, No. 9.

Search and find, the tree, whose fatness

Of was used to honor men ;

And the river by whose waters,

In a vision, powers were seen

Fruit, with which, a woman hastening,

Vengeance stopped ere blood was shed,

Birds, that dwell where man *was* dwelling,

Cakes, on which a foe was fed.

Stalks, in which two men were hidden,

Birds, who gather to the prey,

And that which (a figure given),

Never can wash sin away.

Beasts, which once a message carried,

That gave gladness, joy, and light,
Strongholds, where he fled for refuge,

Who was king by lawful right.

And those things in which they travel,

Who, God's wonders oft do see,

Now you may by search, unravel

What Christ died for, on the tree. C. H. B.

Answer to Scripture Enigma No. 8.

"JESUS OF NAZARETH."

J-oridan ; Josh. vii. 7.

E-uphrates ; Jer. xiii. 5-7.

S-hinar ; Gen. xi. 1.

U-z ; Job i. 1.

S-iloam ; John ix. 7.

O-phir ; 2 Chron. viii. 18.

F-ir-tree ; Ps. civ. 17.

N-ile ; ?

A-rk ; Gen. vii. 16.

Z-ion ; 1 Chron. xi. 5.

A-ss ; Matt. xxi. 2.

R-od ; Ex. iv. 2, 3.

E-gyptians ; Ex. xiv. 26, 27.

T-rumpet ; Num. x. 1-10.

H-ysso ; 1 Kings iv. 33.

M. M. T., Brooklyn, N. Y.

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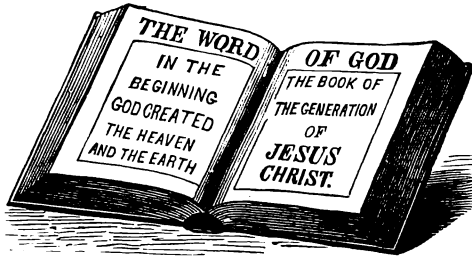
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FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

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NEW YORK, APRIL, 1876.

NO. 4.



A Frontier Home.

Do you think you would like to live in such a cabin all your life? There are many that spend a great number of years in such houses, and very pleasant ones too. But, generally, one of the thoughts is, that they will some time get into a larger and better home. And so, much as people may like to talk about living in a log cabin, or to look at the picture of one, when the

opportunity comes for moving out of it into a large, airy, convenient house, with all the comforts of life and home, they are very willing to go, though they may look back upon the old house with a great deal of tenderness.

There are plenty of just such scenes as this picture shows, in the western part of this country, and very glad are those who live in these cabins to have the shelter and the home, and to some of them we send greeting, and a word of love in the Lord Jesus, and would be glad to visit them, in person.

But there is not much doubt that before the visit would be over, they would tell us they hope soon to get into a larger house, where they could live more comfortably.

And so it is that in 2 Cor. v., to which you had better turn, there is something said about us who are in this body down here on earth, groaning and longing for a better one—the heavenly house—the body which shall be given us, like unto Christ's own body of glory.

Do you know what right one can have for looking for that? By having, first, become His, by faith in Him. If we are the children of God by faith in Christ Jesus, then the Holy Spirit dwells in us. And then we are told in Romans viii. 11, that, "He that raised up Christ from among the dead, shall also quicken (that is, make alive) your mortal bodies by His Spirit that dwells in you." So we look for that.

This is one of the blessed things that we expect when the Lord comes. This body will be laid aside, and a body that is heavenly, be given us. It is wonderful how much God has done, and how much He will do, for those that are His. Christ has gone to prepare a place for them, and will come again and receive us unto Himself, to be with Him forever.

May you receive the good news of His love to you, as a sinner now, and wait for that house which is on high.

But while we are here it is right to take care of the body, remembering, "He is the Preserver of the body," and it is the temple of the Holy Spirit, and not allow it to

be used by the devil. We have no right to give it up to evil.

I am sure these cottagers are doing the best with their cabin, and finding many a dear thing in it, though if a king were to offer them his palace with all that is in it, and fit them for it, in every way, they would gladly take it.

Bible Lessons About Animals.

THE LION.

YOU recollect, dear children, what we read about the lion two months ago, that, "the devil, as a roaring lion, walketh about seeking whom he may devour."

Now my first story is about a strong man slaying a strong lion who roared at him, and when we get through, I think you will see that, if the devil is a strong lion seeking to devour, we have on our side a stronger than he, who has already conquered him for us. Who is He?

I shall have to let you read the story for yourselves, because it is too long to put in here, and then I will just tell you the meaning of it.

You will find it in Judges xiv. 1-9.

Samson went down to Timnath to get a wife, and while he was on his way, just as he came to the vineyards of Timnath, a young lion roared against him. The Spirit of the Lord came mightily upon Samson and he slew the lion. He saw the woman he thought to marry, and talked with her, and she pleased him well. "And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands and went on eating."

Now I want you to take your Bibles and find three verses.

The first is, 1 Peter v. 8, which tells us who the roaring lion is, as we have already read.

The second is, Luke xi. 22. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and over-

come him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

The third is, Heb. ii. 14, "That through death He (Jesus) might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage."

The first verse tells us who the lion is; the second tells us that a stronger than he can overcome him; the third tells us who that strong man is, and what He has done.

Why did Jesus leave His beautiful home in heaven and come down to this poor earth?

He came because He loved us. He came to get a bride (you know the church is called "the bride, the Lamb's wife").

And when he came, did not the devil roar against him? Did he not fight against Him all he could? Do you not recollect how he tried to kill Him as soon as He was born, by having all the little babies slain? And then how he tempted Him in the wilderness; and how he stirred up wicked men against Him; and how he put it into the heart of Judas to betray His Master, and at last he stirred up the Jews to crucify Him?

But was Jesus afraid of Him? Oh, no! And He loved us so much that He would endure Satan's power — death, that He might have us for Himself. "Christ loved the church and gave Himself for it."

Thus Jesus, through death, destroyed him who had the power of death, that is, the devil, that He might deliver us from Satan's bondage.

After Samson had slain the lion, he came down to marry his bride, and he found honey in the carcass of the lion, and ate of it. So that, "out of the eater came forth meat, and out of the strong came forth sweetness."

So when Jesus comes and takes us to be with Him for ever, and the marriage supper of the Lamb is celebrated in heaven, He will eat of the sweetness which He has won through death, and we too, with Him.

And even now, we, who believe in Him, and know what His death has done for us, find it to be sweet, that it is a blessed thing, because by His death He has taken away the power of Satan and delivered us from fear.

So, if you believe in the Lord Jesus you need not be afraid of Satan. But if you are not a believer in Him, should you not be afraid? Because the honey did not come out of a live lion.

What came out of the LIVE lion? A roar.

What came out of the DEAD lion? Honey.

Are you one of those who are in Satan's bondage and tremble at his roar; do you tremble at the thought of death; are you afraid to die?

Or, are you one of those who feed upon the honey, who, by simple faith in the Lord Jesus, know that He has robbed death of its prey, so that you can say, O Death, where is thy sting? O Grave, where is thy victory?

Would you not like to learn this little verse, and hide it in your heart, so that you may think about it over and over again, and find out how sweet it is?

"He, hell in hell laid low;
Made sin, He, sin o'erthrew;
Bow'd to the grave, destroyed it so,
And Death by dying slew."

C. H. B.

The Dying Child.

From the French.

A GODLY man had a son eight years old who became dangerously sick, and prayed so fervently that all who heard him were greatly surprised thereat. As the sickness increased, his mother asked him on one occasion, "What are you doing, my child? Why do you pray?"

"I desire to see my Jesus!"

"Where will you see Him?"

"In heaven, in that eternal glory."

"When shall you see Him?"

"Soon, very soon."

"What has He done for you, since you are longing so much to see Him?"

The child stretched out its arms and said:

"He died for me." And thus saying he departed to be with Christ forever.

He died for us, that whether we wake or sleep, we should be His. M.



"In Everything Give Thanks."

IT would seem very easy and natural to be thankful when we have plenty of food and clothing, and friends, and money, would it not? Many people think if they had all these they would be very grateful to God.

But there was a great nation, that had everything that could possibly be possessed

on this earth, and God took pains to give them all things abundantly, and lived down among them here, so that they might know Him as the Giver; but they gave Him no thanks for it. They rather hardened their hearts against Him, and wanted to have nothing to do with Him.

They would like to have had all things

WITHOUT HIM; and that is the way with the heart of man everywhere. The book of Psalms closes with a full, rich pouring out of the heart with thanks, and calls upon everything that has breath to praise the Lord; but that is after those who are spoken to have been dealt with by the Lord, in their misery, and have been delivered by Him.

And so it is now; no one will really be thankful until he has known Christ in His love, in dying for us, and believed on Him, as a Saviour. Then everything is seen as coming from Him.

This picture reminds me of the story in PURE STREAMS, last year, of the two old people, to whom the Lord sent the oat-meal, when they had been without food, and were trusting Him. Ah, these are the times for thanks, when, having led the heart to rest on Him, He opens His hand in the time of deep need! I knew of a case where a family had become so destitute that when the hungry time came there was nothing to put on the table. But the mother laid the cloth and put the dishes on one by one, for each member of the family, and for the bread and other things, asking God to fill them, and then waited.

And, by and by, there came a great basket of provisions sufficient to fill all and have enough for other meals, which God had sent to meet the need. Do you not think that household, father, mother and children, turned to God with joy, that having given Christ, He had, with Him, given these things too?

A man was passing by a low cottage one day, and he heard the voice of some one within. He paused to listen, and heard these words uttered with deep feeling: "ALL THIS, and JESUS, besides!"

Feeling curious to know what "all this," was, he knocked at the door and was admitted, and saw an old man sitting on about the only chair in the house, at a table, with a part of a loaf of dry bread. And that was all. It was "ALL THIS," for which the man had so joyfully given thanks.

Having the Lord Jesus as ours, makes everything He gives us, very sweet and rich to us.

A Friend in Need.

DEAR little readers, allow me to relate to you the following incident. While sitting, a few moments, on the piazza of a farm-house, waiting to meet a friend, my ears were attracted by sounds of distress from the barn-yard.

Turning to look, I saw that two roosters had been fighting, and the conquering one had returned again to exercise his conquering strength on the poor, humbled and helpless one. He flew at him, pecked him, and dug at him with his spurs. All the defeated, suffering one could do, was to scream and bury his head, trying to get out of the sight and power of his enemy.

I was just on the point of running to deal vengeance on the miserable wretch who was so abusing his own brother, when a Guinea-cock made his appearance from the field, on the run, and did not stop until he dealt spiteful blows at the cruel tyrant, that made him glad to sneak off out of the way.

Had it ended there, even, it would have afforded a lesson of instruction; but, as soon as the foe was disgracefully dismissed, the noble defender approached the suffering bird, put down his head, as though communing with him, then walked around him a few times, as if examining the extent of his wounds. Then he would walk a little distance to feed, every few moments turning back to see if all was right.

By and by, venturing a little farther, the old enemy appears again, on the run, with double vengeance in his looks. But no sooner were his cries heard, than his old defender returned and speedily delivered the captive, and sent off his oppressor; then putting his head down again to the poor fellow, seemed to say, "I will not leave you again." The farmer, just then appearing, put an end to the troublesome matters.

Truly, thought I, the almost human kindness of this bird, may well put to shame many boys and girls, and even men and women. How many instances there are when children, or even grown persons, would not have shown such a spirit of kind-

ness. Had it been a bird of the same species, it would not have been so remarkable. He might have reasoned as men and women often do, "he is not my kind, he has no claim on me," but no, there was a case of need, a poor creature (if only a common rooster) was suffering, and that was sufficient. Noble example for us.

How much this act of kindness makes one think of the kindness and love of the Savior, who came not to be ministered unto, but to minister, and to give His life as a ransom for many.

The first thing the kind-hearted bird did, was to effect the deliverance of the poor, suffering victim; the next thing, to care for him. In whatever aspect man is looked at as a sinner, his first need is deliverance, whether suffering oppression, wounded or crippled, or diseased by sin; deliverance from the power that has afflicted him and yet holds him in oppression. And this is the work the Lord Jesus first does.

The Israelites, a striking picture of man serving as a slave under Satan, are delivered first from God's threatening judgments by the sprinkled blood, then from Egypt, the land of their slavery, and from their oppressor, Pharaoh, by the death of the latter, and by the separation of the waters of the sea from the place of their bondage. Then, they are to pass through the wilderness. So, as the poor bird was cared for by his deliverer, the people of Israel were cared for, all through that dreary wilderness, fed with manna, guarded from every foe, and their clothes and their shoes not permitted to wear out, so that every need was completely supplied, from the same gracious God who had at first taken them out from the place of bondage.

So with the believer, he is first delivered from his last and dangerous condition, where every moment he is in danger of eternal death, and then watched over by the same.

There is another striking passage that shows this so clearly, I must refer to it before I close. You remember the poor man who fell among thieves. You will find it in the tenth chapter of Luke. What a picture we have, in verse thirty, of man's

condition, stripped of his raiment, wounded and half dead. And in the person of the good Samaritan, Christ, after He has bound up his wounds, pouring in oil and wine, sets him on his own beast, and brings him to an inn. Thus he is taken out of his condition, his wounds are cared for, a place provided in the inn, and then sufficient means left with the keeper of the inn to supply all his needs.

Children! what a wonderful Saviour have we, and what a wonderful, blessed salvation! Our wounds are healed, joy is given, and while the Lord is absent, His grace supplies all our need until He comes again. "Jesus Christ, the same yesterday, and to-day and forever." G. O. A.

My Birthday.

HERE were two little boys standing at a fire; one was called Alick, and the other Willie. Alick was ten years old, and Willie only six. "Willie," said Alick, "it is just a year and a half since I began to live." "And I have not begun to live yet," said Willie in a sad voice.

Do you know what these two little boys meant? Alick meant it was just a year and a half since he had learned to love Jesus, and poor Willie meant that he did not love Jesus, that he was not converted or "born again" at all, and this made him very miserable; indeed, so miserable that a kind friend noticed his sad face, and got to know the cause of all his trouble. He soon found for him that beautiful verse, "He that believeth on the Son HATH everlasting life;" and Willie believed this, and it made him so happy. He took a pencil and paper, and copied out the whole verse, which he called his text. He then took every Bible in the house and marked the verse with his pencil, so that he might always be able to find it in any of the Bibles.

Now, the day Willie believed in Jesus was his "new birthday." We are not all converted in the same way that Willie was. Perhaps we may have been at a preaching, or at a children's meeting; or it may have been at our mother's knee, while she told

us of the love of Jesus; or perhaps it was when we were quite alone that we felt unhappy about our sins, and found that Jesus had borne them all away—that He had died for us, and was our precious Saviour.

And some little children do not know when their birthday was at all; because God was so kind to them that He put them in a happy home with a mother who loved Jesus, and who taught them about His love, and trained them up for Him as soon as ever they had any sense at all, and so they have ALWAYS known about Jesus and loved Him, and tried to please Him even before they can remember. So these little children do not know WHEN their new birthday was; but that does not signify, for they know JESUS, and that proves they have one, though they do not know when it was; for the Bible says: "He that hath the Son hath LIFE," and God knows when it was.

There was once a little girl who had to write out a list of the names of Jesus. She could only remember a few, but last of all she put, "And He is MY OWN DEAR SAVIOUR." This little girl had a "new birth" day, or she could not have written this.

Now, without this "new birthday" we can never get to heaven, for Jesus says we "MUST be born again."

When we are born into this world we have only got a bad nature, which, as we grow older, shows itself in all kinds of sins. So that even a little baby, who has never done anything naughty, has a bad nature; and when a baby dies and goes to heaven, it does not go there because it is "a little angel," but because Jesus "came to save that which was lost"—— chap. — v. — and this little baby was "lost" when it was born. But when we are born again we receive a new and holy nature like Christ's, a nature that cannot sin—1 John iii. 9.

Our first birthday is the beginning of our life on this earth; it is the beginning of a short life, lasting at most but a few years. But our "new birth" day is the beginning of an eternal life in our souls; it is the beginning of a life that belongs to heaven, and not to this earth at all—an endless life that can never die, that can never be lost.

Soon after we were born into this world we found out that we had kind parents who loved us dearly; and, at our second birth, we find we have a Father in Heaven, and a Saviour too, and every day we are learning more of their love to us.

Now, my little friend, you are a believer in Jesus; do you ever think of this wonderful love? Do you ever think of what it cost God and the Lord Jesus to make you a child of God? If you read John iii. 5-7, you will see that not only must we be born again, but that all the sins we have committed, because we have this old evil nature, must be washed away. Now, to get rid of these sins cost God His only begotten Son.

There was once a poor African mother who was starving with her children. There were five children, and she and her husband resolved to sell one of them for a slave, and to buy food with the money they would get for it, and so to save the rest. So all the five were placed in a row, and father and mother looked at them.

"Well, we cannot sell Sam," said the father; "he is so strong and active, we could not do without him."

"Cassy certainly must not go," said the mother; "she minds the children, and is my greatest comfort."

"Well, poor Tom shall not be sold; he is so patient and gentle, and could not bear hard treatment," said the father, "and I am sure I will never part with Chloe, who is the life of us all—she is so merry."

"And would you have me give up my baby then?" said the mother.

"No we cannot spare one of them; we had better starve a little longer first."

These poor African parents had FIVE dear children, and they could not spare ONE; but God gave His ONLY SON for our sakes. Oh, what love!

And then the love of Jesus! He came and died such a cruel, shameful death, to wash away our sins in His precious blood, that I am sure we should love Him all our lives for it.

We find out what a dreadful thing sin is, when we see that nothing but the blood of the Son of God can blot it out; and now

if we believe in Him we need never think a single sin will be heard of again, for every one of them is gone forever.

A little boy was once much puzzled about this. "I cannot think what becomes of all the sins that God forgives, mother?" he said one day.

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they then?"

"Why, they are nowhere, they are gone" said Charlie.

Now, when we believe in the Lord Jesus, it is just so with our sins, they are washed away by the precious blood of Christ, and not a stain remains in God's book against us.

There is one other point about "my birthday" before we leave the subject. The Queen has a birthday, and the beggar has a birthday. The Queen was born in rank and luxury, while the beggar was born in poverty and misery. God may have given you plenty of everything; while many around you are in great need and distress. But our "new birthday" is the same for all. Whether we are rich or poor we have all the same loving Father, the same glorious home, the same precious Saviour, and the same eternal divine life.—From "The Narrow Pathway to the Golden Gate," by A. T. S.

Scripture Enigma, No. 10.

I saw a mourning crowd who stood
Beside a rocky cavern;
And One was weeping there who could
Their depth of sorrow fathom:
Tell me the reason why He wept
For one that now so long had slept?

I saw an angel with a sword,
'Tween earth and heaven standing;
He came to punish Israel's lord,
For words of pride commanding:
Who was the owner of the spot
Where mercy came and vengeance stopped?

I saw an angel by a tent,
To one beloved speaking;
With precious tidings he was sent,
Of that he had been seeking:
Who was it listened to the word,
Yet doubted, too, the news she heard?

The man who, writing to a king,
Thus thought to thwart the elders;
Through writing thus, he had to bring
His tribute to the builders:
Now tell me whom He came to save,
Who left the throne to take the grave?

C. H. B.

Answer to Scripture Enigma, No. 9.

OUR OFFENCES.

O-live; Judges ix. 9.
U-lai; Dan. viii. 2.
R-aisins; 1 Sam. xxv. 18.

O-wl; Jer. iv. 39.
F-ig-cakes; 1 Sam. xxx. 12.
F-lax; Josh. ii. 6.
E-agle; Matt. xxxiv. 28.
N-itre; Jer. ii. 22.
C-amel; Esth. viii. 14, 16.
E-n-gedi; 1 Sam. xxiii. 29.
S-hips; Ps. cvii. 23.

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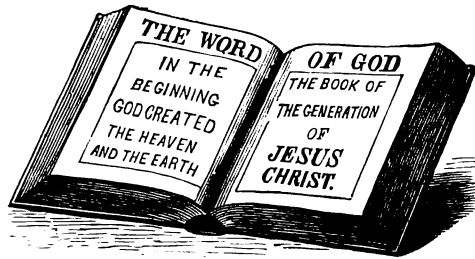
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PURE STREAMS

FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, MAY, 1876.

NO. 5.



Busy.

DO you know what these little fellows are? I suppose many of you do, for you have heard them described, and have seen pictures of them before. They are beavers, and though they seem at play, they are really working very busily. They are great dam builders, and house builders, and wood choppers, and

raftsmen; and of course it must keep them pretty well employed to attend to all this business.

Their teeth and jaws have enormous power, and they can gnaw through thick trees, cutting them down as smoothly as a man with an ax. You see one of them at this work. As soon as the tree falls, they set to work to lop off the branches, cutting them and the trunk of the tree into lengths, according to their weight and thickness. They then drag these to the water and float them to where they are building. Their houses are built of sticks, mud and stones which form a solid mass, their large, flat tails being used as mauls to pound solid and flat the mud.

They build these houses, called "lodges," under the banks of rivers and lakes, where the water is deep enough to keep from being frozen at the bottom. When it is not deep enough, they make a dam across the stream. You see them variously employed in this picture, some working away at the lodge, some floating logs, some gnawing. And what is it all for? So to build as to protect themselves from their dreaded enemies, such as the wolverine. If he attacks them above, they can dive down into the stream and get away, and that is why they want to keep the bottom below the ice.

But when men go after them, they shut this back door by driving stakes through the ice, and thus stopping their passage away, break through the house and find the family at home. And then, the poor things, after all their labor and efforts for safety, must yield their lives. Poor things!

And now if you will turn to the twenty-eighth chapter of Job, you will find a very vivid description of man's works, and all his success, in taking out of the earth all that he wants, iron and silver and gold and precious stones to make himself rich. It tells of how the rivers can be bound, and the floods from overflowing. So much seems to be under his hand; BUT the question comes, "Where shall wisdom be found?" It is not in all these. It cannot be bought. It is beyond the keenest eye, away from the fierce enemy. God alone

knows it. And then He reveals it. THE FEAR OF THE LORD, that is wisdom.

Do you ask how can I get that? The scripture tells us, "There is FORGIVENESS with Him, that He may be feared." And then the answer of the soul forgiven is, "I wait for the Lord, my soul doth wait, and in His word do I hope" (Ps. cxxx. 4, 5).

Then in Ps. xlix. 6, 7, it says, "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him." "But (v. 15) God will redeem my soul from the power of the grave, for He shall receive me." He saw us thinking ourselves secure, as we were in sin and the world, and He saw our great enemy ready to destroy us, and when we were without strength, in due time Christ died for the ungodly, that is for us. O what a deliverer in our time of need.

All your work, though you should be as busy as the beavers, all your life trying to save yourselves, will do nothing for you. But to him that worketh not (for his salvation) but believeth on Him that justifieth the UNGODLY, his faith is counted by God, his righteousness. Every thing in the Word of God shows you that by nature you are a sinner, and then tells the wonderful story of salvation by the Lord and Saviour, Jesus Christ. Believe on Him.

"Stormy Wind Fulfilling His Word."

WOU remember the little story that was given you of "Arthur and his shoes," a few months ago. I suppose, some one that read some of these incidents of God's care, said he did not believe them. But there is never any of them told that did not actually happen. Why should it be thought a thing not to be believed that God who sent His Son to die for sinners, should not take care of those who trust in Him?

The devil's word that God is not willing to do what is for our good, that He told to Eve in Gen. iii., is a lie, as God has shown all the way through the scriptures. They are given to display the kindness of God in spite of our sinning. "He that

spared not His Son, but delivered Him up for us all, how shall He, not with Him, freely give us ALL THINGS!" That is the way to reason, if we want to reason; to draw our thought of what He will do, from what He is, and what He says, and what He has done, and then try Him. I will give you another story about Arthur, and the kindness of the Lord to him, which I know to be true.

In a way that was very special and sweet, by the unfolding of the truth of God, his father had been led to give up a position in which he was receiving from man a salary, and to cast himself and his large family upon God for daily support in every way.

Sometimes men get afraid of the word of God, when it comes too close to their occupations, and interfere with their mode of getting a living; but in cases where the Lord is leading for His own sake, many have gone on, drinking in and delighting in the precious things of God, even if it costs all they have. And though God may test them, to make them know clearly whether He is ALL to them, He is sure to give them all that is needed, and in a way that gives more joy than ten thousand times as much would, if received in any other way.

This little boy, Arthur, who is now about eleven years old, was put in charge of his baby sister, who is nearly two years old, to keep her quiet, and so help his mother. It was a time when they were getting low in funds, and looking to the gracious God, on whom they trusted, for daily and hourly supplies. Arthur was seated at the front window, which overlooked the front yard, in a kind of a quiet way, doing nothing in particular, except give an eye to the baby when it was needed.

Directly, he thought he heard a wagon passing; the noise seemed like that, so he looked to see it. A sharp gust of wind came blustering and rattling along, carrying chips, and bits of paper, and leaves, and whatever it found loose, and sending them up into the air, and scattering light things generally. The keen eye of the little boy caught sight of something too light for a chip, and not quite the color of brown pa-

per, and something too much like a bit of money not to be stopped and examined. So, through the door, and after it he went. And, sure enough, there it was, a ten-cent note, worth bread, or meat, or cloth, to that amount, as good as the day it came out of the treasury of the United States.

The boy was delighted, and there was general interest and even joy over it, in the house. "Only ten cents!" you may say. "That is a small thing to be so joyful over, if it were ten dollars you might talk."

Yes, but the heart that is waiting on the Lord, gets very sensitive to the Lord's ways, and learns to see His hand, and that gives joy always. It was a very small matter and yet there are times when just that much is worth a great deal. Many have thought ten cents worth stealing, or worth cheating for, or lying, to get, and that when they have not needed bread, either.

This dear family, cast on the Lord, may not have just then needed bread, though things were getting scarce; but they did need to be reminded of the tender thoughtfulness and care of their Father, God, who knew all about them, and who had given them Christ and had led them to take the place they were in. This was the thought of Arthur's father who said:

"Here is the token that God is our supply; and, if need be, He can send us means on the "wings of the wind." It is not often that we know of MONEY flying through the air, but we know of manna that came down through the air for forty years, and of bread and meat that came in the beaks of ravens, to supply God's people, at different times.

This refreshed the hearts of these waiting ones, as a little token of God's love, and was really the forerunner of a much larger sum that was even then being borne by steamer and car, from a source of which they knew nothing, save that God sent it. It is not a vain thing to trust in Him. Oh, but be His by believing on the Lord Jesus Christ as Saviour, and all things are yours. He maketh the clouds his chariot; He walketh upon the wings of the wind.



Love and Confidence.

WH what a look of tenderness and love is on the face of this woman. Any one could tell she is the mother of this poor boy.

But why should I call him poor, with a loving mother to think of him each moment, and to welcome him back whenever he goes out? See her hand on the latch, lift-

ing it for him. I do not doubt that he loves her, though it is not his love that keeps every thing moving in that house, but hers.

And yet, is it not strange that she should love a poor cripple like that? He is not strong and robust, and able to run about and do much for her. He has to be cared for, and costs her many a weary step. It

cannot be true, after all, that she loves him, can it?

People talk that way about God. They think He cannot love them, if they are bad and a trouble to Him; that they must be very good and love Him, and do all things for Him, all the time, or He will not love them. But that all comes from Satan. I have no doubt if we were to say such a thing about this kind mother, and she were to hear of it, she would say that an enemy told us that, and that it is not true. And so this kind of language about God is not true either. He so loved us, as to give His only begotten Son for us. When? When we were sinners; yes, enemies. Do not believe, for one moment, any such thing as that God is waiting for your love before He lets His out. Herein is love, not that we loved Him, but that He loved us, and sent His Son that we might have life.

But now, does not this boy seem rich with such a mother's love? And does he not know she loves him? So his answer is entire confidence. The love is on her side; the confidence on his. So we are always confident towards God, and count on Him for all things.

You see that this boy has a bunch of flowers that he has gathered for his mother. To buy her kindness? To make her love him? No! but as a token of his knowledge of her love, and of what will please her. He has gathered them for her. And yet, what are a few violets? A few cents would buy them, anywhere. Do you think that a few cents could buy a bunch as valuable as that to the mother? No, indeed, they will not buy love and the appreciation of her, that were in this dear little fellow's heart in gathering them.

So we love God because He **FIRST** loved us, and then we praise Him, and though our praise may be very feeble and imperfect, yet He delights in it, as the expression of our knowledge of what He has done in Christ for us.

He is glad for our service and worship for they are a savor of Christ unto Him. Do take all from God that He gives, even Christ and salvation, and then bring Him all.

Bible Lessons About Animals.

THE LION.

THIS story you will find in the sixth chapter of Daniel.

Daniel was a man that feared God, and therefore whatever he did, he did heartily as unto the Lord; and Darius, the king, seeing the excellent spirit that was in him, made him a ruler, even a president over the princes.

These princes then became enemies of Daniel and tried to find something of which to accuse him. But they could find nothing, "forasmuch as he was faithful, neither was there any error or fault found in him."

"Then," said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

So they went to the king and induced him to sign a decree, forbidding any man to pray to any one but the king, for thirty days, and whoever should dare to disobey this decree, was to be cast into the den of lions.

Well, what would poor Daniel do now? Whom should he obey? Would he obey God's law or the king's law? Let us see.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

This was very beautiful, was it not? You see Daniel's trust was in God, and he knew that God wanted him to pray to Him, so he prayed just as usual. For Daniel did every thing to please God; he was faithful in his work to please God, and so now he must still try to please God rather than the king.

Now when these wicked princes found Daniel praying as usual, you may be sure that they did not lose much time in going and telling the king; who, when he had heard, was sore displeased with himself, for he thought a great deal of Daniel. And now he tried to deliver him, but the princes

would have the law fulfilled, which they had induced Darius to sign.

So the king was obliged to deliver Daniel up, and they cast him into the den of lions, and laid a stone upon the mouth of the den, and "the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."

Then the king went to his palace. But he could not go to sleep, all night, for thinking of poor Daniel. And very early in the morning he went in haste unto the den of lions; and cried out to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

"Then said Daniel unto the king, "O king, live for ever; my God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me; forasmuch as before Him, innocency was found in me; and also before thee, O king, have I done no hurt."

Then the king was exceedingly glad, and commanded that they should take Daniel up out of the den (for Daniel had paid the penalty of the law; he had been cast into the den of lions) and cast those bad men in who accused Daniel, and the lions broke their bones in pieces, directly.

Then the king made another decree, that every one in all his kingdom should worship the God of Daniel.

Now, I want you to see if you can recollect any thing in the New Testament that this story puts you in mind of.

You can not? Well, then, let me try and help you. Do you not remember that there was One who served God perfectly, that never committed a single sin, and His life was so blameless that His enemies did not know what to accuse Him of, and had to find false witnesses? And they delivered Him up for envy. And do you not remember that Pilate said, "I find no fault in this man," and tried to release Him?

But he could not do it, so he had to deliver Him up to death, and He was crucified and buried. And then they put a stone upon the mouth of the sepulchre and sealed it.

And then very early in the morning

Mary Magdalen came there and saw the Lord Jesus risen from the dead, and He gave her His message of peace to take to His brethren.

Yes, you remember all that, do you not? And you know that Jesus was raised from the dead for just the same reason that Daniel was raised from the lion's den—because he was innocent.

For you know that Jesus did not die on the cross for His own sins, because He had none; but for our sins, that every one who believes in Him might not die for their sins, but have everlasting life.

Now when the king had taken up Daniel from the den, he made a new decree which commenced like this, "Unto all people, nations, and languages that dwell in all the earth; peace be multiplied unto you."

And that is just like the new decree that God has made now that He has raised Jesus from the dead. It is "the word which God sent, preaching peace by Jesus Christ."

Christ is no longer in the den of lions, He is no longer under "him which had the power of death, that is the devil," but, having paid the penalty for our sins, has, by the spirit of holiness, been raised from the dead, and now preaches peace to "every creature," to "all the world."

Have you peace with God? C. H. B.

Elijah.

CONTINUED.

WE have seen Elijah living by the little brook, and fed by the ravens. But in course of time the stream dried up. What is Elijah to do now? Will God let His servant perish of thirst? Oh no, He is too good for that, the scriptures say, "The Lord is merciful and gracious." He knew the exact moment when the brook dried up, and the word of the Lord comes again to Elijah, and tells him to go to the house of a widow woman, and she would feed him.

Do you think a widow woman an unsuitable person? Perhaps some of you have a widowed mother, and you know how hard it is for her to get plenty of food, even for

herself and children, without supporting any additional person.

Ah, my children, "God's ways are not as our ways." He says that the widow and the fatherless are His peculiar care; and in this very instance are these blessed words proved. Elijah was sent to the woman, that through him she might be sustained during that year of famine.

How beautiful it is to notice how God cares for all his creatures. Had the brook dried up one day later, that little cake would have been made and baked, and the poor woman and her child must have starved. But God knew all about it. The stream dries up just at the right time and Elijah goes at once. And there, for a whole year, do these three persons live upon one handful of meal and a little oil. Is not this wonderful? Can you imagine it, the poor woman going every day to the barrel, and finding enough, but only enough to last all that day. Did she ever think it would soon come to an end? Surely not, with those words of Elijah still in her ears, "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail." Mark this. It is the God of Israel. They had disobeyed Him, and gone after other gods; but still He is their God, watching over them in such a way, as to know even when a barrel of flour or cruse of oil came to an end.

And He is the same yet, so patient, so tender, so watchful over the sheep and lambs who have put their trust in Him. Can you resist His voice of love, when He begs you to come to Him and rest?

But even the presence of the prophet, cannot keep death from touching one of the inmates of that house. The widow's son falls ill and dies, and the heart-broken mother turns unjustly to reproach Elijah for bringing this heavy sorrow on her. Elijah did not return an unkind answer to the bitter words of the woman. He took the dead child in his arms and carried him to a loft where he slept, and laid him on his own bed. Then he cried to God who alone can raise the dead to life again; and

God heard his prayer, and the soul of the child came back to him.

What must the feelings of the mother have been, at once more clasping in her arms, her dear son? But best of all she now acknowledges the Lord as HER God. Have all who read this, taken Jesus for their Saviour? You may know Him as A Saviour; but is He YOUR Saviour, and do you know that you are His child? If not, then come to Him at once: do not delay, for there is no time to lose. D. B.

(To be continued, if the Lord will.)

Love Your Enemies.

WE know that Satan has a bitter hatred to Christ, and we know that he extends that hatred to all those who are washed in his precious blood, but it is very sad to see that he can find on earth so many ready to carry out his plans, men who are willing to pursue to the death all who call on the name of the Lord Jesus.

This was never more the case than about three hundred years ago in the country we now know by the name of Holland.

The teachings of the word of God had taken deep root in the minds of the people, and when the Spanish king tried to force them back into a false religious system, he found it an impossible task. Men who, taught by God, had learned that their sins were washed away in the precious blood of Jesus, would rather endure any form of torture and death than deny the Lord who bought them. And so it happened that thousands of people, from the highest to the humblest rank, were called upon to give up their lives or their Saviour. But the Lord was with His own, and enabled them to show forth His grace in a manner we can hardly understand.

One evening a poor man, returning from his work, found his cottage occupied by an officer of justice, quietly awaiting his return to carry him before the Tribunal of Blood, as the terrible council was called before which so many honest and God-fearing men had been sentenced to be burnt alive, as a punishment for their heresy. He saw his unwelcome visitor just in time to make his

escape," but it was not long before he found he was pursued.

On he ran, out of the slowly darkening streets into the flat open country, till he reached the border of one of the canals by which Holland is intersected in every direction.

The ice which covered the surface had begun to melt in the first spring sunshine; but though the fugitive felt it sway and crack beneath his feet, he reached the opposite side in safety.

Not so his pursuer; as he was nearing the bank, the ice gave way under him, and he felt himself sinking in the water. His cries reached the ear of his intended victim, and for one instant there was a struggle in his breast. The love of life was strong, but the power of grace in his soul was stronger, and hastily retracing his steps he reached the water in time to save the drowning man. He gave up his life for his enemy, for pity seems to have had no place in those hard hearts; and the consciousness that to him he was indebted for his life had not power to prevent the captor from sending his voluntary prisoner to the torture chamber and the stake.

"God commendeth His love towards us, in that while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled unto God by His Son, much more, being reconciled, we shall be saved by His life."

C. D. B.

Scripture Enigma, No. 11.

When do the blessed keep,
Who with whole heart do seek,
Unto their God?

What must the word be in,
To keep me back from sin
Against the Lord?

What is it that I pray
That God would turn away
From vanity?

And if He gives to me
Open eyes, what shall I see
Out of His law?

If understanding too,
He gives, what shall I do
With my whole heart?

And if an heritage
I take from every page,
What then are they?

If my supplication
Has but before Him come,
What will He do.

First letters you must take,
His Name then you can make,
Who made all things?
C. H. B.

Answer to Scripture Enigma, No. 10.

"LOST."

L-ove, John xi. 36.
O-man, 1 Chron. xxi. 15.
S-arah, Gen. xix. 10.
T-atnai, Ezra v. 6.

"For the Son of Man is come to save that which was lost" (Matt. xviii. 11).

A. J. M. Brooklyn. N. Y.

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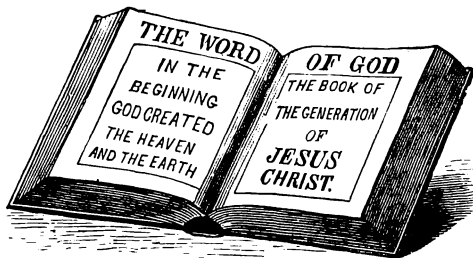
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PURE STREAMS

FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, JUNE, 1876.

NO. 6.



Gardening.

WALTER and Eddie took a day to sod the yard, and plant flowers, and they were left to arrange things according to their own taste. They seem pretty busily occupied.

What would you think if they were to plant their little garden with the most hurtful weeds, and poisonous plants, or with such as loaded the air with unpleasant odors, as they grew?

You know there are some weeds that if you touch them, leave a very disagreeable smell upon you; and others that have little prickles on them that disturb greatly; and others that spread their roots and their branches so greatly as to keep good flowers, and vegetables that are fit for use, from growing. It would not be worth while to spend time therefore in planting such hurtful things. They will grow of themselves.

It really seems as if weeds came naturally from the earth. Wherever you see a piece of ground left for a while, up come the weeds to cover it. And the greatest care has to be taken to cultivate what is good for any thing. Is this not strange?

And does not this teach you a lesson about something else, that by nature brings forth evil? The Lord Himself, out of whom proceeded nothing but good, has told us that "out of the heart (our heart) proceed evil thoughts." And, in Genesis, God tells us that the thoughts and imaginations of the heart are only evil, continually.

Now, I think, if you were to have a piece of ground that would produce nothing but weeds all the time, you would leave it and take up another, or make new soil entirely; for what good would it do to put good seed into bad ground like that?

And so it is, that God has to make a new soil, a new creature, before there can any thing be brought forth that is good in us. Ah! it is a happy thing that He does. He tells us that if any one be in Christ he is a new creature—a new creation. That is the soil that produces. That is the garden in which His flowers and fruits grow. If you look in the sixth chapter of Hebrews, seventh and eighth verses, you will find two kinds of soil or earth spoken of. Both get the rain, and one brings forth herbs fit for them by whom it is dressed; the other bears only thorns and briars. The one receives blessing, the other, cursing.

Thus it is, all our works produce cursing, for it is said, cursed is every one that continues not in all things that are written in the book of the law to do them; and you see we have not done so. But all that comes from Christ in us, that is, the new soil, receives blessing.

Can you be in Christ and thus produce fruit that God likes? Yes. Simply knowing you having nothing good in yourselves and deserve cursing; and believing on Christ who bore the curse for sinners. We are sons of God by faith in Christ Jesus.

And now my little girl comes to tell me, that after the boys have planted flowers some one set down a stool on them, and trampled on them, too!

Why, that is not a good way to make them grow. She seems to think that will hinder them very much, and I believe so, too. Every thing like bondage and pressure of that kind must be kept away, if you want good, vigorous plants.

And so it is, after the new man is formed, and the good seed of God's word is given in our hearts. I have known people to go and put the law upon themselves as christians, when God tells them they are not to be under the law, but under Christ. Ah, the graces of the new life will not grow that way. It is as the little girl says about this treatment of the flowers, "a shame, and too bad."

Remember that Christ becomes the law to the one to whom He is life, and we get life by believing on Him as Saviour. May you all know it and bring forth fruit unto God.

About Telegraphing.

† SUPPOSE most of our little readers have learned something about the wonderful way of sending messages all over the country, in a few moments. And it may be many a time you have looked at those long thick wires that are stretched along the roads, and wondered how words could be sent along them so quickly. Sometimes, when the wind has blown against the wires, making a wild kind of music, I have known boys to say, that was the noise of the messages passing over the wires. But there is nothing of this kind. That which brings the message, is perfectly noiseless.

Did you ever, at school, try experiments with an electrical machine, by having a great circle of boys and girls catching hold

of hands, and then the end boys touching the machine, or battery, as it is called? Do you remember what a sudden spring there was in the arms, as if somebody had touched your crazy-bone? You would not feel this until the connection was made with the battery. If connection was made at one end of the row, and not at the other, you would feel nothing of it. There was no noise made by what passed through you. The only noise was by the children crying out "Oh! Oh-h-h!"

Now if the boy at one end of the line was to touch the battery and then let go, over and over again, this would show you something of how letters are made. Suppose he were to touch and hold his hand there for a second or less, and then withdraw it, and then touch it, only three times in succession, you could write that down in this way, — — — a dash and three dots, and that would stand for B. In the same way there might be three dashes — — — which would be O; then a dash, a dot, and three dashes — — — — which would be Y. Thus you would have the word "BOY," and yet not make the letters, only have him touch again and again the battery.

If instead of children forming a circle by holding each other's hands, you could have a long wire to extend from one pole to another of the battery, it might go around the room, or the house, or the world, but if you connected both ends to the battery the word could be made. And if instead of a wire all the way around, part of the connection was made with wood, or earth, it would do as well. And that is the way the matter is done. A wire is extended from one town to another connecting with a battery at either place, and the circle is completed by means of the earth, by letting a wire down into the earth at both places.

I find, to tell you about this takes more space than can be afforded in this little paper. But perhaps your father or mother will make it clear to you, if you do not understand this.

If you go into a telegraph office, you will hear the constant "click, click, click," which is caused by what is called the armature, which is pulled down and then let

go, by the magnet. You will understand this, if you get a common horse-shoe magnet with a small piece of iron which is attached to the two ends. If you draw that away a very little distance and then let it go back again, as it will by attraction, it will make a noise. If you do this several times it will make a "click, click." In most cases these dots and dashes are made on paper which passes slowly along over the other end of this armature, which has a point in it which pricks a little dot, or holds on for a little time and makes a dash. But most of the "operators" in a telegraph office can do without the paper, and can understand the clicks, as well as we understand one who is reading to us.

Is it not strange that what you and I might think was only a rattle and a racket, is easily understood as real language, giving thoughts and wants from a distance, and calling for answers which pass as quickly back to those sending the messages?

Ah, but there is something as wonderful going on every hour in the passages of messages, with the quickness of thought, and speech, up to God; and answers coming back from Him more blessed than all man can ever do. And yet hour by hour, God is being spoken to by those who know Him, and He is giving comfort and rest to the heart, that nothing here can give or take.

There is a beautiful verse in the eighth chapter of Romans, that speaks of prayer. It says that we do not know what to pray for as we ought, but that the Holy Spirit speaks through us, and that God understands Him. We cannot utter, it may be, any more than a groan; but it is all borne up before the Father who has given the Spirit for this purpose.

The first thing here is, that we have life in Christ, and that we get by faith in Him wh was delivered for our offences, that was put to death for our sins, and raised again for our justification. And remember that Christ died for the ungodly, and He delights to save, and then the Father delights to have us pray to Him, and gives freely to those who rest in His Son.

Do you rest in Him?



"This Pig Went to Market."

DO the children know that they all have the little feet bare, and then mamma went through this lesson? I suppose none of you remember it, but one of the first delights of your life, was to know it. What joyful times they were!

As long as there are babies to listen to the story, and mammas to tell it, it will be told.

Yes, and what patience the dear mother shows, in going over and over again, the same thing, happy in the child's glee. It seems as if a mother's love is without limit. How many of the dear boys and girls who read this paper think of that? If you really do, you would never conceal any thing, even your badness, from her. Love that is righteous, can always be trusted.

It is a grand thing when a child so learns his father and mother, as to say, when he does wrong, "I am going to tell them all about it, to be forgiven." That is counting on love that is just, and that can find the reason and occasion to bless.

There are plenty of other people in the world to resent an evil thing, to kick or cuff the child; but a mother's heart can take up the case in tenderness, because she is a mother, and feels more deeply the wrong that her child does, than any body else can. Always trust your mother.

Now, it is this love that you may look for from God. He gave His Son to death, for our evil deeds and our evil natures, which shows that He could not endure them, and that He loved us beyond any measure that we could name. Christ says: God so loved us as to give Him. That tells how much it was. Do believe that, and take the salvation that God gives through that death. And then when you sin, remember that you may do a worse thing by covering it up. Tell it all out to that great love, to God your Father, who forgives abundantly.

It is not by doing something to atone for our sins, that we find peace; but by giving it all to Him. He delights to do all for us. The cross of Christ gives Him a reason and a place for doing all things for us.

Do you think those dear little feet, fondled so tenderly and lovingly by the mother, could ever spurn her? And yet that has been done, and many a poor broken-hearted mother has been kicked in anger by an ungrateful and wicked son. There is no telling what dreadful evil there is in our nature, and what a child may grow to do. There

is none good but Jesus Christ; and only "in Him" can we be kept from unkindness and cruelty.

I do not know when this little play was first started, this little merry story of the pig that went to market. It was old when your fathers and mothers were young, and their little dots of toes were used to show it off, as yours have been; and if the Lord will, may many another little darling learn all about it, with whatever lessons the mother may give. And there, too, on the mother's knee, learn the sweetest lesson ever given to the world, the wonderful love of God in giving Jesus Christ, His only begotten Son.

Elijah.

PART III.

NOW after many days the word of the Lord came to Elijah saying, Go shew thyself to Ahab, and I will send rain upon the earth."

Three years had passed by, and not one drop of rain had fallen upon the parched up country. Long ere this, the vine and the olive had withered, and the cattle finding no sustenance in the dried up earth, had perished with hunger. Day after day passed by, and still the burning sun poured down upon that dry and thirsty land, where every thing was dying for want of water.

But now a change is to come. Elijah, obedient to the word of God, goes forth, to shew himself to his deadliest enemy, the wicked king of Israel. And yet he is as safe standing before the cruel Ahab, as he was in the widow's cottage; God can take care of him; "His arm is not shortened that He cannot save." Elijah speaks boldly to the king; he tells him it is through him that all this sorrow and trouble have come upon the land, and he is now to send for all the prophets of Baal, to be gathered together at Mount Carmel.

And now Elijah's character changes. We have seen him as the lonely prophet by the brook; we have seen him sympathizing with a sorrowing mother; but now we see him standing up for the honor of Jehovah.

Four hundred and fifty prophets of Baal came to meet Elijah, all of whom worshipped that false god, that can neither see nor hear nor feel; and had forsaken the true God who only can hear and answer prayer.

Two bullocks are procured, one for the prophets of Baal, and one for the prophet of the living God.

So the prophets of Baal took one bullock and dressed it and placed it on the altar, and cried to Baal to send down fire to consume it. But no fire came. In vain did they cut themselves, and, springing on the altar, call loudly to their god to hear them. There was no reply, neither any that did answer.

How different is the conduct of Elijah. At the time of the evening sacrifice, he rebuilds the broken down altar, and has a trench dug round it, and this filled with water; and what then? Ah, Elijah prays now, and the God he prays to, has power to send fire from heaven; the fire comes down and burns up the sacrifice, the wood, the stones and the dust, and licked up the water which was in the trench; five things you see, three of which, you will say, are never burnt now. Yes, but as a little child once said to me, "This fire was not like our fire, for it came from Heaven." With God all things are possible.

And now look at Elijah. As all the people fall on their knees to worship the Lord, he causes the wicked prophets, who had deceived them, to be brought to the brook Kishon and there slain. His acting is in judgment now; the time for mercy is passed.

Dear children, have you ever thought that though Jesus is waiting in mercy now for us to believe on Him, the day of grace may soon be gone? The Lord may come in a moment to take His children home to be forever with Him. Can you say that you would go with Him, or would you be left behind, with the day of mercy passed away, and nothing but judgment before the great white throne in view? Oh, come to Him before it is too late. Even now He is holding out His arms to the children, saying, "Suffer the children to come unto me."

(To be continued, if the Lord will.) P. B.

Bible Lessons about Animals.

THE LAMB-LION.

HERE is another lion that I wish to speak of, and that is, the lion that John beheld in the midst of the throne, "a lamb as it had been slain," who is "the lion of the tribe of Judah."

In the story of Samson we saw who it is who was stronger than Satan; and now let us see how He who was stronger than him that had the power of death, overcame him.

With all the courage and strength of a lion, He won the lion's victory by becoming a lamb. He did not roar, nor rage,—“He shall not strive, nor cry, neither shall any man hear His voice in the streets”—nor did He injure a single thing,—“a bruised reed He shall not break, and smoking flax shall he not quench, till He send forth judgment unto victory” (Matt. xii. 19, 20).

He gained the victory, not by fighting, but by being slain. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken” (Isa. liii. 7, 8).

He did not look much like a lion then, did He? But you know it often takes more courage to be meek than to appear bold. You do not suppose that Jesus allowed them to lead Him as a lamb to the slaughter because He was afraid of them, do you? But it was because “all we like sheep have gone astray; we have turned every one to his own way.” And so out of love to us He came, and in meekness and submission took the place that the wandering sheep deserved; “and the Lord hath laid on Him the iniquity of us all.” So now we, who DESERVED punishment for our sins, can escape from it and find forgiveness by believing on God's Lamb.

Will all obtain forgiveness for their sins? Yes, all who accept of it. But there are many who will not listen to the good

news of God's grace through His Lamb, and so they will be lost. But that will be their own fault, not God's.

But what must I do to believe?

Well, there is a beautiful little hymn that tells us, and I dare say you know it all through. "Not all the blood of beasts." The second verse tells us what does take away sin.

"But Christ the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they."

The third verse tells us how to make it ours.

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin."

When the Jew brought his lamb to the Lord, He laid His hand upon its head as confessing his sin, and confessing the lamb as the sacrifice for His sin. In like manner does the soul who feels his sinfulness, confess it before the Lord, and, at the same time, accept of Christ as being the Lamb that God gave to take away the sin of the world.

But we know that that is not making a fresh offering for sin, for He made ONE complete sacrifice, and so the hymn goes on to say,

"My soul looks back (not around, nor within) to see
The burden Thou didst bear,
When hanging on the cursed tree,
And knows her guilt was there."

It was all done long, long ago; but it becomes the sacrifice that takes away MY sins when I believe it.

"BELIEVING, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice
And sing His bleeding love."

C. H. B.

All at One Sweep.



N aged man not at full peace before God about his sins, was recounting God's goodness to him during his long life. He was 92 years of age, and, said he, "I can thank God for over ninety years of mercies!"

"My dear old friend," I replied, "let us indeed thank God for a thankful spirit, and

for all His mercies in this life. But you are old: you will soon leave this scene of mercies. Let me also ask you, What about your 90 years of sin? How would you answer for them should you be called to stand before God?

For a moment he paused, then said, with a trembling voice, "I should have to plead guilty."

"Well, but if some one should say, 'I will go and stand before God in your place, and will answer for all your sins, and settle them all!'"

His countenance brightened as he exclaimed, "That would be a blessing."

"God has sent His Son, my friend, out of heaven, and Jesus has been here on earth, and He has settled in His own person upon the cross, the due of your sins. God laid upon Him the iniquity of us all, and all sins are gone for those who believe on Jesus. You are one of the Lord's believing people, but you are not quite at rest in His presence, because you do not fully take God at His word, that all is done and settled, and all the blessing is yours. Jesus has stood for your sins in the presence of God, and has answered for them all with His own blood."

I shall not soon forget the old man's surprise as, raising himself up, he exclaimed, "You have brought me good news to-day. I never heard any-thing like it before. To think that the Lord Jesus should die for such a wretch as I am, and put away all my sins at one sweep: there, I would do any-thing in the world for Him that I had power."

After a few moments he whispered, "Is not this too good to be true?" then, looking around at me, said, "I suppose it is right, sir?"

"The word of God says so," was my reply. "His own self bare our sins in His own body on the tree," and, again, "by whose stripes ye were healed."

"Thank you: that is sufficient. I have nothing to do now but to wait here and thank Him that He has done every-thing for me."

Before this old man had heard what the Lord had done for him, he used to try to

call to mind every sin done during his long life, and then he would confess it to God, and pray that that sin might be forgiven, and so he had continued for many years, but without any comfort whatever respecting eternity, though thankful to God for the mercies of this life. Reader, how is it with you? Do you, too, believe on Jesus? Are you, like our aged friend, trying to confess your sins in order to find peace with God? Oh! believe what Jesus has done, and rejoice that all the sins of all who believe were put away, once and for ever, "at one sweep" on Calvary. w. m.

"Because the Bible Says So."

A FEW days ago I met a little girl to whom I said, "Do you know that Jesus loves you?" Her face lighted up with a simple smile of confidence, and the ready answer came forth.

"Oh, yes, sir."

"How do you know that?"

"Because the bible says so."

"But as you speak about the bible, my little girl, I must tell you that that holy book says, that we have all sinned and come short of the glory of God, and that there is none righteous—no, not one."

"But Jesus said, 'Suffer little children to come unto Me,'" she replied.

"But you are a sinner. You have done many naughty things. What makes you think He would receive you?"

"The bible says He died for sinners, and therefore He died for me."

"But that is a very great thing for such a little girl as you to say. How can you be so sure about it?"

"Because the bible says so."

"The bible also says that Jesus will come again and take His people up from the earth in a moment, some day. What will become of you then? How would you feel if He were to come now, while you and I are talking?"

"I should be very happy."

"Why would you be happy?"

"Because He would take me up to be with Him forever."

"And how long have you been able to say this, my child?"

"Some weeks, sir."

This was a childlike faith, and I found that she shewed by her ways, that the confession of her lips was the real working of the Spirit of God in her soul.

We know that God is love, because the bible says so, and when we believe God's word, our hearts answer to its truth. Are you sure that Jesus came to this earth to save sinners? And are you sure that you are saved? You may be quite sure, because the bible says so. C. W. E.

Scripture Enigma, No. 12.

That which man never had, nor ever could gain by law,

But which he has got who has rested in Him whom Paul in glory saw:

A gift that is given free, unlike the wages of sin, It is freely obtained by faith in the Son, who suffered the gift to win.

A blessed place in grace (though second 'tis called by some),

Yet nought can be second, nor first, for by grace, it's all given free in the Son.

That which we have to believe, who all these blessings would gain;

If open your heart will but be to its power, salvation you shall obtain.

The whole of these letters first, if placed side by side,

Will tell you the gifts He promised to give, who to all that are weary cried. C. H. B.

Answer to Enigma No. 11.

"THE WORD." PS. cxix.

His T-estimonies, verse 2.

In mine H-ear, v. 11.

Mine E-yes, v. 32.

W-ondrous things, v. 18.

O-observe His law, v. 34.

The R-ejoicing of my heart, v. 111.

D-eliver me, v. 170.

A. J. M., Brooklyn, N. Y.

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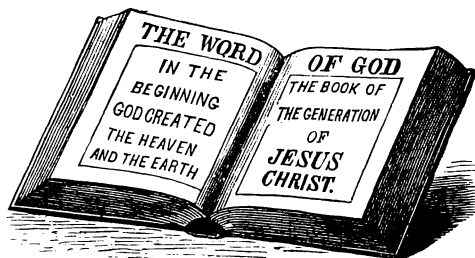
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FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, JULY, 1876.

NO. 7.



Fighting in a Snowy Day.

IT may seem a little strange to have a winter picture right here in the middle of summer; but sometimes it is nice to have a cool day among the hot ones, as a relief. So a cool-looking picture may be pleasant to look at while it is so warm.

This scene presents a scouting party going out, most likely, for some important service, probably to do that which will pro-

tect an army of thousands from attack and destruction, and save a nation.

During the war of one hundred years ago, by which the people of this land became an independent nation, some of the most decisive actions were in the winter, amidst the ice or the driving snow. While every thing around was so unpleasant, nothing but a brave spirit and a hope of securing the country to liberty and peace could have kept them up.

Marching and fighting in the deep snow is felt to be a very strong picture of distress and difficulties.

I have read a good many times, with new interest each time, a chapter of the most stirring stories of bravery in the midst of dangers and hardships. It is most likely you all have the book in your houses, and I should like you to turn to it and read. It is a very wonderful history.

It is God's account of brave men, and is found in two places—2 Sam. xxiii., and 1 Chron. xi. I hope you will not mind the hard names. Most likely your name would sound strange to people of another language. Names are but syllables put together. In the Scriptures they generally mean something for our instruction. So do the accounts given there. God does not write simply to give us information, but to teach us His thoughts.

These chapters tell us of David who had been anointed to be king—God's own king—over Israel. But they tell of the time when he was forced to flee from before Saul, and was in the wilderness and in caves, hidden. At that time a few men who were in debt and in distress, and discontented with Saul's government, went out to David. They were not of much account themselves, but they went to the right man, for God was with him.

And he became their captain. So they learned all they knew of war and of courage from a man who had risked his life for the sake of a few sheep in the wilderness, and had slain a lion and a bear, and afterwards had slain Goliath, the giant, the great enemy of Israel, who were Jehovah's sheep. No wonder they did such brave deeds.

Well, you will find here more things

than I can write about at this time. But let us look at the twenty-second verse of 1 Chron. xi., and there we read of "Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts," or who was great of deeds. "He slew two lion-like men of Moab; also, he went down and slew a lion in a pit in a snowy day." That was fine work for a man to do alone, and it shows what being with David did for him.

Now David means "beloved;" and this is one of the titles given to the Lord Jesus Christ, in whom those who believe are taken into favor with God, in (Ephes. i, 6). And David is a type or figure of Christ, as the one who was and is cast out of men, and yet, afterward, will get the kingdom, as David did. Just now Christ is hidden from the world, and He is drawing some out to Him. They go to Him, poor, wretched, good-for-nothing sinners; but they become every thing by being His, for He saves them and leads them. Are you one of these?

And we know who the lion is, too, for God has told us Satan walks about like a lion. But in Christ we overcome him, as this man did the lion-like men, and the lion in the pit.

It is singular that BENAIAH means one "whom the Lord has built," and KABZEEL, the place he belonged in, means "which God gathers." And so, if you belong to Christ by faith in Him, you are made or built up altogether by Him, a new creation, and are a member of the body of Christ, the church which God gathers.

While here on the earth then, we are to stand against every thing of Satan, resisting him always, for he will want us to be any thing else than heavenly. And as Benaiah fought in a snowy day, it is a chilly wintry time with the Lord's own now. They get no warmth here, no help, no comfort anywhere from outside. They must find all in Him. Satan is overcome while we rest alone on Christ, and keep with Him and keep His word.

Never mind, children, if you find every body and every thing against you while living for the Lord Jesus and above the world. Christ is for you, and you are more than conquerors through Him.

The world has its shows, its amusements, its great movements, but it has no encouragement for any of God's children. It is against Him and them, because it is Satan's kingdom now. Stand clear, for Christ's sake, of all that denies Him.

Just rest in Him alone, and all is done.

Glory! Glory!

A SHORT time ago, a boy eight years of age was knocked down and run over by a heavy cart, and so much hurt that at first it was feared he was dead. He was carried home, and laid on the bed, and when, after an hour or two, he opened his eyes, his poor mother was very thankful that his life was spared. Still, it was not God's will that the little one ever should be well again. He suffered a good deal for a few days, and was scarcely able to talk, until about nine hours before his death, when the pain left him. He then sang many hymns, and spoke thus: "Mother," he said, "I am going to Jesus! I am going to sing 'Glory! Glory! Glory!' in heaven. I shall stand before the throne of God! I shall see Jesus, for He shed His blood for me! Glory! Glory! Glory!"

"GLORY! GLORY! GLORY!" These were Henry's last words. He had been taught that he was a sinner, but that the "blood of Jesus Christ cleanseth from all sin," and when dying, God, in mercy and love, gave him strength to assure his parents that he was going home to Jesus.

My young friend (whoever you that read this paper may be), where would your soul go, if you were suddenly to meet with an accident which should cause your death? Does the thought make you shudder? Well it may, unless you have found Jesus; for if you can not answer, "Whatever may happen to my body, my soul is saved, through what Jesus has done for me," I say, if you can not truly answer this, you are in danger, awful danger, of being eternally lost. THIS VERY NIGHT God may require your soul to appear before Him, and then, if not already IN CHRIST, how shall you escape punishment? "Now is the accepted time; be-

hold now is the day of salvation" (2 Cor. vi. 2).

Do you not now see that you are helpless, but that Jesus, the Mighty One, gave up His life in the sinner's place? Only believe this, believe what God has made known in His word, about the death and resurrection of His Son, and YOU ARE SAVED! Believe in Jesus, and so surely as He has risen to glory, a time will come when you shall rise to glory too; and because he lives in heaven, you shall live there also.

M.

The Children's Friend.

Come, little one, and I will tell you
Of a friend, if you will hear;
One that loves you more than mother,
Or your brother, sister dear.

'Tis the One that made this wide world,
And the sun to shine by day;
Moon and starry heavens that lighten,
Weary travelers on their way.

One in Heaven with God His Father,
Once He came to dwell with men;
Came into this world of sorrow—
Born a babe in Bethlehem.

In that same hour there were shepherds
Watching o'er their flocks by night,
When an Angel stood beside them,
Glory of the Lord shone bright.

When afraid, the Angel told them
Of a Saviour born; and said
In swaddling clothes they'd find Him
Lying in a manger bed.

Then in early morn they sought Him,
Baby in a manger laid;
Found the little Heavenly Stranger
Even as the angel said.

As a child He grew in stature
Filled with grace and wisdom rare,
Once they found Him in the Temple
Talking with the doctors there.

Subject to His earthly parents,
Bless'd example, child, for thee;
Hast thou learned to know and love Him,
Heard His call, "follow thou Me."

'Tis but little I can tell you
Of this Blessed Heavenly One;
How He came to seek and save you,
Bids the little ones to come.

Yes, the Blessed Holy Jesus,
He, the life, the truth, the way,
Opes His arms and bids thee welcome—
Come to Him without delay.

Coming, He will meet and bless thee,
Take thee in His arms of love;
And at last He'll bring thee safely
To His Father's house above.

c.



Feeding the Sparrows.

THE little foreigners from England are making themselves heard in all the parks of our cities, from early dawn till evening. They have taken so kindly to this country that they seem like our own, or as if they had always been with us.

The children will understand that I mean the sparrows, the little birds, that a few years ago were brought here to pre-

vent the worms from destroying all the leaves of the trees. How often, before their coming, would we see the trees made bare in the middle of summer, and the worms hanging, by silken webs, over the sidewalks, to be caught on hats and heads that passed under. But these little fellows have done their work well, and not a worm's egg seems to escape, to be hatched.

And they make the best music they can, with their cheerful chirp, which sounds all day long. Early, every morning, it is the first sound I hear from hundreds of little throats, and I rouse up with a glad heart.

In winter they often have rather a poor time, unless people are thoughtful of them, and throw them bread. We used to have quite a colony in our back yard, in the winter, coming there for crumbs and broken pieces of bread. This kind man in the picture, has a little family of them, and they come, with great confidence, up to him.

It takes a great deal to keep little birds alive. A few days ago, I was watching, in the park, a family of three young birds. The mother would fly off to where there were some oats, which the horses had dropped, and then she would fly back speedily to them, and it seemed as if they would never get enough. They would hop and fly to meet her, and flutter their wings with anxiety, and then satisfaction; but when she would come back again they would be as hungry as ever.

What a charge God has, with all these millions, and all other living things, on His hands; and yet He gives each its portion in season. It might seem that there is not room enough for such little things, that all the food is taken up by other folks, and there were not much chance for them; but they find plenty of room, and act as if it all belonged to them. Nobody seems crowded out either; though the worms would not say so, when I come to think.

God calls attention to them. You remember that not one of them falls to the ground without Him. It makes Him seem very near, to think of His being with all these little birds. How could He be God, and not be so?

And then such care as He takes of you

and me! It is perfect. He gave His Son for us, which shows how he valued us. Then, if you have believed on Him, no matter how sinful you may know yourself to be, He sends the Holy Spirit to lead you along, for He has formed you for something wonderful—for His glorious house above.

And now I will add a little story of a dear old lady—one of God's own children—whom they called "Sister Margaret." She was very poor, but she lived a good deal like the birds, day by day. One hot summer day, two or three christian friends came to see her, who were poor like herself.

Wearied by their journey, they looked as if they needed and would enjoy a cup of tea. But Sister Margaret's cupboard was bare of tea, or bread, or any thing to eat.

She lifted up her heart to Him who loved her and owned her, and felt sure that He who had sent His children to her would provide for them—as she had been told by Him to use hospitality. She then filled her kettle, and set it on the fire.

Soon, it began to sing. And her heart began to sing with the tea-kettle—thanking God quietly that He had granted her request though there was no sign of it yet. The water began to boil. Still nothing came for her. The water boiled over. Then she quietly said, "Lord, the kettle is boiling."

Just then, a knock came to the door, and the one whom the Lord had sent, though ignorant of the need at that hour, brought all things necessary. The Lord had not forgotten the time for tea, and the table was fully supplied.

Will you not learn to trust all to Him, soul and body, forever?

The History of Joseph.

†**S**UPPOSE the little boys and girls who read this little paper have read about Joseph in the Bible. If you have, perhaps you will remember how much his father Jacob loved him, but his brothers hated him; they did not like their father to love Joseph best. And one day Joseph's brothers were taking care of

their sheep and goats at some distance from home, and Jacob sent Joseph to see how they were getting on; and when his brothers saw him coming they thought this would be a good time for getting rid of him, and so they put him into a deep pit that was near, and they afterwards took him out of the pit and sold him to some merchants that were passing by, and these men took Joseph away into Egypt.

How sad he must have felt on his journey in thinking of his poor father, who would be looking out for him to come home again after seeing his brothers. And what do you think these cruel brothers did afterwards? They killed a kid and dipped Joseph's coat in its blood, to make Jacob think some wild beast had killed him; and Jacob did think so, and his heart was very sad, for Joseph was very dear to him.

All the time that Jacob was grieving for him, Joseph was in Egypt; but the Lord was with him, and so he got on very well. Some little children may often feel sad and lonely when they are far away from home, and even when they are at home too; but if they come to Jesus they know He will soon show them how to be happy. It is not good for us never to have any thing to trouble us; (though we may and should be always happy in Jesus;) for if this were the case, we should forget God, and forget that He has put us in this world to live for Him, and not for ourselves. God saw that it would not be good for Joseph always to live with the kind master that he served in Egypt, and so He let his master believe a story that some one told him about Joseph having been very naughty, but which was really false, and Joseph was put into prison. God was with Joseph there, and taught him some lessons which he needed to learn.

When Joseph was in prison God gave him power to tell some persons the true meaning of some dreams they had dreamed. After a time Pharaoh the king had a dream; he wanted very much to know the meaning of it, so he sent for all the wise men of Egypt and told them his dream, but none of them could tell him the meaning of it. Then one of the men whose dream Joseph had explained in prison, remem-

bered him, and the king sent for Joseph, and told him his dream. God showed Joseph the meaning of it, and Joseph told the king.

God sometimes told people in dreams what he wished them to do, or what was going to happen; but now He teaches us by His Spirit and the Bible, so we do not think about dreams now. By this dream of Pharaoh's God told him of a famine that would come in the land; but there would be some very fruitful years first, so that food might be laid by before the famine came. As Joseph seemed such a wise man, and so blessed by God, Pharaoh thought he would be the best man he could find to see about gathering the corn together, and he made him chief in the land next to himself.

After some years, when the famine really came, people traveled from all parts to buy corn from Joseph. His own brothers, who had treated him so cruelly, came also, but they did not know Joseph, it was so long since they had seen him, but Joseph knew them; he did not tell them at first who he was, but afterwards he did, and they were much surprised and frightened too; for they thought that now Joseph was such a powerful man he would punish them for being so cruel and unkind to him. But no; Joseph forgave them. He saw how wisely God had led him, and how He had blessed him in giving him the power to provide for so many in the time of famine; so he was quite satisfied in having been away from home all that time; for he knew that God had a work for him in Egypt. He sent for his aged father Jacob, when he heard that he was still alive, and you may imagine how pleased they were to see each other again.

The history of Joseph is a picture in which we see Jesus in many ways. Jacob loving his son Joseph so much reminds us of Jesus, because he was God's well-beloved Son. Joseph was hated by his brothers, and so was Jesus when He came to earth; He was hated and despised. Yet Jesus loved them still; yes, even though they sold Him to be put to death, like the brothers of Joseph, who sold him to the

merchants to get rid of him. Joseph getting so much corn together against the time of famine reminds us again of Jesus, who is in heaven now, and supplies His people with all they need. They who believe in Jesus have only to ask God, and, if it is good for them, He will give them what they need; but they must BELIEVE that He will give them what is right, and praise Him for all His goodness.

If the people had not BELIEVED that Joseph had corn, they would not have gone to him for it; and in the same way we must believe that God will help us for Jesus' sake. The people we read of had to pay something for the corn, all except Joseph's own brothers, to them he GAVE it. This shows us how freely Jesus gives us all we need; we have nothing to pay, nothing to do, but just come to Him. Then He gives us His Holy Spirit in our bodies, and makes us happy, and tells us again and again of His love, so that we love Him more and more, and are ready to do what we can to please Him and make other people love Him too. Joseph gave his brothers corn to make bread. Jesus has given Himself for us and to us. He calls Himself the Bread of life, because our souls feed upon Him and have life in Him. He loves us so much that He died to take our sins away, but our hearts are wicked still, and we often grieve the Holy Ghost by being naughty; then we feel unhappy, and it is only Jesus who can make us happy again, and He will do so if we confess to Him our faults. It is Satan who tries to make us think, and say, and do wrong things; but God is stronger than Satan, and will not let him have power over us, if by faith in Jesus we are God's own children, and pray to Him to help us.

E. C. A.

Bible Lessons About Animals.

THE CONEY.

This is a little animal that probably you have never seen, for they are not found in this country, but only in Africa and the lands of the bible, Arabia and Palestine.

But you have seen a rabbit, and the co-

ney is something like a rabbit, though it is not a rabbit. It has fur like a rabbit, and a tail like a rabbit too, which means, scarcely any tail at all, but its head and ears are like a rat's. But there are no rabbits in Palestine, and the coney is not a rabbit of any kind, but a different animal altogether.

There are some very interesting things to be observed in the coney. The first thing is a habit it has of doing what the rabbit does not do. "The conies are but a feeble folk, yet make they their houses in the rocks (Prov. xxx. 26). Now a rabbit burrows, that is, it digs out a hole for itself in the earth, but the coney you see hides in the hole already made in the rock. The Hebrew name for coney, means "a hider."

A great many people are like rabbits, they seek to burrow, to make a house for themselves; but we want to imitate the conies, for we are told that they are wise in hiding in the rock. "There are four things which are little upon the earth, but they are exceeding wise—the conies are but a feeble folk, yet make they their houses in the rocks."

Why are the conies "exceeding wise" in hiding in the rock? Because they are "little upon the earth," and "a feeble folk." How glad I am that such poor weak things have a strong rock to make their houses in. What would become of them if they had to remain out in the forest and meet the fierce lions? How kind God must be to take notice of such little things, and make clefts in the rocks for them to hide in. For you see they are but a feeble folk, and therefore could not cut out a house in the rock for themselves.

But God is so gracious that poor weak things are just the ones He chooses. "God hath chosen the weak things of the world, to confound the things that are mighty." Some think they are very strong and wise, and seek to find salvation by doing a great deal, they seek to make a house for themselves, like the rabbit, rather than hide in the rock that has been cleft for us. Christ is the rock. God made a place for all who feel themselves poor lost sinners to hide in, by laying our sin upon Him. He has been smitten for us, and there is a cleft in Him

for every little child to hide in. Jesus said "Suffer the little children to come unto me." They are little, they are feeble, but that is just the reason they should hide in the strong rock.

Conies are exceeding wise, and travelers tell us they find this out when trying to catch them. They are far too wary to be taken in traps, and on the slightest alarm they take refuge in their houses in the rocks. When they are out feeding, some of them will act as sentries, and on the approach of any person, will give a loud squeak, when they all run to their safe retreat.

Let us learn a lesson from this also. First having found refuge in Christ the Rock of Salvation, let us always flee to Him when danger appears. And let us watch as well as feed. We need to feed upon the word of God continually, but let us not forget to watch also. And let us be too wary to be caught by traps. "Lest Satan should get an advantage over us; for we are not ignorant of his devices."

C. H. B.

"Though I'm but a little thing,
To my Savior I will sing,
Songs of praise to Him I'll bring,
For all His love to me.

"Oh how good it was and kind,
Leaving His bright home behind,
Down He came to seek and find
Such little ones as me.

"And upon the cross He bore
All my sins and thousands' more,
And His pain and grief were sore,
In His great love to me."

Scripture Enigma No. 13.

A question asked of one of old,
By him was left unsolven;
No man, as man, has ever found
The answer to the problem:
The answer to it Paul has shown
In writing to the saints at Rome.

The means by which a sinner vile
Is made forever perfect,
Apart from all he ever did
To gain this blessed object:
His conscience purged by precious blood,
He now draws near unto his God.

That which we take, who do desire
Relief from care and sorrow,

To serve Him now while yet, 'tis day,
And trust Him for the morrow:
A lowly heart, a broken mind,
Rest for the soul will always find.

Three letters now will tell of that
Which, sought in vain by feeling,
May still be found, for, as of old,
We have it in believing.
May young and old all find the prize!
Eternity will prove them wise. C. H. B.

Answer to Scripture Enigma No. 12.

"REST," Matt. xi. 28.

R-ighteousness, Rom. iii. 22.

E-ternal Life, Rom. vi. 23.

S-anctification, 1 Cor. i. 30.

T-he Truth, 2 Thess. ii. 12, 13.

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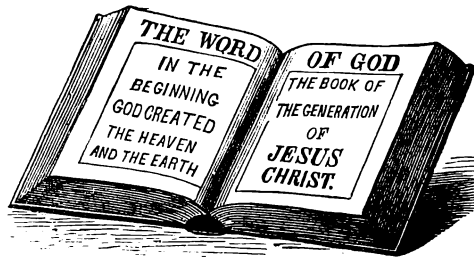
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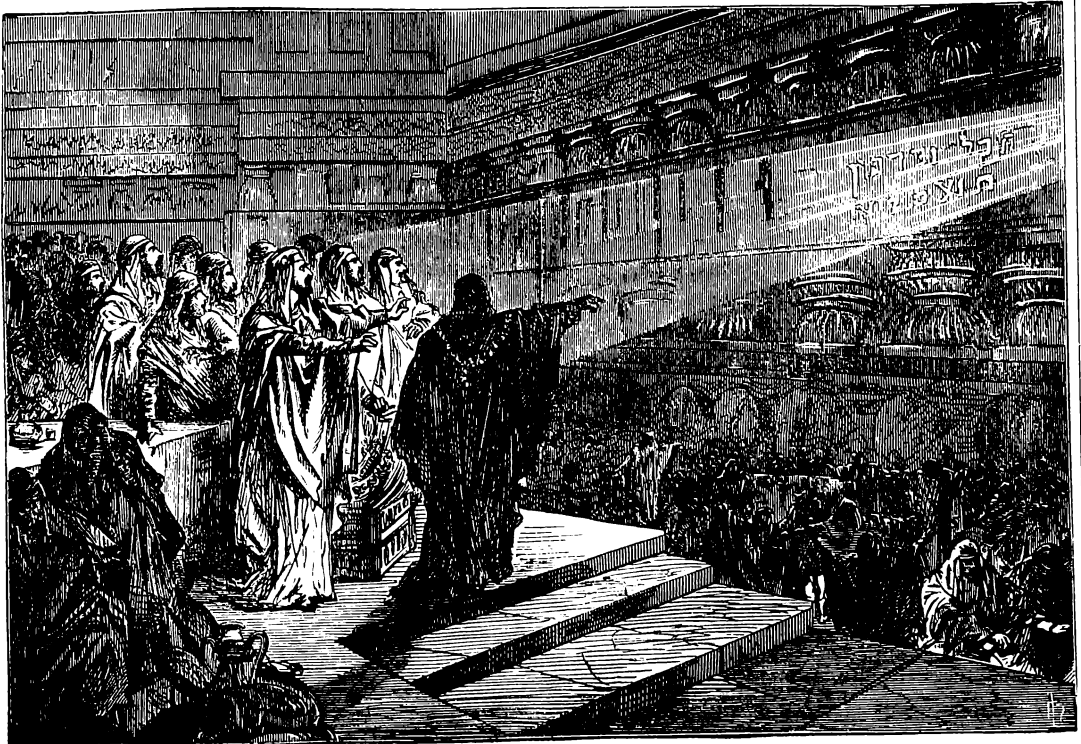
LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, AUGUST, 1876.

NO. 8.



The Hand-Writing on the Wall.

DO you know the story that this picture tells? It is found in the fifth chapter of Daniel. There you will find that Belshazzar, king of Babylon, made a great feast to a thousand of his lords, and drank wine before the thousands. While he tasted the wine, he commanded to bring the golden and silver vessels which

had been taken out of the temple which was in Jerusalem, that they might all drink out of them.

You see, God had ordered that the Jews should be taken into captivity in Babylon, and these sacred vessels had to share in their bondage, and God bore that, though they were especially His. But He would not allow them to be put to any common use by the Jews at any time while they were in their land. And now for this king to take them to use them in his wild feast, was to despise God in a high-handed way. And, besides, they used them to the praise of their gods of gold and silver, and brass and iron and stone.

It was adding the deepest insult to God after all that He was enduring, by having His people and His vessels in the hands of the Gentiles. For though most of the Jews did not feel the sin that had brought them into this condition of bondage and the real degradation of it, He felt it deeply.

It was not for the superior goodness of the Babylonian people that they had conquered the Jews, for they were the greatest enemies of God; but it was only that He had to inflict punishment on His people.

A former king, Nebuchadnezzar, had set up an idol, and commanded all the people over the world, including the Jews, of course, to worship it. But God did not punish him for that at that time. It was rather used as a trial of faith for the Jews who cared about God, and we know how three of them stood firmly for God, though they were put into a furnace.

But this was a real open defiance, a purposed insult, aimed at Him. It was saying; We have made these people worship our idol, and now we will lead them into contempt for all the things of God. And for what? Just to gratify his tastes, his drunken desires. This was the worst of all.

And now see how God met it. They had not invited Him to the feast. They had all the days occupied and planned out without thought of Him, except to despise His things, and they would gladly have shut Him out.

But He could enter for all that, and at such a time as they little thought. He did

not go there to take part with the feast, as they did. He was the quietest One of all there, and was there only for a moment to give His judgment of the whole affair.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." It made no noise, but it caused at once the greatest fear, the king's knees smote one against another. It was telling what God thought of the whole matter.

Although the words were familiar and were in the language of that land, yet none of the wise men could understand them. How could they tell what God thought of their feast! Is He not telling us every day, on every page of His Word, what He thinks of this world and all its movements, in very simple sentences, too? And yet who thinks, who cares, who understands? He tells us that the devil is the prince of this world, and of course he would keep men blinded.

If one has an ear for God by being His child, by believing on the Lord Jesus Christ, and then will keep Christ's words, he will understand. Thus, Daniel was God's child, and kept himself apart from all that was going on. So he could tell, at once, the meaning of the words that were written—NUMBERED, WEIGHED, DIVIDED. God had numbered and finished the kingdom; He had weighed the king, and found him wanting; He had divided the kingdom, and given it to others; and that night the king, Belshazzar was slain.

How solemn! Things were all going on so finely, too. They were having such a grand feast! Ah, but they forgot God, and all these things were against Him. So He tells us that everything that man is doing and man himself, is under judgment; that directly Christ will come to destroy all, and take the kingdom from them. Men are not getting everything ready, by making things better, but boasting and enjoying that which pleases them.

These things are written to warn us. Soon all that is here will be over. Are you Christ's or are you the world's children? Christ is a real Deliverer from all the judgment that is to come here. He that believes

on Him is safe forever. Do take Him now for your Saviour and Lord, believing on Him simply as a sinner.

“God now commands all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that MAN whom He hath ordained.” (Acts xvii. 30, 31).

Astray in the Snow.

“MY SHEEP HEAR MY VOICE.”

D ID any boy or girl who reads this ever think of what it is to be quite blind? To hear all the sounds where we go, and feel the warm sunshine, or the touch of a kind hand, and yet be all the time in darkness, shut out from the faces we love and all the beautiful things of God’s earth? Well, I am going to tell you about a worse kind of blindness than that, and how it can be cured, and what becomes of people who will not TAKE the cure.

But first I will tell you of a blind man I met one day who was out walking and lost his way. It was winter, and the snow banks were very high, so that narrow paths had to be cut through them. Many sleighs were to be seen in all directions going rapidly along, and the wind blew cold and fiercely. The blind man was trying to get to his home where many other blind people lived, but he was quite alone, and the many foot-paths in the snow puzzled him, so that though he kept feeling his way in different directions, I could see that his face was turned away from his home instead of towards it, and he was going all wrong.

At last he stood still, looking very sad and perplexed, and in great danger of being knocked down by the horses. But I had seen it all from a little distance, and running through the snow banks soon reached his side.

“You are going in the wrong direction,” I said, “but I will lead you on the right path if you will allow me.” He heard my voice, and in a moment placed his hand trustfully in mine, so that I could lead him safely home through the dangerous paths. He

believed he was lost, and that I could lead him aright, so he just trusted the hand which led him on. Now I will tell you what this reminded me of.

When the Lord Jesus was on this earth, He said, “I am come into this world that they which see not might see.” And what do you think He meant? He meant that there were people who had never seen Him as their Saviour, who were going out of the way quite lost, and did not know the way of peace, but that He was waiting to save them.

This is a far more terrible kind of blindness than the man had I met in the snow, for if such people will not let Jesus open their eyes and lead them aright, they will go on until they find themselves in hell.

You see I could not CURE the blind man. I could only help him. But Jesus opens the eyes of sinners who are blind in their sins, and when they hear His voice, He leads them right on to Heaven. Now, perhaps, some little one may say, “but how can we be sure our eyes are opened, and that we are following Jesus? Well, what does the text say at the beginning of this story? “My sheep hear my voice; and they follow me.” Have you heard His voice? If so, your eyes are opened by the Good Shepherd, and you are following.

To get cured from blindness then is first to see we are sinners, because the Bible tells us so, and then to trust from our hearts the blood of Jesus which cleanseth from all sin. If the blind man had not been sure he was blind and lost in the snow, he would not have given me his hand, trusting me to guide him.

If we are really trusting the Lord Jesus about having died for our sins, we will not be afraid to say, “one thing I KNOW, that, whereas I was blind, now I see.” May my little readers be able to say this each one for themselves.

E. F. P.

Answer to Enigma, No. 14.

“JOY” IN BELIEVING. Rom. xv. 13.

God is the J-ustifier. Rom. iii. 26.

By O-ne offering. Heb. x. 14.

Christ's Y-oke. Matt. xi. 29.



Story of Isaac.



NE of the sweetest stories is found in the twenty-second chapter of Genesis. This picture shows some of it. God had told Abraham that his descendants should be as the sands on the sea shore for numbers, when he had no child at all. And, afterwards, when he had a child, whose mother was Hagar, He told

him that this was not the one, but that Sarah should have a son, because the son of the bond-woman would not do for God.

And now when Isaac, Sarah's son, in whom God had said the seed should be called, and all the nations be blessed, had grown up, God tried the faith of Abraham by telling him to go and offer up Isaac upon the mountain, that He would show him—to put him to death, and burn him as a sacrifice.

I think it quite likely if the neighbors or the officers of the government had known what Abraham was about, as he went along with Isaac on that early morning, they would have said he was crazy; that it could not be true that God told him anything of the kind; that it was murder; and a good many such things. But there is nothing said about what Abraham thought at that time.

So he went along with his darling, his Isaac that had given him so much joy, that he named him "laughter," which Isaac means. We learn afterwards how it was that he did all this. He had learned that God was the **ALMIGHTY ONE**, and so if He was that, He could do anything, and he counted that He was able to raise Isaac up again. So you see, we do know what he is thinking of, and what makes him so firm as he goes along, as you see him here. He has a secret in his heart.

He tells it to Isaac in this way, "My son, God will provide Himself a lamb." And He did. And, oh what a happy thing He said of Abraham, that He knew he believed Him, and that he really had offered up his son **ISAAC**.

Now this whole story is meant to remind us of Christ, the Son of God. How He loved Him. And yet the word was that He must die, "Christ must needs die," we are told. He came to do the will of His Father who sent Him, and that was to bring us to God. So that meant death, for without the shedding of blood there was no forgiveness of sins.

And He did die. There was no hanging back, no refusal. A good many say there was no need of His dying at all, that man was not very bad, he only needed a little help

to be good. And now, that Christ has died, they will not believe they are lost, and need Him.

But God knew it, and therefore, He spared not His Son, but gave Him up for us to death. And Christ, knowing all this, went cheerfully to death. Knowing that God was the Almighty God and would not leave Him in the grave, but would raise Him up again.

And that is the gospel; that He was delivered to death for our offences, and raised again for our justification. And the blessed fact that He is the Almighty God, is the foundation of all our joy and comfort, and hope. Not our goodness nor innocence, but His love in giving Christ for us, to take the place we deserved, is the thing to rest upon.

And this is all for you. Christ died for our sins according to the scriptures. He was buried; He rose again according to the scriptures. Receive the good news of God, and be saved.

Aunt Mary's Talk About Precious Things.

“I would like to ask you a question now, Aunt Mary.”

“That's right, dear. What is your question?”

“When we have been naughty, and are afraid of God because we have displeased Him, and yet long to be happy again, what should we do?”

“I am thankful you put this question. It is most important you should know how, God has said, His erring child may again be happy in His presence, having lost all his guilty fears. What I am now going to tell you, refers to one who is a child of God.”

“One of the children who know Jesus, and will be forever with Him, and who can worship God now?”

“Yes; to enter the family of the saved, Christ said, ‘Ye must be born again.’ (John iii. 7). He did not say this to one whom the world would call bad, but to an amiable, excellent man. By nature we are ALL lost and far away from God.”

"Am I far from God before I have done anything wrong?"

"Yes; but you will better understand this when you have been told about our first parents. They disobeyed God, and then fled from Him, because they were afraid, feeling themselves unfit to be near the holy God. He called them and talked with them, showing what misery their sin had brought upon them. Then they had to leave the beautiful Garden of Eden, where they had been so happy, having no one but God to please, and where He had visited them. In the 'far country,' away from God, children were born to them; but the parents' position was the only one the children could have; and so again with the children's children, down to the present day. We all come into this world as children of fallen Adam, and are, by nature, far from God. King David, who wrote most of the Psalms, tells us very plainly what our state by nature is."

"What does he say?"

"Behold, I was shapen in iniquity, and in sin did my mother conceive me' (Psa. li. 5). We belong to the 'far country;' but God asks His wandering ones to return to Him. He has a Father's heart, and He offers the lost sinner a place in His family: offers to make him His child."

"And how must the sinner go to Him?"

"By the 'new and living way' which Jesus made when He died on the cross. He says, 'I am the way. No man cometh to the Father but by me' (John xiv. 6). We must each go separately to Jesus."

"And what must we say when we go?"

"You must tell the Lord, you are a lost child of Adam, and a sinner, for you have done many naughty things. Then you have the same thoughts about yourself that God has, who knows everything about you. Then it is, the Good Shepherd finds His lost sheep, and placing him on His shoulder, brings him home to God. How glad the Father's heart then is! The son that was lost is found. I will repeat for you two verses of a hymn which sweetly shows how near and how dear to God, the one is, whom Jesus, the Good Shepherd, has found in the 'far country':—

'So nigh, so very nigh, to God,
I cannot nearer be,
For in the person of His Son
I am as near as He.

'So dear, so very dear to God,
More dear I cannot be,
The love wherewith He loves his Son,
Such is His love to me!'"

Then Aunt Mary and Willie talked of some little babies they loved to remember. One, a little boy, who died many years ago in a far-off land beyond the sea, where the sun shines brightly, but where very little is known about Jesus, "the true Light, which lighteth every man that cometh into the world," by the poor black people who live there; and of a little baby-girl, who is now with Jesus; and last, of a beautiful baby-boy, whom it pleased God to lay cold in death very suddenly whilst his brother and sister played beside him in the nursery; so Willie asked a question that greatly touched Aunt Mary's heart. It was this:—

"What becomes of the dear little babies who die before they can come to Jesus?"

Aunt Mary said, "They go to be with Christ, though not old enough to come to Jesus or to believe in Him. The infant has a fallen nature, because a child of Adam, even though he has not done wrong as yet. He is one of the lost, and for such Jesus died. Some years ago Aunt Mary thought a great deal about the little ones, whom God is pleased to take away when quite young. She was not then sure what God had said about their eternal safety. He knew the thoughts which troubled her, and, in tender love, one day sent a message that filled her with joy. She has never again fretted about these little ones, but knows they are better far in God's keeping.

"How did God send this message?" asked Willie.

"In this way: I had some friends to dinner, and a lady asked a servant of Christ, who sat next her at table, if he could tell her what God has revealed about the salvation of those who die in infancy. I listened anxiously for his reply, and it was short, but very satisfactory. He pointed to two verses of Scripture. The first is found in Matthew xviii. 11, where Jesus is speaking of little children, and He adds, 'The Son

of man is come to save that which was lost.' 'It says nothing of their having to believe,' remarked the Lord's servant, 'or that they must come to Jesus, or that He goes after them; but they are lost, and saved because Christ died for the lost. Their salvation is sure; but you find another word is added when those are spoken of who are not only lost, but know right from wrong, and have done evil. Such are wanderers; so, of them Jesus said, 'The Son of Man is come to SEEK, and to save that which was lost' (Luke xix. 10). You must try to remember these two verses, Willie, and another day I may ask you to repeat them to me."

"Yes, Aunt Mary, and I am so glad the little babies are happy with Jesus. But did the lady and God's servant know you had got a message from God when they were talking together?"

"I told them of it after dinner, and it made us think of the watchful love of our Heavenly Father, who knows all our needs, and desires we should be without carefulness, having the peace of God ruling our hearts."

Bible Lessons about Animals.

THE CAMEL.

THIS animal, so familiar to Eastern countries that no picture of an Oriental scene seems complete without it, is also familiar to us from its being so often mentioned in Scripture.

Camels were used to journey on (Gen. xxiv. 61); to carry the goods of traders (Gen. xxxvii. 25); by soldiers, because of their swiftness (1 Sam. xxx. 17); and to carry the mail, for the same reason (Esth. viii. 14).

It is often called "the ship of the desert," from its ability to travel over vast wastes of burning sand, carrying, not only supplies for its master, but also its own food and drink. The drink it receives at the commencement of its journey will last it many days. This reminds us of the Lord's words to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The manner in which the camel receives its drink is also very suggestive to us, for we read of Abraham's servant that "he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time that women go forth to draw water" (Gen. xxiv. 2). There must be a humbling of self before any one can drink of the water of life.

And having asked and received the water that Jesus gives, we have that refreshment which will last us through the dreary desert.

Then too we know that a camel must drink the water BEFORE he starts on the journey, because he can't drink sand, and if he has not taken a good drink before he starts, probably he will faint before he gets to a well. And so, BEFORE we are fit to be pilgrims in this world, we must drink of the living water; then, HAVING eternal life, we shall be able to run the race set before us with patient endurance; not expecting, nor needing to find any water in the sandy desert, but having in us that well of water that Jesus spoke of, that springs up into everlasting life.

And Lev. xi. 4, teaches us another lesson regarding the camel. Only "whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat." So the camel was not fit for food, because although "he cheweth the cud," "he divideth not the hoof," therefore "he is unclean unto you." The lesson that we learn from this is, that we must not only eat the word God and meditate upon it, thus making it to be a food that shall strengthen and sustain our spirits, just as bread and meat sustain our bodies; but we must also have the right kind of foot; that is, our walk, our behavior must be such as becometh Christians. Surely we may expect that one who is a child of God will behave somewhat different from one who is not. Yet he is not a child of God because he behaves like one; but he behaves like a child of God because he is a child of God.

The word of God must not only be fed upon in our hearts, but also shown forth in our life. Yet, if indeed we do meditate upon His word continually, it will surely be shown in our walk.

And another lesson from the camel we find in these words of the Lord Jesus, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Mark x. 24, 25). So, let us never envy the rich, but rather let us pity them, for riches are a great hindrance, so much so indeed that the Lord has often to strip a man of all his riches before he humbles himself to kneel down to drink; just as a camel has to kneel down and have its load taken off its back before he can pass through a narrow passage in the mountains. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

C. H. B.

The Sheltered Plant.

Once, as the shades of even fell,
A garden walk I trod,
And viewed, with an admiring eye,
The handiwork of God.

The flowers that lie along our path
Are tokens from above,
And if we have a heart to learn,
They teach us, "God is love."

So bright-hued all, so sweet the breath,
I knew not which to choose,
Until at length I stood before
A young and budding rose.

Whilst it I viewed, the gardener came,
And ere I was aware,
Had raised the flower, and then I knew
It hence he meant to bear.

I grieved to see the rose removed,
Its parting I would stay,
So said I to the grey-haired man,
"Why take the plant away?"

He turned and bent his eye on me,
And spoke in tones most mild,
"Behold yon dark and heavy cloud,
It bodes a tempest wild."

"My other plants can bear the storm,
And it will *strengthen them*;
But the blast would search this little one,
And break its tender stem."

"And so in *love* I bear it hence,
Far from this open space,
That it may flourish 'neath my care,
Within a shelter'd place."

"Nought shall it know of scorching heat,
Of storm, and winter's cold;
But *there* the buds that you admire,
Will *perfectly* unfold."

The gardener paused, he turned to leave,
And since, we have not met;
But long I thought of all his words,
I muse upon them yet.

Oh thus it is with cherish'd ones,
By death so rudely riven;
God sees the storm would be *too rough*,
And shelters them in *heaven*.

Sweet buds of promise! in that home
No cold winds o'er them blow;
They're fairer than our eyes have seen,
And still in beauty grow.

Oh, ye! whose little ones have gone,
Stay, stay, the falling tear!
Thank God that they are shelter'd safe
From storms that we meet here. —*Selected.*

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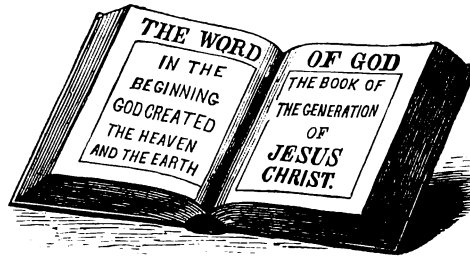
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PURE STREAMS

FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, SEPTEMBER, 1876.

NO. 9.



Running Wild.

HOW these fine fellows rejoice in their liberty! No heavy carriage to pull, no galling harness binding their bodies, no collar to rub their necks; but a free use of their splendid limbs, and a chance to go at their own will, hurrah!

God, who knows everything at its best, has given us a fine description of the horse, in Job xxxix. 19-25.

“Hast thou given the horse his strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength. He goeth on to meet the armed men. He mocketh at fear and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield.

“He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha! ha! and he smelleth the battle afar off; the thunder of the captains, and the shouting.”

Can there be a clearer account of one who trusts in himself, and thinks his own strength and wisdom sufficient? It seems as though it was meant to teach us something of this kind, when we find the horse spoken of in the Scriptures. The sheep has to have a shepherd, the ox knows his owner; but the horse seems to be the expression of independence. Do they not look like it here?

The first horses mentioned were in Egypt, and always afterward they seem to be connected with Egypt. After God had taken His people, Israel, out of Egypt, you remember how he tells us of the horse and his rider being cast into the Red Sea with Pharaoh. And in Deuteronomy xvii., speaking of them being in the land of Canaan, and desiring a king, He said that the king should not multiply horses to himself, nor cause the people to return to Egypt. It might lead them back to Egypt to want Egypt's things.

Now if they were brought out of that country which was a place of such bitter sorrow, one would think they would want nothing that was in it. But they soon forgot all that, and in Solomon's day horses were brought from Egypt by the large cargoes, and from that time the kingdom began to fail and get away from God till it was destroyed.

God would have His people free from the slavery of Egypt, from the diseases, the food, the gods, and the means of strength and confidence of that dreadful country, and take everything from his hand, simply rest-

ing on Him. It says in Psalm xx. 7, “Some trust in chariots and some in horses, but we will remember the name of the LORD our God.”

Now when God brings us out of our old condition as sinners, and place in the world by the cross of Christ, He does not mean that we shall go on in dependence on ourselves, or seek in the world anything at all; but just be His. He gives us the name of *sheep*, that always have a *shepherd*, a good Shepherd that gave His life for the sheep. Do you know Him? What is His name? He says that His sheep shall go in and out, that is have full liberty in His presence; and find pasture. He will give them everything, with Himself. And that is a great deal better than the independence that leads to ruin, and is, in itself, ruin. For I can think of nothing worse than trying to get along without God. Without God? Why, that is the condition of those that are dead in trespasses and sins, that are lost!

Liberty to do as we like as sinners is dreadful; but the precious freedom that Christ gives is glorious. And so He says, “Be not as the horse, who has no understanding, whose mouth must be held in with bit and bridle.” “I will guide thee with mine eye.” That is better than being our own masters.

God now calls upon you to know what you are and what danger you are in, that you may find salvation and joy in Him. If the Son shall make you free, you shall be free indeed. Only rest on Him as your Saviour, and you will find Him all you want forever.

Elijah.

PART IV.

BUT when Ahab told his wife Jezebel what Elijah had done to the false prophets, that wicked woman was very angry, and she sent a message to him telling him she would kill him too. Do you think God would let her? No, He who had kept His faithful servant safe through the famine, would not let him perish now.

Elijah got up and fled into the wilderness

and lay under a juniper tree, and prayed to God to let him die. Perhaps he thought his work was over, or perhaps his faith which we have noticed so often, failed him a little at this fresh trial.

But God knew all about Elijah, just as He knows all about you. He knows all you do and think, and He even says that He counts the hairs of your head, and so He knew that Elijah was lying under the juniper tree, hungry and faint, and He sent an angel to him with food and drink.

How very kind and gracious our God is! He gives all the animals and birds and insects food suitable for them; and surely He will never let His dear children want, for has He not promised to supply all their need, not half nor a quarter?

Would you not like to be God's dear child. Well, you can be His child, if you will, and how? By simply taking God at His word, and believing what He says. And what does He say? He says that you are a sinner and have disobeyed Him many times, but Jesus died instead of sinners, that those who believe on Him might go free.

Dear child, are you a sinner? If so, it was for you Jesus died. Can you not believe that? If you do believe it you are God's child, not for just to-day or to-morrow but FOR EVER.

Elijah went in the strength of the food he had received from God, forty days and nights and during that time he went to Horeb, and lodged there in a cave. The prophet saw wonderful things while in that cave. First, there was a strong wind, which tore up the rocks around him, dashing them to the ground in its fury; and after the wind there was a great earthquake, and after that a fire; but none of these things affected Elijah. He stood still and calm in the consciousness of God's presence.

And then the Lord spake to him in a still, small voice, and told him that seven thousand persons in Israel had not bowed down to Baal, and then He sent him forth once more to work for Him.

It is thus the Lord speaks to His children, not reproaching, but encouraging them to continue steadfast to the end.

Before I close I must ask once more is Elijah's God your God? Can you say the Saviour is yours? Remember the time is soon coming when the Lord will take those who are ready to be with Himself, and then—the door will be shut. Dear children, will you be inside or outside of that door?

D.B.

(To be Continued if the Lord will.)

What the Sparrow Chirps.

I'm only a little sparrow—
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers—
It is very plain, I know;
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

And now that the spring time cometh,
I will build me a little nest—
With many a chirp of pleasure—
In the spot I love the best.

I have no barn or store-house—
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meat is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows
All over the world they're found;
But our heavenly Father knoweth,
When one of us falls to the ground.

Though small, we are never forgotten,
Though weak we are never afraid:
For we know that the dear Lord keepeth—
The life of the creatures He made,

I fly through the thickest forest,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

I'm only a little sparrow,
A bird of low degree,
But I know the Father loves me.
Have you less faith than *we*? —Selected.



The Man Whom the King Delighted to Honor.

MANY of the children will remember that we had a story from the Book of Esther two years ago, called "The Rejoicing of the Jews." It was when the proclamation was sent

them that they should rise up against those who would slay them, thus meeting the death that was decreed against them, with death to those who would destroy them. And this seemed a beautiful lesson of how the death that sin brought upon us, is met by the death of Christ for us.

Do you remember this? And will you see this? These two things are of great meaning to us; "The wages of sin is death," and "While we were yet sinners Christ died for us."

This picture is taken from the same book. It shows us Mordecai seated upon the king's horse, and clothed with the robe that the king was accustomed to wear, with the king's crown upon his head, and Haman leading the horse and crying through the street, "Thus shall it be done to the man whom the king delighteth to honor."

Alas for Haman! He could not have liked to do all this to Mordecai whom he hated, when he expected it all for himself. You must read the sixth chapter of Esther to see all about it. It was the beginning of his downfall, as his wife and his friends told him; and the next chapter shows the end of him.

It is, all through, a wonderful history, telling of the faithfulness, and tenderness, and love of God, towards his poor needy children. And like every other portion of the Scriptures, it tells of that which is very richly shown in Christ. God was thinking of Christ in all he wrote.

What had Mordecai done that he should receive this high honor? He had, while he sat at the king's gate, learned of a plot of two of the king's officers, to do harm to the king against whom they were angry; probably to take his life. And he had informed Esther, who told it to the king in Mordecai's name. Thus he had seen that the king and the kingdom should receive no damage.

At first this was left without reward; but one night, at the very time that Haman was determined to have Mordecai hung, God caused the king to be restless, that he could not sleep, and then the records were brought to be read to him. And there he learned again of this thing that Morde-

cai had done to save his honor, and that no reward had been given to him for it.

So, you see, in simple righteousness, he ordered that this great honor should be given to Mordecai. He had earned it at the hands of the king.

And this tells us again a beautiful history of Christ. Men had done all they could in their enmity against Him, as Haman would have done to Mordecai. But He in His life, and in His work in death had done all to glorify God, and honor Him. All the plottings of Satan were laid bare and stopped by that work. He had brought death, but here was death met and conquered, and life given instead. He had planned to insult and drive God from ruling the world; but Christ had taken up His name and glorified Him on the earth. He had meant to destroy man, and Christ had come in as a Saviour of the lost. And He was mightier than Satan; and in simple obedience had done the will of Him that sent Him, and performed His work.

What then, shall be done to this One, who has done so much for God? What ought He to do for Him, in perfect righteousness? Would it not be to raise Him up and seat Him in heaven, and give Him glory there? This God has done, and this tells that He is righteous. You will see in John xvi., that one of the things that the Holy Spirit is making clear now is righteousness, because Christ has gone to the Father, and the world sees Him no more here.

Then there is a whole book, the Epistle to the Romans, written about the righteousness of God, which begins by telling us of God declaring Jesus "to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

Yes! God has begun the glory of His Son, by His resurrection. And now, as Mordecai could act, after his exaltation, in the king's name and send out a message to annul and destroy the terrible proclamation of Haman, giving salvation and life instead of death; even so does the message go out to lost sinners, to you and me, of salvation and life with Him.

He wants you with Him in His glory.

He waits for us and does not take His full place of power and authority yet, on that account. Salvation is through His name.

Will you accept that salvation, and share that glory? Is it not joyful to think that God will honor Him whom men despised, there? Jesus is the One whom He delights to honor, and shall we not all exclaim, "Let every crown, every glory be His forever, who has redeemed us unto God, and brought glory to Him?"

Bible Lessons about Animals.

THE DEER.

THIS beautiful animal is mentioned many times in the Bible under various names. Twice as "fallow deer" (Deu. xiv. 5; 1 Kings iv. 2, 3), but often as "hart" or "hind," the names for the male and female.

Deer are now almost extinct in Palestine, but they must have formerly been very common from their frequent mention in Scripture, and from the places to which they have given name, as Ajalon, or "deer pasture," a city of the tribe of Daniel (Josh. xxi. 24).

They were considered as clean animals by the Mosaic law, and were among the provisions provided for Solomon's royal table.

Its habits are frequently alluded to. One of the most beautiful is in Psalm xlii. Poor David forced to flee from Jerusalem by the usurpation of his traitor son, Absalom, and seek a refuge "in the land of Jordan, and of the Hermonites and the hill Mizar," sighs, not for ease, not for a return of royal dignity, but "as the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God."

Oh, that we were all more like David, weaned from earthly things, and panting for communion with God.

The agility and swiftness of the deer are noticed; "Then shall the lame man leap as an hart" (Isa. xxxv. 6). What a change for a poor man unable to walk, to have all his lameness taken away, so that he can run and leap like the agile deer. You remem-

ber about the lame man that Peter and John met at the gate of the temple, and who asked money of them. They had no money to give him, but they had something very much better. In the name of Jesus Christ they commanded him to rise and walk. He received strength, and went into the Temple with them, walking, and leaping, and praising God. It was not Peter's power or holiness that made that man well, but Christ, through faith in His name.

How many, many thousands have been made whole through faith in that same Name since! Not always cured of bodily lameness, but of a worse. Poor, helpless sinners that could not, try how they might, walk uprightly before God, have found a new life simply by faith in the Name of Jesus.

So when on the day after this the rulers and elders in Jerusalem demanded of Peter, by what power, or by what name, they had healed that lame man, he not only told them that he was healed of his bodily lameness by the name of Jesus, but also told them that that same Name alone could save.

"For there is none other name under heaven given among men, whereby we must be saved."

The deer is very different from the camel in that while the camel can do without either food or water for a long time, the deer must have both. It pants after the water-brooks in the time of drought, and cannot live without pasture. So Jeremiah illustrates the miseries of Jerusalem under the dire pressure of famine, by telling that, although a most affectionate animal, "The hind also calved in the field, and forsook it, because there was no grass" (Jer. xiv. 5). And again: "From the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer." (Lam. i. 6). From this we learn the necessity of our feeding constantly in the green pastures of the Word.

Poor, timid creature, as we see from Job xxxix. 1; and Ps. xxix. 9; the deer is, yet God gives it wonderful power to climb over

rocky mountains. "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. (Hab. iii. 19).

It is God only that can give us strength. Let us have faith in Him, cast ourselves like poor timid deer into His hands, and we shall be able to say, like David, "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places" (Ps. xviii. 32, 33). c. H. B.

Photography.

WHILE standing on one of the wharves of New York, waiting for a ferry boat, I noticed a curious-looking creature. Its front legs were three sticks, but its hind legs were evidently the legs of a man. But who can describe its hideous head! A round tube with a brass ring was the only thing that you could call mouth, nose, or eyes. Over its body was thrown a dark cloth.

Presently the cloth began to grow restless, and out popped a real live man! He picked up the three-legged creature, and sought out a more elevated spot; and then he planted it down, and in went his head again. Who was he? What was he doing? He was a photographer, taking pictures of the shipping, &c., in the river.

There is another way in which men take pictures, that is by drawing with a pencil or brush. I have seen many at work this way. Very carefully they have to draw line after line, and put in color after color, and shade after shade, spending often years in the work, and yet can never get a really perfect copy.

Whereas the man with the three-legged instrument can produce an exactly perfect copy in a moment. And yet it is not he that does it, after all, it is done by something that God has made—Light. The light shines upon the glass that reflects the picture, and prints it there.

Now without going further into this most interesting discovery, I think we may draw a lesson from considering what photography

is—the art of producing pictures by means of the rays of light. But I do not think that is so very new a thing, for I find that God Himself makes portraits the same way.

I find it stated in 2 Cor. iv. 6. that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus by means of light He stamps His portrait on the hearts of those who believe in Him. So that such are called "children of light" (Eph. v. 8).

"Whatsoever doth make manifest is light," and before God gives a soul the knowledge of Himself, He gives it to see its own darkness. It is the presence of light that makes darkness felt. "The Light shineth in darkness: and the darkness comprehended it not." He would have us realize our need, that we may see that He alone can meet it.

That He might give us Life, He sent His Son into this world: and He was the true Light which lighteth every man that cometh into the world." In Him was Life; and the Life was the light of men.

Life and Light go together. If God gives me Light, I have Life too. His Light shining into my heart gives me Life. Once I was dead, and I did not know it, because I was dead. The Light shined into my soul and produced Life.

Many people that I know of are trying to make pictures the other way. With great toil they are trying to imitate some celebrated man. Some are trying to imitate Christ. They find it very toilsome work, and they have not yet succeeded, and never will. How much better for them to confess that they are without life, and that God only can stamp His likeness upon our hearts.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the LIGHT OF LIFE." That is what every man needs—a new life.

How can this be obtained? Jesus tells us; I am come a light into the world, that whosoever BELIEVETH ON ME should not abide in darkness" (John xii. 46).

A little child, then, that believes on the

Son of God has at once that which many men have tried hard to get, and tried in vain. He has it by believing. These others we speak of have it not, because they are trying: trying to make a copy in themselves of other men, and they will always fail. If they would but acknowledge they needed to be born again, and believe on God's Son, they would have life, life from God at once.

That very moment they would have His portrait; they would be His children. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

I hope that many who read this have become God's children in this way. Indeed there is no other way. But others may read this who are not. I ask you, Have you ever seen your portrait in God's Word? You will find it on many of its pages. Here is one place; here is a portrait of your heart, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). For a full length portrait you must see Rom. iii. 9—19.

If you will but come to God just as you are, He will give you a new portrait, an exact copy of Himself; He will make you a son. This will be instantaneous. The moment you believe in Him you become His child.

"These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have LIFE through His Name" (John xx. 31).

C. H. B.

"Now is the day of Salvation."

The Lord Jesus is coming to take all His people up together in the air to meet Him and be with Him forever. I want any boy or girl to ask themselves this question, and answer it in their hearts to God. "Am I ready to meet the Lord if He came while I read this!" If you can call Him your Saviour—the One who has saved you from your sins because you trust His precious blood—you ARE ready to meet Him. But if you cannot call Him your Saviour, you are NOT ready to meet Him, and if he came now you would be left behind on the earth

for judgment. The ones who know Him now He will know as His when He comes, but the ones who do not know Him now will hear Him say by and by, "verily I say unto you I know you not." How solemn! Think of it now, dear children, while there is time to be saved.

E. F. P.

Scripture Enigma, No. 14.

Those blessed gifts, come, let us trace,
The sinner has who's saved by grace.

An offering once for ever made,
Has done for him—? The word has said.
Another thing he needed sore,
Indeed, nought else could he need more?
What is he now in that Beloved one,
Who Redemption's work has fully done?
No longer still afar to roam,
What has he now by faith become?
Once more, I'll ask—what of the law
Is Christ, to him who doubts no more?

All put together, these will show,
What we by faith can only know.

C. H. B.

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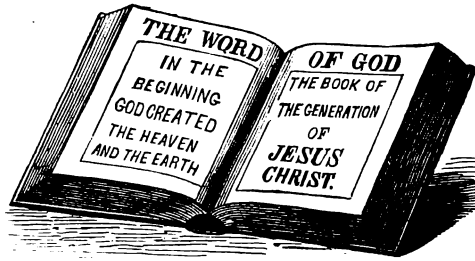
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FOR



THE

LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

NEW YORK, OCTOBER, 1876.

NO. 10.



Houses.

WANT to have a little talk with the little girls who read PURE STREAMS, about houses. In this picture we see what kind of houses they have on the western coast of Africa. They answer the purpose well for that hot country, and we might have liked such, last July. But no doubt you

are glad to get your comfortable home, as the weather gets colder.

There are, you know, a great many kinds of houses. Some large, and some small, some made of stone, some of brick, and some of wood. Frame houses, brown stone houses; Swiss roof, Mansard roof, pitched roof houses; basement and extension, and tenement houses. Houses of all kinds and size, from the dog kennel to the splendid palace of the king; and only this morning I saw a dining-room closet turned into a house for a little girl's doll babies.

But there is one thing in which they are all alike—they are all made to live in. Whether it be the old shanty of the rag picker, or the fine house of the rich merchant, each is to its respective occupants, home.

And yet I think that there is something else needed beside the walls and furniture to make a home.

Look for a moment! A carriage drives up to the door; a lady gets out, dressed in black. She enters the house; this is her home. But oh, how drear everything seems to her; all looks dark and gloomy. The very pictures seem to have changed faces, and there is a stillness there that is frightful to her. She sinks into a chair weeping. "Is this home?" she says. Why is it? It is the same house, the same furniture, the same pictures. The sun shines as brightly, and the little bird sings as sweetly as ever; why is it not home any longer?

Ah! there was a sick bed, a doctor, a box, a large company, a drive in a carriage, a return, and now she weeps in a silence that is dreadful.

One is gone!

Ah, we need more than four walls to make home. Father and mother, husband and wife, brother and sister, these are what make HOME.

All houses here are built of perishable materials and soon decay. Father and mother, husband and wife, will pass away also some day. But there is another house, another Father, another Husband, another HOME, for those who follow the

Lord, "a house *not* made with hands, eternal in the heavens."

The little house the soul lives in is but frail. A little cold air, or wet, or miasma, and it has dissolved into dust. It is but like a tent—just fit for a temporary dwelling—that is all. How happy for some that they can say, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The house the Christian has, shall never decay, God has made it for the eternal dwelling place of those who are His.

And this suggests another thought. The little girl, whose babies I saw in the closet, cared more for them than the house they were in. I was not introduced to them singly, but I have no doubt she has given each a name, and, though they were all lying side by side so good, and still, (very unlike their mother in this latter respect,) when I saw them, I dare say her imagination is sufficiently lively to endow each of them with affections and speech too.

Well, the time will come, I suppose, when those darlings of hers will be laid aside and forgotten, it may be, to have bigger ones take their place.

Thus also it is His children whom God delights in, not the house. But while the little girl's affection for her dolls is as perishable as they are, God's love towards His children is unchangeable. He loves them with an everlasting love.

And though indeed the prospect of freedom from care, and rest in that happy home above, is joyous to the weary soul, yet indeed is it true here also that what will make the house HOME, is the Saviour-God that we shall there see, and dwell with Him there.

"Home! Light! Home! The light of a cloudless day;
It breaks o'er the city whose builder is God, and
never shall fade away:
Nor sun, nor moon, nor stars o'er the mansions of
rest may reign;
For the Lamb is the Light of that golden land, the
Light is the Lamb once slain."

That eternal house, that happy home, is for each and every one who puts his or her trust in the Lamb once slain for sinners.

It is to those that believe in Him that the Lord Jesus says, "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." That will be the happy thing. "Taken to be with Himself," without death, without separation!

There are many who trust in that Saviour, but many more who do not. But He is still waiting. The doors of that house are not yet shut. Who else will enter?

While many are so taken up with the joys of this life, that they hear not the Saviour's voice, there are those whose lot here is in deep poverty and much affliction, but who are amongst those "poor in this world," whom God hath chosen "rich in faith, and heirs of the kingdom which He hath promised to those that love Him."

Such was the lot of one whose dying words I am about to quote. Though but a poor Ragged-School boy, he was rich in faith, and having found a precious Saviour for himself, his last days were spent in seeking to lead other children to that same good shepherd who had found him.

" . . . 'Good bye.' The words had hardly fallen from his lips when an expression of intense joy kindled in his face, his eyes beamed with rapture, and his eager hand pointed to the glory on which he was entering: he uttered the exclamation of delight—'Light! Home! Light!'"

"Light! Light! Home! With the Friend that can never change,
Midst the boundless stores of a Saviour's love unfettered and free to range,
He waits with Him there on high, who watched with Him here before;
And the tide of praise that knoweth no ebb swells sweet on the stormless shore." C. H. B.

The Little Girl who took Out the "If."



LITTLE girl was awakened to anxiety about her soul, at a meeting where the story of the leper was told.

Leprosy is a dreadful disease which soon covers the whole body. When any one became leprous in Israel, they

were obliged to go outside the camp, and when any one came near to him to cry "Unclean! unclean!"

Leprosy is a marked emblem of sin. "The whole head is sick, and the whole heart faint; from the crown of the head to the soul of the foot, there is no soundness in it, but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment."

One day a poor leper came to Jesus and worshipped Him, saying, "Lord, *if* Thou wilt, Thou canst make me clean. And Jesus put forth His hand and touched him, saying, *I will*; be thou clean, and immediately his leprosy was cleansed."

Well, this dear little girl, who was anxious, said, "I noticed there was an '*if*' in what the man said, but there was no '*if*' in what Jesus said; so I went home and took out the '*if*' by my granny's fire-side, and I knelt down and I said, 'Lord Jesus, Thou canst, Thou wilt make me clean; I give myself to Thee.'"

What does God say to *all* (that includes little boys and girls as well as grown people) who believe that Jesus Christ is God's Son, and God's Lamb also, who shed His blood on the cross?

God says, they shall never perish, but have everlasting life—that means that when Jesus, God's Lamb, comes again, as He certainly will, or if they die before He comes, God will take them to be with Himself in heaven, where God's Lamb now is; and no one ever dies there; no sickness, or pain, or tears, or sorrow there, and they will live forever and ever with Jesus. Oh! do you want to go and live with Jesus, who is so loving and gentle, and is always the same?

Then believe in Him, trust Him, and God says, He will take you there.

Perhaps you will say, but I am not good enough. I will tell you what God, whose name is Love, says *about you*. God says you are a sinner, and cannot do any good thing; but that if you believe in Jesus, and trust in His most precious blood, all your sins have been forever put away, by that blood. Are you trusting in the blood of Jesus, God's own Lamb? Then you are safe, and God will never let you perish.



Blind Leading the Blind.

DO the children know where such a thing is mentioned? Who would do such a thing as to try to lead a blind person if he were blind himself? You will remember, I suppose, that there is a sentence of this kind, that certain ones are blind leaders of the blind. It is

found in Matt. xv. 14. And then there is added this solemn word, "And if the blind lead the blind, both shall fall into the ditch."

Is not that sad? It is sad enough to see a poor blind man groping around, feeling with his cane as he goes over ground that he knows quite well. It is sad to see one

led along in the midst of danger, even by one that sees. But to have one blind man lead another, what must come of that, but just what the Lord said, "they shall *both* fall into the ditch."

And this was said about the very religious people of that day, who thought themselves good, and would not listen to the word of God, that told them of their badness, and would have given them salvation.

They were occupying themselves with such things as washing the hands, and outside religion generally, while He told them what their hearts were, full of every evil thing. What could such sinners do for poor sinners like themselves? They did not even confess their own blindness. If they had, how gladly He would have made them see.

If they had only said, "we have no knowledge in ourselves, no good thing in us," how soon would He who came to save just such, have made all clear to them. But they would not. It was an ignorance that was their own fault, and they were destroying others, by keeping them from being saved as *sinners*.

Now in the ninth chapter of John you will find the Lord Jesus giving sight to a blind man, one who had been born blind; and for what does He say it was done? That the works of God might be manifest in this poor man.

Think of that, the very work of God is to care for the blind, to give them eyes, not alone those that are blind in body, but those that are blind in their souls, that cannot know Him. And the fault that Christ found with these Pharisees, was that they did not really help those around them, although they were their teachers.

Do you think you need to have your eyes opened? Is that a strange question? Well, you will find that Christ called people who saw well with the eyes of their body, "blind." That has to do with the mind, the soul, the spirit. It cannot know even its own danger, and the remedy. Christ came to open blind eyes, and if you say, "I do not even know how bad I am,"

He will show you Himself as the Saviour for you in all your badness.

You do not think Christ could have come for what you do *not* need, do you? No, you need Him, as He is, a Saviour who died for sinners. Let no one make you believe that you are good enough, and can do without saving, or else I think this picture will show you being led along to destruction.

If you know you are a sinner, hear this, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners—the chief."

Bible Lessons about Animals.

THE ROE.

† HERE is no doubt that the Roebuck and Roe of Scripture is what people now call the Gazelle. This is a very beautiful little thing of about two and a half feet in height, of a reddish brown color, with the belly and feet white, has long naked ears, and a short erect tail. The horns are black, about twelve inches long, and bent like a lyre.

They are still found in large numbers in Palestine, and other Eastern countries, but never seen in Europe or America.

The Roe or Gazelle is noted for its swiftness, grace, beauty, and gentleness. These characteristics are frequently mentioned. Asahel, the brother of Joab "was as light of foot as a wild roe" (2 Sam. ii. 18). Of the Gadites who joined David in the wilderness, we are told they were men "whose faces were like the faces of lions, and were as swift as the roes upon the mountain" (1 Chron. xii. 8).

But especially is it noted for its beauty and gentleness, and it is a favorite term of comparison and endearment in love. Thus in Solomon's Song it is frequently mentioned: "The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young hart" (ii. 8, 9).

Who is this who is here represented as so swift to come to us, so quick to speak to us, so desiring to have fellowship with us; who is this Beloved?

It is He who, when it was said "Sacrific-

rice and offerings Thou didst not desire," said Lo, I come; to do thy will, O God."

He came; He did God's will; He paid the price for our redemption in His blood; and now His desire is to have us where He is. Listen to what this Beloved says, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away" (ii 10).

Many dear children who have trusted in Him, have already gone to be with Him, but the day is coming when every one who is washed in His blood will be caught up to meet Him in the air, and be forever with Him.

Oh what a sad thing it will be, if when He comes little brother is taken, and little sister is left, or, as I am afraid will be the case with many, the children taken and the parents left.

And we may learn a lesson from the gentle, loving roe mentioned in Acts. ix: There was at Joppa a christian woman Dorcas (which means a roe) "this woman was full of good works and almsdeeds which she did." But the Lord saw fit to afflict them; she grew sick and died. Filled with grief the disciples sent for the Apostle Peter who was at Lydda, "desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them."

What a lovely testimony she had left behind her! Her acts of love testified to the power of that grace of God which she had tasted, to produce the fruit of the Spirit, love, gentleness, meekness. Was she not well named Dorcas?

It is grace that teaches us to act in grace; Jesus would have us to learn, by His great love to us, to love one another. "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend."

He loved us so much that He laid down His life for us, "The good Shepherd giveth His life for the sheep." "Hereby perceive

we the love, because He laid down His life for us; and we ought to lay down our lives for the brethren."

May every little one who reads this learn to trust that good Shepherd, and believe His love to them; and then be like the gentle Dorcas, full of loving deeds to others.

C. H. B.

(To be Continued if the Lord will.)

Falling Asleep.

HOW precious in the sight of the Lord is the death of His saints. But a few days since a dear young sister, who lived day by day in the light of His face, was called to be with Him. Though she had been LOOKING for His coming, and filled with this *hope*, yet resting sweetly with Paul, in the thought, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Occupied with Him who had saved her by His grace, she found no where any consolation but in His word and the rest He gave. While she had strength, doing what her hands found to do with her might; yet ever filled with the thought of seeing Him, and constantly cheered by the blessed promise that when she should see Him she would be like Him, for she should see Him as He is. May the sweet perfume that comes to us from such nearness to Him, and such sweet conformity to His blessed life by this dear child of the Lord, cause us to walk close to Him each day, trusting only in Him who HAS translated us out of nature's darkness into the kingdom of His dear Son. "That whether we wake or sleep, we should live together with Him." The following lines, taken from her diary, show something of the spirit which characterized her while absent from the Lord:

"Above all things see to it that your souls are happy in the Lord."

"Let this be my prayer that I may be patient, faithful, and remember.

"My eyes are to be upon Jesus (Heb. xii. 2).

"My feet are to be in the race course (Heb. xii. 1).

“My hands are to minister to others (Eph. iv. 28).

“My mind is to be set on things above (Col. iii. 2).

“My heart is to be established in grace (Heb. xiii. 9).

“My body is to be a living sacrifice (Rom. xii. 1).

“Myself—spirit, soul and body—blameless at the coming of Jesus Christ” (1 Thes. v. 23).

This dear sister had lived but nineteen brief years; yet a rich and sweet experience as one of the dear Lord's own was hers. Although early, it was manifest that the seeds of death were sown in her body, yet amidst it all she was calm; resting sweetly in His love; having no fear; esteeming these light afflictions as but for a moment, only working out for her a far more exceeding and eternal weight of glory.

The following extracts from letters to loved ones at home, written while in Colorado, about a year since, serve to show something of her steadfastness in Him who had bought her with a price, body, soul and spirit:

“I want to see you all ever so much, but am content to wait His time, which may be a whole year, or not till we meet in the air, which would be a *much more glorious meeting*, not only each other, but Himself, who fills all heaven.—(Oct. 24, '74.)

“Dear P., as you said, the Lord has truly seen fit to chasten sorely of late; but I, for my part, am already reaping the blessing thereof. Now I am waiting (sometimes impatiently, I fear) for Him to say, go to thy home, if He have not some better thing, even meeting in our home above.

“We often need a lesson of waiting.

“Poor —, I fear he does not know the Saviour, else all would be bright, even the looking forward to death, the last great enemy, who has been conquered for us. I trust I may be given an opportunity and strength to tell him of Jesus and *His love*; of that bread of which if a man eat he shall NEVER hunger; of the living water; of the wine and milk, without money and without price. And the best of all, of the love from which *nothing* can separate us.” w.

“God is With Me.”



LITTLE girl, who had been taught of the Lord Jesus, and His love for her soul and body, was sent out one evening to pay a bill for her grandmother. The distance from home was pretty long, and the way somewhat lonely.

After she had paid the money and received the change, she turned to go home, but it became dark before she reached there.

As she passed along, a man met her in the dark. Surprized at finding a little thing like her alone, he asked, “Little girl! are you not afraid to go in this lonely place in the dark?”

“Oh, no!” she answered, “for God is with me.”

And then both of them kept on their ways, and after a little while she reached home, led safely by Him in whom she trusted.

The little girl soon forgot the matter. There did not seem much to remember in simply being asked by a man if she was not afraid; and a little child of nine years can soon find enough new things to think of, without keeping such trifles of the past in mind.

But this was no trifle; and God made use of it, as He makes the little seed dropped, without meaning, to grow into a bush or tree, after many days.

This little girl was sent to Sunday school after a while, and became fond of her teacher, and was no doubt very much beloved by her.

One day her teacher called her back and told her that her husband wished to see her. So she went with the lady to her home, and after she had taken dinner with her, the husband of the teacher said to the little child: “Do you remember, many months ago, meeting a man on the road in the evening, who asked you if you were not afraid?”

“Yes, sir,” she answered, “I do.”

“Well,” he said, “I was that man; I was drunk at the time; but your answer, that God was with you, clung to me, and I thought it over when I became sober, and

it has really been used by God, to lead me to become His child by believing in the Lord Jesus Christ. I want to thank you, and let you know, dear child, that the Lord used you in my salvation, not only from drunkenness, but from hell."

Do you not think this dear child felt very happy and very solemn, in hearing such words?

I know her to-day, a young woman, as a dear, happy Christian, having had a great affliction in her own body, but still able to say "I am not afraid, for God is with me."

It is a very precious thing to be able to say that; but every reader of this, by simply believing what God tells us of His Son and of His love for us, and resting on the death and resurrection of Christ, can have all that, and be forever sure of it. We have peace about our sins, by taking what God says about the work of Christ on the Cross; and then peace about everything that happens, by casting all on Him, knowing He cares for us. He delights in having our confidence, our whole hearts. He wants us, as His forever.

A Home for Me.

TO THE BELIEVING CHILD.

There is a home in heaven for me,
A home and with the Lord;
Who gained this blessed home for me?
'Twas He who died on Calvary,
'Twas Jesus Christ the Lord.

There is a crown in heaven for me,
Laid up before the Lord;
And who hath won this crown for me?
'Twas He who bled on Calvary,
The Lamb of God, the Lord.

There is a life in heaven for me,
A life, and with the Lord;
Who bought with blood this life for me?
'Twas He who hung on Calvary,
The Son of God, the Lord.

Yes, Jesus won them all for me,
He is the risen Lord.
He bore my sins upon the tree,
Upon the cross at Calvary,
He is my Life, my Lord.

J. T.

Scripture Enigma, No. 15.

With heart and mind, and will bowed down,
Come let us seek what can be found,
Within the Bible's holy page
Of those who learn not wisdom's ways.

Their parentage is told by John.
Their hatred is remarked upon
By Paul who writes of peace that's made
By blood that full atonement paid.
Their distance too, Paul speaks of when
He tells of peace preached to all men.
Isaiah tells their want of rest
And says they're like — to search is best.
Their end is told by that good king
Who loved to play on harp, and sing.

The whole will tell that awful thing
That's earned by man as fruit of sin.

C. H. B.

Answer to Scripture Enigma No. 14.

"PEACE." Rom. v. 1.

P-erfected for ever, Heb. x. 14.
E-ternal life, Rom. vi. 23.
A-cepted, Eph. i. 6.
C-hild of God, Gal. iii. 26.
E-nd of the law, Rom. x. 4.

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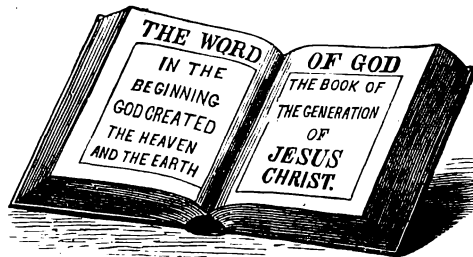
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PURE STREAMS

FOR



THE

LITTLE ONES.

“Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God.”

VOL. VI.

NEW YORK, NOVEMBER, 1876.

NO. 11.



The Good Shepherd.

THIS is a picture representing a shepherd defending his sheep from the wolves, who would soon scatter the flock if he did not protect them.

A long time ago, wolves were much more common than they are at present. They are now chiefly found in the mountainous parts of France, the wild forests of

Russia, and Germany, and in Canada.

The sheep is a timid, harmless animal, unable to protect itself from the wolf, or other beast of prey, but will run hither and thither, it knows not where, to escape from its enemies; it, therefore, needs the care and protection of the shepherd.

In the land of Canaan—where Christ was born—the shepherd goes before his sheep, and the sheep hear his voice, and they follow him; but a stranger they will not follow, but will flee from him, for they know not the voice of a stranger (John x).

In olden times, men of note were often shepherds. Jacob and his sons were all shepherds, and Moses had the care of the flocks of his father-in-law, Jethro, priest of Median, when he fled from the face of Pharaoh, King of Egypt.

In 1. Sam. xvii, we read that David, the future King of Israel, the man after God's own heart, had the care of his father's sheep in the wilderness, or waste places, and he tells us that he slew a lion, and a bear, that came to take away the sheep.

Suppose David had run away, and left the sheep, then they would have been killed and lost; but, like the man in the picture, he stood between the lion and the sheep, and by slaying the lion, kept his sheep from harm.

David is a type of the Good Shepherd, who gave His life for the sheep.

The Good Shepherd, you know, is the Lord Himself, who gave His life a ransom for many, that all who believe on Him should not perish, but have everlasting life.

If the Lord Jesus Christ had not died for us, we should yet be in our sins; and, oh! how sad that would be; we should be like the sheep without a shepherd, certain to be soon scattered and torn by the wolves.

But God, in His grace and love to us, sent His Son to die for us, that He might save us from being devoured by Satan, who seeks to lead us away from God, that he might destroy our souls.

The Lord Jesus loves His own sheep, and is able to keep the sheep and lambs of His flock, for He is the Good Shepherd, and saves all who believe on His name.

Only see how quiet, and with-out

fear, these sheep seem, though the wolves are so near. So the Lord Jesus keeps in perfect peace His own, and none can harm them.

Dear Reader: How thankful we should be to God for sending so loving a Saviour, who speaks of Himself as going out to seek the lost sheep, and having found it, bearing it home on His shoulders rejoicing.

So in the 23d Psalm the sweet singer sings: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters."

Little children love the Saviour who loves us, and has done so much for us, and who will soon come and take us to Himself, to be with Him for ever, in glory.

J. T.

Answer to a Letter from a Little Girl.

IN your letter you say, "I try to be a good girl, and say my prayers every night." Now it is quite proper for little girls and boys to be obedient and kind to their parents; and it is quite proper for little boys and girls to desire to know the Lord Jesus Christ, but as to trying to be a good girl, you will never succeed; for if you open the Bible at Rom. iii. 12, you will find that God says, "there is none that doeth good, no not one." All are sinners, for again, God says, in verse 32, "All have sinned and come short of the glory of God." So that all men, women, and even children are sinners, for God says so. Again, God says, Rom. vi. 23, "the wages of sin is death." He says also, in Heb. ix. 27, "it is appointed unto men once to die, but after this the judgment."

So then the wages of sin, which we earned, is death—and after that the judgment; and therefore we are all sinners, guilty, ruined, lost, and nothing for us but the lake of fire.

But oh, how sweet to know that "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). God is righteous, and therefore sin must be punished. God is

love, and therefore He gave His own dear Son to save sinners. The Lord Jesus freely came to do the Father's will, and, on the cross, He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him.

The Lord Jesus, the Holy One, the Innocent One, took the place of the guilty ones, and died for us upon the cross. God laid on Him *all* our sins, if we believe on Him, and poured out all the judgment we deserved on that Blessed One, so that not only the sins have been borne, but our naughty, ugly nature that did all the sins, and which does nothing but sin, has been punished in the person of Jesus on the cross. And God now saves big people and little people too, by the precious blood of Jesus that was shed upon the cross. For after the Lord Jesus died upon the cross, God raised Him up, and set Him at His own right hand in Heaven. And now to every one that believes on the Lord Jesus Christ with the heart, God freely sends a full pardon, because there is a Man in the Glory who was *once* on the cross, and therefore God is just and righteous in saving sinners, and then justifying them, all through and by the blessed Lord Jesus, who was delivered for our offences, and raised again for our justification.

And now, my dear little friend, I trust you will be led by the Holy Ghost to see, and fully own, it is not by being good, or trying to be good, that you can be saved, but by the death and resurrection of the Lord Jesus Christ. *For that, and that alone, is the way that God has of saving sinners.*

Would you like to hear from me again? I would so much desire to tell you more about the blessed Lord Jesus, who laid down His life for the sheep, and poured out His most precious blood upon the cross, to save us from sin, death, judgment, and the lake of fire.

Soon the Lord Jesus is coming again to take *all* His dear, blood-bought people up into the glory to Himself, (but only those who have believed on Him, and are therefore redeemed by His most precious blood) and so shall we ever be with the Lord. If

you turn to 1 Thess. iv. 13, you will find that the Lord Himself says so.

Again He says so in John xiv. 1, 2 and 3. And when the Lord Jesus is speaking to His own people in the last chapter of Revelation, He again says, "surely I come quickly."

I hope that this is plain enough for you to understand, and perhaps your kind friends will read it to you, and explain any word that might puzzle you.

I send by mail "PURE STREAMS for the Little Ones."

Affectionately Yours, my dear little friend,

J. G. B.

A Saviour.

A SERIOUS accident has occurred at the new drainage works" was the sad and quickly spread rumour that reached our ear the other morning. We found the injured man in the ward of a hospital close by, lying on a bed, terribly bruised and shaken, and as we heard the details of his escape from sudden death, we were filled with wonder.

"Seventy-five feet! and yet not a bone broken, my friend?" said we; "it is indeed the hand of God that has spared your life;" and the young man himself seemed to see it in this light.

"Had you time to think about your soul as you fell?"

"I recollect praying twice, 'Lord save!' and then the breath went out of me, and I knew no more."

"I picked him out of the water," added his mate; he fell on the piles, and pitched over into the water head first."

"Did he do anything to save himself?"

"No, sir; he was as helpless as a baby. He knew nothing till twenty-four hours afterwards."

"Then you were his saviour, my friend, and that is just the way Jesus saves our souls. We can do nothing, we are as helpless as your mate was when you picked him out of the water."—*Selected.*



"I Can't Think What Comes Next!"

THE little darling! The lesson was too hard for her, and she could not hold it all at once, and though she screws up her mouth, and puts her finger to it, and wrinkles her forehead and looks this way and that, it is all of no use; the word will not come. She can't think.

Or perhaps there is another reason why she cannot recite the lesson. Let us look around a little and see if we can account for her not being able to think. There is something in that hand behind her back that tells a little story about her. What

is it? It is not a book from which she has been studying. I think it is a plaything, and it may be that took away all the thinking from her.

But I see a pair of mischievous eyes, and a curly head peeping through the half open door behind, and I warrant there is a laughing voice coming out from that mouth, enough to drive all the *think* out of one's head.

And now, if this little dot has to get ready for school in earnest, she stands a poor chance of knowing her lesson at all.

But it may be it is only a play school. If so, let her look sharp, for that is a stern looking teacher, that is not to be trifled with. I have seen a little boy and girl, holding a school at home, in play, which was a great deal more severe than the one they went to in earnest. There was to be no trifling there, and no missing was allowed, or, oh, how the marks would go down, or the rod be used, or the pupil sent to her seat in disgrace.

Just so, sometimes, I hear a little girl talking to her large family of doll children in a way that if her mother talked to her it would make a very sad house. Children like to put on the severe and make full proof of their ideas of governing in their make-believe schools and families. Can you tell why?

This is a sweet picture, whether fun or earnest, and gives some happy thoughts of children and school, and some grave ones, too.

A few weeks ago when I took two little children to get them into a new school, I was wondering how it would do for me to ask to be taken to school again; I have so many things to learn. I wonder if I would be any more attentive than when I was a child. Perhaps I would, I might not be so fond of play.

But then I *am* going to school to One who is as tender as a Father, and as strict as a Judge. And I am glad for both of these. One must learn with such a teacher. He knows all things. He is God.

Do you know what hinders our learning from Him? The will in us is opposed to His will, and to His way. And we are all the time ready to take up everything that is around us here to amuse us and keep the mind and heart busy, like this little darling with her toy in her hand, so that we cannot think what comes next.

And besides, there is one who is bent on mischief, that breaks in upon our lessons, to get our minds off from God, like this little boy behind the door. This evil one hates God and hates Christ, and would gladly keep us from listening to a word that comes from them. And so his name is "Adversary," or enemy, that is Satan.

It is told us that when the word of God is given, then comes Satan to snatch it away, like a bird picking up the seed that falls by the wayside. Do you know where that is spoken of?

As there may be three reasons why this girl cannot think, first that she has not the lesson in her, second that she has something to occupy her, in her hand, and, third, there is somebody to draw away her attention, so these three reasons told why people do not get God's word.

1. They have no depth of earth, the seed is sown in rocky ground, they never get the word of God unto their conscience and heart. That tells what they are themselves.

2. They get engaged in the world by its cares and its riches; whether they are poor or rich, they have their toy in their hand, as much as this little one.

3. Satan hinders. He takes away the word from them, putting many a thing between them and God.

There is One stronger than all these. Jesus Christ came to destroy the works of the devil, to overcome the world, and to conquer us. His cross, His death, does all if you believe in Him as Saviour, resting on Him alone for deliverance from sins. He will see after all and keep you, and make you enjoy His word and heed it.

Bible Lessons About Animals.

SHEEP.

NO account of the animals of the Bible could possibly be complete without some mention of the sheep. And, often as it has been referred to in this paper, the lessons to be learned from it are so many, that we may expect to find subjects continually fresh in connection with it.

Under the various names of "sheep," "flocks," "lamb," it is by far the most frequently mentioned of any animal in Scripture.

The first animal ever mentioned by name is the sheep: "Abel was a keeper of sheep."

Men have found wild bulls, horses, goats,

dogs, and asses, and have tamed them for their own use, but no one has ever found a wild original of the sheep.

In each of these three things we may see something that speaks of Him of whom the sheep or lambs is a chief type. The "Lamb of God" is the great subject of the Bible.

And He was first in God's thoughts. Christ, the "Lamb without blemish and without spot, who verily was foreordained before the foundation of the world (1 Pet. i. 19, 20).

And thirdly, from no wild original of the sheep having ever been found, we learn that He who came for our redemption, came direct from God, His character being already formed. Being from His birth "Holy," and not having either "to cease to do evil," or "learn to do well."

In the days of the patriarchs, sheep were the most important part of the wealth of the rich man. And until land came to be assigned to individuals, the facility which existed for moving flocks from an exhausted pasture to fresh ground, according to the season, or the supply of water, enabled the patriarchs to count their flocks by the thousands.

Thus in the time of Abraham, who is called "the father of all them that believe," and who is a father of those who have, at God's call, become strangers and pilgrims on the earth, we see that their flocks of sheep were also pilgrims; teaching us, who are the Lord's sheep, what our lot is here.

Sheep were the most valued of their possessions, not only for their flesh and milk, which the goats could equally supply, but especially for their wool, which at that period formed the sole material for clothing. Thus we read, "The first of the fleece of the sheep" was to be the portion of the priest (Deu. xviii. 4).

And this serves to remind us that whoever has been washed in the Blood of the Lamb, and made a priest unto God, is also clothed by God with righteousness. God sees him as in Christ, "Who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption" (1 Cor. i. 30).

And then there is this special and blessed

promise God has made to the repentant sinner: "Though your sins be red like crimson, they shall be as wool."

Amongst a people with whom the fleece of the sheep was so valuable, it is not to be wondered at that when the time for shearing the sheep came round they should make a great feast over it. Their sheep-shearing was just as much a festival as "harvest-home" is, or rather used to be, in England.

In that wonderful fifty-third chapter of Isaiah, the prophet speaks of Christ as being "brought as a lamb, and as a sheep before her shearers dumb." And we will at once recall how, at that notable sheep-shearing, when that prophecy was fulfilled, when wicked men stripped the Lord Jesus of His clothing, and would, if they could, have robbed Him of all His glory too, by blaspheming His character, they made a great feast. Men rejoiced when they had insulted the Holy One and nailed Him to the cross. That was their "hour, and the power of darkness."

This same chapter which speaks of Jesus being "brought" as a lamb to the slaughter, also speaks of us as those who like sheep have gone astray; we have turned every one to his own way." What a contrast! We, self-willed, and our self-will being our destruction. He, the meek and lowly one, suffering Himself to be "brought." Thus, being spotless and blameless, He was fitted to be the Sin-bearer, "And the Lord hath laid on Him the iniquity of us all."

The Syrian ram has very large recurved horns, which were applied to many purposes. We find them used to make trumpets of, blown by the priests. We learn from this that the good news that is sounded out in the gospel is about Christ, the slain Lamb.

But their common use was as a flask, especially to carry oil: "Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite" (1. Sam. xvi. 1). This may make us remember that the Holy Spirit is given in Christ. It is only those who have believed in Him that are sealed by the Spirit (Eph. i. 13).

We do not find sheep-skins in such repute

for their leather as goat-skins. But the inner covering of the Tabernacle was of rams' skins dyed red (Ex. xxvi. 14). Of the persecuted saints of old we read; "They wandered about in sheep-skins and goat-skins" (Heb. xi. 37). Although we never see christians now-a-days wandering about in such dresses, yet we may remember that whatever persecution the christian has to endure is because he is a disciple of the slain Lamb, therefore, he shares in the sufferings of His Master. And, as one dressed in a sheep-skin would be an object of contempt, so if we really walk in the footsteps of Him who was crucified in weakness, we shall be scorned by the world. C. H. B.

The White Robe.

REV. vii. 9-17.

I have chosen this title, because I want you to ask yourselves whether you have on this White Robe: and if you have not, I wish to tell you how you may get it. But you may say, "What do I want with a White Robe? I am nicely clothed, and very happy as I am. I have no need of anything more to put on." This may be very true, dear children, as regards your bodies in this world; but now let each of you ask himself, "Have I got a dress prepared, clean and white, and pure enough for the presence of God?"

You will not always live in this world; but you must all, one day, go away, either to be happy with Jesus, where there is no sorrow, or crying, or pain; or to be cast into outer darkness, where there is nothing but sorrow, "weeping, wailing, and gnashing of teeth."

I dare say you all know what sorrow is. You are often unhappy. You have often suffered pain and sickness, perhaps even hunger and cold. You may also have seen your parents, or your brothers, or sisters, taken away by death. All this makes you sorrowful. But in heaven there is nothing of this; there is no sorrow or sighing there; but, on the contrary, happiness and peace and joy.

John saw a multitude of people there who had once lived on this earth (Rev. vii.); some in this country, some in Eng-

land, some in India. When they were living in this world, they spoke different languages, so that they could not understand one another; and they lived in different countries, separated from one another; and they wore different kinds of dresses one from another. But those whom John saw, all wore the same dress—all spoke the same language—were all dwelling in the same happy place, and all engaged in the same manner.

Some little children like gay and fine clothes, and *envy* others that have them. But there is no such thing as envy in heaven; all are there clothed alike, in the same dress, of the same color; not in any gaudy colors, but in the purest white. They can stand there only in one dress. No one is admitted without it; and the dress is provided by God. We shall see presently how each got this dress to stand before God.

A little child, or a full-grown man, may be dressed as fine as possible, and yet not fine enough for God. The dress must be so beautifully fine and pure and white, that God may not be able to see the least blemish or spot in it. If there is any stain or spot or wrinkle in it, it is not fit for the presence of God.

In that great multitude, there were people from all classes; those who had been poor and rich, learned and ignorant; many who had been idolators, murderers, thieves, wicked people from all parts of the earth. Little children, too, of every nation and tongue and people.

But they had all one dress, and they all sang one song. Till a child has got that dress, and can sing that song, he is not saved—he is not fit for heaven. If you cannot now sing that song, you are not fit to stand before the throne of God. Every one of you can tell at this present time whether you can truly sing that song, and whether you have now got that White Robe or not.

If you ask: "How do people get this White Robe? Is it after they die, or get to heaven that it is given to them?" No; they must get it here. It is of no use to wait till by-and-bye for that White Robe:

if you have not got it before you die, you will never have it at all.

If you are not saved here, and have not got a White Robe, you will never stand before the throne of God's glory to sing that song; but you will have to stand before the throne to be judged.

Now I will tell you what God has done for poor sinners. He has given His Son to die and to shed His blood; and God says that the blood of Jesus Christ, His Son, is so precious and powerful, that it makes the sinner who washes in it quite clean, and fit to go into His presence.

All the good things that people try to do here will never make them fit to stand before God in glory. It is only the blood of the Lamb which will enable poor little children to stand in purity before God. Nothing else can make them clean enough for heaven.

The reason these robes were white is because they had been washed. You see clothes that are dirty made clean by washing. One dress may be more dirty than another; but if they are both washed, they are both equally clean. So one little child may do more naughty things than another, and tell more falsehoods, but if both come to the blood of Jesus, then both are equally washed, and both are made equally clean.

All who believe in Jesus are washed equally clean in His blood, and are made fit to stand before the throne of God.

Now, dear children, I want you to ask yourselves this question: "Should I like to hear Him speak to me?" If your sins are not washed away in the blood of the Lamb; and if you have not got on this White Robe, you ought to be afraid at the thought of coming before God and His throne. But if you have come to Jesus, and believed what God says about His blood, you are made so perfectly clean, that if you were to die to-night, you would be quite fit for the presence of God, because He says, "The blood of Jesus Christ, His Son, cleanseth from all sin." God is looking down on all of you, and sees all to be in one of two conditions—either dead in trespasses and sins, or as washed in the blood of the Lamb.

* *

Scripture Enigma, No. 16.

Know ye the land where, in times of great smiting,
A people in safety were kept by their God?
Or a plant that escaped the judgment and blighting,
When wrath was poured out at Jehovah's own word?
Know ye the tree 'neath whose shadow when dwelling,
One sat with delight, and found fruit that was sweet?
Or a spice of whose fragrance His garments were
smelling,
Exalted by God and beloved by the meek?
Know ye the stream near whose waters was hidden
The girdle of one, a prophet of God?
Now know ye the meaning of all that I've given;
It will form a most precious and beautiful word?

C. H. B.

Answer to Scripture Enigma, No. 15.

"DEATH," ROM. VI. 23.

D—evil, 1 John, iii. 10.
E—emies, Col. i. 21.
A—far off, Eph. ii. 17.
T—roubled sea, Isa. lvii. 20.
H—all, Ps. ix. 17.

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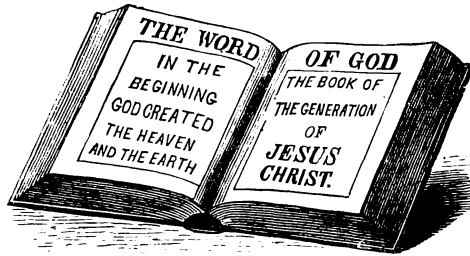
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LITTLE ONES.

"Suffer Little Children to come unto Me, and forbid them not, for of such is the Kingdom of God."

VOL. VI.

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NO. 12.



Lost at Sea.

THERE are some people in a boat; one is standing up and looking across the water towards the horizon, as if in search of something, but no object is to be seen.

The others seem indifferent to everything except their own misfortune. What are they doing?

The boat belonged to a larger vessel, and these people were sailors or passengers in

the ship; some accident happened to the ship that obliged them to get into the boat, and leave the ship and everything they had, in order to save their lives.

And no doubt they were glad to do that, for nothing is so dear to us as our life.

You know who it was that left all and became poor, not that he might save his life, but that he might lay it down for us, that we, through his death, might have life? And God commended His love toward us, in that while we were yet sinners, Christ died for us (Rom. v.-8.)

Perhaps the ship in which these people were sailing took fire, or sprung a leak, or, it may be, it foundered in a storm, or struck on a rock, and was broken in pieces.

Such kind of accidents often happen, and sometimes no one returns to tell the tale or where or how the ship was lost; when the ship is gone, the boat is left alone on the troubled waters.

But here we see the boat becalmed, and those that are in it unable to go in any direction, having neither sails nor oars, rudder nor compass; and the boat lies like a log on the water, whose surface is smooth and motionless.

What a dreadful position to be in! away on the ocean, hundreds of miles from land, in an open boat, without food, without water, exposed to the fierce rays of the sun, or shivering with the cold at night.

This is a sad picture; it should make us think of the poor castaways, who may even now be suffering the perils of the deep.

In the 107th Psalm there is a wonderful description of a storm at sea, and its effect on those who go down to the sea in ships, and do business in great waters, "these see the works of the Lord, and His wonders in the deep."

You will also remember the account of another storm, given in the 8th chapter of Matthew, when the Lord Himself was present, who, when His disciples awoke Him in terror, said unto them, "where is your faith? Then He arose and rebuked the wind and the sea, and there was a great calm.

This may appear very marvellous to us, as it did to His disciples, but the stormy

wind and the uplifted wave are but the servants of Him who created them.

With what joy would these poor people hail an approaching vessel coming to deliver them, take them on board, and carry them home in safety.

It was when we were all lost, far away from God, dead in trespasses and sins, that God sent his Son to seek and to save, and to bring us home to Himself.

Dear young friends, this is the day of God's grace. He is now saving lost souls, and He tells us, that now is the accepted time, now! Now is the day of salvation.

But there will be a time when to be lost, will be to be shut out from God's presence, without hope, grace refused, Christ rejected, heaven lost! hell, and forever!

May the thoughtless, unbelieving ones take these words to heart, and may the God of all grace give them ears to hear, eyes to see, and hearts to understand the things that belong to their everlasting peace.

J. T.

The Selfish Sparrow.

MY next door neighbor has fixed up a good sized box upon a post in his back yard, for the little sparrows to nestle in during the coming winter. The children through the country may have plenty of other birds of all varieties; but we, in these Eastern cities have to be content with the little sparrows, who seem to occupy the ground, excluding all other kinds.

They are very tame and sociable, and we make a good deal of them in some places; taking care of them in the cold months, and giving them all our extra crumbs.

These around our house seem not to have fully settled whether they will move into this splendid house prepared for them, rent free. But I have seen several couples that may have been out house-hunting, looking at it, alighting down on the roof, and hopping on the front and then into one door and out another, and stopping in front again, twittering to each other, giving their opinions of it. It does not seem to

have "all the modern improvements," and it may be that they have thought it best to look elsewhere.

It has seemed to be an open house, free to all. But to-day I saw a single little fellow take possession as if for life, just as though among thousands of needy ones, and with a house that can accommodate twenty or more, this was made for but one.

He sat at the door and sunned himself with all the importance of the lord of a castle, and seemed anxious to keep all others away. I saw two others fly towards the place and try to gain a foothold, but he drove them away at once, quite sharply, and as he had a good solid seat and they but a narrow ledge upon which they were attempting to rest their feet, he beat them easily. You will wonder how he could occupy two open doors at once, but he managed it by springing inside and then out of the other door, and then back again. He was his own doorkeeper and policeman, and some of the time this kept him pretty busy.

But only think of any one being employed in such a way as that! Instead of generously saying, "Come on, you little fellows, Chirp, Chee, Schu-wee and Chip-tee, and all the rest, and let us have a grand time," there he sat surlily and grim, ready to pick a quarrel with the first one that came near him.

But now I will tell you how they served the sour fellow. They stayed away from him. They went away in companies, flying on the fences and houses and picking up worms and crumbs, just as though there was no such crabbed kind in the land.

At last a great company of them came and sat on the top of the yard fences all around, fluttering and flitting about and talking in low tones to each other, as became the serious occasion. It looked as if they were about to disown him, or punish him by going at him in a body, and that was serious business for him.

I really began to feel badly for that poor bird, and I was glad when he seemed to feel badly for himself. He came out of the door, hopped up upon the roof and seemed as if he scarcely knew which way

to look. Then he would crouch down flat on his breast and seem to crawl, and turn his face towards them in a way that looked like shame. I think he began to share their shame and disgust, and to see what an unsparrow like act he had committed. Then they flew away and left him, but he soon followed after going down and taking another look at the interior of the house, and I have seen nothing more of him, nor have I seen the others either. They avoid the house as if it were haunted; I do not think it is now, but it was haunted with a bad spirit, named Selfishness, but he went out with the bird.

Will the children learn the lesson from this without many words from me? In each of our hearts this same selfishness is found. Jesus Christ had none of it. He thought of others. He thought of God His Father. We cannot cure ourselves of selfishness, and surliness and crossness, but He can cure us.

First, we are to look to Him alone as a Saviour, because we are bad and ruined, and, as such, see His death for us, and rejoice in Him, and He can keep the heart tender and thoughtful of others and gentle towards all.

I will close by quoting a few very sweet verses about the Lord Jesus in 1 Peter ii. 21-24.

"Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Answer to Enigma No. 16.

GRACE.

G-oshen; Ex. viii., 22.

R-ye; Ex. ix., 32.

A-pple; Sol. So. ii., 2.

C-assia; Psal. xlv., 8.

E-uphrates; Jer. xiii., 4.



Learning the Text.

WHEN I was a little child we were generally asked for the text when we came home from a preaching meeting. It took me a good while to learn what the text was.

When I was told that it was the portion of Scripture upon which the preacher spoke, I would listen to the quotations he would make as he went along, which were not very many oftentimes. But this kept

me so busy that I did not hear what else the preacher said.

One day, when my mother asked me for the text, I told her one that I had heard repeated pretty nearly the end of the sermon. But one of my sisters corrected me, and told the right one. Then I found out that "the text" was what the preacher read at the opening of his sermon to preach about.

I suspect this little girl is learning a verse of Scripture for the day, which in some families is the custom, and I think a very good one.

In our house we have what is called a "Calendar." It is composed of three hundred and sixty-six little slips of paper, placed upon each other and attached to a card, and hung up over the clock on the mantle-piece. On each of these slips is the name of the day in the week and the figure for the date in the month, as well as the name of the month. And then below this is a text of Scripture to be learned and thought of for the day.

Just now I took off yesterday's slip, and found for to-day, "Saturday, November 18, and this beautiful passage of the word of God. "And thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. i. 21).

Now, is it not very blessed that there, on the very first page of the New Testament, within a few verses of the beginning, we have this Name and its meaning? God enters right away upon the work of telling the good news about His Son, but he does not at first tell us He is God, but that He was born a babe in the world.

The name of JESUS means Jehovah-Saviour. Jehovah was the name of God to Israel. So you see that He was a Saviour according to God. If He had been a Saviour according to man's notions, and knowledge of His need, He would have been very little of one at all.

But He came according to God's knowledge of our deepest need, and that is beyond all we ever thought. For our case was very bad indeed, but now, believing on Him, whom God sets forth as a Saviour, we may have perfect confidence that all is met, that God can never find anything in nor on us that Christ has not saved us from.

If He is the Saviour of His people, according to God, then we have nothing to add to His work, for that suits God exactly. We are really saved for nothing, simply believing on Him. When we are saved we ought to do as He would have us. Surely our Saviour has a right to that!

It is very sure that all, as sinners, need saving. Being good is not being saved; but acknowledging our badness, and as bad ones resting on the death of the Lord Jesus Christ.

Let Him be your Saviour, your whole Saviour, your great Saviour for a great sinner. I hope this little girl has had my text for to-day. As I have written I have had her before me, thinking of many a little girl and boy all over the land.

Bible Lessons About Animals.

SHEEP.

So far we have looked at the sheep, principally, as typical of the Lamb of God, but there are many places in which believers are compared to sheep, then the Lord Jesus becomes the shepherd, "That great Shepherd of the sheep."

"The manner of tending sheep in the East is very different from that practised amongst ourselves, and supplies many illustrations to the poetry and parables of Holy Writ. The sheep districts consist of wide open wolds or downs, reft here and there by deep ravines, in whose sides lurk many a wild beast, the enemy of the flock." From this we may see the force of the verse in the twenty-third psalm "Thou preparest a table before me in the presence of mine enemies." Owing to the multitude of jackals and wolves, the shepherds are obliged to keep watch over their flocks by night. So we read that the shepherds of Bethlehem were "abiding in the field, keeping watch over their flock by night." (Luke ii. 8.) It will always be night on this earth until the Sun of Righteousness shall arise; but through it all the Great Shepherd watches with and over His sheep protecting them from the "roaring lion" and "grievous wolves."

In this country one is often pained to see how poor sheep are driven along, but it is not so in Palestine. There the shepherd never drives, but always leads them, and that without the aid of a dog. He is the friend of the sheep, and great intimacy exists between them. "When He putteth

forth His own sheep, He goeth before them, and the sheep follow Him for they know His voice."

"He calleth His own sheep by name, and leadeth them out." Travelers have a great many interesting things to tell us respecting this. One writes: "I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed their shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him to call one of the sheep. He did so, and it instantly left its pasturage and companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. The shepherd told me that many of his sheep were still 'wild;' that they had not yet learned their names, but that by teaching they would all learn them. The others which knew their names he called 'tame.'"

Another writes: "The shepherd is often laden with young lambs which are too tender to follow with the rest. I have often seen a shepherd carrying a lamb under each arm, and two or three more in the hood of his cloak as he led the flock." This illustrates what Isaiah says, (xl. 11.) "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

In the East, the sheep requires water daily, owing to the heat and dryness of the climate, whereas here it never drinks. We frequently read in the Scripture narratives of the watering of the flock. Thus in the beautiful story of the meeting of Jacob and Rachel (Gen. xxix.) we read, "Then Jacob went on his journey and came to the land of the people of the east. And he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth And he said, Lo

it is yet high day; neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them. And they said, we cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass that when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near, and rolled the stone away from the well's mouth, and watered the flock of Laban, his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept."

This gives us a very vivid picture of the love of the Lord Jesus to the church. "Christ loved the church and gave Himself for it." He made the journey from heaven to earth that He might roll away the great stone from the mouth of the well, that He might open to us the fountain of the water of life, and that He might win to Himself those who shall be united to Him as His Bride. I suppose that most of the readers of PURE STREAMS know how He did it? He took the place of the sheep who had gone astray, and suffered in their stead. Now He offers to give to every one that is athirst of the fountain of the water of life freely. And why did He do it? Because He loved us. Just as Jacob did everything for Rachel, and served years of toil for her because he loved her.

And there was another who in a strange country watered the flock and thus obtained a bride. He who became the deliverer of Israel defended the daughters of Reul, watered their flock, and found a home and a bride there, himself, afterwards becoming a shepherd as also Jacob did (Ex. ii.)

In all these things we are taught of the Lord Jesus who delivered the sheep from the hand of the enemy, giving them eternal life, and then Himself becoming their Shepherd.

How blessed are they who have such a shepherd. They can say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures

He leadeth me beside the still waters." The shepherd in the East goes before the sheep, and searches out the choicest morsels of herbage, and calls the sheep to partake of them. Also he leads them to the water and rolls away the stone, and waters the flock.

Indeed how blessed are they who have the Lord for their Shepherd. He will be their Shepherd forever. In Rev. vii. we read, "The Lamb which is in the midst of them shall feed (or shepherd) them, and shall lead them unto living fountains of water."

How sad to think that there may be some reading this who cannot say "The Lord is my shepherd." Do you not feel sorry for such? I do wish they would come to Him, so that we might say of them, "ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. ii. 25.)

C. H. B.

Elijah.

Part v.



AND now we have come to the end of our little history. "The Lord would take up Elijah to heaven in a whirlwind." Happy prophet, the road has been rough and stony here, but it is over now. Thy work is completed on earth, and thy Master will take thee home to be forever with Himself in heaven. And so Elijah set forth with his servant Elisha to go to the place to which God had sent him.

But his faith must be tried once more; the rolling waters of Jordan lie straight before him. What is he to do; to walk along the edge or turn another way? No; with faith all things are possible, and the man of God turning to the waters smites them with his mantle, and they divide hither and thither, leaving a safe, dry pathway for the prophet and his companion.

But as they two went on and talked, a chariot of fire and horses of fire appeared, and Elijah was caught up into heaven. Oh, how blessed and glorious for him, and yet it will be far more blessed for us when the Lord Jesus comes Himself to meet us. We

shall not need a chariot of fire, for the Lord Himself will descend, and we shall be caught up to meet Him.

But there is one thing I would like you to notice about Elijah; it was, "as he went on and talked." Dear children, it will be the same with us. It is as we journey through the world that we must watch and wait for Him, and the most important thing to find out is, "Are we going on in the way God would have us?"

Perhaps you wonder how we can tell if we are in the right way. Ah, there is only one way, and that "way" is Christ. Jesus said when in this world, "I am the Way," and He is the door into it, too. Through Jesus alone we can enter the road, and through Jesus alone we can keep in it. It must be Jesus all the way, and while we keep close to Him we shall, like Elijah, feel no fear when trouble comes rolling before us, for our Lord can make a pathway through it.

And it was as they *talked* together also. What manner of conversation have we as we walk along? Is it of Jesus we speak to one another and those around, or is it of the world and its pleasures only? Would it be an interruption to us if Jesus was to come in the midst of it, or could we welcome Him as the One our hearts are longing for and our lips speaking of?

And now I must ask the dear children who have read this little paper just one question, and I would you could answer truthfully, "Yes" to it, not to me indeed, but to your own souls. Do you know Jesus as the Way, the Truth and the Life? Can you say "He died for me, and now He is risen and is my life."

If not, I beseech of you not to delay any longer, the Lord may be here any moment, even before the new year opens upon us. Look to Christ alone and hear His tender voice saying, "This is the way, walk ye in it," and in that way we shall find joy and peace, which do not fade away, and a refuge into which we can run for shelter from every storm. Once more I entreat you to remember these words, "How shall we escape if we *neglect* so great salvation?"

D. B.

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