

# SCATTERED SEED.

## The Records of the Past.

**A**NOTHER year has run its course. Its last sand-grain has fallen. Its last moment has sped. Now with "A happy New Year to you" one greets another, and the past is speedily forgotten by most.

The thoughts and words and deeds of 1898 are but little remembered amid the round of pleasure and business, of delights and duties which greet the coming in of one more year of grace. But

### "GOD REQUIRETH THAT WHICH IS PAST,"

and this thought may well make us pause as we step over the frontier of 1899.

What folly for us to forget, if God remembers! The past for us is present with Him. We may drive away the unpleasant recollections of misspent days in a whirl of excitement of one character or another. But "Thou hast seen it . . . to requite it with Thy hand" (Psalm x. 14), and God will bring our sins all back in the day when the books of His judgments are opened, unless they are all blotted out by His gracious hand in this time of His long-suffering mercy.

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Some are already enjoying "the knowledge of salvation." One of these was busily engaged one day on one of the platforms of the Forest Hill railway station. He was removing the old placards from the notice-boards.

"Are you

### WASHING OUT THE RECORDS

of the past?" enquired a passenger standing by.

"No, sir!" was the quick response. "Nothing but the precious blood of Christ can do that, sir!"

Thank God *it* can. His own blessed word is, "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 7.)

Nothing more is required by God. In all its value it is ever before His eye, and all who believe upon the Lord Jesus Christ receive the full forgiveness of all their many sins.

The past has for them been required of Christ on their behalf, and is now all blotted out for ever. I. F.

## Your Last Chance.

**T**HE year 1898 has been a year of the rich grace and long-suffering mercy of God. Many who at its beginning were quite careless about their soul's salvation have, through God's grace, been saved.

Happy, indeed, has the year been for them.

Perhaps you vowed, when the old year was passing away and the new year was dawning, that you would repent of your sins and turn to God. Have you kept your vow?

Sickness may have come upon you and death may have threatened you, and you prayed for a further lease of life, and promised to serve God if He spared you. Are you serving Him?

The day of grace is fast closing in. It has been lengthened out; but the Lord's coming is at hand.

If you are yet unsaved, and if the Spirit of God has striven with you, do not resist Him, lest God say: LET HIM ALONE. Nothing is so much to be dreaded now as the *silence* of God. "Be not silent unto me, O God, lest I be as those that go down to the pit."

Get the great question of your soul's salva-

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tion settled at once. YOUR LAST CHANCE may have already come.

If you resist the Spirit, take care lest He cease to strive with you, and your end be like that of another procrastinator who said, "Too late now! too late now! Once I had convictions! once I had convictions! I am dying and I am damned!"

"There is a time, we know not when,  
A point, we know not where,  
Which marks the destiny of men  
To glory or despair."

Or as another has put it:—

"A point of time, a moment's space,  
May land you in yon heavenly place,  
Or shut you up in hell."

Should death come upon you unexpectedly, or the Lord coming suddenly find you in your sins, how solemn it will be for you, after all the mercy that has been shown you!

If you will not think of eternal matters *now*, you will have plenty of time for bitter reflection *then*. But remember, all the anguish of the lost will not make judgment relax its awful grasp upon them.

If death finds you unprepared, destruction will seize upon you.

P. W.

## Salvation.

### OUR NECESSITY.

"WE MUST BE SAVED."



READER, "we must be saved." You and I and everyone else "must be saved." Whatever our position in society, whatever our religious belief, whatever our individual character, we are part of Adam's fallen race, part of a ruined world, and "we must be saved."

The great ship, "The World," is sinking, slowly but surely settling down into the everlasting judgment of a righteous God. Many and varied are the ways in which men occupy themselves on this sinking ship. Some join in revelry and mirth, crying, "A short life and

a merry one for us"; others are religiously inclined and follow this or that form of worship; while some declare openly their hatred of Christianity. But the ship is a wreck and is going down. They may close their eyes to the fact and sing of "a good time coming," but every moment brings them nearer to the execution of the wrath of God. One and all need deliverance, and if the truth dawned upon them they would cry, "We must be saved."

Peter, when addressing the religious chiefs of the most religious nation ever known, charged home upon them their condition in the sight of God, and taking his place as among them, says to those leaders of Judaism in Jerusalem, "We must be saved." (Acts iv. 12.)

If *they* needed salvation you and I do, and all the rest beside. Thus if we trace the Acts of the Apostles we find very different characters presented before us, but all alike need the same salvation.

The treasurer of the eighth chapter, the Pharisee of the ninth, the centurion of the tenth, all "must be saved." Lydia at the prayer-meeting and the jailor at the prison (chap. xvi.) need the same blessing; they too "must be saved."

All "under heaven" are in the same evil case; none can afford to trifle with the matter, for all, of every clime and colour and character, all "must be saved."

## What Are You Writing?

"LIFE is a sheet of paper white,  
Whereon each one of us may write  
His word or two, and then comes night."

\* \* \* \* \*

"THE NIGHT COMETH."

## All have Sinned.

"IF we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 10.)

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AN UNEXPECTED FALL.

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## Where are you Going?



Of course they had no intention of having an accident.

When they set out from the top it was with the expectation of fine fun.

Their toboggan was strong and their skill was sufficient—so they thought, at least.

Away they went, shooting down over the slippery, frozen snow. But somehow they managed to make a mistake in the steering, or there was an unlooked-for break in the ground, and as they could not stop over they went, one on top of the other and the toboggan on top of them.

\* \* \* \* \*

Let us look where we are going. No man or woman, or boy or girl, means to be lost for ever any more than these lads meant to have a tumble.

But, alas! many who meant some day to be Christians will for ever sorrow that they did not take heed where they were going and stop before it was too late.

\* \* \* \* \*

I have heard of one who meant to be saved. She was a Sunday-school girl first, and put off coming to Christ until she was older.

Then as a young woman she still said, "Not yet." Years flew by, but she persuaded herself that there was "plenty of time."

Thus it was until her years began to tell upon her. Yet she delayed. It was still "By-and-by" with her.

At last she was on her death-bed, and when spoken to of Christ and salvation her mournful cry was—

"It's too late now! It's too late now! I might have been saved once; it's too late now. I'm lost!"

\* \* \* \* \*

Every time you put off fleeing from the wrath to come you waste a golden opportunity of blessing and neglect salvation, which God so freely offers to you.

Where are *you* going to spend your eternity? Oh, look well where you are going, lest you cannot stop by-and-by.

Now the Saviour calls, and His own blessed word is, "They that seek Me early shall find Me."

## The Soldier's Boast.



A SOLDIER made his boast of having been in thirty engagements, and never having received a wound; though shot and shell came very near, and laid low his dear companions, they missed him. Perhaps the next battle might be his last.

Death has been near *you* during 1898, and it has missed *you*.

The Saviour has been very near you too. Many others have been brought low at His feet to receive blessing, but He has passed by you?

Then it was not that "He *could* not bless and save you," but it was that "ye *would* not be blessed and saved."

Oh, ponder this deep saying of the Saviour: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 31.)

Will you ignore His voice, and shut your eyes to the light of the truth?

There is a possibility that in this past year you have heard your last warning, and received your last invitation, by the Spirit through His Word.

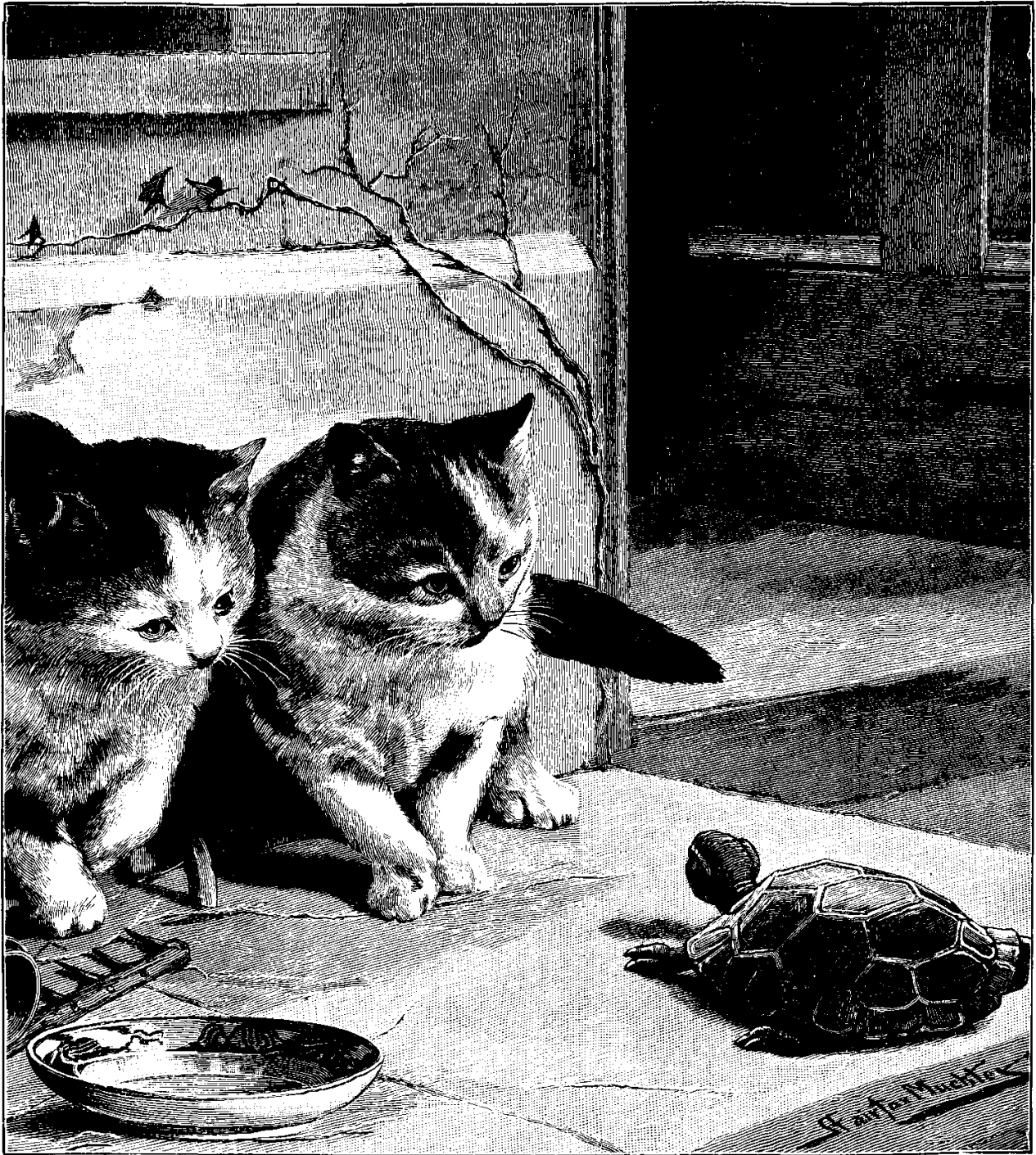
But, beloved reader, we are persuaded a better thing of you. "*Yet there is room.*" Oh, be in earnest! Above all, oh! awake from that listless state of soul. Be not indifferent. "Turn ye, turn ye; for why will ye die?" Turn to God, and blessing is yours. Turn away from God, and you commit soul-suicide.

W. N.



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THE TORTOISE AS TEACHER.



"WHAT GOOD CAN YOU BE?"

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### The Tortoise as Teacher.

**W**HAT a useless thing, to be sure! What good can you be, I wonder? Kit seems to say as she looks at the tortoise.

But pussy does not know everything, and the tortoise is some good after all.

Puss has her place, and so has the tortoise. Each has its own little place to fill.

And so have we all. Everyone has a service to do, and it is a great matter for us to do it, and not despise others who may have a different task.

How will the tortoise do as a school teacher, think you? Not at all, some of you will say; he could tell me nothing.

Let us see though. I think he may teach us three lessons at least.

The first is to

USE WHAT GOD GIVES.

The tortoise uses his hard, horny shell as a refuge. In times of danger he draws in his head and feet and lies securely beneath, and hardly any foe can conquer him then.

Now do we use the refuge God has provided for us? Christ is that refuge. He has died for us so that we might hide in Him from the judgment to come and from the power of Satan.

The second lesson is to

TAKE THINGS IN GOOD TIME.

The tortoise seems to know that a sharp frost would kill him, and so before the winter comes he digs a burrow in the ground and buries himself, sometimes two or three feet beneath the surface. There he may sleep till the winter is past.

Now this is the acceptable time for us; this is the day of salvation. Let us take things in good time. *Now* is good time to come to Christ.

Then the third lesson is to

KEEP ON.

Tortoises are very patient and persevering. I have read of a tortoise that wished to

climb on to a footstool near a fender, and he kept on and on and on and on trying until at last he succeeded.

Perhaps the old fable of the hare and the tortoise having a race, and of how the tortoise won because he kept going on, comes to your mind. The hare, you will remember, thought he was sure of winning because he could go so much faster. Having run part of the way he judged he had plenty of time, and so lay down. He went to sleep, forgot the race altogether, and was beaten by the slower animal after all, for he kept on and on and on till he reached the goal.

Now, dear young Christians, keep on, keep on.

*Keep on praying.*

*Keep on reading your Bibles.*

*Keep on, keep on.*

Little by little you will make progress, and then, when our Lord comes, you will have His "Well done," which will reward all who have kept on in His way.

### Glad Tidings in Verse.

*Tune—"The Great Physician."*

**T**HE gospel story sweetly sounds,  
That Christ has died for sinners;  
The grace of God to us abounds,  
Since Christ has died for sinners.

CHORUS.

Christ has died the lost to save;  
For our sakes His life He gave;  
Now He's risen from the grave—  
He who died for sinners.

'T was God who gave His only Son  
That He might die for sinners,  
And now the mighty work is done  
He sends the news to sinners.

The blood so fully doth atone,  
And it was shed for sinners;  
Salvation thus for all is won,  
And God now welcomes sinners.

Fear not to trust in Christ to-day,  
For He has died for sinners;  
Let nothing lead you to delay—  
He still receiveth sinners.

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For the Boys.

The who Will Not at last  
Cannot.

**I**T is told of Hannibal that when he could have taken Rome he would not, and when he would have taken it he could not.

Shall this be said of you, my reader, with respect to the Saviour: when thou couldst have taken Him *thou wouldst not*, and when thou wouldst have taken Him *thou couldst not*?

You may think it too early to take Christ: beware lest you delay till it is too late to find Him.

"My Spirit shall not always strive with man" (Gen. vi. 3), are God's own solemn words. We would like them to ring in your ears at the beginning of this year of grace 1899.

How often you have heard the gospel! and yet you are still unblest, unsaved, unmoved.

The ground may have been wet with the dew of salvation; you, like Gideon's fleece, are still left dry. Remember, "He who will not at last cannot." Does the Spirit of God strive with you *now*? "My Spirit shall not *always* strive with man."

W. N.

Going his own Way.

**N**OW sad a story Cain's always seems. God tells us about him so that we should not go in his way.

He was a sinner, like you and I are, but he does not seem to have owned it, nor to have accepted God's way of salvation.

Adam and Eve would tell their children

about the fall, and about that sword which would not let them get back into the happy garden from which they had been driven for their sin.

Then, too, I do not doubt that God had told them in what way they must come before Him now, and they would let their children know as well.

But Cain chose his own way. The way that so many boys like. But it was the wrong way. He did what he thought nicest and best, but God could not accept him.

The fruits of the earth which he offered to God did not own that death was the wages of his sin, that he deserved judgment, and when his brother Abel's sacrifice was accepted Cain was wroth and took an opportunity of killing him.

The New Testament tells us why he killed him. It was because his own works were evil and his brother's righteous. Now, boys, let us all take heed lest we go in

"THE WAY OF CAIN."

(Jude 11.) Many tread it, alas! to their ruin.

They do as they like, and do not think of what God likes.

Now God has told us how we are to come to Him:—

1. Owning our sins and need.
  2. Believing on the Lord Jesus Christ.
- "By faith in His blood."

Have *you* come this way?

There is only the one name—the name of the Lord Jesus—in which salvation is found. To try to put away our sins by our own works is to set aside Christ's death and to go the way of Cain.

There is an old writer who says:—

"Let one in his innocence glory,  
Another in works he has done:  
THY BLOOD is my claim and my title;  
Beside it, O Lord, I've none!"

Let this be your plea, boys. It is mine. It is the only plea which God will accept.

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For the Girls.

The Little Slave Girl.

**T**HERE are not many girls mentioned in the Bible. I believe only one is spoken of by name; but those who are referred to come before us very clearly.

The child of whom I now write is one of the brightest examples which the Bible gives of the value of speaking of what we know.

She had been carried away captive from her native country, and was now a slave.

But she had in her possession something which was worth more than all the jewels in the monarch's crown.

*She knew the goodness and power of the true God.*

Thus it was that when Naaman's leprosy was known, she told her desire that he might be healed, saying, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." This remark was made known to Naaman. The result we know. He went at length to the prophet, and then at last did as the prophet told him—washed in Jordan seven times—"and he was clean." He was healed from the dreadful disease from which he had suffered.

Dear girls, do you know Christ as your Saviour? (This is far, far more than Naaman's wife's little maid knew.) Then tell others of Him. Do not think, "I am so weak, and what I say can do no good." (What could a little slave child far from home and friends do? We know she did very much.) *Do what you can.*

In your school and in your home seek to live for Christ and seek to speak for Him.

I know many who have been blessed through their sisters and schoolmates. They delight to own that their conversion was brought about through seeing the grace in the life and hearing the gospel from the lips of those who were near them in their homes and in their classes.

"For You."

**N**OT long ago, on entering the kitchen one day, I saw an old woman I knew sitting there. In her hand she held some very pretty flowers, and when she saw me she got up and said, "They are for you, if you will accept them."

As I am very fond of flowers I took them at once, and thanked her for them.

How we like having something for our very own, do we not? I expect you have a great many things that you can call your own—dolls, hoops, kites, and very likely many other toys. Do you remember how you became the happy possessor of them? When father and mother bought that pretty doll and said, "Elsie, this is *for you*," did you believe them? Of course you did; you took it directly, and, I expect, thanked them and let them see how pleased you were.

That is exactly how you can have the very best Gift. I wonder if you possess it already! Can you tell me who is the Giver? *God Himself*, the greatest possible Giver, gives the greatest possible Gift. For whom? *For you, if you will accept it.*

Whom did God give? I am sure that you have all heard that "God *so* loved the world, that He *gave* His only Son." But have you believed it?

"The *gift* of God is eternal life." (Romans vi. 23.) Have *you* received it?

You know that Christ is the Saviour of the world, but can you say, "He is *my* Saviour"?

Remember that the gift is for *you*, if you will receive it.

I know that God says, "All have sinned, and come short of the glory of God." (Romans iii. 23.) But He also says:—

**"THROUGH THIS MAN [JESUS] IS PREACHED UNTO YOU THE FORGIVENESS OF SINS. AND BY HIM ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS."**

Have you ever thanked Him?

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## The Lost Sixpence.

**T** WAS only a sixpence. But it was lost.

There it lay on the road at Eastbourne, and as I passed by I stooped and picked it up. Holding it in my hand for a moment or two I said to myself, "Whose can it be? Who has dropped it?"

I had not long to wait for an answer. Just in front of me was a Bath-chairman, looking earnestly on the ground. So going up to him I enquired:—

"What are you looking for?"

"A sixpence, sir," he answered.

Then as I placed the little coin in his hand he exclaimed:—

"Oh! thank you, sir; much obliged," and seemed right glad to have his sixpence again.

\* \* \* \* \*

'T was only a little child—but he was lost. There he was in the great world of sin, and the Lord of Glory saw that child and stooped to pick him up. He stooped from heaven down to the cross of Calvary to suffer there and die. In no other way could that child be rescued and brought back to God.

\* \* \* \* \*

It cost me very little to pick up the silver piece of money and to give it back to its owner.

It cost the Son of God everything to save a child. He sold all that He had so that He might save him from judgment and bring him safe home to His Father.

An old hymn puts it well:—

"Oh, what a Saviour is Jesus the Lord!  
Well might His name by His saints be adored!  
He has redeemed them from hell by His blood,  
Saved them for ever, and brought them to God.  
Jesus the Saviour is mighty to save;  
Jesus has triumphed o'er death and the grave."

\* \* \* \* \*

Has Christ found you?

## For the Little Ones.

## Little Maggie's Trust.

**M** AGGIE'S father was one of the keepers of a great city prison.

One day her mother sent her on an errand, when, as she returned, she caught sight of her father standing just inside the prison gates, with a large bunch of keys in his hand. He was talking to the porter.

Directly she saw him she ran up to him as fast as her little legs could carry her, and slipped her hand into his, not fearing either him or his keys, although it was he that could use those keys to lock people up in the gloomy cells of that great prison.

She had no fear, because it was her *father*, whose *love* she well knew, who was standing there.

So as they walked away home to tea her father said, "Why were you not afraid to come and speak to me just now, Maggie? Don't you know I'm one of the keepers of the prison, and I had a large bunch of keys in my hand? With those keys I can unlock the cells, and very often I have to shut people up there and lock them in. Are you not afraid to walk with me?"

"Oh, father, you *do* talk in a funny way to-day," said the little girl, looking at him with wide-open eyes of surprise. "I'm not a bit afraid of you. You will not lock *me* up!"

"Why will I not lock you up?" he asked, putting on a very grave face.

"Because you are my father, and I know you love me; besides, I have not been naughty."

"Have you not? I thought you were the little girl that broke my window last week whilst you were playing ball outside. I know I was obliged to pay a shilling to have a new pane of glass put in."

"Yes; I *was* that little girl," said Maggie, hanging her head and blushing very much.

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"Are you not afraid I shall some day take you and put you in the prison for breaking it?"

"No, father; I'm not," she answered slowly.

"Why not, dear?"

"Because I was very sorry for it, I remember; and I cried and told you all about it when you came home, and you forgave me and kissed me, and said you would not punish me for it, as I spoke the truth; *and you are very kind, and always keep your word*; so I'm not afraid of you, father."

Now, do you not think Maggie's father was very pleased to hear his little girl tell him her childish confidences so simply?

She did not attempt to excuse herself or try to forget the past, but just clung to his love and word and truth, for she knew he would not deceive her.

And does she not teach us a very good lesson as to the way we should believe the wonderful things God tells us?

We are all the children of Adam and Eve, who broke God's first commandment, and we often show our descent very plainly by breaking others.

Many naughty things has each one of us thought and said and done; and although it is quite right to feel sorry—and very good for us when we do—still no sorrow or tears or promises of better behaviour can ever wipe away the least trace from God's remembrance. "God requireth that which is past." (Eccles. iii. 15.)

It is the precious blood of Christ, the holy Lamb of God, that alone avails to put sins away, that alone can meet our need.

Has not the Lord Jesus *proved* what love was in His heart in dying for God's glory and for our blessing? Do you know anybody who would *die* for you?

Would you not like to belong to One who loves you so much? God has entrusted everything to Him—all the weighty judgments of the universe. Can you not trust Him with your little interests?

His mighty hand holds His own with a

power above and beyond any other. (John x. 20.) He has the keys of death and the grave (Rev. i. 18), and some day His voice will awaken all those who have fallen asleep in Him, and they will come forth from those unlocked portals and shine to His glory on the resurrection morning. How blessed to be His!

But God has a prison—an everlasting one—and that is the lake of fire. It is a place of punishment for the wicked, and no words could tell of its awful darkness and terrors and sorrows. "The *fearful*, and *unbelieving* . . . and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 8.)

How terrible not to be His!


May the little reader simply believe the Word of God *now*, and so fall into the loving hands of the Lord Jesus, and be guided by His voice.

"Flee from the wrath to come."

L. J. M.

## The State and Guilt of Sinners.

VERSES TO SEARCH FOR AND LEARN.

LL we like sheep have gone astray; we have turned every one to his own way." (Isaiah chap. v. .)

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." (Isaiah chap. v. .)

"The heart is deceitful above all things and desperately wicked: who can know it? I the Lord search the heart." (Jeremiah chap. v. .)

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Romans chap. v. .)

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## Words of Peace.

## The Beginning of a Blissful Eternity.

**I**T is not possible for a believer to be entirely free from doubts and misgivings until he sees that his righteousness and his place with God are set forth in CHRIST. When he does see this it settles every question, and puts the soul altogether beyond the reach of the enemy.

Let me put this matter in a very simple way. Suppose *you* were to die and to pass the judgment-throne, and that you found yourself on the other side of death and judgment without a stain of sin upon you, and not only "whiter than snow," but in all the acceptance and beauty of Christ, and with the smile of God's eternal favour beaming upon you, would you not be sure that every question was settled? Would you not be able to say, "Thank God, this is the beginning of a blissful eternity"? Would you not be assured of the love and favour of God?

Well, now, let me turn your eye to *another Person*. You are not actually beyond death and judgment, but Christ is. In deep, divine love He entered into death and bore the judgment of God. He "was delivered for our offences, and raised again for our justification." All that was due to us passed upon Him; He has endured and exhausted it all, so that the believer can sing:—

"Death and judgment are behind me."

And now CHRIST is our righteousness; we are received by God in all His acceptance. Thus we enter into everlasting favour. We think not of ourselves, but of Christ. *I* am not beyond death and judgment, but *Christ* is, and I am entitled to know by faith that He was raised for my justification. What a blessed answer to every doubt and fear is found in that risen Christ!

If you read Romans iv. and v. you will see how wondrously God has wrought that we might know Him and trust Him as the God of our salvation. We believe on God "that raised up Jesus our Lord from the dead." It was God who gave Him to die; and when all the blessed work of atonement was finished God raised Him from the dead for our justification, so that "being justified by faith" we might "have peace with God through our Lord Jesus Christ." God has settled every question in His own way and at His own cost. We believe on God; it is not only that we believe texts of Scripture, but we believe on God.

We believe *on God*. (Romans iv. 24.)

We have peace *with God*. (Romans v. 1.)

We are reconciled *to God*. (Romans v. 10.)

We joy *in God*. (Romans v. 11.)

These four things give us in a very full and blessed way the portion of the believer. God is the Object of his faith and the Source of his joy. He has begun with God, and that is the beginning of a blissful eternity.

C. A. C.

## Spoiling the Gate.

**I**F you think to be saved by your own works, you are calling in question the finished work of Christ.

I have read of a farmer who went to order a gate of a blacksmith, and afterwards spoke to him about his soul. He put God's way of salvation simply and plainly before him. Thereupon the blacksmith said:—

"That's all very well for you, but, after all, I must do my part."

The farmer left. On the day appointed he brought his horse and waggon to take home the gate. Then, without asking the blacksmith a question about it, he went to the smithy and got a file, with which he began to rasp the newly-finished gate, which he saw standing ready for him.

When the blacksmith observed this his

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pride was touched, and he took hold of the farmer, saying, "What are you doing? Do you know that you are spoiling my work?"

"Ah!" replied the farmer, "I am doing *my part*."

What was "his part" doing? Spoiling the blacksmith's work.

It was a good lesson for the blacksmith, and it is a capital illustration of what a great many are unconsciously doing to-day. If the Lord Jesus Christ has actually finished redemption's mighty work, where is the necessity for our works? We cannot add to what is finished. If we vainly try to do so we are but like the farmer spoiling the new gate.

If we could obtain salvation by our own works, where was the need of Christ's sufferings and death? Why should He have become man and died at all? If man could have kept the law, and thus wrought out a righteousness of His own, Christ need not have come.

But what are man's righteousnesses declared to be?

## FILTHY RAGS!

Could these atone for sin? Never—it is not cancelled so. Nothing but Christ's work would do, and that work is FINISHED.

P. W.

## God's Salvation is Eternal.

**F**IRST, let us quote the assuring words of Jesus the Son of God, in John vi. 39, 40:—

"And this is *the Father's will* which hath sent Me, that of all which He hath given Me I SHOULD LOSE NOTHING, but should raise it up again at the last day. And *this is the will of Him* that sent Me, that every one which seeth the Son, and *believeth on Him*, may have everlasting life: and I will raise him up at the last day."

Once truly saved, through faith in the Lord Jesus Christ and His finished work, we are *saved for ever*. Nothing can be

clearer. We are *sealed* by the Holy Spirit of God, not till we grieve Him, nor till the day of death and "corruption," but "*till the day of redemption*" (Eph. iv. 30), that bright and blessed day when Christ shall return. (1 Thess. iv. 15-18.)

If salvation depended on us any more after we are saved than it did before, it would not be worth having, for

## WE SHOULD SURELY LOSE IT.

\* \* \* \* \*

Let us suppose that some miners are ascending in a cage from a deep coal-pit, quite at their ease, and looking shortly to arrive on the bank and to be back in their homes. Suddenly a voice shouts down to them, "Look out, the rope is unsafe; it may, or may not, be strong enough to carry you all the way." Think of the dismay pictured immediately on those countenances. "If I had only known that before I started," exclaims one, "I would never have trusted myself in the cage." "Nor I," "Nor I," "Nor I," add a chorus of voices.

How great would be the guilt of those responsible if the rope suddenly snapped, and the poor fellows were dashed to pieces at the bottom of the shaft!

And yet thousands of souls, professing to believe the glorious news of salvation, tell us we may be saved to-day and lost to-morrow, as though the grace and power of God could break down. Nay, dear reader,

## IF GOD SAVES, HE SAVES FOR HIS OWN GLORY.

Christ is "able also to *save them to the uttermost* that come unto God by Him." (Heb. vii. 25.) "By one offering *He hath perfected for ever* them that *are sanctified*." (Heb. x. 14.) And by His will "*we are sanctified* through the offering of the body of Jesus Christ once for all." (Heb. x. 10.)

E. H. C.



"MY SHEEP... SHALL NEVER PERISH."

JOHN x. 27, 28.



## SCATTERED SEED.

## For Young Believers.

## God is Greater than Man.

**A**UGUSTINE was trying to comprehend the Trinity, to solve the mystery of three in one and one in three.

"One night he dreamed that he stood beside the sea and saw a child with a shell dipping up water from the great ocean and emptying it into a tiny hollow scooped out in the sand. When asked what he was doing, the child replied that he was putting the sea into his little lake.

"The great man smiled at the child's folly. 'But it is no more foolish,' said the child, 'than what you are trying to do—to measure in your finite mind the infinite truth of the divine Trinity.'"

So runs the story, and we do well to lay the lesson it conveys to heart, that "God is greater than man." (Job xxxiii. 12.)

Are there things which we do not understand? Assuredly there are and must be. His power, His knowledge, His love are all past finding out. A finite creature can never measure the Infinite Creator. Faith bows in His presence and adores.

God has been pleased to make Himself known in His Word, and in the light of this revelation of Himself we rejoice; but He ever is beyond us, His judgments unsearchable and His ways past finding out.

We comprehend Him not,  
Yet earth and heaven tell;  
God sits as Sovereign on the throne,  
And ruleth all things well.

Do not let us try to put His ocean in our lake.

## Be not Deceived.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.)

## Scripture Alphabet.

## WORDS OF EXHORTATION.

- A** WAKE to righteousness and sin not. (1 Cor. xv. 34.)  
**B** E patient toward all men. (1 Thess. v. 14.)  
**C** OMMIT thy way unto the Lord. (Ps. xxxvii. 5.)  
**D** O all things without murmurings and disputings. (Phil. ii. 14.)  
**E** NDURE hardness as a good soldier of Jesus Christ. (2 Tim. ii. 3.)  
**F** IGHTE the good fight of faith. (1 Tim. vi. 12.)  
**G** ROW in grace and in the knowledge of our Lord and Saviour Jesus Christ. (2 Peter iii. 18.)  
**H** OLD fast that which is good. (1 Thess. v. 21.)  
**I** N everything give thanks. (1 Thess. v. 18.)  
**J** UDEGE not, that ye be not judged. (Matt. vii. 1.)  
**K** EEP yourselves in the love of God. (Jude 21.)  
**L** ET your speech be alway with grace, seasoned with salt. (Col. iv. 6.)  
**M** IND not high things. (Rom. xii. 16.)  
**N** EITHER give place to the devil. (Eph. iv. 27.)  
**O** WE no man any thing but to love one another. (Rom. xiii. 8.)  
**P** RAY without ceasing. (1 Thess. v. 17.)  
**Q** UENCH not the Spirit. (1 Thess. v. 19.)  
**R** EJOICE evermore. (1 Thess. v. 16.)  
**S** UBBMIT yourselves therefore to God. (James iv. 7.)  
**T** RUST in the Lord with all thine heart. (Prov. iii. 5.)  
**U** SE hospitality one to another without grudging. (1 Peter iv. 10.)  
**V** ISIT the fatherless. (James i. 27.)  
**W** ALK worthy of the vocation wherewith ye are called. (Eph. iv. 1.)  
**X** (EX)ERCISE thyself rather unto godliness. (1 Tim. iv. 7.)  
**Y** E that love the Lord, hate evil. (Ps. xcvi. 10.)  
**Z** (BE) ZEALOUSLY affected always in a good thing. (Gal. iv. 18.)

SCATTERED SEED.

For Christian Workers.

The Plough and the Altar.

**I**T is said that an old missionary seal bore the representation of an ox standing between a plough and an altar, with the legend

"READY FOR EITHER"

attached to it.

How suitable an emblem is this for all who seek to serve the Lord Jesus Christ!

Our Lord and Master fulfilled the will of God in all His blessed way. His unwearying service for the needy around Him, as He went about doing good and healing all that were oppressed of the devil—this was the plough. His obedience unto death, even the death of the cross, where He laid down His life that the will of God might be done, and that we might be blessed—this was the altar.

Paul could say, "For to me to live is Christ, and to die is gain." He was ready for the plough of service or for the altar of sacrifice, and he knew not which to choose—to reach Christ by the martyr's death or to remain for His people's good. (Phil. i. 21-26; ii. 17.)

He was devoted to Christ. If it was the plough, it was Christ; if it was the altar, it was Christ.

He was "ready for either."

Beloved fellow-workers, are we?

Many a noble martyr has lived and died for the glory of His name—serving alike at the plough and at the altar.

May we have grace to be faithful likewise.

I. F.

"Go, labour on; spend and be spent,  
Thy joy to do the Father's will;  
It is the way the Master went;  
Should not the servant tread it still?"

Gleanings in Many Fields.

"ALL, ALL IS FOUND IN THEE."



CHRIST is

Our citadel of strength.

Our armoury of equipment.

Our library of wisdom.

Our storehouse of provision.

Our treasury of wealth.

Our stream of refreshment.

Our spring of satisfaction.

SATISFACTION.

MAN can only be satisfied by that which is greater than himself. It has been well said, "We are poor while we can count our wealth." Man's desire ever grows with the days of his life. He believes that his vessel of happiness will be filled by so much wealth or power, but when that is gained desire has gained also, and contentment still evades him. The whole world, if it could be won, would not bring satisfaction.

Christ alone can fill the heart, and He fills it to overflowing.

A LOST DAY.

"WHO'S seen my day?

'T is gone away,

Nor left a trace

In any place.

If I could only find

Its footfall in some mind,

Some spirit-waters stirred

By wand of deed or word,

I should not stand at shadowy eve

And for my day so grieve and grieve."

ON A WATCH.

ONWARDS, perpetually moving,  
These constant hands are ever proving  
How quick the moments fly.  
Reader, be ready, for perchance  
Before these hands have made one revolution more,  
Life's spring is snapped—*you die*.

"GO . . . SPEAK TO THE PEOPLE  
ALL THE  
WORDS OF THIS LIFE."

ACTS v. 20.

# SCATTERED SEED.

## Names Written in Heaven.

“**H**OW long have you known the Lord Jesus?” I asked an old lady eighty-four years of age. “It was when I was nineteen,” she replied, “I was asked to go and hear a preacher who was said to be ‘a wonderful man,’ and I went to hear him.”

Then she told the story which I briefly relate below.

The preacher chose for his text the verse in Luke x., where the Lord says to His disciples, “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” (v. 20.)

“Names written in heaven,” she thought to herself. “What a wonderful thing to have one’s name written there.”

Then the speaker referred to the blessedness of the believer’s portion, and her heart longed that it might be hers. She said to herself, “I wish that my name were written there.”

Just then the preacher remarked, “Now perhaps some poor sinner is saying, ‘I wish that my name were written there.’”

The word seemed meant for her, and produced deep distress.

She thought to herself, “Yes, the preacher is a wonderful man indeed. He knows my very thoughts and desires.” For weeks she stayed away, for she feared the truth, but the Spirit of God had begun a work, and continued it until the light of deliverance broke in.

It was some months, however, before she found rest and peace in believing on the Lord Jesus Christ.

She felt she was so vile and bad, and that the blessing of salvation could never be hers; but at last the daydawn came, and she could see that if Christ died for *sinner*s, it was for

her, and her conscience was purged by His precious blood.

Then she could rejoice that her name was written in heaven; that she was part of that blood-purchased company who are to be with their Saviour for ever.

Sixty-five years have rolled on their course, and she holds on her way still—“kept by the power of God,” sustained by almighty grace.

“It’s all grace—all grace,” she says.

Then too she delights in making her Saviour known, and asks her visitors, as her first question when they call to see her:—

“Do you love Jesus Christ?”

Do *you* love Him, my reader? Is *your* name written in heaven?

## The Terror of the Lord.

**T**HIS year may be *your* LAST.

It has been calculated that about *seventy people* pass out of this world every minute, or

*Four thousand two hundred* every hour, or

*One hundred thousand eight hundred* every day, or

*Seven hundred and five thousand six hundred* every week, or

*Thirty-six millions ninety-one thousand two hundred* every year.

Have you any warrant to think that you will not be among this vast number before another year closes? Consider! The awful gravity of the question is too solemn for any wise man to trifle with.

As the tree falls so it lies. “He that believeth not the Son shall not see life; but

**THE WRATH OF GOD ABIDETH ON HIM.”**

## SCATTERED SEED.

"Knowing the

**TERROR OF THE LORD,**

*we persuade men.*" "As though God did beseech you by us."

Think of God beseeching men.

It is said that once when an eminent lawyer was in court pleading for some client, this sentence struck him with great force. He was visibly affected, and stopped in the middle of his great peroration and asked the judge if he had ever thought upon it. God beseeching, man refusing.

I would like to persuade you if possible while God in mercy lingers, and the day of judgment is deferred and salvation's day is lengthened out.

Will you go down to hell over the love of a Saviour-God? Will you go down to hell over the Saviour's agonies and death? Will you go down to hell over God's beseechings? Will you go down to hell over the Spirit's strivings? Will you go down to hell over the preacher's faithful appeals? Will you go down to hell over a godly father's prayers? Will you go down to hell over a praying mother's tears? Will you go down to hell over a brother's or sister's dying request?

It is to be feared many are doing this. *If you will, what an awful hell that will be for you!*

If you have the least regard for your deathless soul, turn to the Lord now.

'Trust His finished work. Believe His faithful word and you will be happy now and for evermore, and be able heartily to welcome death or the Lord's return at any moment.

"Believe on the Lord Jesus Christ, and

**THOU SHALT BE SAVED,"**

is a sermon in eleven words. How simple! How full! How blessed!

"Who was delivered for our offences" (faith says *my* offences), "and was raised again for our justification" (faith says *my* justification). Blessed messages. Believe them and be saved.

P. W.

**"Nothing to Rest Upon."**

**D**YING without salvation. Slipping out of time into eternity without Christ.

Would these words describe your condition if your life were being cut short to day?

One had amassed a considerable fortune—was admired by many—respected by all.

But the sad cry that came from his lips now, as he saw the tide of life ebbing fast, was, "I have nothing to rest upon; I have nothing to rest upon."

\* \* \* \* \*

God has laid a sure foundation upon which all *may* build.

Christ is that foundation. He has been given. He has died for the ungodly. The work He came to do is finished. On it we may rely, for it can never fail.

"On Christ the solid rock I stand,  
All other ground is sinking sand."

How blessed to rest upon Him for time and for eternity!

\* \* \* \* \*

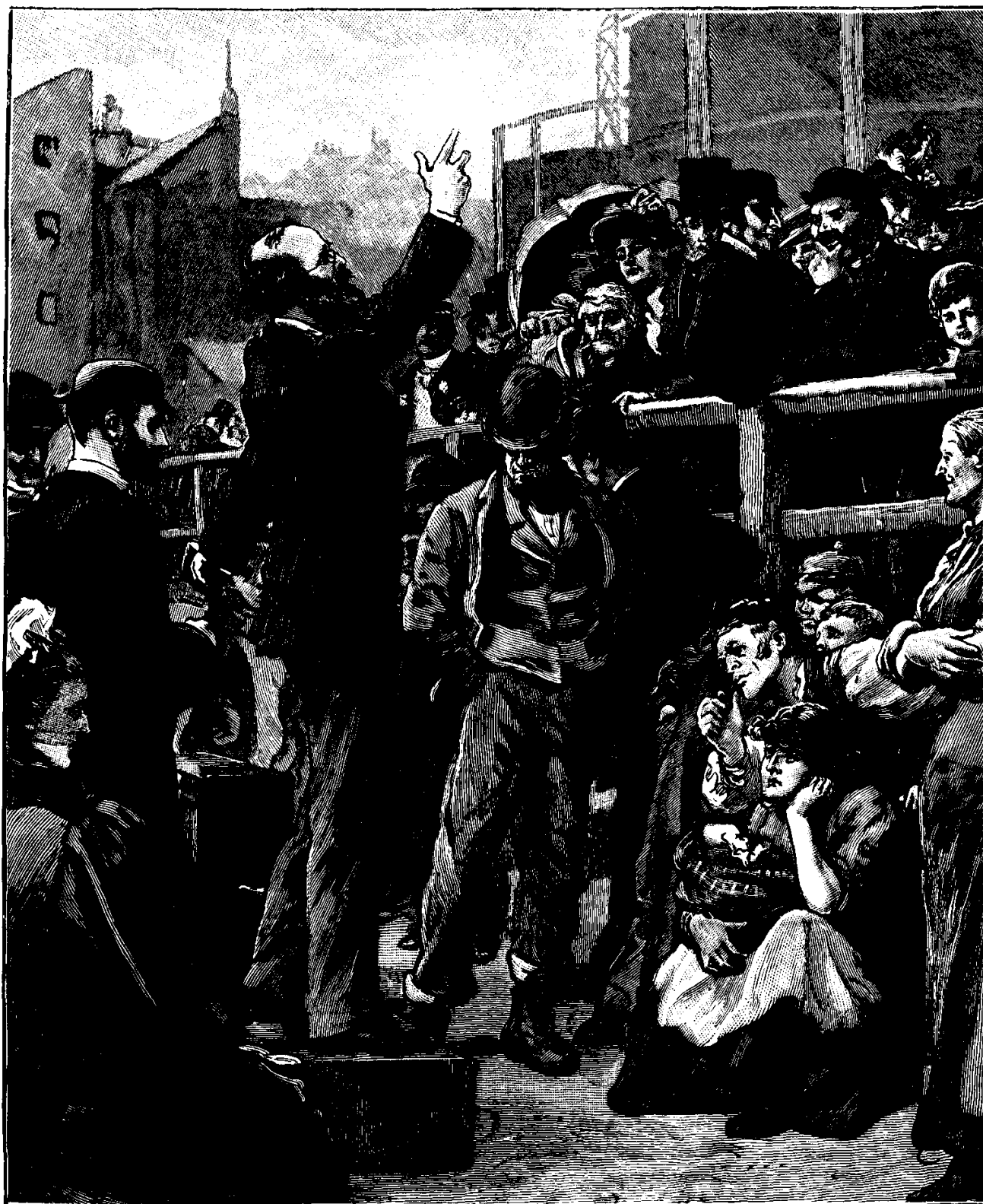
Reader! If you die to-day, will you have to say, "I have nothing to rest upon; I have nothing to rest upon"?

**Salvation, then Service.**

**M**ARK well the fact, dear reader, that salvation is before service. Make no mistake on this point, for it is a vital one.

Many, alas! seek to serve before coming to Christ, and all such service is refused by Christ. "Dead works" can never be acceptable. If then you have not yet found Christ as your Saviour, do not attempt to serve Him. You must be served by Him before you can be serviceable to Him. Then He delights to use those who are fit for His employ.


*SCATTERED SEED.*



"ONLY JOHN iii. 16!"

## SCATTERED SEED.

## The Slighted Message.

OME along! it's only John iii. 16," said one girl to another. They had stopped for a moment to see why the crowd had gathered, and speedily found that it was an open-air preaching which had attracted the people, and that the speaker was just quoting the well-known verse, John iii. 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Alas! for the girl that lovely gospel message, with all its fulness of blessing for "whosoever believeth," was only an oft-told tale.

"Only John iii. 16"; and with a laugh she passed on her way with her companion.

"Only John iii. 16." *Only* God's love told out.

"Only John iii. 16." *Only* God's Son given to die.

"Only John iii. 16." *Only* God's salvation proclaimed.

"Only John iii. 16." *Only* God's home opened to man.

But all this was thought nothing of. Her soul's deep need had never been known, and so she at present made little of the blessed message which God in His goodness is sending to old and young to-day. Perhaps it was the last time she was to hear it. Who shall say?

Do you tire of the "sweet story of old"? Has it no interest for you yet?

*You* need salvation.

There is salvation for *you*.


It cost God the gift of His Son that it might be ours. Christ had to die if we were to be blessed. And you do not care about it after all; and have never even said "thank you" to God for giving His Son, or "thank you" to the Lord Jesus for laying down His life upon the cross.

To us who believe the glad tidings no verse is more precious perhaps than that which

tells of God's love to the world. To those who believe not, "it is only John iii. 16."

Which is it to you?

## Not a Speck.

LESSED be God, no sinner ever goes to hell who makes *the blood* his sole plea.

"Stephen," said a Christian to a dying youth, "the blood of Jesus Christ His Son cleanseth us from all sin, so that not a spot or stain remains." "Not a speck," he gasped out. "Are you on the rock?" "I'm landed." And in a few short hours he was with Christ for ever.

Sinner, you have probably heard it a thousand times: "The blood of Jesus Christ His [God's] Son cleanseth us from all sin" (1 John i. 7), but have you applied this precious scripture to yourself?

Saul of Tarsus, the chief of sinners, is with Christ to-day, and it is all through the blood.

The dying thief went straight to paradise with Jesus. It was all through the blood.

Millions of sinners have gone to be with Christ for ever. It is all through the blood.


"Without shedding of blood is no remission."

"None can without the blood  
Of Jesus be forgiven;  
'Tis resting on the blood alone  
That fits the soul for heaven."

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. i. 7.)

E. H. C.

## Our Title.

OD Himself has made out our title for us, and that title is found in the blood *alone*. Oh! that most precious blood of Jesus, that speaks profound peace to every troubled soul that will simply lean upon its eternal efficacy.

*SCATTERED SEED.*



*A Winter Thought.*

**H**OW fair the winter's snow,  
Spread over all the scene;  
But fairer still the blood-washed throng  
Who have the Saviour seen.

And all may come to-day  
Beneath His blessed rule;  
Their scarlet sins as snow shall be,  
Their crimson guilt as wool.

Lord Jesus, now I pray;  
Saviour, to Thee I cry;  
Wash me in Thy most precious blood,  
Lest I for ever die.

## SCATTERED SEED.

## The Power of Goodness.



NE of the many obstacles which, for a long time, stood in the way of opening up Central Australia was the determined hostility of the blacks to the "white fellow."

Parties which went inland for surveying or exploring purposes were in peril of life; none of them knew the moment that a spear hurled from behind a tree, or a blow from a nullah-nullah in the hand of native, might hurry them into eternity.

Many lost their lives in that way, and, as the whites retaliated on the blacks when opportunity offered, the spread of civilization in that, as in other lands, was often attended by scenes of violence and bloodshed.

Captain Sturt, a well-known explorer, relates of himself that he never directly or indirectly caused the death of a black fellow. He and his party were often at the mercy of the suspicious natives, who sometimes mustered in crowds of several hundreds round the camp fire; but Sturt's kindly manner and pleasant smile always converted them into friends, so that the worst mishap he had to record was the loss of a frying-pan and other utensils, together with some provisions, which were stolen by the blacks in the dead of night.

In one of his journeys by water he turned his boat into the river Darling, which he himself had previously discovered and named, in order to examine it for a short distance. He found, however, after they had rowed a mile or two, his course obstructed by a fence of stakes, which the natives had stretched across the river for the purpose of catching fish. Rather than break the fence, and thus destroy the labours of the blacks, Sturt turned to go back. The natives had been concealed on the shore to watch the motions of the white men, and seeing their considerate conduct, they came forth upon the bank and gave a loud shout of satisfaction. Sturt and his party answered their shout with three cheers as they drifted down with the current.

Thus by a simple act of kindness and consideration for others the heart of the blacks of the district was turned to the white man.

Now has the goodness of God led you to repentance? Have you turned to Him?

The aborigines of Australia did not owe much to the white men, but you owe much to the beneficent hand of God, for "the Lord is good to all: and His tender mercies are over all His works" (Ps. cxlv. 9), and have been over you.

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.)

Have you recognized His gracious hand in His dealings with you, so that your heart has been turned to Him and you are enabled to say by His Spirit, "My mouth shall speak the praise of the Lord"? Or has your indifference to Him and His manifold goodness been such that you have never once thanked Him for it? How ungrateful to treat such a Friend in such a way!

Think of His goodness displayed in the love which moved Him to give His Son for you.

"God commendeth His love toward us, in that,

**WHILE WE WERE YET SINNERS,**

Christ died for us." (Rom. v. 8.)

Not when we were pleasing to Him or could present anything to draw His affections to us, but while we were yet sinners He loved us and gave love's greatest gift—His own Son.

Well may the apostle say:

"HEREIN IS LOVE,  
NOT THAT WE LOVED GOD,  
BUT THAT HE LOVED US,  
AND SENT HIS SON TO BE THE  
PROPITIATION FOR OUR SINS."

(1 John iv. 10.)

Turn to Him now; He waits to be gracious, and desires that you should share in the blessing which in love He has bestowed upon His own.

A. B.



SCATTERED SEED.

For the Boys.

Alone and Lost.



SCHOOL was just over, and a company of lads started for a climb.

They were a merry party, and the mountain was brilliant with sunshine and gay with flowers. The whole surroundings were attractive and beautiful, and with eager steps they pressed on.

One daring boy left his companions, and wandering off by himself ascended one of the lonely heights. He evidently took no account of the time, and had no thought of danger as he made for the peaks where the rarer flowers grew.

Alas! that boyish freak cost him his life.

His companions had to return without their friend, and the sad news that he was alone in the mountains had to be conveyed to his loved ones. They, with many kind friends searched for the missing lad, but no trace of him could they find.

They were too late to rescue him alive.

What must have been his feelings when the truth flashed upon him that he was lost—alone and lost!

Perhaps there is a warning voice in this for you, dear boys.

Are you travelling through life alone? Alas, then, for you surely cannot know the dangerous position you are in.

Without a guide, without one to protect you from coming judgment! Oh! pause and consider what will the end be if you refuse to accept Christ as your own Saviour and Guide.

He says to you, "If you die in your sins, whither I go you cannot come." You will be lost for ever.

The poor lad of whom I have spoken desired to have his own will, and to go his own way and please himself. Naturally we all like to have our own way. But we do well to look ahead, for "there is a way that

seemeth right unto a man, but the end thereof are the ways of death." (Proverbs xiv. 12.)

Go on no longer without Christ—alone, and lost on the dark mountains of sin.

There is true happiness in knowing Christ and in doing the will of God. Flee then to Him now.

Are you saying, "There's time enough yet"? Surely you must have forgotten that Jesus says thrice, "I come *quickly*." (Rev. xxii. 7, 12, 20.) He means it too. Would it not display great wisdom on your part to prepare for the future at once? He has said, "Those that seek Me early shall find Me." (Proverbs viii. 17.)

P. A. E. S.

For the Girls.

Summered and Wintered.



IN a little village in one of the eastern counties lived old Mary Green. She had been in the same cottage ever since she first came to it a happy young bride, her husband, a steady, respectable man, being in the employ of the squire. Their cottage was always clean and tidy, and out of John's weekly earnings they managed to put by a little, so that in old age they had just sufficient to live on.

Very soon after their marriage they both got blessing through some special gospel services. They were turned from darkness to light, and became lowly followers of the Lord Jesus Christ, and lived a quiet, consistent life; and though the neighbours sometimes jeered at them, yet really they respected them, and if any were in trouble it was to John and Mary Green they immediately went.

Years rolled on, their young family grew up and went to homes of their own, and the old couple were left alone, and it was then that I first knew and visited them.

Mary was a great sufferer for many years,

## SCATTERED SEED.

but was able to creep about and do her daily work. At last, however, she became so ill that she was obliged to stay in bed. Her sufferings at times were intense. On one occasion, going into her room unawares, and finding her rolling about in agony, I thought I had never seen such a piteous object, and said, "Oh, Mary, I *am* sorry you suffer so much; it must be dreadful to bear such pain!" To my great surprise, she looked up, and for a moment a bright smile spread over her face as she said, "*His* way is perfect, and He maketh *my* way perfect."

I was silenced, and could only wonder at the grace given at such a moment. Not a murmur came from her lips, and when after a time the pain subsided she spoke much of the Lord's goodness, and talking of her past life, with its ups and downs, joys and sorrows, shadow and sunshine, and of what He had been to her through it all, she said, "Yes, I've *summered* Him, and I've *wintered* Him, and I've found Him always true to His word, 'I will never leave thee, nor forsake thee.' And now surely I can trust Him, just till He calls me home, that He will do what is the very best for me."

On going downstairs, and speaking to the old man, I found he was getting rather childish, but he was most devoted in his attentions to his suffering wife; and when I spoke of her he said, "Ah! my missus, she's *always* rejoicing; she's much more of a scholar than I am, and she can say most parts of her Bible, and it's right beautiful to hear her directly she's a bit easy; I've never heard her complain yet."

This dear old couple are still awaiting the Master's call to go and be with Him for ever.

I wonder how many of my readers know the Lord thus. Do you, dear friend? Not only as a Saviour, but as a Friend that sticketh closer than a brother; One who is with you in the sunny days of prosperity, and in the dark days of adversity; in the time of ease and plenty, and in the time of poverty and want; in the happy days of youth, and in the days of old age and perhaps sickness.

Can you say that you have *summered* Him and *wintered* Him, and found Him One ever to be trusted? If it be so, you are rich indeed, whatever your earthly lot may be, for He will never leave nor forsake you; and either He will soon come Himself into the air and call you away with all His redeemed, to be for ever with Him, or you may fall asleep, and so be absent from the body and present with the Lord. But if you do not yet know your sins are forgiven, oh, hasten to Him before it is too late; do not leave the question of your soul's salvation till old age comes on, or sickness lays you low. Hear the Saviour's own loving words:

"Him that cometh to *Me* I will in no wise cast out." And:

"If any man thirst, let him come unto *Me*, and drink." \* R. \*

### "Thy Hidden One."

PSALM lxxxiii. 3.

WRITTEN BY A CHRISTIAN GIRL, NOW "WITH CHRIST,"  
WHOM SHE TRUSTED AND LOVED

**T**HOUGH the clouds may thickly gather,  
Though the surges high may run,  
Jesus, Lord, I'll fear no evil—  
Nought can harm "Thy hidden one."

Hidden safely in Thy keeping,  
Thou the work hast fully done;  
I can rest on Thee, Lord Jesus—  
Thou wilt keep "Thy hidden one."

Rest so sweetly on Thy bosom  
From the glare of mid-day sun;  
Feel Thy loving arms around me—  
Thou dost love "Thy hidden one."


And when travelling days are over,  
And the race on earth is run,  
To that home, those "many mansions,"  
Thou wilt take "Thy hidden one."

There to rest "with Thee" for ever,  
There no need of moon or sun;  
Thou wilt reign o'er all victorious,  
And with Thee "Thy hidden one."

D. A. Y.

## SCATTERED SEED.

## The Kaffir and His Burden.

UTSIDE one of the large towns in South Africa numbers of Kaffirs might be seen gathered around a servant of the Lord as he told them in very simple language of their sin and wretchedness, and their need of a Saviour.

He had gone out to their "location," or settlement, and on telling them of his errand they said they would come and listen; but, having made the promise, they at once disappeared.

He, of course, felt much discouraged, until a native interpreter who knew their independent ways assured him they would soon return. And he was right; for in a few minutes they began coming back, bringing some friends with them; so he had a goodly company of swarthy listeners.

How different from an audience in our own land! There was no brilliantly-lighted hall with its comfortable seats and well-dressed company. No, indeed, but a group of frizzy-haired, dark-skinned men with only a short skirt round their waists, standing or squatting on the withered grass under the scorching sun.

But they listened attentively, and loitered about at the end of the service as if unwilling to go.

The Lord's servant went again and again to preach to them, when one day a tall, strongly-built Kaffir came up to him and said:

"When you spoke before you put a great stone in *here*," touching his heart, "but it is gone, and I am *so* happy."

Do you know what the Kaffir meant, dear young friends?

He meant that as the preacher spoke of his sins, and told him that unless they were put away he would be lost for ever, they had become a dreadful burden to him, like a great stone at his heart; and then, when he believed the message that the Lord Jesus Christ died to put away those sins, and to

make him fit for God's holy presence, he was happy.

Have *you* ever felt the burden of *your* sins like that?

If not, you have not got so far as the poor black Kaffir, and you do not feel your need of a Saviour; but those sins would shut you out of heaven for ever, for no sin can enter there.

May you feel them weighing on you like a great stone, and then, if you believe what God says in His Word, you may be happy too. Find the following verses in your Bible:

"The blood of Jesus Christ His Son cleanseth us from *all* sin." (1 John i. 7.) And:

"Through this Man is preached unto you the forgiveness of *sins*, and by Him all that *believe* are justified from all things." (Acts xiii. 38, 39.)

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."  
\* R.\*

## For the Little Ones.

## The Child's Mistake.



LITTLE girl was left in the showroom at a draper's in a country town. She was to wait there for her mother, who had other places to go to.

Evidently the parent forgot her, for it was a very long time before she returned.

One of the assistants spoke to the child, saying, "Your mother will think you are lost, I should think."

And she replied, "I sometimes think that mother would not mind if I was."

"Why, are you troublesome then?"

"Yes; I am."

The mother came in at last, and was told what her little daughter had said.

"God bless her!" she exclaimed. "What should I do without her?"

## SCATTERED SEED.

That child thought her mother had not much love for her because she was naughty, but she was mistaken.

And very many are mistaken in their thoughts of God. We have been troublesome indeed. We have sinned against Him oftentimes. We have done just as we liked, and cared nothing for His warnings. And yet He has loved us in spite of it all—has so loved us that He has given His own dear Son to die, so that we might be blessed and saved. Do not let us doubt His grace and goodness.

We are sinful, guilty, lost, but He is a Saviour-God, and wishes all to be blest, to be happy, to be saved.

### Lost and Found.

**I**T was Christmas time, and little W—— had prevailed upon his father to take him round the principal streets of the city, so that he might see the various novelties displayed in the shop windows.

By some means unknown to me, W—— missed his father, and very quickly discovered that he was LOST. He was some distance from his home, and being only about six years of age he was unable to retrace the way his father brought him. I was passing at the time, and observed that a crowd had gathered round the boy, who was sobbing loudly, and asking for his father.

Fortunately I was only visiting that part of the town, and about to return to see a friend who resided only a few hundred yards from the home of the lost boy. Gladly did I consent to conduct him home.

How this reminds some of us of how *we* were lost, and of how the Lord Jesus Christ came to this world to seek and to save us. In Luke x. it says of the Samaritan who helped the wounded man by the wayside, that "he came where he was." John xiii. 1 says, "He came from God and went to God." He came from God to find us and to bring us right home to God.

The fond mother was delighted to see her darling boy brought safely home again. Meanwhile the father had been to the police station to make inquiries for his little boy, and as I had informed them of what I had done, he was told there that W—— was now in the safe custody of his mother. In Luke xv. the Lord spake a parable, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." The father was seeking his child, and the Good Shepherd is seeking YOU now, dear child. Are you anxious to find HIM? He is more anxious to find you, and has died upon the cross so that sinners might be saved and blest.

J. M.

C-y.

### Judgment is Coming.

VERSES TO SEARCH FOR AND LEARN.

**E**VERY one of us shall give account of himself to God." (Romans, chap. v. .)

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians, chap. v. .)

"It is appointed unto men once to die, but after this the judgment" (Hebrews, chap. v. .)

"Who shall give account to Him that is ready to judge the quick and the dead." (1 Peter, chap. v. .)

## SCATTERED SEED.

## Words of Peace.

## Three Divine Proclamations.

**H**AS it ever struck you, that though man has developed a marvellous propensity for the asking of questions, he signally fails in the answering of them? Whether you have noticed it or not it is true, and it is nowhere more plainly seen than in questions which concern the soul and eternal realities. Man can only theorize, and often does so, alas! to his ruin. God alone can answer.

I wonder whether *you* have questions, my reader; questions that concern your soul and its destiny; questions raised by your sins. An eternity of happiness, to say nothing of present peace of mind, is involved, and you cannot answer them.

*God has answered them*, and His word is more *sure* and *stable* than "the everlasting hills."

"Sir," says some exercised soul, "I would give all I possess for a divine answer to this question:

**WHERE IS SALVATION TO BE FOUND?"**

You shall have it.

I dare say that some have told you that "works" are to be the meritorious ground of your salvation; others that your salvation would be a joint affair, a judicious mixture of *works* and *Christ*; that you should do your part and Christ will do His. But God has been graciously pleased to issue a proclamation upon this very point, so that absolute certainty may be yours. Here it is. Comment is needless.

"*Be it known* unto you all . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. . . . NEITHER IS THERE SALVATION IN ANY OTHER: for there is NONE OTHER NAME under heaven given

among men, whereby we must be saved." (Acts iv. 10-12.)

Perhaps, however, you are clear upon this point, and see that salvation depends upon *Christ*, and upon His precious blood alone. Your difficulty lies rather in the question:

**HOW IS SALVATION TO BE OBTAINED?**

Is it by faith or law-keeping, by prayer or almsgiving, by promises of amendment or pious feelings? This point, thank God, He has made equally clear and certain. What saith the Scripture? God's second proclamation runs like this:

"*Be it known* to you therefore . . . that through this man is preached unto you the forgiveness of sins: and by Him ALL THAT BELIEVE are justified from all things." (Acts xiii. 38, 39.)

And now you may tell me that you know this, and it but adds to your misery, in the same way that yonder well-stocked baker's window gives fresh hunger-pangs to some poor, penniless beggar. You want to know whether salvation is for *you*.

This, then, is the question now:

**FOR WHOM IS SALVATION?**

Not for another moment doubt the fulness of the grace of God. Listen to proclamation number three:

"*Be it known* therefore unto you, that the *salvation* of God is SENT UNTO THE GENTILES, and that they will hear it." (Acts xxviii. 28.)

"*Unto the Gentiles.*" Who are they? The *unclean*, the *outcasts*, the "*dogs*."

The Lord Jesus said to the Syrophenician woman (Matt. xv. 22-28), "It is not meet to take the children's bread, and to cast it to dogs." She answered, "Truth, Lord: yet the dogs eat of *the crumbs* which fall from their masters' table."

It was blessedly true then, before the death and resurrection of Christ, that God's heart was too full of blessing for the dogs to be forgotten, and the Lord answered her request. But now we have better news to tell. It is not crumbs alone to-day. Salva-

## SCATTERED SEED.

tion has widened out. It is sent to the Gentile; *the* DOGS have got the DINNER.

I do not wonder that George Whitfield shouted in the triumph of his soul, "Jesus Christ receives the devil's outcasts." You *cannot* be too bad for Jesus.

Thus we have seen that the living God proclaims:

1. That salvation is to be *found* in *Christ alone*.
2. That salvation is to be *obtained* by *faith*.
3. That salvation is *sent* to the *Gentile dogs*.

Dismiss your theories, bid farewell to your doubts, and plant your feet upon the rock of "Thus saith the Lord." J. B. H.

## True Blessedness.

**I**T is a serious moment when a man awakes to the fact that he has to do with  
A LIVING GOD WHO HATES SIN,

and who judges righteously.

Gladly would man forget the fact. During the day he would drown it with constant activity, and at night he would desire to rid himself of the unwelcome intrusion.

But when God takes up man to press this fact upon him, it is in vain that he seeks to escape from it.

Day and night God may thus keep His hand upon him. Whatever the day's activity, above all towers the momentous thought, "I have to do with God." In the stillness of the night it remains, imparting all its deep solemnity to the hours of darkness.

Dear reader, have you passed through such an experience?

\* \* \* \* \*

In the case of the psalmist God's hand upon him brought him to confession. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

It is well when this effect is produced, when there is no longer an attempt to carry ourselves in self-will and rebellion against God, but we bow under God's hand, and confess to Him that which we have done. Thus it was with Saul of Tarsus. For three days he was in deep distress, in perfect blindness through the light which had come to him; he neither ate nor drank; God's hand was heavy upon him, and no earthly supply could sustain him under it.

But at the end of those days it was said, "Behold, he prayeth." His mouth was open to God in confession.

Then how quickly was the messenger sent from the Lord with words of grace and salvation. (See Acts ix.) "Thou forgavest the iniquity of my sin."

Of this psalm (xxxii.) it is said in Romans iv., "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

This is the end to which God conducts the soul, by the way of the exercise through which it passes, and the confession to Him which that exercise brings about.

God's righteousness has been made manifest in the death of Christ, and God is

## THE JUST JUSTIFIER


of him that believes in Jesus. Altogether apart from our works is this justification. The sacrifice of Christ is to God a sufficient ground on which He can forgive our iniquities, and impute to us no sin.

The man that enters into this is truly happy, for he is brought from the continual anguish of a sinner under God's hand to know the blessedness which David describes; he is assured that through the sacrifice of Christ God will not entertain a single charge against him, and the resurrection of Him who died for him is the proof of how perfectly cleared of all reproach of sin in the eye of God is the feeblest believer, for He was raised again for our justification. J. R.

## SCATTERED SEED.

## For Young Believers.

## A Soldier's Confession.

HRISTIANITY is a real thing, sir! I am a soldier, and have seen a good deal of life. And living amongst soldiers is a very testing thing for a Christian.

"I remember well a fellow-soldier who was one of a company drafted to the same barracks in which I was. *He was a Christian.*

"The first night there, before going to bed, he got down on his knees in prayer to God. Then a number of boots were thrown at him, but he paid no heed.

"This continued only for a few nights. We got ashamed of ourselves, for he took the very boots thrown at him, blacked them, and made them shine—his actions spoke louder than words. We thought a great deal of him ever after."

This is the substance of a conversation which took place the other day.

Now God has placed each Christian, old and young, in a sphere, and in that sphere He wants us to shine, be it at school, at home, at business, or wherever we may be. We are exhorted to "shine as lights."

If we take Daniel the prophet as an Old Testament instance, he was for God in the face of every difficulty. Three things at least are prominent in his life:—

Purpose of heart (see Daniel i. 8),  
Prayer (Daniel vi. 10, 11),  
Prosperity (Daniel vi. 28).


He confessed to all that he believed in the God of heaven, and God kept him right through his life and blessed him.

We who know the Lord Jesus, and have the knowledge of salvation, often lose the joy of salvation through not confessing the Lord's name.

May we be like the brave Christian soldier, and own openly whose we are and whom we serve.

R. W.

## "They Shall Never Perish."

OMETIMES young Christians, who were bright and happy when they were first converted, begin to have fears as to whether they will be lost after all.

This generally happens when they find out the evil in their own hearts. They think that they are worse than they were before, and Satan is only too ready to raise doubts and fears in their minds.

I think it would be well for all such to remember that though *they* are only just beginning to find out how much evil there is in their hearts, *God* knew all about it long ago, before He gave His Son to die for them.

The Lord Jesus Himself says in John x. 28 that no one shall pluck His sheep out of His hand; and in v. 29 we read that the Father also is holding them, and no one is able to pluck them out of *His* hand. "They shall *never* perish."

Could you *possibly* be more secure? Kept by both the Father and the Son, and assured by Christ Himself that His sheep shall never be lost. If our salvation depended on our holding on to the Shepherd, there might, indeed, be reason to doubt; but when the Shepherd has once found the lost sheep He will never let it go, but will take it safely all the way home. (Luke xv. 5, 6.)

We may and do learn what we are; but He knew all and bore the judgment on account of all, and He it is who holds us in the everlasting grasp of almighty love.

\* \*

## A Settled Reality.



RISEN Christ is the eternal proof of an accomplished redemption; and if redemption is an accomplished fact, the believer's peace is a settled reality.

C. H. M.

SCATTERED SEED.

For Christian Workers.

Made Useful.

**A**PIECE of pumice-stone was lying unused. Its roughness rendered it almost valueless—there were no flat surfaces which could be applied to the skin. Before it could be used for removing roughness, its own roughness must be removed.

Forthwith it was taken and rubbed upon a stone slab, to and fro, with an unsparing yet careful hand. Little by little its points and angles passed away, and it became of more and more value. Then, being ready for service, it was quickly put to use.

And is it not thus with us? We are unused because unusable. But God takes us to the stone of trial, and there we are ground and ground with patient and tender hand, until we come forth “meet for the Master’s use, prepared unto every good work.”

Thus Paul could say, “Whether we be afflicted, it is for your consolation.” Death worked in him that life might work in those he sought to serve.

Two Great Steps.

**T**HERE are two great steps in the path of a Christian: the first in which he learns the value of that work accomplished once for all, in which his sins (and himself too) were all put away from the eye of God for ever; the second—which is a good step further on—he learns the surpassing blessedness of the One who has saved him by *keeping His company* in spirit outside that world from which the death of Christ has delivered him.

Oh! to say to Him now and always, “Master, where dwellest Thou?”

A. M...E.



Gleanings in Many Fields.

PHIL. iii. 13, 14.

**M**Y soul, press on! press on with speed;  
The time is short! pause not nor stay;  
If aught thy progress would impede,  
Cast it behind thee! haste away!

“Thou hast one object to pursue,  
Enough to fill life’s fleeting day;  
One glorious prize to keep in view,  
Look not behind thee! haste away.

“A MONUMENT of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to their fountain—God;  
And in His sacred bosom see  
Eternal thoughts of love to me.”

ONE THING.

LUKE x. 42.

OCCUPATION *with* Him.

NEARNESS *to* Him.

ENQUIRY *of* Him.

WE have ever to be on our guard against a spirit of self-will and self-pleasing, which is never so dangerous as when it clothes itself in the garb of religious service and work so called.

THE most effectual way to serve the world is to be faithful to it, by separating from and testifying against it.

THERE are three things which faith does—

It purifies the heart,  
It works by love, and  
It overcomes the world.

IF when God speaks I refuse to believe, on the ground of something in myself, I make Him a liar. (1 John v. 10.)

BETTER.

IT is better far to suffer in God’s path than to be at ease in Satan’s.

It is better far to be poor with Christ than rich without Him.



# SCATTERED SEED.

## The Masters' Terms.

**R**ECENTLY a certain number of maltsters in the town of Burton-on-Trent were discontented, and, in order to force their employers to give them better wages, at a given day broke their signed agreement by leaving work.

A number of the men on strike endeavoured to interview one of the partners of the firm in order to obtain some definite promise as to terms, but failed.

The next day, however, notices were found posted up intimating that those who applied on that day would be reinstated, but not afterward. The result was, many of the men flocked to the offices, and were re-engaged.

Have not we, like these men, failed in our duty and broken our agreement, so to speak? We are proved "guilty before God," and having offended in one point, have come under the guilt of breaking all, and as sinners are condemned.

To an outside witness it was clear that the men had transgressed, and if so could not dictate what their masters should do for them; so also we have shown ourselves to be lawless. We have done our will instead of God's. Is this admitted?

It was only partly an act of grace on the masters' part to issue the terms they did. But God has acted in pure grace towards man. His terms are free pardon and full blessing for all who own their sins and believe on the Lord Jesus Christ. We are shut up to His terms, and are under the condemnation of death, but of His own free will He has acted in pure grace, in order "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. ii. 7-9.)

He receives us when we own our sin, and gives us by faith to know that in the death of Christ our offences are gone, for He "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. iv. 25; v. 1.)

How great is the grace which abounds over sin. Truly the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

To-day is the day of grace. Accept God's terms to-day, for now is God's accepted time and the day of salvation.

## Better than Infidelity.

**F**IRST, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all that the sceptics can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I know that was a reality, not a dream.

"Third, I have three motherless daughters. They have no protection but myself. I would rather see them dead than leave them in this sinful world if you blot out from it all the teachings of the gospel."

\* \* \* \* \*

Such were the three reasons given by a thinking man for refusing infidelity. His experience proved its barrenness. And infidelity is indeed barren. It can neither satisfy a burdened conscience, nor soothe a

## SCATTERED SEED.

troubled spirit, nor relieve an aching heart. It has no Saviour for the sinful, no father for the fatherless, no husband for the widow, no friend for the friendless.

Truly Christianity is better than infidelity.

### The Two Brothers.

**T**HEY were two brothers. Like ourselves, they were both sinners. Sin had brought in a distance between them and God, and nothing that their hands could do could repair the damage sin had done.

How were they to approach God? Let us look at the different ways in which they came.

Cain drew near on

#### THE GROUND OF WORKS.

He doubtless brought the very best that his hands could produce.

Did God accept his offering? It was a bloodless offering! He brought the fruit of the ground, which God had cursed. There was no token of the divine favour given, no mark that Cain was an accepted worshipper.

His brother Abel came on totally different ground. He confessed by his offering that the judgment of God was upon him as a sinner, and that nothing but the death of a divinely-accepted victim could clear him and give him a standing in the presence of divine holiness.

He brought of the firstlings of his flock, and the fat thereof. His lamb was killed, and he stood before God in all the virtue of his accepted lamb.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."

What did Abel's lamb point forward to? It doubtless pointed to the Lamb of God that was to come. "Behold the Lamb of God, which taketh away the sin of the world."

God rejected Cain and his bloodless offering; his works as a ground of acceptance

were all ignored. He accepted Abel because he came on

#### THE GROUND OF FAITH,

and not without blood.

There are a great many followers of Cain to-day. Cain was not an irreligious man; no, indeed, he was a religious man.

Of all the people one finds it hard to deal with, the hardest are those who are encased and wrapped up in a false religion—those of whom Paul speaks, "having a form of godliness, but denying the power thereof."

There is nothing so difficult to strip men of as their religion, for they pride themselves on it. It is much easier to deal with the conscience of a person who is an out-and-out sinner than with that of an out-and-out religionist.

Great Britain is not an irreligious country; most people profess some form of religion or other. But, generally speaking, it is a religion of works—a religion without any living reality. In a word, it is a religion wholly destitute of Christ.

By such religion men are sapping the very foundations of the gospel. They are bringing in works instead of faith. They are denying the atoning work of Christ in its all-sufficiency.

My beloved readers, on which ground are you?

Are you on the ground of works—of DOING? If you are, mark what Scripture says: "For as many as are of the works of the law ARE UNDER THE CURSE: for it is written, Cursed is every one which continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.)

Have you fulfilled *all* that God's holy law demands? If not, you are "*under the curse.*"

If you are on the ground of faith, God says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) "And by Him *all that believe are justified* from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 39.)

P. W.

*SCATTERED SEED.*



“DRIFTING.”

## SCATTERED SEED.

## In Great Peril.

**W**HEN the drifting ship *Dunbar* went ashore in the Gap, near to Sydney harbour, all but one on board were lost.

The survivor had a terrible experience. He was carried on the crest of a wave which, after it reached the shore, left him in a hollow place, high up in the face of the rock.

He lay there throughout that dreadful night and all the succeeding day, doubtless expecting every moment to be washed from his place of refuge.

It was not until the morning of the second day that the man was discovered by some people who came to view the scene of the disaster, and means were quickly taken for his rescue. A young man was found who volunteered to let himself down by a rope, and thus succeeded in saving the half-dead seaman.

The position of those without Christ as their Saviour is as perilous as, and infinitely more serious than, that in which the poor sailor was placed; for whereas he was in peril of losing the life of his body, they are in the greater peril of losing their own soul. Each returning wave of time may lift them into eternity. "There is but a step between me and death." (1 Sam. xx. 3.)

"It is appointed unto men once to die." (Heb. ix. 27.) There is no gainsaying this scripture. It was brought before an infidel, who was vaunting his unbelief in anything the Bible contained, but he was compelled to own the truth of that.

"But after this the judgment" is just as certain. Death for the sinner is the prelude to judgment. Then, if never before, God and he must meet.

Friend, have you had to do with Him about your sins? If so, having life and blessing in a once-crucified and now living Saviour, you may say—

"Death and judgment are behind me,  
Grace and glory are before."

Thank God if you can.

A. B.

## Whiter than Snow.

**T**HROUGH this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts xiii. 38, 39), is the word of God for us to-day, to whom the news of His wondrous salvation is fully told out.

"When I see the blood, I will pass over you" (Exodus xii. 13), was the word of God in that far-off yesterday, when the blood of the sacrificed lamb lay between the Israelites and death.

Every Israelite who obediently sheltered himself behind the God-given token at his door was righteously safe. And so, now, everyone that trusts in the infinite value of the precious blood of Christ, *as one that needs it*, is washed whiter than snow.

## The King in His Beauty.

ISAIAH xxxiii. 17.

**T**HINE eyes shall see the King in His great beauty,  
They shall behold the very far-off land—  
Land of long distances," where joy and duty  
For all the habitants move hand in hand.

Thine eyes shall see Him, *if* they here behold Him,  
The Lamb of Calvary "as it had been slain";  
Then if thy heart with tender love enfold Him  
Thou shalt enjoy His beauty yet again.

Yes, thou shalt see the King in all His splendour,  
And dwell in His sweet sunlight evermore,  
If thou on earth didst give Him greetings tender  
The day He stood and knocked at thy poor door.

Seek thou that country of enchanting fairness,  
Wherein is set His rainbow-glistening throne;  
Seek that rich fulness where the oft-times bareness  
Of earthly life for ever is unknown.

W. A. I.

IF I look at my sins in connection with the claims of God as a Judge, I find in the cross a perfect settlement of those claims.

*SCATTERED SEED.*



EARLY NOTES.

## SCATTERED SEED.

## Early Notes.

**N**EARLY every child who has the chance likes to strike the notes of a piano. But the early attempts do not produce much music nor give much pleasure to those who hear. It is a long time before a tune can be played by the little fingers, and a great deal of patience is needed on the part of the one who teaches as well as on the part of the child who learns.

Music for the Lord—who can produce this? Who can give Him pleasure? “Making melody in your heart to the Lord” is the privilege of all Christians, young and old. The very little ones who believe (Matt. xviii.) may gladden Him. The children may praise the name of the Lord. (Psalm cxlviii. 12, 13.)

Do you remember how the children who were in the temple cried, “Hosanna to the Son of David”? Did the Lord despise those early notes? No, He delighted in them. He was glad to hear their voices telling out His praises. And when the elder people murmured and asked whether He heard what the children were saying, He answered, “Yea!” Yes! the Lord heard those little ones, and He hears the little ones still. Out of the mouths of babes God perfects praise.

Cannot you praise Him, dear boys and girls? Do you know the Lord Jesus as your own Saviour? Are your sins all put away by His precious blood? Does He care for you day by day? Is He thinking of you still, although He is in heaven now? Surely if all this is true you may well praise Him.

Perhaps you have learned to pray to Him. You know how to go to Him with your sorrows. Then do not forget to go to Him with your joys as well, making known to Him your heart's thanksgiving for all that He has suffered in order that He might be your Saviour, and for all His grace and goodness.

He will love to hear your early notes of praise.

## “Saved.”

**I**CAN recall distinctly an incident that occurred during my boyhood.

It happened near Enfield Lock, in Middlesex.

I was strolling leisurely down a narrow pathway, on the right of which was a corn-field, on the left a running stream, broad and deep.

I had noticed in the distance two little children sitting on a stile at the top of the bank near the stream.

As I wended my way towards them I observed that quite suddenly they had both disappeared from view, and knowing it to be a dangerous part, I hastened to the spot, and to my horror found that the younger child had slipped from the stile, rolled down the bank, and was now struggling in the deep water. The elder child stood by terrified, and unable to render any assistance other than raising an alarm. As quick as I could I rushed to the waterside, and my arm being longer and stronger than the elder child's, I was able to reach and to save the little one from drowning.

She had been in imminent danger of being drowned. She also knew full well that she *needed* a saviour. But now she was *SAVED*, *and she knew it*. It was well for her that I was so near and *ABLE* to save her. Now this may remind us of the following scriptures:—

“MIGHTY to save.” “ABLE to save.”

Years rolled by, and the question of my own SOUL's salvation was pressed upon me by an earnest Christian, and for the first time in my life it dawned upon me that I was in peril, and that I needed a Saviour, Him of whom it is written:—

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” (1 Tim. i. 15.)

My pressing need brought me to that precious Saviour, whom I gladly accepted.

Have you accepted Him?

J. M.  
C—y.

## SCATTERED SEED.

## For the Boys.

## "There is a Lad There."

**M**OST boys delight in being useful ; they want to be doing. Activity of thought and action marks them, and when they are converted to God there is oftentimes great desire to serve Christ, who has loved them and given Himself for them.

Now this lad of John vi. brings out the true way of usefulness. Three things present themselves before me concerning him about which I should like to say a few words to you all.

1. He was attracted to Christ.
2. He was companying with Christ.
3. He was useful to Christ.

\* \* \* \* \*

**HE WAS ATTRACTED TO CHRIST.**

We know not what drew him—whether it was a sense of sin or of need ; whether an awakened conscience or an unsatisfied heart ; but for some cause or another he had come.

Have you come to Him? You are a sinner, and you need to be cleansed in His precious blood, or you can never enter heaven. And your heart can never be set at rest until you find Christ. The wealth and wisdom and wonders of the world will fail to satisfy. Only Christ can. Come to Him, boys.

As a lad I came to Him. With a sense of my danger of judgment, with a longing of heart that could find no satisfaction in anything to which I had turned,

"I came to Jesus as I was,  
Weary, and worn, and sad ;  
I found in Him a resting-place,  
And He has made me glad."

He has made me glad in knowing Him as my Saviour and my Satisfier too. I had heard before of His grace to others, of His goodness to the distressed, of His mercy to the sinful ; now I taste of it for myself.

Perhaps the lad of our scripture had heard of His tenderness and kindness to all who came, and thus had been drawn into His presence.

Any way, he had come ; and he had come to stay, for he had brought provision with him.

This brings us to the second point.

**HE WAS COMPANYING WITH CHRIST.**

He not only came, but he remained. Held by the grace of the Lord, he abode in His company, hearing His words and learning of Him as he followed Him from place to place.

Then, going into the mountain, Christ desired to feed the multitude, and the opportunity comes for the lad.

**HE WAS USEFUL TO CHRIST.**

"There is a lad here," says Andrew, "which hath five barley loaves and two small fishes." Evidently the lad was willing for them to be used ; may-be he was near enough to hear when the Lord asked Philip, "Whence shall we buy bread, that these may eat?" and so offered his little all for the Master's service.

Then, in the Lord's hands, a little is made to go a long way ; and so the boy's five loaves and two small fishes become sufficient for that great multitude.

Would you be of use to the Lord? Then say to Him, "'There is a lad here,' Lord, who would like to serve Thee." He will use you in good time in one way or another. Remember the order—

**Attracted by,  
Companying with, and then  
Useful to**

Christ.

The lad did not go to be used, but because he valued Christ and His teaching, and being near Christ he was in the place where he could become of service by yielding what he had for Christ's hands to multiply.

The great thing for all Christian lads and girls who wish to serve is to be *fit for service*, "meet for the Master's use."

## SCATTERED SEED.

## For the Girls.

## The Young Black Prince.



DEAR old missionary went one day to speak to some girls at a boarding-school.

Just at the time he had a young black prince staying with him, whom he asked to accompany him and say a few words also. Prince J. E—— looked astonished, and asked, "What can I say to young ladies who know God—I, who have only known Him such a little while?"

The answer of the missionary surprised him still more. "You say they know God, but that is a mistake. Of course, they have *heard* of Him ever since they were born, but some of them do not yet *know* Him, their hearts have never been touched by His love."

On arriving at the school, the missionary gave a little address, and showed some idols and curiosities which he had collected in Yoruba, West Africa, and at the close asked his coloured friend to speak, and the prince began:—

"Dear young ladies, I cannot say much to you, for I find your language is a very hard one. I thought you all knew more than I do, for I have been brought up in a heathen country, and worshipped idols such as you have been looking at, and I have only known your God a little while; but my friend tells me that perhaps some of you do not know Him yet, and this seemed so strange to me that I could not find it in my head to believe it. Is it really true? Our gods are so wicked and hard and cruel, we could not love *them*; but when your missionary came and told us about your God, how loving He is, and how He gave His only dear Son to die such a cruel death to save us, and wash away our black sins, then my heart believed in Him and loved Him. Can you hear about such great love and not

love Him back? My eyes feel as if they could weep for you; but you *will* soon get to know Him, won't you? I must tell you that my father is a king, and I might be one next to him; but I do not want to be, I want instead to go and tell my people about this loving God and His Son Jesus, and my brother may be king. I pray that you may soon all know God."

Are *we* like this young black prince, whose heart had been touched by the love of God so that he loved Him in return? or like some of those girls, well-educated as to the things of this world, but ignorant of the love of God?

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

One of those girls never forgot what the prince said. She was struck with her own ingratitude and sin, and found no rest till she knew and believed the love of God in Christ.

\* R \*

## "What must I do to be Saved?"

VERSES TO SEARCH FOR AND LEARN.

"**B**ELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts, ch. v.

"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts, ch. v.

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts, ch. v.


"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom., ch. v.



## SCATTERED SEED.

## Lessons from the Needle.

## SUBSTANCE OF AN ADDRESS.

OME little time ago a question was asked through one of the London papers, "What instrument has been the most useful to mankind?" Were I to ask the question of both old and young present, you would probably fail to give the answer that secured the prize.

What was it? Let me ask you another question. What instrument was used when Johnny came home the other day with his coat all torn? Why, Nellie knows what it was; the same that was used so well by mother when her pinafore was torn. *The needle.*

Yes, it was "the needle" that was given as the answer to the above question, and got the prize.

Why, mother, it may be, can do without other servants in her house, but this little servant she must have. I was just thinking what useful little servants of the Lord Jesus you children might be in your households, and to all around, were you to let others know the blessed truths of Jesus, of God's salvation, and of the cleansing power of the blood of Jesus.

Oh, boys and girls, if you know Christ for yourselves, tell others!

"Tell to all around,  
What a Saviour you have found."

Then, like the little needle, you will be a most useful servant. Let us seek to learn some lessons from the needle.

The needle has three important qualities.

First. It is single-eyed.

Second. It is sharp-pointed.

Third. It is shining bright.

First, you remember what the Lord Jesus says about a single eye. "When thine eye is single, thy whole body is full of light." (Luke xi. 34.) He would have us single-eyed for His glory in all we do. A single eye for a

single object, and that object the Lord Himself.

When the jailer cried out, "What must I do to be saved?" the answer was, "Believe on the *Lord Jesus Christ*, and thou shalt be saved." The Lord Jesus was the object for the eye of faith, and the result was *salvation*. If you have turned your eye to Him, keep it there.

Paul could say, "One thing I do." He kept his eye on the right Person in the right place.

What a single-eyed servant he was! And none were so used of the Lord in His service. I have heard of a Sunday-school teacher who so longed to be true and whole-hearted for the Lord, that he cut out on his desk, where he sat in his office, these three words, "*A single eye*," so as to have the thought constantly before him. Now let this desire be yours, dear children.

Second, the needle is sharp-pointed. Why, you know that if a needle is broken or blunt mother just takes it and throws it away; it is useless, it is not fitted or ready for its work. So Scripture tells us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Peter iii. 15.) If we would be useful servants, fit and ready for the Master's use, we must know and be in the enjoyment of God's salvation ourselves.

Once a preacher was preaching to a fashionable audience. At the close of his address a young lady came weeping to him, and asked how she might be saved. "Oh," he replied in perplexity, "I am very sorry I have hurt your feelings; I did not intend to." Poor useless, pointless preacher, was he not?

He knew not the Lord, nor the cleansing power of His precious blood for himself, and so could not help others. Do you know Him? Then be ready to tell others. The Lord would have you to be out-and-out for Him in your life, and quick to run in His service.

There is a vast difference between profession and possession. Then be real yourselves, and plain and pointed in all things.

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Thirdly, the needle that is useful is a shining, bright needle. No one cares for a rusty needle; it cannot do the work, can it? So if we would do our work well for Jesus we must be shining, bright servants. "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. iv. 4.)

Do you know the verses—

"I feel like singing all the time,  
My sins are washed away;  
For Jesus is a Friend of mine,  
I'll serve Him every day.

"When fierce temptations try my heart,  
I'll sing, 'Jesus is mine!'  
And so, though tears at times may start,  
I'm singing all the time.

"The wondrous story of the Lamb  
Tell with that voice of thine,  
Till others, with the glad new song,  
Go singing all the time."

Oh, in His service be cheerful and happy!

An African boy was once asked by a gentleman what sort of birds they had in Africa. "Birds of plumage," said the boy.

"What sort of birds are they?" "Oh," said the little fellow, "birds with fine feathers, but no song."

How many are like that, religious and respectable Christians, like those fine-feathered birds, but with no song. They have never learned to sing the everlasting song of the redeemed. Let us who have learned that song be bright and happy in the knowledge of His boundless love, and may it be with us

"Joy to confess Thy blessed Name,  
The virtues of Thy blood,  
And to the weary heart proclaim,  
Behold the Lamb of God!"

Then, to be useful, honoured servants of the Lord Jesus, let us cultivate the single eye, the sharp point, and shining brightness.

The Lord has said—

**"IF ANY MAN SERVE ME  
LET HIM FOLLOW ME;  
AND WHERE I AM, THERE SHALL ALSO  
MY SERVANT BE:  
IF ANY MAN SERVE ME, HIM WILL  
MY FATHER HONOUR."**

JOHN xii. 26.

W. N.

## For the Little Ones.

## Apples for All.

"**E**OUR o'clock!"

The hum of many voices,  
the trampling of little feet, and  
a general rush to the door.

"Stay a minute, children, I have something to say to you," produced a sudden lull.

Having grown a nice quantity of apples in our orchard, we decided to give some to any of the children who cared to have them, and so announced that if any present wished to partake of the fruit, and would bring baskets, we would gladly fill them.

A few days later the "apple day" came, and baskets of every size and description might have been seen in our house.

But would you believe it, some of the children appeared *without any baskets at all!*

Their reasons probably were various. Some had not heard the good news; possibly some thought the fruit would not hold out; and a few thought it was not worth troubling to bring a basket for. After all, the getting a few apples was a matter of little importance; but does it not just illustrate the way in which people treat the gospel to-day?

God offers you a gift of untold value—salvation through the finished work of Christ. He invites you, nay, beseeches you to come to Jesus and receive forgiveness of all your sins, whereby alone you can be fitted for that home "above the bright blue sky." How are *you* treating His gracious invitation? *You* cannot say you "never heard the good news," neither can you doubt His willingness to save you, for has He not said, "Him that cometh to Me I will in no wise cast out"? How is it, then, you are still unsaved? Can it be possible that you think it "not worth troubling about"? What a great mistake! If such is the case, may God in His great grace open your eyes to a sense of your lost condition, and have mercy on those who have no mercy on themselves!

## SCATTERED SEED.

## Words of Peace.

## God's Wish.

"THAT THE WORLD . . . MIGHT BE SAVED."

**I**F the necessity of man is great, the wish of God is as great. If all need to be saved, it is God's desire that all should be saved.

John iii. 17 and v. 34 alike witness to this blessed fact. For God sent not His Son into the world to condemn the world, but that the world through Him "might be saved."

It was not God's thought to bring about the judgment of the world by the coming of His Son. His thought was salvation.

All the grace of the path of the blessed Lord here tells this out. He made known what was in the heart of God by His ways of goodness and His words of mercy.

Every step of His journey said as it were, "the world . . . might be saved."

Thus we find the Lord declaring, "These things I say, that ye might be saved." He reasoned with those who were slighting and rejecting Him, lingering in longsuffering grace while He pleaded with them to receive the witness which had been given to the glory of His person, but they would not.

Reader, will you?

You *may* be saved; the mighty atoning work of the Son of God is done. He has endured the judgment and has died, the Just for the unjust.

Now God has raised Him from the dead and presents Him before us in heavenly glory, proclaiming to all, through Him, "repentance and remission of sins."

All may be saved, the way is open, and "whosoever will" may come.

The cross of the Lord Jesus Christ speaks to us in the clearest tones both of our need and of God's desire.

As we see the Son of God enter that thick darkness of judgment at the sixth hour, and

then at the close of the ninth hour cry that exceeding bitter cry, "My God, My God, why hast Thou forsaken Me?" we may learn how deep was our ruin and how rich was God's grace. There was no other way of blessing but for Him to suffer for us, and He was given in the wondrous love of God that He might suffer and that thus we might be blest!

No other way would do, but now that one way is free for all.

Will you tread it? "There is none other name under heaven given among men, whereby we must be saved." That one name is given that "all might be saved."

## God is for Us.

**W**E need to know that it was *God Himself*, in grace towards us, who provided salvation.

The following illustration will help us.

Suppose, in the employ of an extensive grocer, there was a young man named William. He was a favourite with his master, who was known to be a very strict and upright man.

It was usual for William every Saturday, when he received his wages, to pay the cashier for the groceries he had got for his home during the week.

But for a few weeks, on account of trouble at home and the sickness of his wife, which brought him extra expense, he got behind with his payments.

He struggled hard to get the debt paid off, but still he could not manage to do it.

Knowing the strictness of his master, he began to feel that he had lost his favour. When he met him he could not look him in the face. The very thought of his master's uprightness, and the debt standing in the ledger against him, made him feel uneasy, and caused him to keep out of his way as much as possible.

One day during business hours, when

## SCATTERED SEED.

William is feeling he can bear this state of things no longer, the master's son comes up to him, with a receipt in his hand, and says, "William, I've paid the cashier that item which was standing so long in the books against you. There's the receipt, so you need not trouble about it any more."

What a relief! The load is gone! The debt wiped out! William does twice as much work that day, and as his spirits rise, we can imagine him humming happily to himself.

But later on he sees the well-known form of his master pass into the office, and immediately he is filled with similar feelings towards him as he had before. The debt is gone, but what about the master? Can he ever be the same towards me? He will never fully forgive me for getting into his debt, and he may not be satisfied with the way it has been paid off. Thus he reasons with himself, "I shall never stand in the master's favour again."

William has not peace towards his master, even though his debt is paid. That evening, just before parting, he is expressing his deep gratitude to the son for what he had done, when judge his joy and astonishment as the son says—

"You had better thank father. He suggested it, and gave me the money to pay the cashier. He said he was very sorry for you, and that it was because he thought so much of you that he was anxious to get you out of your difficulty."

How William condemns himself for his wrong thoughts about his master! What a change next morning in his bearing towards him! How gladly he thanks him, and how happy he is in his presence! What peace now fills his breast, as he thinks how the master himself has removed what came between them!

Now let us apply the illustration. Like William, you may know that the debt of your sin is all settled by God's Son; yet, though you are no longer in trouble about the debt, you have not peace towards God; but when you know and believe that *God*

in grace planned the payment, and that *God* delivered the Lord Jesus for our offences, and that *God* raised Him, then you have *peace towards God*. For not only did Jesus willingly die for our sins, and rise again, but it was *God Himself* who delivered Him and raised Him. Believing this, we have peace towards God.

Oh, what peace! How blessed now it is to rest in His presence with great delight, to speak to God, knowing that nothing can mar our peace, because He has removed all that could do so.

H. J. V.

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"When I see the Blood."

**W**HEN *I see the blood, I will pass over.*  
It is not said, When you see it, but, When I see it.

The soul of an awakened person often rests, not on its own righteousness, but on the way in which it sees the blood.

Now precious as it is to have the heart deeply impressed with it, this is not the ground of peace.

Peace is founded on God seeing it.

He cannot fail to estimate it at its full and perfect value as putting away sin.

It is He that abhors and has been offended by sin; He sees the value of the blood as putting it away.

It may be said, "But must I not have faith in its value?" This *is* faith in its value, seeing that God looks at it as putting away sin; your value for it looks at it as a question of the measure of your feelings.

Faith looks at God's thoughts.

J. N. D.

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ALL may not be alike, devoted and fruitful; but "the precious blood of Christ," and not devotedness or fruitfulness, is the solid and everlasting ground of the believer's rest.

The more we enter into the truth and power of this, the more fruitful shall we be.

SCATTERED SEED.

## For Young Believers.

### The Way we are kept.

**A**S the psalmist traces the character of the righteous man, he says of him, "His delight is in the law of the Lord; and in His law doth he meditate day and night."

On the part of the righteous man there is such ardent love to God that every expression of God's will is a delight to him, and all that God has graciously revealed of His will engages his thoughts in meditation day and night.

Whatever the bustling activity of the day, God's law holds his soul, and when the strain of the day is past the law still retains its place, affording rest to the spirit, and solace and sweetness to the soul. Thus it is ever present. It is as it is said in another passage (Proverbs vi. 21, 22), "Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

Now this love of God and of the expression of His will (which "His law" is) is not natural to any one of us, but if we have passed through the experience delineated in Psalm xxxii., and have reached the knowledge of God's grace set forth in Jesus, our hearts are drawn out to Him.

We find that God has in His heart toward us nothing but love, and that His will is good and acceptable and perfect.

Moreover, all His will concerning us is set forth in Christ, and therefore the more our hearts are drawn to Him the more clearly do we see God's blessed will, and the very love begotten in our souls for the Lord makes the expression of God's will for us in Christ become very precious.

Nothing then is so acceptable to us as that where we go it should lead us, that when we sleep it should keep us, and that

when we wake it should talk with us, for it resolves itself into intimacy with One who loves us.

Thus alone are we kept from the defiling influences of the day, and also from the inward suggestions of the night.

Whether in activity or rest, we are maintained in righteousness and peace and joy in the Holy Ghost.

In these days of excessive bustle and toil we pray that God will give to His people the grace of meditation upon His Word day and night.

J. R.

### "Early" Seeking.

**C**HRISTIAN, see carefully to it that you are not only saved by Christ, but also living on Him.

Make Him the daily portion of your soul.

Seek Him "early," seek Him "only."

When anything solicits your attention, ask the question, "Will this bring Christ to my heart? Will it unfold Him to my affections, or draw me near to His person?"

If not, reject it at once.

### No Fresh Discovery.

**N**OTHING is more calculated to assure and establish the doubting, trembling heart than the knowledge that God has taken us up *just as we are*, and in the full intelligence of what we are; and, moreover, that He can never make any fresh discovery to cause an alteration in the character and measure of His love.

SAY not, my soul, from whence can God relieve thy care;

Remember that Omnipotence hath servants everywhere:

His method is sublime, His thoughts supremely kind; God never is before His time, and never is behind.

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For Christian Workers.

Things to Remember.

**T**O preach the gospel is really to unfold the heart of God, the person and work of Christ.

It is well for the evangelist to bear in mind, on every fresh occasion of rising to preach, that those to whom he preaches are really ignorant of the gospel, and hence he should preach as though it were the very first time his audience had ever heard the message, and the first time he had ever delivered it.

We should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views ; it is pre-eminently a living reality—a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill.

Ready.

**R**EADY feet to do Thy will,  
Ready hands to serve Thee still ;  
Ready mind Thy voice to hear,  
Ready drooping hearts to cheer.

Ready every foe to face,  
Ready still to show Thy grace ;  
Ready every need to meet,  
Ready to wash erring feet.  
Ready still to watch and pray,  
Ready all the livelong day ;  
Ready if to lose or gain,  
Ready if 't is joy or pain.  
Ready when the Saviour's near ;  
Ready when dark clouds appear,  
Ready when the storm is high,  
Ready through a cloudless sky ;  
Ready, Lord, to meet with Thee,  
Ready for eternity.

W. B.

Gleanings in Many Fields.

**T**HE blood of Jesus opens the door, the Holy Ghost conducts us through the house.

The blood of Jesus opens the casket, the Holy Ghost unfolds the precious contents.

The blood of Jesus makes the casket ours, the Holy Ghost enables us to appreciate its rare and costly gems.

“He is worthy! Take it with thee, just the thought to ponder o'er,  
Till His loveliness and beauty fill thy soul yet more and more ;  
Till thy heart o'erflow with longings, till thy mouth be filled with praise,  
And Himself becomes the object of thy thoughts and words and ways.”

EVERY doubt in the heart of a Christian is a dishonour done to the Word of God and the sacrifice of Christ.

OUR sins can never come into God's presence, inasmuch as Christ, who bore them all and put them away, is there instead.

Oh ! for the peace of a perfect trust,  
That looks away from all ;  
That sees Thy hand in everything,  
In great events or small ;  
That hears Thy voice—a Father's voice,  
Directing for the best ;  
Oh ! for the peace of a perfect trust,  
A heart with Thee at rest.

Let our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elevated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of THE BLOOD.

“SEARCH THE SCRIPTURES.”

Systematically.  
Earnestly.  
Attentively.  
Repeatedly.  
Carefully.  
Humbly.

# SCATTERED SEED.

## "Be Ye also Ready."

**N**OT very long since a lady and her daughter were leisurely walking towards the C— railway station.

Evidently they intended to catch the train which was due at that minute.

However, they could not see any sign of its approach and thought that they were in good time.

Just then the train came steaming in and they hastened forward.

When there were only a few yards between them and the platform they ran, but just as the porter opened the carriage door and would have willingly assisted the ladies into the train, the mother, who was suffering from heart disease, fell down dead! The door was closed, the train passed on, and they were left behind.

What a sad scene it was! There was the prostrate form of the lady who, just a minute before, was apparently full of life and vigour; the poor daughter breaking her heart as she thought how she was left alone to mourn the loss of one she dearly loved, who had so suddenly been called out of time into eternity. Many to sympathise, but, alas! the poor lady was beyond the region of help.

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And now, my dear reader, our reason for relating this sad incident is to awaken you to the fact that *you need a Saviour*. There is great danger if you neglect "so great salvation," and put it off by saying, "There's time enough yet"; because, should you die without a Saviour, there can be no escape from judgment. (Heb. ii. 3.)

Death may ruthlessly disturb your false peace, and you may then, alas! discover *too late* your folly.

Oh, be wise in time! "Remember *NOW* thy Creator in the days of thy youth."

(Eccl. xii. 1.) What is it that keeps you from coming to the Lord Jesus?

The *work* has been *done*. *Jesus did it*, and God *declares* in His Word that all is completed. What you have to do is to *believe*. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) Do hearken to His kindly entreaty and come to Jesus *NOW*. P. A. E. S.

## Christ a Sure Refuge and Saviour.

**E**TERNITY is before us, and it has to be faced.

Sin has blighted and utterly wrecked the whole human race, without exception. The unwelcome summons of death, sin's wages, may come at any moment. And it is a deeply momentous matter that the sinner (and "all have sinned") has to meet God.

Hence the all-important question of salvation exercises men, more or less, on all hands.

Yes! eternity is before *you*, dear reader! Where are *you* going to spend it?

Now when souls commence to be anxious, it is as natural to them as breathing the air to seek to do something by way of remedy to meet their condition. However, they only discover more and more their own helplessness.

Many in their distress turn to a so-called spiritual adviser. But there are spiritual advisers of all shades and opinions in the world; and, alas! in many cases one could not apply to a better source if one wanted to continue to live in uncertainty and die in misery.

For instance, we heard recently of a man in sore distress of soul who applied to one such, and who received the counsel to go more into society and to read the newspapers,

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etc., and he would get the better of such ideas!

Comforting remedy that for a man who had been aroused by the Spirit of God to realise his lost condition, burdened with a deep sense of sin in the presence of God! Blessed be His name, He directed the steps of one of His servants, who knows His love, to this poor distressed one, to tell him the precious story of a Saviour in glory and of His finished work.

Many souls struggle on for weeks, months, and even years, seeking to save themselves, never expecting to reach beyond *a good hope* in this world. But is this the salvation of God?

They bear a great resemblance to the crew of a ship we recently read about. Meeting with terrible storms, she sprang a leak, and was in danger of foundering.

All hands worked at the pumps night and day to their utmost strength, with the thought to reach, if possible, the Cape of Good Hope! But all was in vain. When they were yet hundreds of miles from their desired haven they were reduced to extremities. Their strength was exhausted, and they were in great danger of foundering, and all meeting with a watery grave. But at this critical moment, to their immense joy, they came upon a small island. Here they found a refuge in their dire distress, and all they needed, till carried home again to their native shore.

How strikingly this illustrates the salvation of God. Men, in their distress of soul, work and strive to save themselves, only to discover that, notwithstanding their utmost efforts, they are still sinking deeper and deeper in the waters of sin and death. But then it is, as so many happy believers can witness, that in their dire extremity, when their own utter impotence is manifest and all hope is lost, they discover a sure refuge and salvation in Christ, the Rock of Ages. And in that Blessed One they find all they can possibly need till claimed by Him for their rightful home, the glory of God.

Poor troubled soul, are you still hard at

work at the pumps, toiling fruitlessly to get sin out of you and to save yourself from foundering in the lake of fire? or have you given up your worse than

## USELESS EFFORTS,

and found in Christ an eternal Refuge, an everlasting Saviour? Salvation is not of works, lest any man should boast. (Eph. ii. 9.)

The only work by which you can be saved was wrought long before you were in the world at all. And Christ, the victorious Saviour, seated and crowned in glory, waits to welcome troubled souls. None can turn to Him in vain. And him that cometh to Him He will in no wise cast out. (John vi. 37.)

Cease then from your own vain efforts. Cast your deadly doings down, and as a poor, helpless, lost sinner trust Him.

His precious blood cleanseth us from all sin. (1 John i. 7.)

Moreover, God raised Him from the dead for the justification of every one that believeth. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

Now there is no moment like the present one. Another hour might be too late. Sudden death might overtake you. And once you are called from this world, without an interest in Christ, your fate is settled for ever.

Eternity with or eternity without Christ is the stake.

Then be decided now, whilst grace is flowing. Give up once and for ever every fleshly effort, and just as you are believe the testimony of God concerning His Son, and you shall be eternally saved.

Saved from death, judgment, and the lake of fire; saved to be with Christ for ever in the Father's house.

Christ, and Christ only, is the island of sure refuge and salvation, so to speak, in the midst of the vast waste of waters of sin and death.

Will you trust in Him now and for ever?

E. H. C.



*SCATTERED SEED.*



THIRSTY.

## SCATTERED SEED.

## Water for the Thirsty.

**N**OT from the harvest field, the boys hasten to the well, and gladly drink of its cool refreshing water. At times they may have passed the well, or contented themselves by looking down into its dark depths and dropping stones in; but now it is water they need, and the well can supply it. They are thirsty, and it can meet their thirst. Are you thirsty—thirsty in your soul, I mean—now? Perhaps the Lord Jesus and His blessed finished work upon the cross have been thought little of by you. Like the children playing at the well, you have looked at Christ, the true well of blessing, but never drunk of the waters of salvation.

Why have you not done so? You were not thirsty, and so you had no sense of your need of Him.

Have you heard His words?

"If any man thirst, let him come unto me, and drink." (John vii. 37.)

"Let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

If you are anxious about your soul, troubled on account of your sins, in distress of mind when you think of death and judgment and eternity, you are thirsty, and to you the invitation is given, "Come," and the promise is made, "I will give to him that is athirst of the fountain of the water of life freely."

Come then now, and with joy draw water out of the wells of salvation.

\* \* \* \*

Some will be thirsty when it is too late.

The Lord Jesus tells us of one who cries from hell for water to quench his thirst; but then a great gulf is fixed; the water of salvation cannot reach him there.

There was mercy, abundant mercy, for him when on earth; but now he is beyond its reach. Beware lest you join him there.

## Saved.

**A**LL saved."

How cheery the words, how gladdening the sound.

"All saved! All saved!"

The last of the crew from the shipwrecked vessel is being drawn ashore, and many are the willing hands that help, as little by little the rope is pulled in and the poor fellow in "the belt" passes from the wreck to the shore.

What had each on board to do? The rocket had carried the line across the vessel, and the thicker rope had been pulled on board, and it had been secured to the mast; and then "the belt" had been sent off, and each on board had but to trust himself to it, while those on the shore did the rest.

\* \* \* \*

Dear young readers, trust Christ; leave your salvation with Him. He will not fail.

Those on shore are anxious to save those on board. Christ longs to save you.

\* \* \* \*

Those on shore do all when the man has got into the belt.

Christ does all for those who rely upon Him and His precious blood.

\* \* \* \*

The seaman who trusts himself to the belt may perish; the rope may break, or some other accident happen.

Christ will, without fail, save all who trust in Him. All power is His, and He is able to deliver all who look to Him.

\* \* \* \*

"Whosoever shall call on the name of the Lord shall be saved."

Call upon Him while He is near.

What is it holds you back?

Will you risk your eternal welfare for some bubble? Will you barter your soul for a trifle? The things of this world all pass away, but your soul must exist for ever. Where?

*SCATTERED SEED.*



"JESUS IS THE SAVIOUR FOR YOU."

SCATTERED SEED.

Jesus is the Saviour for You.



CHILDREN do not like to be left out. They like to go with their parents. There is a Saviour for boys and girls as well as for parents. God has left none out.

"A little child of seven,  
Or even three or four,  
May enter into heaven  
By Christ the open door.  
For when the heart believeth  
On Christ the Son of God,  
'Tis then that soul receiveth  
Salvation through the blood."

Will you learn those simple lines and think about them, dear children?

Christ is the door which God has opened for all. Father and mother may enter, and so may you. All are welcomed. We all *must* enter to be saved. No other way will do; Christ is the only door. The only

D oor  
O ut  
O f  
R uin.

No other way of escape from judgment can be found. He alone can save. But He is the

D oor  
O pening  
O n  
R ighteousness, R edemption  
and R iches

too. All blessing is found in Him.

Oh! enter by Him now.

Do not think you are too bad.

It was for sinners Jesus left His glory home on high. God gave Him that the ungodly and the undone might be saved. All may enter by that blessed open door.

We have not to open it. No; we have only to enter by it, and this we do by simple faith.

The Door will be shut. It may be to-day. Would you be outside?

Doing her Best.



AS a visitor was going from bed to bed in a large infirmary ward lately, she came to a woman who was in consumption. She sat down by her bedside, and after a little conversation began to inquire of her hopes for eternity. The invalid told how God had answered her prayers about many things, and said that she was praying for forgiveness and doing her best. She seemed not to be careless about her soul, but rather one who thought that she had something to do before she could obtain salvation.

"Well," said her visitor, "I should like you to listen while I repeat to you a verse from God's Word." And she quoted: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5), adding, "Have you ever thought that that is what God says?"

"No," she replied, "I have never noticed that verse; it seems to put it in quite a different light from anything I have ever heard."

Have you, my reader, ever thought that God does not propose to justify the one who does his best, but "him that worketh not, but believeth on Him that justifieth the ungodly"? All that you can ever get by your *doings* is "the wages of sin," which "is death."

There are two reasons why God does not require you to work for salvation: one is that you *can* do nothing fit for Him, the other is that Christ has done everything already. As a man who had trusted Christ for some years said on his death-bed, "It is all finished, completed, done."

Thank God, the work *is* finished, and it is available in all its perfection for "him that worketh not, but believeth on Him that justifieth the ungodly." E. C. D.

## SCATTERED SEED.

## For the Boys.

## "Saved by a Strong Arm."

**T**WO friends were standing talking together on the pier of a large sea-side town, when suddenly a little boy, who had been fishing just near them, fell into the sea.

In falling he uttered a piercing scream, which attracted his mother from her seat close by. Looking up she saw that her child had disappeared, and in a moment she was at the edge of the pier, looking over at him as he plunged about in the water crying, "Do help me, do help me!"

She called his name over and over, and almost seemed as if she would jump in to help him, but she knew she could not swim; then, as if she *must* do something, she threw in what she had in her hands—first a newspaper, then her pocket-handkerchief. Poor mother! it was all she had to throw, though I am sure you will laugh and say, "Of what use could *they* be?"

Of course, none; but the poor little fellow seized the paper as if glad to get hold of something, and it only went down in his hand under the water. The mother wrung her hands in agony as her boy drifted further away, and she was powerless to save him. At last (and all this had passed in a few moments) she turned round and called out, "Will no one save my boy?" and then saw, for the first time, that some men had come, and were quickly uncoiling a rope; but before they could get it ready, a gentleman in the crowd took out his watch and handed it to someone to hold, then, pulling off his hat and coat, he sprang into the sea, and after two or three strokes reached the boy, who was quite still and senseless. Putting one arm round the child, he used the other to swim back with, and soon reached the pier, where he was helped up by ready and willing hands, while the crowd cheered him long and loudly.

The boy was carried to a warm place near, and after a time he recovered, and was none the worse for his plunge. He had been saved from drowning by a perfect stranger; but he must have felt grateful when he heard all about it, must he not?

Dear young readers, can you see a picture in this? I can; and I believe, if you try, you can see it too. Are there not boys and girls everywhere who are drifting helplessly along in the strong currents of this world? Perhaps *you* are among them, I do not know; only I can tell you where that current takes people—to everlasting destruction. But you need not go on in it.

There is One who can save you, and *only* One; your mother's prayers cannot, nor her most loving efforts. But the Lord Jesus is willing to save you, and He will do it all Himself, for you are quite as helpless as the drowning boy.

Only remember this, my dear young friends, that if the Lord saves you, it is *because He wants you for His own*, to live *for* Him here, and to live *with* Him in heaven.

Do you want to be saved? Then trust yourself wholly to Him who seeks and saves the lost.

## Great Grace.

*Tune—"There is a City Bright."*

**J**ESUS, the Son of God,  
Came from His home on high,  
Suffered for sinners, suffered for sinners,  
And on the tree did die.

The mighty work is done;  
See! Christ is risen now!  
Yes, it is finished! yes, it is finished!  
Crowns are upon His brow.

Soon He will come again  
To take His own above;  
Welcomed to glory, welcomed to glory,  
Ever to share His love.

Come to the Saviour, come,  
Gently He calls for thee;  
None are too sinful, none are too sinful,  
All may to Jesus flee.

## SCATTERED SEED.

### For the Girls.

#### Little Things.

**L**ITTLE foxes spoil the vines,"  
so little sins spoil noble lives.  
"No harm in this." "No  
harm in that." "Everybody  
does it." "Plenty of time."

These are Satan's silent suggestions to  
simple souls. Do you remember the little  
verse?—

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the beauteous land."

Little things accumulate to an alarming  
extent, and it may be true of most as it was  
of a speaker whom the writer heard say the  
following words: "The thoughts of my life  
have been many, but the sins of my life  
have been more." A lesson only learned  
in the light of God's love, as revealed in the  
person of His Son, our Lord and Saviour  
Jesus Christ.

How important a little thing may be!  
Two young women retired to rest one  
evening, leaving a gas-stove burning in their  
room. During the night a little mouse  
gnawed a small hole in the indiarubber  
tubing through which the gas passed.

It was only a small mouse and a small  
hole, but the consequences were almost fatal  
to the sleepers, for the escape of gas was so  
rapid, that one of the girls quickly became  
unconscious, the other only awaking in time  
to raise an alarm. Both narrowly escaped  
with their lives. I wonder if they were  
ready if they had died. How important,  
children, that *we* should be ready, anyway.

God's Word says, "*Now* is the accepted  
time." Perhaps you have removed the last  
letter of that little word "now," and made it  
"no" to many gospel appeals and earnest  
entreaties to come to Christ. Oh! believe  
the gospel, even *now*. Then you may read  
the word backwards, "won."

Won for Christ; and removing the letter  
"w" may read the word "on."

"On" the Lord's side.

"On" your way to the better land.  
"On" your way to meet the Lord, who  
says, "Behold, I come quickly."

J. M.  
C—y.

#### Do Not Say.

**D**O not say you are too young to  
be saved; Jesus said, "Suffer  
*little children* to come unto  
Me." (Luke xviii. 16.)

Do not say you are too old. The  
invitation is for "whosoever will." (Rev.  
xxii. 17.)

Do not say you are too poor. *Jesus*  
said, "To the *poor* the gospel is preached,"  
and we read of many *poor* people who  
were saved.

Do not say you are too rich. Zacchæus  
was saved, and he was rich. (Luke xix. 2.)  
Remember that God wishes *all* men to be  
saved.

Do not say there is plenty of time yet.  
"Boast not thyself of to-morrow, for thou  
knowest not what a *day* may bring forth."

Do not say you have always done  
your best, and God will be too merciful  
to punish you. "All our *righteousnesses* are  
as *filthy rags*." (Isa. lxiv. 6.) God is *just*,  
and the Justifier of *him which believeth in*  
*Jesus*.

Do not say you are too wicked. "Christ  
Jesus came into the world to save *sinners*."  
(1 Tim. i. 15.)

Do not say you have not been invited.  
You have heard the invitation *many* times.

"Come; for all things are *now* ready."  
Those invited in Luke xiv. all began to  
make excuse; if you do the same, one day  
you will stand before the great white throne  
"speechless," *without excuse*.

"Come! for angel hosts are musing  
O'er this sight so *strangely* sad:  
God beseeching, man *refusing*  
*To be made for ever glad!*"

## SCATTERED SEED.

## For the Little Ones.

## Too Late!



OME time ago I was staying in a house that faced a large public school.

From the windows we could see the children assembling twice a day, often coming early enough to have a game before the bell summoned them to come in.

One morning I saw two little boys arrive very early. Evidently they meant to be in good time, and soon after, being joined by others, a game of marbles was started.

By-and-by the bell began ringing, and children gathered from all directions and disappeared one after another through the open door.

But the little group of boys still went on with their game, although the quick, sharp notes of the bell continued to warn them that time was going. Suddenly, as the clock struck nine, the bell ceased ringing, and at the same moment the school door was shut.

But what about those two little boys who had come so early? Ah, they had lingered so long over their game that, although within sight of the open door, they got too late to go in after all!

And now as they stand outside, the sound of children's voices singing the opening hymn comes to them, and they *wish* they had gone in while the door was open, because they know that punishment awaits those who are not in their places when school begins.

This incident led me to think of another door and another call to come in, one that *you* have heard, my reader, many times, and now once again it comes to you through the pages of this magazine.

The Lord in His grace has brought us to the present month, and still the door of salvation stands wide open; but we know that time is quickly taking us on to the moment when it will be shut.

We read that after Noah and his house had entered the ark, the Lord *shut him in*. What a contrast that is to being *shut out*, but such must be the eternal portion of those who neglect the gospel invitation.

"Whosoever cometh must not delay;  
Now the door is open, enter while you may:  
Jesus is the true, the only Living Way,  
'Whosoever will may come.'"

"And they that were ready went in . . .  
and the door was shut." (Matt. xxv. 10.)  
E. M. B.

## "Would He take You?"



TWO little downcast faces, the shrill tones of Nurse K——, and the pretty calendar torn to shreds in the waste-paper basket at once told me that something was wrong, as I entered the nursery one morning early in January.

The story was soon told:—

A week previous the nurse had brought in the calendar in question, and hung it upon the nursery wall, with strict injunctions to the children not to touch it.

However, the elder of the two, a bright little fellow of eight, in a fit of anger seized the almanac, and with the help of his sister it was soon destroyed.

Now, fearing the consequences, they both denied having had anything to do with it; and it was long before I could induce them to confess their fault.

Then with a few words as to the serious nature of the sin they had committed, and an entreaty to *confess* it to the Lord, and seek His forgiveness instead of *covering* it up, and the matter apparently was forgotten.

But not so. A few days later I was speaking of the Lord's return, how He was coming very shortly to take His own to be "for ever" with Himself, and added, "This very day we may hear the assembling shout——"

Here a little voice interrupted, saying, "If Jesus comes to-day, He wouldn't take *me*, would He?"

## SCATTERED SEED.

"Why not, dear?" I asked.

"Because I told that untruth about the calendar."

Ah, dear children, have you ever thought that *one* untruth, *one* angry word, *one* sinful deed, if unconfessed and unforgiven, is enough to shut you out from that bright home above for ever?

But how blessed to know that Jesus by His death on the cross has opened up a way in which you and I, though sinners, can be brought to God, made "whiter than snow" through the cleansing power of the precious blood.

So highly does God value that work, that His Word declares that "by Him" (the Lord Jesus) "all that believe are justified from all things."

I will just put this question to *you*: "If Jesus were to come to-day, *would He take you?*" Do not throw this paper aside, thinking "nobody can be sure about that."

If you know anything of the blessedness of "iniquities forgiven" and "sins covered," you most surely will be among that company which shall be "for ever with the Lord."

### "Riddles."

**N**OW, children, I expect most of you are very fond of asking riddles.

How you like to puzzle father and mother! What fun it is to ask them a question which they are totally unable to answer, and have to "give it up."

Now here is something for you to guess at: "Can you tell me a verse in the Bible which begins with "All" and ends with "All"? (A row of little, puzzled faces, but no answer.)

"Will you give it up?"

"Yes."

"Then turn with me to Isaiah liii. 6. Read all together—"All we like sheep have gone astray; we have turned *every one* to his own way, and the Lord hath laid on Him the iniquity of us *all*."

A Christian once said, "He could go in at the first 'all' and come out at the last."

What did he mean? Well, I will tell you. I think he meant that God had shown him that he was a poor, lost sinner, that he was among the "all" who had gone astray, and also that Jesus, by His death on Calvary's cross, had cleansed him from "all" sin.

Now it is very clear that *you*, dear young reader, are included in this first "all." You are not only a sinner by nature, but by practice too. In fact *you* "have gone astray." Do not you like to have your "own way"? Well, that is sin.

I wonder how many of our young readers can, in truth, take up the words of that beautiful little hymn and say:—

"All my sins were laid upon Him,  
Jesus bore them on the tree;  
God, who knew them, laid them on Him,  
And, believing, I am free."

Thank God if you can.

### The Invitation Given.

VERSES TO SEARCH FOR AND LEARN.

"**C**OME now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah, chap. v. .)

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isaiah, chap. v. .)

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matthew, chap. v. .)

"Come; for all things are now ready." (Luke, chap. v. .)

"If any man thirst, let him come unto Me, and drink." (John, chap. v. .)

"Let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation, chap. v. .)



## SCATTERED SEED.

## Words of Peace.

## "Ready to Pardon."

**H**OW many there are who have a mistaken idea of God! They think that He wishes to *judge*, forgetting His own Word, which says He is ready to *pardon*, and that judgment is His "strange work."

Do you think that God likes to see a sinner perish? "As I live, saith the Lord God, I have *no pleasure* in the death of the wicked." (Ezek. xxxiii. 11.) "The Lord is . . . not willing that *any* should perish, but that *all should come to repentance*" (2 Peter iii. 9), and that surely includes you!

We know, too, that this *does* give Him pleasure. Can you read Luke xv. and still doubt it?

We never read in God's Word that a repentant sinner was turned away. Take the thief, for instance. He deeply felt his guilt and confessed it. Did the Lord turn away from him and refuse his request because he was such a sinner?

Listen to His gracious answer, "Verily, I say unto thee, To-day shalt thou be with Me in paradise." (Luke xxiii. 43.) Ah! He does indeed "exceeding abundantly above all that we ask or think."

But perhaps you are like the Pharisee (Luke xviii. 11) and think you are better than many you see around you. If that is the case, may God open your eyes to see your lost condition, that you may cry like the publican, "God be merciful to *me a sinner*." And then it will not be long before you see that Christ died, "the just for the unjust." (1 Peter iii. 18.)

A king once visited a prison with the intention of releasing one prisoner. He asked several of them why they were there; three laid the blame on others, and one on the jury; but one confessed that he deserved the punishment, and the king said to him,

"You are the man I will release," and he let him go free.

Those who take that ground, and confess that they deserve punishment, receive *God's pardon* and go free.

## The Way of Salvation.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—ACTS xvi. 31.

**T**HE man to whom these words were addressed was not like many who have been brought up in religious families and at Sunday-schools, who will admit that they are not saved, and yet go on as if the salvation of their souls was a matter of trivial importance.

*This man was in earnest.*

There was a deep desire, urgency, necessity, wrapped up in his agonising inquiry, "Sirs, what must I do to be saved?"

It is perfectly true that salvation cannot be obtained by works, but it is just as certain that indifferent souls who settle down in slothful ease and indolence will never be saved if they remain in that condition.

You would be in earnest if a thousand pounds were at stake, and will you not be in earnest about the salvation of your immortal soul?

Paul and Silas said not a word to the jailor about his past conduct, his present position, or his future course.

He was there a lost sinner, but withal an anxious and inquiring sinner, and they wasted no time in introduction or ceremony, but came right to the root of the matter at once and lifted up the Saviour before him.

He inquired what he was to do. What *could* he do—a lost sinner on the very brink of hell? So they preached, not the new Romish doctrine of works and prayers, but the old gospel doctrine of faith in Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved."

That same night the poor jailor—lost and

## SCATTERED SEED.

vile—heard blessed news of One whom the Father had sent to be the Saviour of the world. One who had told out all the deep love of the heart of God to a world of sinners, and died upon the cross to open a righteous channel through which that love might flow in streams of eternal blessing to its unworthy objects. One who had vindicated and covered with glory every attribute of God, and who at the same time had endured and exhausted all the judgment due to the believing sinner. One who is seated now at the Father's right hand with the glory of God shining in His face, and every ray of that glory shining to reveal that the sinner who believes in Him is "whiter than snow."

### IS NOT SUCH A SAVIOUR WORTH KNOWING?

Is He not worthy of all the confidence of a sinner's heart?

And if you were the vilest sinner on earth, God's pure and perfect grace makes you welcome to that Saviour.

He gave Himself a ransom "for all," and the glorious "whosoever" of Scripture hold out their welcoming hands to every sinner under heaven.

God asks no question, He raises no difficulty, He looks for no qualification, He imposes no condition, He requires no merit.

If He were seeking something *from man* it would not be thus, but He has done everything *for man*, and He now proclaims far and wide this decree of His sovereign love—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Let no thought of self-sufficiency hold you aloof from such a Saviour.

Cling not to the "filthy" and soul-destroying "rags" of your own righteousness.

Do not tarry until you feel better and more worthy.

Wait not for deeper convictions and truer repentance.

Linger not for a louder call from God, for His next call to you may be the voice that

summons you from a Christless grave to stand at the great white throne.

Let not earth's trifles and sin's pleasures any longer outweigh in importance the salvation of your soul.

Lay aside the procrastinator's folly, and let this precious ray of light from God shine into your heart now.

Listen to the message once more—"Believe on the Lord Jesus Christ, and thou shalt be saved."

You have no need to wait five years, or five weeks, or five minutes to find out whether God really means what He says. Of course He does.

If you take the lost sinner's place, and believe on the Lord Jesus Christ—the lost sinner's Saviour—God's word is pledged for your salvation.

It is no longer a question of what *you* are, or of what *you* have done, or of what *you* feel; but of what God is, and what Christ has done, and what the Holy Ghost witnesses.

It is true that you are a guilty and worthless sinner, but God is love for a sinner like you. It is true that your works have well merited the lake of fire, but Christ's work has made full atonement for them all. It is true that your feelings are not always very bright, but the witness of the Holy Ghost is unchanged and unchangeable, written down in the Word which "endureth for ever," and it is that witness which is the unalterable ground of our assurance—"Their sins and their iniquities will I remember no more." (Heb. x. 15-17.) Then may you—like the jailor—rejoice, "believing in God."

*Now!*—before the judgment falls, before death claims you as his prey, before the Master of the house rises up and shuts to the door—now!—while a Saviour-God waits to be gracious, while the last bright beams of the setting sun of mercy are falling on a guilty world whose day of grace is nearly spent, while the Spirit strives—reluctant to leave thee to thy doom—NOW!—"Believe on the Lord Jesus Christ, and thou shalt be saved."

C. A. C.

## SCATTERED SEED.

## For Young Believers.

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**“Perfect Love casts out Fear.”**

**P**ASSING along a country road in Essex, I overtook a policeman and a youth walking together. After a little conversation with the policeman as to his soul's eternal interests, I addressed myself to his companion thus:—

“Well, my lad, you do not seem to be afraid of the policeman.”

He looked up into my face with an air of surprise, and simply said, “He is my father.”

I replied, “That explains the matter, for as a rule young men are not apt to seek the policeman's company.”

I then went on to say, “That is just the reason I am not afraid of God, because I know Him as my Father; and though at one time, as a guilty sinner, I was justly afraid of Him as a holy God, and would gladly, if possible, have hid from Him like Adam of old, having now learnt His love, as revealed in Christ, it has cast out fear.”

This little incident may serve to illustrate the reason of many not enjoying settled peace. They are making their love to God the ground of their blessing and peace, whereas it is His love that is the source of all blessing, the ground of settled peace, and the spring of a holy life.

Let us turn to 1 John iv. 9, 10, where we find it was the love of God that “sent His Son into the world, that we might live through Him,” and “to be the propitiation for our sins.”

This love alone is the confidence and joy of the believer, as it goes on to say in verses 16 to 18, “And we have known and believed the love that God hath to us”; “Herein is love with us” (see margin) “made perfect, that we may have boldness in the day of judgment: because as He” (Christ) “is, so

are we in this world. There is no fear in love; but perfect love casteth out fear.”

Now comes our side in verse 19, “We love Him, because He first loved us.”

But there is the necessary condition for the enjoyment of this love when once we have been brought to know it, the neglect of which brings many souls into doubt and difficulty. The lad doubtless never forgot the fact that the one whom he knew as father was at the same time the policeman; and therefore, to enjoy the love of the former, he must maintain that which was due to the latter.

Let us turn now to 1 Peter i. 14-17, where we get what is necessary to this end. “As obedient children” is the first condition. Again, “But as He which hath called you is holy, so be ye holy in all manner of conversation” (behaviour).

Holiness (or separation from evil) is the necessary condition for the enjoyment of the love of God.

Now the true motive is in verse 17, “And if ye call on Him as Father” (R.V.), “who without respect of persons judgeth according to each man's work, pass the time of your sojourning here in fear.” This may seem a contradiction to 1 John iv. 18, but there it is guilty fear dispelled by the knowledge of God's perfect love, here it is that the One whom it is my privilege to call “Father” is none the less God, and that, for the enjoyment of the former, I must maintain what is due to Him in the latter character. Here it is reverential fear, as having to do with God as Father. I fear everything that is inconsistent with His presence.

May He so give us to know the perfection of His love, that we may hate everything that would hinder our enjoyment of it.

W. T. P. C.

—◆—

A MAN's life is really of no account until he begins to walk with God, in the knowledge of full salvation and settled peace, through the precious blood of the Lamb.

SCATTERED SEED.

For Christian Workers.

Kept.

"Kept by the power of God."—1 PETER i. 5.

"That ye might walk worthy of the Lord *unto all pleasing*, being fruitful in every good work, and increasing in the knowledge of God."—COL. i. 10.

**K**EPT for the Lord Jehovah,  
Kept for His use alone,  
Kept evermore rememb'ring  
That we are not our own.  
Kept to go forth and serve Him—  
It may be in irksome ways,  
Kept to be always living,  
That we may bring Him praise.

Kept to reflect His image—  
More like Him daily grow,  
Kept to be all for Jesus,  
In this dark world below.  
Kept for His name and honour,  
Kept for His glory now,  
Kept as the jewels gathered  
With which to deck His brow.

Kept to be used by Jesus  
Just when and where He will—  
Kept as a vessel emptied,  
Made meet for Him to fill.  
Kept for the Lord's good pleasure,  
That we may give Him joy,  
Kept that our highest glory  
Be in His best employ.

Kept till the Heavenly Bridegroom  
Claims us His chosen Bride,  
Kept then to be for ever  
Close to His blessed side.  
Kept His "peculiar treasure,"  
Ransomed by precious blood—  
*Kept to be found well-pleasing  
In everything to God.*

W. A. G.

WE should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views; it is pre-eminently a living reality—a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill.

Gleanings in Many Fields.

**W**E are not merely under the eternal shelter of the blood of the Lamb, but we feed, by faith, upon the person of the Lamb. We are apt to rest satisfied with being saved by what Christ has done for us, without cultivating holy communion with Himself. His loving heart could never be satisfied with this.

To have my heart unlocked anywhere save in the presence of infinite grace would plunge me in hopeless despair. The heart of man is but a little hell. What boundless mercy, then, to be delivered from its terrible depths!

THE heart can never be happy, or the conscience at rest, until one knows and believes that *all* divine requirements have been divinely answered.

THAT very heat that removes the fair traces of spring, produces the mellowed and matured fruits of autumn. Thus it is also in the Christian life.

OUR path through the desert is strewed with countless mercies; and yet, let but a cloud the size of a man's hand appear on the horizon, and we at once forget the rich mercies of the past in view of this single cloud, which, after all, may only "break in blessing on our head."

BE our trial what it may, rest assured He knows all about it, and will take good care of us in it, for

"His heart is filled with tenderness,  
His very name is LOVE."

IF we want to be happy, we must be occupied with God and His surroundings; if we want to be miserable, we have only to be occupied with self and its surroundings.

# SCATTERED SEED.

## The Calleth Thee.



AT the close of an early spring afternoon three young men met in the principal street of G—. Lately a mission had been held and many had been blessed, which made everyone speak about it.

They were a worldly set of young fellows, but after a little desultory conversation they began to speak about the meetings in question.

"Do you know the name of the man who attracts all these people?" queried one.

"Oh, yes!" answered another. "It is Mr. Rodney; he lives here, you know. How would it do," he went on, "for all of us to go to-morrow evening to see what it's like? I feel very inclined to go and get some fun out of it."

"How would you?" the others questioned.

"Why, I thought that if Browning came," he said, turning to the tall, dark figure on his left, "he might try and make Mr. Rodney break down and laugh; then he would show that he did not care a bit for the serious conversation that he had with that gentleman the other day. Will you do it, old fellow?"

"Yes," was the answer; "then it will show that I do not care, as you say."

But the truth was, he did care, and he did not want his companions to know, for it was but a week ago that Mr. Rodney had spoken to him about his soul, and then, much to his annoyance, his present friend Mark had passed by, hearing part of the conversation.

Mr. Rodney was a preacher of the gospel, and his last words had been, "My son, God calleth thee. Seek ye the Lord while He may be found."

The words had sunk deep down in his heart, more deeply than he cared to admit, but all this was hidden under gay and reckless behaviour.

The next evening he went to the service. Taking a seat exactly opposite the preacher, he sat down in a bold, defiant attitude. His companions were at the back of the tent waiting to see what would happen.

During the first part of the service he did not move his eyes from off the speaker's face, but maintained his position, with body slightly bent, his elbows on his knees, and face resting in his hands; it was thus that he sat and listened.

The sermon was an earnest appeal to the unconverted on the text, "Seek ye the Lord while He may be found, call ye upon Him while He is near."

When the preacher spoke of the love of God, Browning broke down and sobbed like a child. Hastily smothering his emotion he passed out, his companions following.

"What is the matter?" they asked. "You did not make him laugh."

"I could not," he answered. "His text upset me, and I—I am going to get my soul saved." Saying which he turned and left them.

The next day he went to see Mr. Rodney. His story was soon told to the preacher, who said when he had finished:—

"My son, yesterday as I went to the service I had a strange experience. As I walked along I thought of my sermon for the evening, when suddenly, it seemed, I heard a voice say, 'Thou shalt not preach from that text this evening.' The voice seemed so near that I turned to see if anyone was speaking, but no, I was alone in the lane. Then I prayed and asked God what text I should preach from. Immediately the text was given, and also the chapters to read from before the sermon. I went and found you there; then I knew that the text that God had given me was a special message to you. Was it so?"

"Yes, sir; when I heard your text I knew that God was calling me, for the last time

## SCATTERED SEED.

you spoke to me you said, 'Seek ye the Lord while He may be found,' so when I heard you announce that again last night I knew what it meant. God is calling, and I cannot resist His call any longer."

The way of salvation was explained to him, he sought and found forgiveness of sins, and in after-years became a well-known evangelist in France.

Dear reader, though the names have been changed, this is the true history of one who found and yielded to Christ's call. Will not you yield to Him now?

### The Sudden Summons.

**N**OW true the Word of God is proved to be day by day in our midst! Yet men and women are *slighting* its warnings, *despising* the salvation it contains, and *wresting* it to their own destruction!

D. S— was a coach-driver; he had often driven evangelists and others to gospel meetings, and had been repeatedly warned of his danger and pointed to "the Lamb of God, which taketh away the sin of the world," as the only way of escape.

But he despised and rejected God's offers of mercy, "hardened his neck," and was "SUDDENLY destroyed, and that without remedy." (Proverbs xxix. 1.)

One Saturday evening, several weeks ago, he was working on a ladder a few feet from the ground, when he slipped and fell backwards, sustaining a severe fracture of the skull. Tenderly they carried him into the house, but, in spite of all that human aid could do, he never regained consciousness, and passed into ETERNITY the following night!

The poor fellow did not leave one shadow of hope behind him that he ever "passed from death unto life." (John v. 24.)

Unsaved one, "where art THOU?" Thank God, as you read these lines you are *not yet* beyond the reach of mercy.

Perhaps you are putting off the question of your soul's salvation till a "more convenient season." "*Procrastination is the recruiting officer of hell.*"

God says, "Because sentence against an evil work is *not executed speedily*, therefore the heart of the sons of men is *fully set* in them to do evil." (Eccl. viii. 11.) Remember, friend, "God WILL bring *thee* into judgment."

D. S— was not called away until over sixty years of age, but oh, how suddenly and without the slightest warning! This may be the case with *you*! Are you *ready*?

If not, would you like to have the blessed knowledge of sins forgiven, and be saved from the *fast approaching* dreadful day of His wrath?

We who believe can say, "*All* we like sheep have *gone astray*; we have turned every one to his *own way*; and the Lord hath laid on Him [Jesus] the iniquity of us all." (Isaiah liii. 6.)

Wonderful FACT! Astonishing GRACE, that God should take YOUR sins and lay them upon His own Son on the cross of Calvary.

"Oh, lovely sight! Oh, heavenly form!

For sinful souls to see;

I'll creep beside Him as a worm,

And see Him die for ME!"

For you, dear reader, Jesus died. God is *thoroughly satisfied* with the atoning work; all the claims of divine justice have been *fully met* by the blood-shedding of the Lord Jesus Christ, and as a proof of this God has raised Him from among the dead.

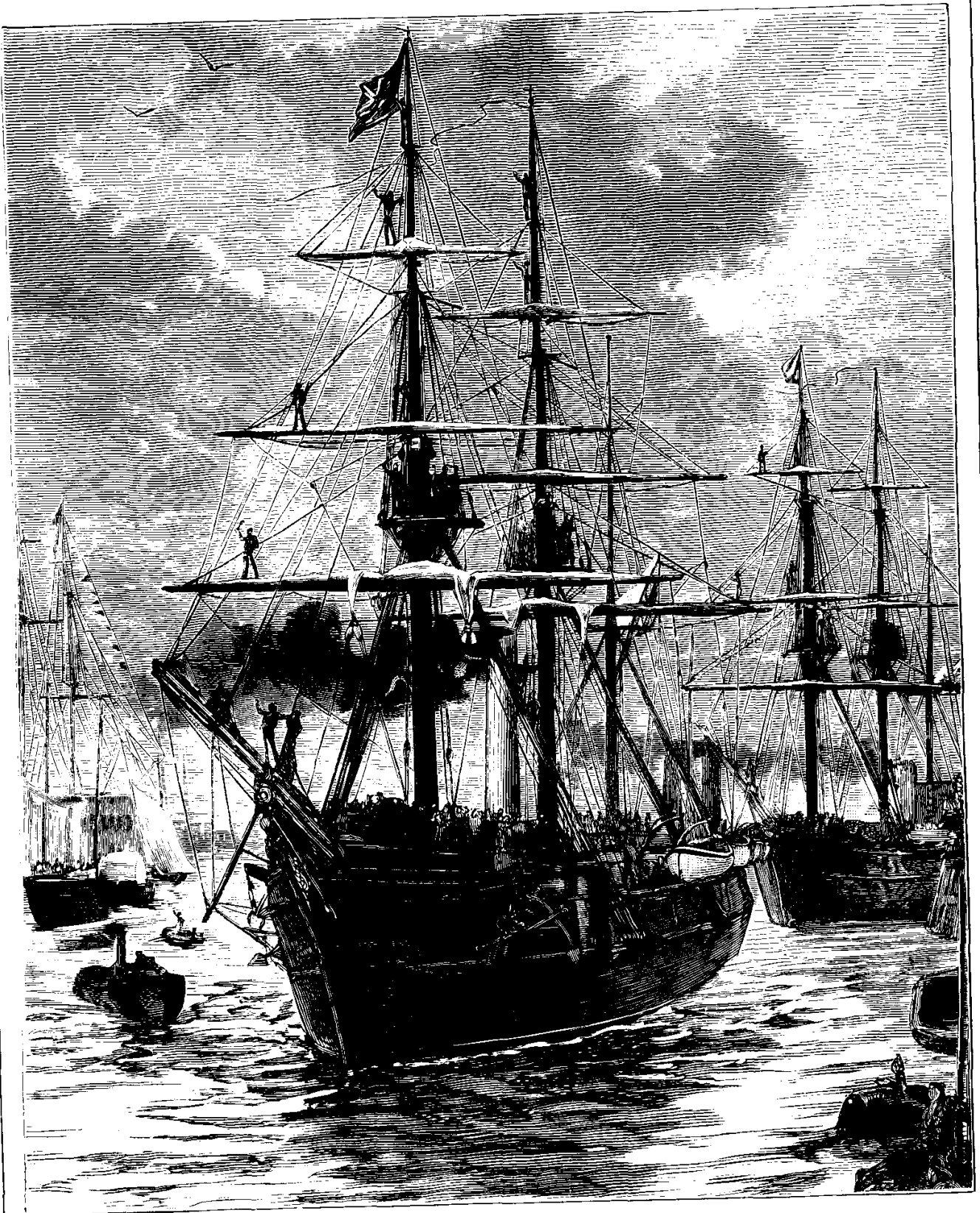
Now "all that believe are justified from all things." (Acts xiii. 39.)

Look away from *sin* and *self* to Jesus on the cross! Look away from *frames* and *feelings*! Look and live! Look now!

Rest your weary, sin-burdened soul on this *finished work*, this precious atoning blood, and you will be saved with an *instantaneous* and *eternal* salvation.

"Him that cometh to ME I will in NO WISE cast out." W. E. Y.

*SCATTERED SEED.*



HOME AT LAST.

## SCATTERED SEED.

## "Homeward Bound."

**W**ELL remember how delighted we were, years ago, when a letter came from our brother, who was away at school, telling us that he expected to be at home in a few days. We knew he was coming and the day of his arrival before reading the letter, for on one side of the envelope there was a sketch of a ship at sea, and across the sails were printed the words, "Homeward bound. Due in 18 days."

No doubt many of you boys know what it is to be looking forward to "going home." How you count the days, and how the last one seems as if it never *will* come! But it *does* come at last, and presently you are in the train and actually on your way home. What happy faces! What light hearts! All the difficulties and troubles of school life forgotten in the prospect of so soon being at home with those you love.

But I should like you for a few minutes to think of another "home." You know—

"There's a bright and a glorious home  
Away in the heavens high,  
Where *all the redeemed* shall with Jesus dwell."

*But will you be there?*

What is your answer to this question? Do not say, "I hope so," for if you are one of the "redeemed," that is, if your sins are washed away in the precious blood of Jesus, you may *know* that you will be there. Do not be afraid to come to Christ, for He says, "Him that cometh to Me *I will in no wise cast out.*"

If you are a believer you are already "homeward bound," and nearer the end of your journey to-day than ever you were before. The difficulties and trials here will be forgotten as we look forward to being "at home" with Him whom we love because "He first loved us." And He has said, "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." (John xiv. 3.)

## "All is Finished."

**I**E lay on the bed very weak, for the time was approaching when he must leave this world.

It is always a solemn hour when a soul expects death and is on the borders of eternity. Everything visible is about to pass away, and it is only the invisible things that endure.

Have you, my reader, ever thought about death and eternity? For it is quite certain that one day you must meet God, and possibly you are nearer that day than you imagine. Are you prepared, should death soon come and claim you?

But if you are not ready, and die unconverted, you will be taken away from all your enjoyments, and a little later stand before God in all your sins.

Consider what that must mean to you. You a guilty sinner and He a holy God. He must judge you, and you will hear this solemn word—"Depart."

But how do you think the man died of whom I write? Thank God! he was a Christian. That is to say, he had discovered himself to be a lost sinner, who could do nothing to save himself, but on the other hand he had found out that God loved him to such an extent that He gave Christ to die for him. This was necessary in order that God's righteousness should be maintained, for God is righteous and must judge either the sinner or Christ in his stead.

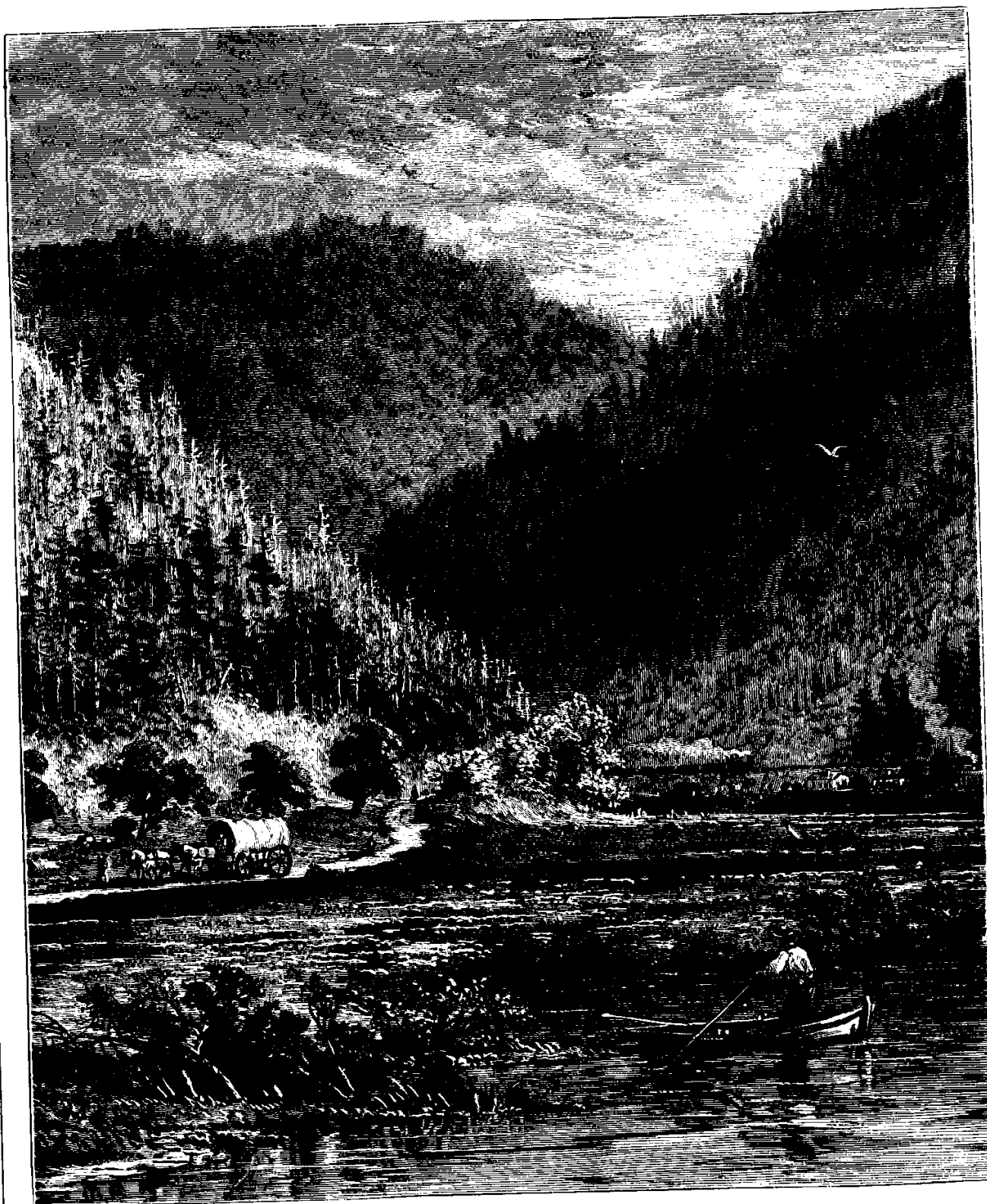
This man believed that "Christ bore his sins in His own body on the tree," so that he had no fear at the thought of soon seeing God, but with joy called out, "All is finished, completed, done."

Dear reader, ere it be too late, will you not acknowledge your lost condition and accept the Saviour, and with Him the salvation that God offers you?

Then will you too be able to say, whether you live or die, "All is finished, completed, done." P. W. D.



*SCATTERED SEED.*



"ON AN IRISH LINE."

## SCATTERED SEED.

## Good-bye for Ever.

**H**OW sad are our partings oftentimes! The son leaves the parents to journey to a foreign clime, and both have the sense that it may be good-bye for ever, that hand may never clasp hand again on earth.

I remember some such partings at the railway stations, especially on an Irish line. The train in which I was travelling was joined at most of the stopping-places by emigrants bound for the United States. Many were the cries of sorrow as the train parted the loved ones, perhaps to see one another no more.

\* \* \* \* \*

"Is it good-bye for ever?" I said to one who had been at many gospel preachings, but who had not yet obeyed the blessed gospel. There was no answer then, but a few days brought me a letter telling me how at last that precious soul was at rest; and the words, "It will not be good-bye for ever now, Mr. F——, for I shall meet you in that lovely, lovely country, all bright, and sweet, and fair," rejoiced my heart.

\* \* \* \* \*

Will you meet me there, young reader? Christ is the way—the only way. Now is the time—the only time. Faith is the means—the only means.

## Scripture Alphabet.

## SHOWING THE FUTURE OF UNBELIEVERS.

- A**LL liars shall have their part in the lake which burneth with fire and brimstone. (Rev. xxi. 8.)  
**B**UT the way of the ungodly shall perish. (Psalm i. 6.)  
**C**ANDLE of the wicked shall be put out. (Prov. xxiv. 20.)

- D**EPART from Me, ye that work iniquity. (Matt. vii. 23.)  
**E**VERY eye shall see Him. (Rev. i. 7.)  
**F**EARFUL and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone. (Rev. xxi. 8.)  
**G**OD shall bring every work into judgment. (Eccles. xii. 14.)  
**H**E that believeth not the Son shall not see life. (John iii. 36.)  
**I**SAW the dead, small and great, stand before God. (Rev. xx. 12.)  
**J**UDGED every man according to their works. (Rev. xx. 13.)  
**K**NOW thou that . . . God will bring thee into judgment. (Eccles. xi. 9.)  
**L**IGHT of the wicked shall be put out. (Job xviii. 5.)  
**M**ANY sorrows shall be to the wicked. (Psalm xxxii. 10.)  
**N**EITHER shall evil dwell with Thee. (Psalm v. 4.)  
**O**UTER darkness. (Matt. xxii. 13.)  
**P**UNISHED with everlasting destruction from the presence of the Lord. (2 Thess. i. 9.)  
**Q**UICKLY, ye shall perish. (Joshua xxiii. 16.)  
**R**EJECTED and . . . nigh unto cursing; whose end is to be burned. (Heb. vi. 8.)  
**S**UDDEN destruction cometh upon them. (1 Thess. v. 3.)  
**T**HE dead were judged out of those things which were written in the books. (Rev. xx. 12.)  
**U**NTO Me every knee shall bow. (Isaiah xlv. 23.)  
**V**ENGANCE on them that know not God, and that obey not the gospel. (2 Thess. i. 8.)  
**W**HOSOEVER was not found written in the book of life was cast into the lake of fire. (Rev. xx. 15.)  
**X**(EX)ECUTE upon them the judgment written. (Psalm cxlix. 9.)  
**Y**ET he shall perish for ever. (Job xx. 7.)  
**Z**EALOUSLY the Lord hath spoken, "Thus shall Mine anger be accomplished." (Ezek. v. 13.)

## SCATTERED SEED.

## For the Boys.

## The Lost Finger.

**T**WO boys, who lived in a foreign country, were one day spending a holiday from school in cutting wood for the fire, and at intervals in playing about the bush.

They were in high glee, full of mirth and fun, as most children are who live under bright blue skies and a brilliant sun; but in the midst of their enjoyment a poisonous diamond snake sprang from the grass and fastened on one of the fingers of the youngest boy.

To kill the deadly reptile was the work of a moment; but, alas! the mischief was done, the poison was in the little fellow's body, and unless its course was quickly stopped would soon spread and death result.

They were many miles from a doctor; their quickest way of reaching one was on horseback. Their ramblings, too, had taken them some distance from home. Not a moment should be lost if anything was to be done to save the boy's life. So, after a brief hesitation, and seeing no alternative, the elder brother made the younger lay his finger on the trunk of a tree, and with one blow of his tomahawk he severed the finger, and with it the snake's venom from the lad's hand.

Then binding some string, which he had in his pocket, tightly around his brother's wrist, thus checking the flow of blood to his hand, he hurried him home, and thence to the doctor, who properly bound up the wounded part. The boy's life was preserved.

Does not this remind us that all boys and girls bear about in them the poison left there by the bite of the serpent mentioned in Genesis iii.? In the beautiful Garden of Eden he fastened, so to speak, on the soul of the first man and woman, and instilled into them the venom of sin,

which works to this day in every one of Adam's race.

We see it coming out in men and women, in boys and girls, in the various forms of wickedness on every hand, in lying, thieving, and swearing and other ways, but chiefly in hatred to God and divine things, and a desire to have their own way.

What a terrible thing sin is which effects all this and brings in misery and death besides.

The snake-bitten boy escaped with his life by losing his finger, but death is the sure result of sin, and after death there is the judgment.

But "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.)

Those who believe on the Lord Jesus Christ can say, "He loved me, and gave Himself for me." A. B.

## A Voice from Africa.

## "THE DOOR WAS SHUT."

**W**HAT startling words are these. Sad indeed will be the fate of some who, alas! will discover *too late* that they have slighted the day of grace and at last the judgment has overtaken them, and they find themselves on the wrong side of that *closed door*.

Let me ask, on which side would *you* be should God withdraw His "good news" of salvation to-night, and the "door of mercy" be shut?

If you will just turn to Matthew xxv. 1-13 you will find a very striking parable. Read it carefully.

You see there two classes of persons—*possessors* and mere professors! Those who were wise and those who were foolish.

Sad to say, *all* fell asleep after having gone out to meet the bridegroom.

But the cry resounded, "Behold, the bridegroom cometh." It is sounding to-day.

SCATTERED SEED.

Are you *ready*, or are you *making ready*?  
Is your lamp trimmed and brightly burning,  
or are you without the oil?

You, who profess to be a *Christian*, are  
you *without* CHRIST?

Perhaps you say, "Oh! but I'm *trying* to  
*make* my peace with God."

What! Do you not know that Jesus *died*  
to *make* our peace with God, and, having  
accomplished that, He rose triumphant, and  
now *preaches* peace to all?

You cannot *make* peace with God, but  
you may *take* the peace and salvation He  
graciously offers you *now*.

We long that all you dear girls and boys  
who read this book may be able to say, with  
us who love the Lord Jesus, "*He is our  
peace.*"

"Behold the Lamb enthroned on high,  
He is our peace;  
In Him we are to God brought nigh,  
He is our peace;  
He who on Calvary's cross has bled,  
He who was numbered with the dead,  
Exalted now o'er all as Head,  
He is our peace."

Do not think that you are *too bad* for  
Jesus, for He says in His blessed Word, "I  
came not to call the righteous, but *sinners* to  
repentance." Think of that! What grace!

Do listen to His voice, as He tenderly  
calls to you to-day: "Turn ye, turn ye from  
your evil ways; *for why will ye die?*" (Ezek.  
xxxiii. 11.) He has no pleasure in the death  
of the wicked, but would rather that all men  
should hear His voice and *live*. (John v. 25.)

Perhaps you ask: "Do you think that  
Jesus would receive *me*?" Yes! there can  
be no doubt about it, if you only go to Him.

Now I do trust, dear girls and boys, you  
quite understand that the desire of God for  
you is *life*, not death; and, in order to open  
the way for this, the Lord Jesus came down  
from glory to die on Calvary's cross. Thanks  
be to God, He lives for us now, and will soon  
crown the blessed story of His grace by taking  
us to *glory*.

In closing, let me entreat you to flee to  
Jesus for safety, before the *door of mercy* is  
*shut*.

P. A. E. S.

For the Little Ones.

Come to Jesus.



H! come to Jesus, little child,  
For He hath said you may;  
And you shall dwell in heaven above,  
Through God's eternal day.

Though you have sins of crimson glow,  
Yet Jesus died for thee:  
His blood will wash you "white as snow,"  
And He says "Come to Me."

Then come to Jesus, little child;  
Yes, come without a doubt;  
For He hath promised to receive,  
And in no wise cast out.

Oh! He is loving, good, and kind,  
He'll be a friend to thee;  
And soon will come and take thee home,  
His glory there to see.

W. A. W.

Salvation not of Works.

VERSES TO SEARCH FOR AND LEARN.



O him that worketh not, but  
believeth on Him that justi-  
fieth the ungodly, his faith is  
counted for righteousness."  
Rom. ch. v.

"Knowing that a man is not justified by  
the works of the law, but by faith."  
Gal. ch. v.

"As many as are of the works of the law  
are under the curse." Gal. ch. v.

"God, who is rich in mercy, for His great  
love wherewith He loved us, even when we  
were dead in sins." Eph. ch. v.

"For by grace are ye saved through  
faith; and that not of yourselves: it is the  
gift of God: not of works, lest any man  
should boast." Eph. ch. v.

"Not by works of righteousness which  
we have done, but according to His mercy  
He saved us." Titus ch. v.

## SCATTERED SEED.

## For the Girls.

## Perpetua and her Companions.



AT Carthage, in the year 202, three young men, Revocatus, Saturnius, and Secundulus, and two young women, Perpetua and Felicitas, were arrested, all of them being still catechumens, or candidates for baptism and communion.

Perpetua was of a good family, wealthy and noble, of liberal education, and honourably married.

Her whole family seem to have been Christians except her aged father, who was still a pagan. Nothing is said of her husband. Her father was passionately fond of her, and greatly dreaded the disgrace that her sufferings for Christ would bring on his family. So that she had not only death in its most frightful form to struggle with, but every sacred tie of nature.

When she was first brought before her persecutors, her aged father came and urged her to recant, and say she was not a Christian.

"Father," she calmly replied, pointing to a vessel that lay on the ground, "can I call this vessel anything else than what it is?"

"No," he replied.

"Neither can I say to you anything else than that I am a Christian."

A few days after this the young Christians were baptised. Though they were under guard, they were not yet committed to prison. But shortly after this they were thrown into the dungeon.

"Then," she says, "I was tempted; I was terrified, for I had never been in such darkness before. Oh, what a dreadful day! The excessive heat occasioned by the number of persons, the rough treatment of the soldiers, and, finally, anxiety for my child, made me miserable."

The deacons, however, succeeded in purchasing for the Christian prisoners a better

apartment, where they were separated from the common criminals. Such advantages could usually be purchased from the venal overseers of prisons.

Perpetua was now cheered by having her child brought to her. She placed it at her breast, and exclaimed, "Now this prison has become a palace to me."

After a few days there was a rumour that the prisoners were to be examined. The father hastened to his daughter in great distress of mind.

"My daughter," he said, "pity my grey hairs, pity thy father, if I am still worthy to be called thy father. If I have brought thee up to this bloom of thy age, if I have preferred thee above all thy brothers, expose me not to such shame among men. Look upon thy child—thy son—who, if thou diest, cannot long survive thee. Let thy lofty spirit give way, lest thou plunge us all into ruin. For if thou diest thus not one of us will ever have courage again to speak a free word."

Whilst saying this he kissed her hand, threw himself at her feet, entreating her with terms of endearment and many tears.

But, though greatly moved and pained by the sight of her father, and his strong and tender affection for her, she was calm and firm, and felt chiefly concerned for the good of his soul.

"My father's grey hairs," she said, "pained me when I considered that he alone of my family would not rejoice in my martyrdom."

"What shall happen," she said to him, "when I come before the tribunal, depends on the will of God; for we stand, not in our own strength, but only by the power of God."

On the arrival of the decisive hour—the last day of their trial—an immense multitude was assembled. The aged father again appeared, that he might for the last time try his utmost to overcome the resolution of his daughter. On this occasion he brought her infant son in his arms and stood before her! What a moment! what a spectacle! Her aged father, his grey hairs, her tender

## SCATTERED SEED.

infant, to say nothing of his agonising importunities—what an appeal to a daughter, to a young mother's heart!

"Have pity on thy father's grey hairs," said the governor, "have pity on thy helpless child; offer sacrifice for the welfare of the Emperor."

Thus she stood before the tribunal, before the assembled multitude, before the admiring myriads of heaven, before the frowning hosts of hell. But Perpetua was calm and firm. Like Abraham of old, the father of the faithful, her eyes were not now on her son, but on the God of resurrection.

Having commended her child to her mother and her brother, she answered the governor, and said:

"That I cannot do."

"Art thou a Christian?" he asked.

"Yes," she replied, "I am a Christian."

Her fate was now decided. They were all condemned to serve as a cruel sport for the people and the soldiers in a fight with wild beasts, on the anniversary of young Geta's birthday.

They returned to their dungeon, rejoicing that they were thus enabled to witness and suffer for Jesus' sake. The gaoler, Pudus, was converted by means of the tranquil behaviour of his prisoners.

When led forth into the amphitheatre the martyrs were observed to have a peaceful and joyful appearance.

According to a custom which prevailed in Carthage, the men should have been clothed in scarlet, like the priests of Saturn, and the women in yellow, as the priestesses of Ceres; but the prisoners protested against such a proceeding.

"We have come here," they said, "of our own choice, that we may not suffer our freedom to be taken from us; we have given up our lives that we may not be forced to such abominations."

The pagans acknowledged the justice of their demand, and yielded.

After taking leave of each other with the mutual kiss of Christian love, in the certain hope of soon meeting again, as "absent

from the body and present with the Lord," they came forward to the scene of death in their simple attire.

The voice of praise to God was heard by the spectators. Perpetua was singing a psalm. The men were exposed to lions, bears, and leopards; the women were tossed by a furious cow. But all were speedily released from their sufferings by the sword of the gladiator, and entered into the joy of their Lord.

*Extracted.*

### You are Guilty.



WHETHER guilty of one sin or a thousand, your character for innocence has gone, and your claim to holiness is utterly vain.

Take an illustration. A man keeps a shop. He leaves a sovereign in the till, and lodges a thousand pounds in the bank. The day after he finds that his apprentice has stolen the sovereign, and that the bank-manager has absconded with the thousand pounds. Undoubtedly the latter is the greater rogue of the two, but both have lost their character, both are guilty of theft, and deserve punishment.

Or suppose two ships were anchored in a harbour, and a malicious man rows out to them, and under the cover of darkness secretly bores one hole in the side of one vessel, and twenty holes in the side of the other, all below the water-line. What follows? Why, both go to the bottom, to be sure. One, of course, would go down quicker than the other, but both would surely go.

So also, dear reader, whether your sins are many or few, your guilt great or small, it is vain to compare yourself with others. Let me press solemnly on your conscience before God, that one unpardoned sin will sink you into the lake of fire. E. H. C.

**"THERE IS NO DIFFERENCE:  
FOR ALL HAVE SINNED, AND COME  
SHORT OF THE GLORY OF GOD."**

ROM. iii. 22, 23.

## SCATTERED SEED.

## Words of Peace.

## Its Simplicity.

"BELIEVE . . . BE SAVED."

**T**HE cry of the conscience-stricken jailor at Philippi, which rang through the prison of that city, has found an echo in many a heart since, and it may be is echoed in the heart of my reader to-day.

"What must I do to be saved?" is one of the most momentous questions ever asked; and if it has never been your cry it is surely high time that the matter of salvation occupied your attention.

Certain it is that you need salvation.

Certain it is that God's wish is that you should be saved.

Certain it is you should be alive to your peril.

How blessedly simple was the answer given by Paul and Silas on that memorable night. They said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

"Believe . . . and . . . be saved."

But believe on whom? On the Lord Jesus Christ.

There in glory, at the right hand of God, is the blessed Saviour, Jesus, made both Lord and Christ, and He has every good gift in His hands for any poor sinner who does but believe upon Him.

He "is rich unto" all who call upon Him, for whosoever shall call on the name of the Lord shall be saved.

The eye of the anxious jailor is directed away from himself, and from all that he finds himself to be, to that risen, glorified Saviour on the throne.

Faith in Him secures salvation. It is of faith that it might be by grace. We receive it by faith, so that no glory may attach to us, but all the honour and praise be His who suffered on Calvary's tree.

Oh, weary worker for salvation, tell me, if you could gain salvation by your endeavours,

would you not claim the credit for yourself? You would praise yourself for ever and ever on account of what you had done. But this can never be; salvation is "not of works, lest any man should boast." Throughout eternity one name shall be magnified by all the ransomed throng in the courts of glory—Jesus. Salvation is through faith in Him, in Him alone.

You may say, "But my faith is so weak."

Look not at your faith, look at the Lord Jesus Christ and leave the whole matter of your salvation in His blessed hands. He will never fail one who believes upon Him.

## Two Circles.

**I** SHOULD like to bring two circles before the consideration of your hearts—a circle of darkness and a circle of light—each having for its centre the Lord Jesus. The thought of the first is presented to us in a solemn way by the words, "Jesus our Lord . . . who was delivered for our offences." (Rom. iv. 25.) Here we are brought in view of a circle filled with everything that was due to us. *Our sins*, with all their righteous consequences, are found there; the holy *judgment of God* is there; *death* is there. Everything that attached to us in our responsibility as creatures of Adam's race was taken account of at Calvary. And we see Jesus our Lord—the Holy One of God—in the midst of that circle of darkness, having taken upon Himself by the will of God to remove everything that rendered us liable to divine judgment. He was "delivered for our offences," and He has removed everything which was the outcome and the proof of our lost and guilty state as children of Adam by bearing its full judgment. None could do it but Himself, and He has done it in love, that He might bring divine love to us. Well may we adore His sacred name for ever.

Thank God! the *darkness* of the cross is for ever past, and *now* as we look there we

## SCATTERED SEED.

see *glory* and *love*. We see *the glory of God* there; all that He is in majesty, truth, and holiness, as against sin, is fully declared there; and yet there is the most blessed manifestation of His *love*. Where sin seemed to prevail, the glory of redemption is shed.

Now a new scene opens, as we read, "And was raised again for our justification."

An Old Testament saint might stand on a mountain-top, and seeing the landscape blotted out as a dense cloud from the sea rolled over it, might think of the words, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." (Isaiah xliv. 22.) As he looked into the distances of space he would be reminded that "as far as the east is from the west, so far hath He removed our transgressions from us." (Ps. ciii. 12.) He could hardly catch a glimpse of the gleaming snows of Lebanon without thinking of Isaiah i. 18 or Psalm li. 7. But for the believer now all these material figures give place to a living Person—a Person in spotless suitability to that new world which He has entered as raised from the dead.

Jesus our Lord has been "raised again for our justification." The believer is cleared before God of everything that attached to him in his ruined responsibility in this world, and he is cleared in view of another world, for a *Risen Saviour* is the measure of his justification—*Christ Risen* is his righteousness. The apprehension of this by faith gives peace with God, for we read, "Therefore being justified by faith, *we have peace with God* through our Lord Jesus Christ." (Rom. v. 1.)

Then a further blessing is brought before us by the words, "By whom also we have access by faith into this grace [favour] wherein we stand." (Rom. v. 2.) No believer would question the fact that the Lord Jesus Christ as the Risen Man is in unclouded favour with God. If He was the Centre of a circle of darkness upon the cross, He is now the Centre of

## A CIRCLE OF LIGHT.

How rightly and gloriously does all the light of God's favour shine upon *Him*! It

could not be otherwise. The Son of God—the Glorifier of God—the One who by Himself purged our sins—is unquestionably in the cloudless light of God's favour. Let the believer's heart take in this blessed fact in all its reality and greatness, and then let him be divinely assured that he is entitled to stand in the same favour. A place in that circle of light has been secured by divine grace, and in divine righteousness, for every believer. And it is "by faith" that we appropriate our place in that circle of light, and have "access" into this favour. C. A. C.

## "I Believe."

**T**HOUSANDS in the ranks of religious formality repeat continually, "I believe in the forgiveness of sins." But do you believe in the forgiveness of your sins?

It would be a poor thing for a multitude of beggars, with empty pockets, to cry out weekly, "I believe in the money in the Bank of England," unless they could partake of it.

Or what use would it be for a band of criminals, under sentence of death, to cry, "I believe in the forgiveness of criminals," unless their sentence were remitted?

Jesus said to the poor woman, in Luke vii., "Thy sins are forgiven"; and again, "Thy faith hath saved thee; go in peace." (Luke vii. 48, 50.)

John says to believers, "Little children, your sins are forgiven you for His name's sake." (1 John ii. 12.)

Do you believe? Are your sins forgiven? Oh, the joy of that soul that can sing with the heart as well as with the lips—

"Tis done, the great transaction's done;  
I am my Lord's, and He is mine;  
He drew me, and I followed on,  
Glad to confess His voice divine.  
Happy day, happy day!  
When Jesus washed my sins away."

E. H. C.



## SCATTERED SEED.

## For Young Believers.

## An Ocean of Love.

“**T**HERE is therefore now no condemnation to them that are in Christ Jesus” (Rom. viii. 1); for there is nothing *there* to condemn.

He is glorified (Acts iii. 13), and there abides in the blessed and changeless sunshine of God’s favour *always*.

And in Him that changeless favour beams down upon *me*. (1 John iv. 17; John xvii. 26.)

I awake in the morning, and there it is in all its fulness.

He would have me work on, all through the hours of the long day, with the certainty of it.

I lie down tired and weary at night, it may be, but it is still there, still true. “Accepted in the Beloved” abides. (Eph. i. 6.)

And truly, since it has pleased God thus to show the “kindness of God” unto me (Titus iii. 4; 2 Samuel ix. 1–3), a poor sinner, and since all is “of Him, and through Him, and to Him” (Rom. xi. 36), I must add, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.” (Ps. xvi. 6.)

To be *now* “heirs of God, and joint-heirs with Christ” (Rom. viii. 17), and *now* to be able to cry, “Abba, Father” (Gal. iv. 6), and so to turn to Him in *everything*—what a portion!

It is best to think little of self and talk *less*.

One thing satisfies the heart, to think much of God and His blessed grace, and to speak of it. We shall know this in heaven.

There is little in the best of us worth thinking about, and less worth speaking about.

But, oh, to be ransomed, and to know

it! oh, to be redeemed, and going through this world in daily and hourly communion with our Redeemer!

Ah! then we learn what paltry little things seek to occupy us, and fritter time away, and estimate them at their right value.

Not to be occupied thus is to lose the blessed privilege which He has died to purchase for us, of bathing our souls all the day long in an ocean of love that is *fathomless*, but *changeless* and *eternal*.

## “Step by Step.”

“**I** WISH I could help you up this hill, Mrs. Weston, but I have not time, as I am already late in going to my work. However *will* you get up to your cottage? You seem so tired even at the foot; how will you manage to climb it? I wish I had time to pull you up.”

So said Nellie Grant to her old friend, who turned round, and, with a happy smile, said, “My dear, I have only to take one step at a time, and the Lord gives me strength step by step, not for all the climb at once. So don’t fear for me, but thank you for your kind wish.

“When I cannot go any longer alone, the Lord will send me some help. He taught me many years ago that He only wants us to go through our life step by step; not to be looking ahead,” and the old lady turned to go on. Very feeble were her steps, and many a halt she made, but she reached home safely, and once more thanked the Lord for His help.

“Keep Thou my feet; I do not ask to see  
The distant path, one step’s enough for me.”

\* R. \*

“AS THY DAYS,  
SO  
SHALL THY STRENGTH BE.”

DEUT. xxxiii. 25.

Dokumentationszentrum  
Brüderbewegung

SCATTERED SEED.

For Christian Workers.

"Cleaving unto the Lord."



DISTRACTED *heart* is the bane of the Christian.

When my heart is *filled* with *Christ*, I have no heart or eye for the trash of the world.

If Christ is *dwelling* in your heart by faith, it will not be a question, What *harm* is there in this or that? rather, Am I doing this for Christ? Can Christ go along with me in this?

If you are in *communion with Him*, you will readily detect what is not of Him. Do not let the world come in and distract your thoughts. Its smiles are all deceitful; still it is smiling upon you. Your heart is too big for the world, it cannot fill it.

But it is too little for *Christ*. *He fills* heaven, yet He will fill *you* to *overflowing*. Never be content without being able to walk and talk with Christ as with a dear friend. Be not satisfied with anything short of *near* intercourse with *Him*.

Satisfaction.

PSALM xviii. 15.

"**I** SHALL be satisfied,"  
But not while here below,  
Where every earthly cup of bliss  
Is *wisely* mixed with woe.  
When this frail form shall be  
For ever laid aside,  
And in His likeness I awake,  
"I shall be satisfied."

ISAIAH liii. 11.

He "shall be satisfied"  
When all He died to win,  
By loving-kindness gently drawn,  
Are safely gathered in.  
When in the glory bright,  
He views His glorious bride,  
Sees of the travail of His soul,  
He "shall be satisfied."

Gleanings in Many Fields.

SUNSHINE.

"How Thou canst think so well of us,  
And be the God Thou art,  
Is wonder to my intellect,  
But sunshine to my heart."

MY SINS.

I KNOW they are forgiven,  
But still their pain to me  
Is all the grief and anguish  
They laid, my Lord, on Thee.

LET our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elevated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of THE BLOOD.

OH, what a tale will steal out in that day, when we see what the Lord's love has been to us! I know His distinct love to me. I know His determination that nothing but His blood shall be known as the atonement for my sin, His determination that no false prop shall suit me. I know His arm as an arm that may be leaned upon. And well He knows how in the days of His solitude, His service, His sorrow down here, His Father's love was enough for Him; and He knows how His own individual love for the child of God is enough for the path, were it multiplied with sorrows ten thousand times more.

GOD delights in those who appreciate and enjoy the provision of His love—those who find their joy in Himself.

THE prodigal was just as much a sinner, and as positively away from the Father, when he had crossed the threshold, as when he was feeding the swine in the far country.

FAITH can afford to wait patiently.

# SCATTERED SEED.

## Now, if Ever.

**I** WAS struck the other day by the force of the first word in the well-known sentence, "Yet there is room." (Luke xiv. 22.)

Close on two thousands of years have fled since these familiar words fell from the lips of our blessed Lord.

That there should be room when He graciously uttered them is conceivable; but when you think of the crowds of blood-bought guests who have entered the portals and taken their places at the festive board in the heavenly house, crowds from Pentecostal times, crowds from the Roman arenas, from London Smithfields, from Parisian Bartholomews, from Spanish dungeons, crowds from the quiet bedchamber or the ocean wave,—that there should yet be room is wonderful.

How immense must be that house! How full of love that heart which still permits the words to go forth, "Yet there is room"!

Thank God, there is room still, but how much more we cannot say.

The space may be limited; the seats are fast filling up.

Can we, are we permitted to say, "Still there's room for millions more"? I question.

Perhaps not millions! Perhaps not thousands! Perhaps not hundreds! Perhaps not tens!

"Some guest will be the last."

Reader, are you amongst the last ten?

The Master of the house will rise up one day and close the door, then woe to him who was just on the threshold, but not over it; not far from the kingdom, but not in it. See to it that you are inside.

"Yet there is room" is true while you read this paper; it may not be true to-morrow. "Yet there is room" for the poor and halt and maimed and blind, room for

any and all who take their true place before God to-day; but once the door is shut, no matter what plea is urged, or cry raised, or importunity used, it is then too late.

"None of these men shall taste of My supper," is the awful verdict. "Depart from Me," is the eternal sentence.

Friend, consider your loss should you be excluded.

"Yet there is room."

J. W. S.

## The Terror of Kings.

**I**T is a fact that forty millions fall a prey to Death every year," was the way a conversation opened up with an elderly lady who was travelling with the writer a short while ago.

"Is it possible, and the death-rate lower than ever, and sanitary improvements so great and many?" was the answer.

"Yes, but in spite of all that death never fails to pay a visit at last."

"No, it comes to all of us." And then she went on to tell of an old man, ninety-nine years of age, living in the town of M., which we had just left, who was eagerly looking forward to the day when the Diamond Jubilee of Queen Victoria would be celebrated, but he died the night before the event.

"Yes, death comes and interrupts everything for us; but after death—what then?"

Alas! the question apparently gave not the remotest concern. Coldly and calmly indifferent as to what would take place when death would usher her out of this poor world into eternity, she began to ask my opinion as to cremation.

"Oh! it matters little how the poor body fares. The great thing is—what about the soul?"

## SCATTERED SEED.

Reader, does the stupendous fact that death lies right ahead of you, nay, may lay you stiff and low before to-morrow dawn, cause you no anxious thought? None at all!

Then yours is truly a desperate case. You are indeed one of those who are looked well after by the god of this world—that is the devil—who is desirous of keeping you stone-blind as to that which sooner or later you will have to face.

Ah! when the King of Terrors and the terror of kings calls, you will have to yield. Possibly men of all positions may be bribed, but death never. No; if death says, "I want you," neither gold, honour, youth, nor aught else will stave it off. What then? Let Scripture speak: "After this the judgment."

Unsaved one, as we think of your position we fain would cry aloud in your ears, "It is appointed unto men once to die, but after this the judgment."

Time was when death and judgment were not before man. What has wrought the change? One word accounts for it—

## SIN.

Our first parents simply did their own will instead of their Creator's, which is sin, lawlessness.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) Death now is the common lot of man, though, thank God, there are many who can say that death as the judgment of God is passed for them. These are described by the Lord Jesus in John v. 24: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Dear reader, be assured that if you die unconverted the "second death," which is the "lake of fire," will be your endless doom.

But oh, matchless grace! "God commendeth His love toward us, in that, while

we were yet sinners, Christ died for us." (Rom. v. 8.) The love of God has been declared by Christ going into death and bearing sin's judgment; so now the believer in Him is privileged to say, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.)

"Lord, e'en to death Thy love could go  
A death of shame and loss;  
To vanquish for us every foe,  
And break the strong man's force."

P. H. S.

## "So Great Salvation."



WHAT earnest heed we ought to give  
God's revelation,  
Lest we should miss the while we live  
So great salvation!

What could we to our spirits give  
In compensation  
For such a loss, the while we live,  
As great salvation?

Or how should we escape sin's fruit,  
Hell's desolation,  
Not having gained a substitute  
Nor great salvation?

O love that bore our load of sin  
In tribulation!  
O countless price laid down to win  
This great salvation!

O Son that was not spared for love  
Of God's creation!  
O blood that flowed its curse to move!  
O great salvation!

What other fate can we expect  
Save condemnation,  
If these our careless hearts neglect  
So great salvation?

While words of doom our ears accost,  
Oh, consternation!  
Thus to have lived a life, and lost  
So great salvation!

W. A. I.

"HOW SHALL WE ESCAPE,  
IF WE  
NEGLECT SO GREAT SALVATION?"

HEB. ii. 3.

"THEY SHALL NOT ESCAPE."

1 THESS. v. 3.

*SCATTERED SEED.*



"DON'T YOU LOVE HIM?"

## SCATTERED SEED.

## “Don't You Love Him?”

**A**LITTLE girl having been in to stay with a Christian neighbour, had heard the old, old story of Jesus and His love.

When she saw her father, she began to tell him what she had heard, and after every portion of the sweet story she asked, “Don't you love Him for that, father?”

Her young heart loved him, and she wanted her father to love Him also. Time after time the question was asked, and as the child made the inquiry the Spirit of God pressed it home upon the man's conscience.

Hitherto he had been careless about his soul, and about the things of God; but as he thought of all that Christ had suffered upon the cross for sinners his guilt as a sinner came before him, and at length he bowed before God, confessing his need, and soon found salvation through faith in the Lord Jesus Christ.

My reader, do you love Him?

How hard must the heart be that has no room for Christ after all that He has done.

Think of Him leaving His glory and becoming man.

Don't you love Him for that?

Think of Him suffering for sins, the just for the unjust.

Don't you love Him for that?

Think of Him dying for us that we might be blessed.

Don't you love Him for that?

\* \* \* \*

One of the most solemn verses in the whole of our Bible is the apostle's word, “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha” (which means, “Let him be accursed: the Lord cometh”). It points on to the dreadful judgment that must fall upon all those who have not believed the gospel, and, therefore, do not love Him who died upon Calvary's cross.

Do you love Him?

## An Indifferent City.

**J**ERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matt. xxiii. 37.)

What words of sorrow and tenderness, spoken by the Lord Jesus Himself! Surely they tell of wonderful love in His heart.

And His love is the same to-day for guilty sinners. Can it be that there are those now who are, like Jerusalem when Jesus was here on earth, indifferent to His love?

Yet so it is. A loving Saviour still calls, “Come unto Me,” but how many heed not His voice, see not their danger, feel not their sins nor their need of a Saviour!

Could He say of *you*, “How often would I have gathered . . . and ye would not?”

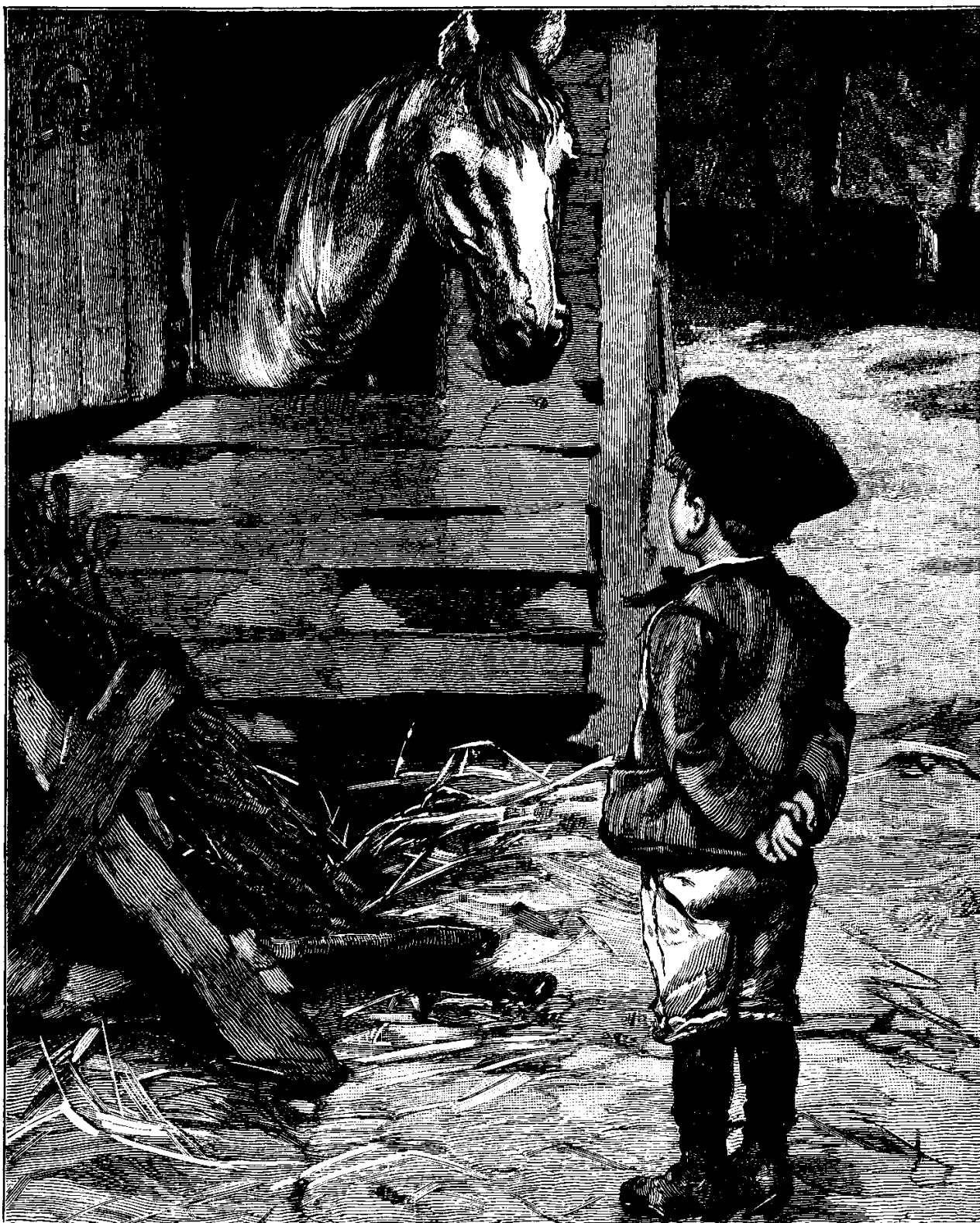
We read that “when He was come near, He beheld the city, and wept over it.” (Luke xix. 41.) How hard must have been the heart that was not moved by such a sight! And yet it may be that *you* have never been affected by the tale of His love, His death on the cross for sinners, and the free pardon which He offers now to them if they will come to Him.

Take care, for your indifference, if continued, will cause your ruin, and, like Jerusalem, “the things which belong unto thy peace” will be “hid from thine eyes.”

How solemn that verse, “Behold, your house is left unto you desolate.” (Matt. xxiii. 38.) “Desolate!” You do not like to think of such a word describing your future, yet, as surely as this prophecy of Jerusalem's end was fulfilled, so surely must desolation—*eternal* desolation—be yours, if you remain unconcerned about your sins, unmoved by the entreaties of so loving a Saviour.

Listen to Him now; turn not away, lest “the day of salvation” ends while you are still unsaved.

*SCATTERED SEED.*



WHAT THE HORSE SHOWS US.

SCATTERED SEED.

What the Horse Shows Us.

**H**AVE you ever watched a horse about to lie down? If you do so the next time you have an opportunity, you will probably see him bend on his knees and then roll over on his side.

He may serve to remind us of that which becomes us before we lie down: to bow on our knees and to thank God for all His mercy and goodness towards us, while we pray to Him too for the help and strength we need for our daily path, and that He may give us to know His mind better, so that we may serve Him more and more. Many people say prayers, but never pray. They repeat sentences which they have learned, but the heart does not go with them.

It is those who have a need who can cry to God. The poor tax-gatherer in the temple cried:

"God be merciful to me a sinner."

It was the yearning desire of his heart, and he was answered too, and that speedily.

What a wonderful thing it would be thought if we could at all times go and speak to the Queen! Now at all times, in all troubles, for all things, we who believe may go to our God and Father, and may know that what we ask in faith He will give us, if it will really be for our good.

Have you ever cried to Him?

Satan's Opposition.

*"Lest they . . . be saved."*

**S**URELY the blessed God is interested in the preaching of the gospel, whether it be from the lips or the pens of His servants. It is His wish that all should be saved.

Surely the Lord Jesus Christ is interested in the preaching of the gospel. He has

died that blessing might flow forth to man, and He still delights to receive and bless.

But as surely as the blessed God and His beloved Son are interested in the preaching of the gospel, so surely is the devil interested in it too.

God would have us saved eternally; Satan would have us lost eternally.

Thus in Luke viii. 12, we find the words of the Lord Jesus Christ concerning this: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

How solemn should this make every hearer of the gospel story!

The seed is sown, the heart is touched, the conscience arrested, but "then cometh the devil" to spoil it all.

The grace of God has allured, the judgment to come has alarmed, and the thought of need fills the mind of the hearer; but *then*—what then?

The preaching is over, and the word is scarcely sown in the heart when some folly is presented to divert the thoughts and attract the attention; and thus the seed is caught away, and the whole question of salvation lost sight of once more.

Has it been so with you, my reader? It may have been oftentimes the case with you.

Oh, beware! lest you be lost eternally.

You mean to be saved—of course you do—but then, who means to be lost?

Your only time is *NOW*. Satan knows this well, and lays himself out to snatch away from you all thought concerning your eternal welfare, "lest you should believe and be saved."

He will keep your heart occupied with business or politics or pleasures, or even religion, if only he can deter you from salvation.

Give, then, good heed, I pray you, lest after all you be condemned instead of saved.

"Now! Now! Now!"

To-morrow too late may be;

Oh! sinner, with tears of contrition bow,  
Believing Christ died for thee."



## SCATTERED SEED.

## For the Boys.

## Tom and Will.

**N**O greater misfortune can happen to a youth than the formation of a friendship with an unprincipled companion.

Some years since two boys, named Tom and Will, were walking down a street, when Tom said, "I found sixpence on the mantel-piece this morning. It belongs to mother, and I shall go home at once and give it to her before I forget it again."

"Give it to her?" said Will, laughing; "you found it, and it is yours; besides, it is not stealing to take anything from your *own* home."

It would have been a happy thing if Tom had carried out his righteous resolution, but he hardened in heart little by little listening to the plausible tongue of his wicked, selfish companion, and at last the sixpence was spent and the ill-gotten proceeds divided between them.

Alas! the story does not end here. That first evil step was the forerunner of a downward course, which had an awful and terrible ending.

Gradually, yet surely, Satan entwined his fearful coils round poor Tom, and Tom found himself a convicted thief.

No pen can describe the torture Tom then endured—the remorse and anguish of mind at the thought of his own degradation, and the shame he had brought upon his parents and friends.

True, he was still one for whom Christ died. Society might never forgive, but the Lord Jesus, as soon as repentance came, stretched forth His hand and healed the broken heart and reclaimed the lost.

Yet, dear young friend, be not deceived. To take even a lump of sugar from your parents is a sin in God's sight. Flee from those who try to persuade you otherwise as you would from a viper, for God hates all

sin, and will surely punish it, sooner or later.

"What became of Will?" you may inquire. His education and the position of his friends gave him golden opportunities, but he fell into every evil course, was turned away from a good situation for dishonesty, and went to an early grave, having ruined both body and soul.

## Afraid to Meet God.

**A**MAN who, during part of his life, had been an avowed infidel, lay dying. Some of his friends had gathered around him.

As he neared his end, he gave unmistakable signs of fear to take what was to him a leap in the dark.

"What!" said one of those near him, "are you afraid to die?"

"No," replied the dying man, "I am not afraid to die; but I am afraid to meet God."

Oh, the awfulness of that meeting to the soul unsaved! Solemn as death is as a sign of God's displeasure against sin—alas! that it should be lightly treated—it is but the foreshadowing of that second death, the doom of the unrepentant sinner out of which none ever die.

"Escape for thy life," dear unsaved friend; even now the icy hand of death may be outstretched towards thee. Perhaps you are saying, Whither shall I flee? How may I escape the just judgment of God on account of my sins?

He has opened the way of escape.

"The new and living way  
Stands open now to heaven."

The judgment due to sin has fallen on Him who bore the awful load on Calvary's cross; the power of death is broken by the Son of God having been into death and risen out of it triumphant over it.

Eternal life in an exalted Lord, beyond the power of death, may be thine even now through faith in Him who was once offered for sin.

A. B.

## SCATTERED SEED.

## For the Girls.

## Good Company.



OOD-NIGHT!"

"Good-night! and thank you for your company."

"Ay, ye're welcome. Dunno get in any worse."

"No! I dunno want to."

Such was a short conversation as two persons parted: one returning from his day's labour, and the other from her marketing. The one who had now reached home had been glad to have someone she could trust in and converse with during the walk in the dark night across the fields. It was evident that her confidence had not been misplaced. Her reply showed that she was thankful for his kindness in walking with her, instead of hurrying on to his home and leaving her to pursue her way alone.

Now his kindness and consideration was very acceptable, but we want to use them as an illustration, and to draw your attention to the fact that all of us are walking a path to—somewhere. Every minute of our lives is a step nearer.

The man had often been the way before, and knew the various stiles, gates, and every twist and turn of the road, and so he was a competent person to go with.

So Jesus the Saviour (is He *your Saviour?*), in His faithfulness to God, and in His exceeding love to sinners, has been down from heaven to earth and on to Calvary. First, to do God's will and put away sins and iniquities (all on our side), by His death upon the cross.

Everything has been settled for God's glory once and for ever, and the Lord Jesus is alive again, raised from among the dead.

We know Jesus has been into death itself, and has overcome him that had the power of death, and is, therefore, able to set us free.

He is surely One whom we may well trust

through the dark night of this world's sin and unbelief; and walking with Him, confiding in His power, He will support us through the valley of the shadow of death, till at the other end we reach His and our home.

Every child of God is entitled to take up the language of the psalmist (Psalm xxiii.) and say, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Is Jesus with you? Has He overtaken you to talk about Himself, as He did His two disciples, in Luke xxiv. 13-33?

They were sad, but He made them glad; and He can do the same to you. He is passing your way, and will gladly give you the joy of knowing His presence all the way.

And now, "dunno get into any worse" company than His, and all will be well.

But beware, lest you go on without Christ, for it is either in Christ's company, enjoying the happy liberty of His presence, or else the way to destruction, under the power of Satan, with the wrath of God abiding on you.

You "dunno want to" go to this fatal end, I am sure, so "trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

### "The First Name and the Last."



PON this snow-white page I'll trace

One Name I dearly love;

Jesus, the hope of saints below,

The joy of saints above.

That Name can soothe the dying saint,

When life is ebbing fast;

That Name whose beauty ne'er shall fade,

The first Name and the last.

Soon comes the hour when God with power

Shall high exalt that Name;

Then every knee to Him shall bow,

All tongues His praise proclaim.

J. S. A.

## SCATTERED SEED.

## “At Half-past Two.”

**M**ANY of you have often heard that the Lord Jesus is soon coming to take away all that believe in Him, but does the thought of that event fill your heart with joy, or is it a subject you would rather not hear about, and perhaps fear to think of?

If unsaved, you may well fear the Lord's return, for can you imagine anything more dreadful than to be left behind for judgment?

\* \* \* \* \*

A girl of about fourteen, who was not saved, was often very much afraid that the Lord would come, and she knew she was not ready, and would be left behind.

One night she had a dream. She dreamt that she was busy at her lessons, when suddenly God told her that the Lord was coming that very afternoon at half-past two.

“Oh,” she thought, “what *shall* I do? I am not ready,” and she dreamt that she looked at the clock and saw that it was then after twelve. Only about two hours remained. In great fear she hurried into the next room, where her Christian governess was sitting, and begged her to tell her how she could be saved.

But somehow, although she had so often been told the way, she could not even calm her mind to think about it. She had often put off deciding for Christ, and now it seemed too late.

In this unhappy state she awoke, relieved to find that it was only a dream! It was a warning from God, and although it was some time before she came as a lost sinner and trusted in Jesus, that dream was not forgotten.

\* \* \* \* \*

Now we know that the Lord Jesus may come at any moment, but are *you* ready? How solemn to think of the numbers that would be left behind if He were to come

to-day, because unsaved! Will you not turn to Him now, before it is too late? You need to have your sins washed away if you are to be ready, and there is a loving Saviour waiting to receive you and cleanse you from them all, if you will only let Him. He says, “Him that cometh to Me I will in no wise cast out.” (John vi. 37.)

## Seeking and Finding.

**I**F we look for anything it is because we wish to find it.

God tells us that those that seek Him early *shall* find Him.

What a sorrowful thing it would be for you dear ones to put off being blessed until late in life!

It is those that seek *early* who find.

How Jesus delights to bless!

Think how He blessed the little ones when He was here on this earth, and His loving heart is the same still.

Think of what He suffered on the cross, the punishment for sin that should have been ours, that He might have us with Him for ever.

Perhaps some of you know what it is to have taken Jesus as your Saviour. If it is so, what a happy portion is yours, to have Jesus with you always as the Friend who never changes, and to be able to tell others of His love. Then you will be as little lights, shining each in your own little corner, and lesson-time and play-time may all be spent for Jesus.

D. A.

## “Go Hence.”

**G**OOD-BYE, John. I hope we shall meet again before we ‘go hence.’” So said an elderly but thoughtless man of the world in a gay, joking manner to my father as he prepared to take his departure.

Ah! solemn words, but lightly spoken.

## SCATTERED SEED.

Mr. — was, alas! like thousands of others, utterly careless and indifferent about the welfare of his immortal soul.

A popular man in the town in which he resided, wealthy, and surrounded with everything which could minister to his comfort and pleasure down here, to "go hence" would mean an end to all that he counted happiness.

Reader, how does it stand with you? Are your thoughts, your interests, entwined around the things of this poor fleeting world? Pause and think! The time will soon come when you will have to "go hence."

Is the thought an unwelcome one to you? Oh, be wise. "Lay up for yourselves treasure in heaven."

As one has said, the way to get blessing is to "take the lost sinner's place and claim the lost sinner's Saviour."

Then to "go hence" will be to "go home."  
L. E.

## For the Little Ones.

## Lizzie's Letter.

**T**HE following letter was written by Lizzie — to her cousin, to give her an account of her own conversion to God:—

"MY DEAR COUSIN,

"Just a few lines to say how very pleased I was to receive your kind and welcome letter.

"Dear Nellie, it was not until last Thursday morning that I felt I was saved. I have found it was of no use trying to climb to God. But I came to God as a lost sinner deserving death and judgment, and I have taken God at His word, and received Jesus Christ as *my* own personal Saviour, who died in my stead, and I have found peace in believing and trusting in the blood of my dear Saviour.

"My dear Nellie, for months I have been

very unhappy lest Jesus should come to call His people, for I knew that I should be left, but I thank God I am not afraid of that now, for *all* who believe are justified from all things. So I rest on what God's Word says. . . . I rest on His unchanging love. . . .

"I know you will be pleased to hear I am saved by the blood of Jesus. I must not forget to thank you for sending me those little books; they were a great help to me, for it was the morning after I got your kind letter that I knew my sins were forgiven me. . . .

"Good-bye, my dear Nellie.

"From your ever-loving cousin,  
"LIZZIE."

\* \* \* \* \*

Dear young Christians, pass on your little gospel books to others, and, like Nellie, write to your cousins or friends about your Saviour, so that they may, like Lizzie, rejoice in Him as their own personal Saviour.

## Salvation Provided.

VERSES TO SEARCH FOR AND LEARN.

"**W**HEN we were yet without strength, in due time Christ died for the ungodly." (Rom., chap. v. .)

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom., chap. v. .)

"IT IS FINISHED." (John, chap. v. .)

"Herein is love, not that we loved God, but that He loved us and sent His Son." (1 John, chap. v. .)

"The Father sent the Son to be the Saviour of the world." (1 John, chap. v. .)

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts, chap. v. .)

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom., chap. v. .)

## SCATTERED SEED.

## Words of Peace.

## Love is of God.

**L**ove is the nature of God, for "God is Love." (1 John iv. 8.) Love finds its blessed source in Him. When man gets back to God he gets back to love.

There has been a manifestation of God's love. How and when? "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." (1 John iv. 9.) In this dark and death-stricken world the love of God has been manifested by Him who came from God. Jesus, God's own Son, was the manifestation of the love of God.

But what of our sins? The Spirit of God gives the answer: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.) Sin could only be put away by the death of God's Son: His blood must flow before atonement could be made. "It is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) Thus has the love of God to us been manifested.

In Jesus dying on the cross the love of God was given full expression to.

Every agony in the garden expressed it.

Every insult submitted to expressed it.

Every unavenged taunt expressed it.

The waves of human hate lashing themselves against Him, but in vain: all expressed the loving purpose of His heart, and that God is love and superior to man.

The anguish of Calvary expressed it.

The woe of being forsaken of God for sin expressed it.

His willing submission to the awful ordeal expressed it.

Every drop of blood from Calvary's victim expressed it.

Looked at as a whole, the cross and the death of the cross expressed the great heart

of God for man, and the infinite love that was there. It was God's way of meeting man's hatred. The tidal wave of God's love met and overwhelmed the hatred of man. The death of the cross was the expression of God's infinite love.

We contemplate that scene, and we *perceive* the love that God has to *us*.

What a discovery for a poor slave of sin to make, that in spite of his sins, and while in his sins, God loved him, and the death of His own Son was the expression of it, and the expression of it to *him*.

Livingstone wept with joy when he thought he had discovered the source of the Nile. How much greater reason for tears of joy when a poor lost sinner discovers the expression of the love of God to *him*.

Dr. Harvey discovered the circulation of blood in the human system: that was important, and great in its way; but finding oneself in the presence of the expression of the love of God is infinitely greater, and to know that that love is all for *me*, so as to be able to say, "And we have *known* and *believed* the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John iv. 16.)

That love gives boldness in the day of judgment: it casts out all fear.

"Herein is love with us made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John iv. 17, 18.)

The love of God has been manifested.

The love of God has been fully expressed.

By the believing sinner that love has been perceived.

By him is that love believed and known.

The love of God casts out all fear.

It gives boldness in the day of judgment.

We are made perfect in that love.

To reject it, and the One who came to express it, is the greatest sin.

As to our love: "We love Him, because He first loved us." (1 John iv. 19.) E. A.

## SCATTERED SEED.

### John iii. 16.



GOOD news to those "ready to  
perish" from a God  
"Ready to pardon,"  
"Able to save."

God so loved the world that He gave His  
Only begotten  
Son, that whosoever believeth on Him  
Perish, but have [should not  
Everlasting  
Life.

1. God, the Giver.
2. God's love, that which makes Him a Giver.
3. God's Son, the Gift,  
that whosoever believeth in Him should
  - (1) not perish, but
  - (2) "have," as a present possession,
  - (3) eternal life.

Why the "must" of verse 14 — "The Son of man *must* be lifted up"?

"For God so loved the world," is the answer. (v. 16.) The Son was given by Him whose dwelling was the love of which He then spoke.

Mighty, all-surpassing love of God, that could thus deal with Jesus, "giving" Him, who knew no sin, to be made sin for us!

Friend, have *you* yielded to the influence of *such* love?

Note, Jesus said, "Whosoever," in order that *you* might *know* He meant *you*.

Think, on the one hand, of the loud bursts of *praise* with which the heavenly courts shall ring because Jesus said, "Whosoever," in John iii. 16—an *availed-of* "whosoever."

But, on the other hand, contemplate the wails of measureless despair, of cruel remorse, that the same word, "whosoever," will provoke—an *unavailed-of* "whosoever."

Pause, reader, and ask yourself, as in God's presence, Where and how shall *I*, in eternity, contemplate this "whosoever" and

its marvellous context—with deepest gratitude or with bitterest woe?

This blessed, unique scripture leaves no room for your supposed merits as a ground, in any degree whatever, for the reception of the blessing it proposes.

Nay, it proves your condition to be *already* such as to merit for you that you "*perish*" if you do not believe on the only begotten Son of God.

"God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us." (Rom. v. 8.)

The Lord Jesus said, "I am not come to call the righteous, but *sinners* to repentance." (Matt. ix. 13.) God delights to bless, *because* He delights to bless—for no other reason; it is to the glory of His *grace* to do so, and that *you* accept the offered blessing means the gratification of His heart, who *is love*.  
A. H.

### The Day of Grace.



GOD has now revealed Himself as  
"THE GOD OF ALL GRACE."

(1 Peter v. 10.)

We live in the day of grace.

The gospel, published to all, is the gospel of the grace of God. (Acts xx. 24.)

Its source is the heart of God.

It is also called the gospel of the glory of Christ. (2 Cor. iv. 4.)

It proceeds from the glory, where a triumphant Saviour is now seated on God's throne.

Surpassing grace, without limit or bound, brings a full, free, present, common, and eternal salvation to a lost and guilty world under judgment.


It is the great salvation of God, worthy of Him who planned it in His own heart of love, and is just suited to the deep need of everyone who reads these lines.

It links all who believe it with Christ in glory.  
E. H. C.

## SCATTERED SEED.

## For Young Believers.

## Lessons from the Grouse.

 SEVERAL birds and animals furnish us with many helpful lessons.

We now relate, especially for our young readers, a few interesting things connected with the food and ways of the bird called the grouse, which, as is pretty well known, inhabits the moorlands and heath-clad mountains of our country.

We think that a believer may learn at least seven *soul-lessons* from the habits of this wild game bird.

FIRST. The grouse feeds with its *head up*.

Now Christ is the food for the believer, and the Christian has always to *look up* for food to Him who is seated on the Father's throne in glory.

SECOND. The grouse selects for its food the *topmost tender buds* of the heather. So ought we to choose for our soul's sustenance nothing short of *Christ Himself*, the Bread of life.

"Oh, fix our earnest gaze  
So wholly, Lord, on Thee,  
That with Thy beauty occupied,  
We elsewhere *none* may see!"

THIRD. The grouse does not scratch in the *earth* for food, because its food is not found there.

Those who belong to heaven can find nothing in *this world* to help on their souls, for all comes down from God, and is made good by the Spirit.

FOURTH. The grouse lives, feeds, and shelters on *high ground*, where its food *abounds*. What better place is there for our souls to live, feed, and shelter than on the *high ground of our heavenly calling*? None surely!

FIFTH. The grouse endures great *hardships* in winter, when it has to scratch

the snow from the heather to reach its needful food.

And ought not we to be willing to go to some trouble and self-denial for our heavenly nourishment, and to endure *hardness* from the enemy, who is ever on the alert to keep us from availing ourselves of it? Food for the soul is more necessary than food for the body.

Writing to Gaius, John says, in his third epistle, verse two, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy *soul prospereth*." Paul in writing to Timothy says, "Give attendance to *reading*."

SIXTH. The grouse never sleeps on a tree or a branch, but is always *on its feet*, on the ground, or is *on the wing*.

We should never *settle down* in any place in this world, but be always in the attitude of *dependence*, and *ready to wing our way to the blessed regions of undisturbed eternal peace and joy*.

SEVENTH. The grouse is wise, too, concerning its young, especially when enemies are about. To give their little brood a chance of escaping under the heather, the parent bird flutters along the ground as though it had a leg and a wing broken, to decoy a person away from the young, at the same time keeping far enough from the person who follows it. How very necessary it is for parents, in an evil day like this, to take the greatest care in protecting their dear ones from all the varied dangers around, both in print and otherwise.

May the Lord graciously help in the learning of these few simple lessons for the soul.

Dear reader, we ask, What food is your soul partaking of day by day?

Is it the food of God's providing, or the food of Satan's finding?

Because, remember that the one feeds the soul for everlasting glory, while the other helps on the soul to an eternal hell!

If you are saved, *feed* on Christ; if not, may you *believe* on Him now and be saved for His ever worthy name's sake! J. N.

SCATTERED SEED.

For Christian Workers.

The Clock's Service.

**H**OW humdrum is an ordinary clock's life, its never-ceasing tick, tick, tick, tick, tick, tick, all the livelong days and years. No variety does it see; it passes not from place to place to other sights and scenes. Nothing belongs to it save patiently to abide in the same position, and beat out the seconds as the hours speed on their way. And yet what a place it fills as it performs its allotted task! It quickens others in the discharge of their duty; it recalls the slothful, commanding them to activity, and enables the active to make the most of a useful life.

"Thou art Mine Angel."

**A**CITY missionary implored God to send His angel to care for two orphan children, whom he had found in a cold, fireless hovel, starving and naked, beside the dead body of their mother. Instantly a voice spoke to him in his conscience, "Thou art Mine angel. For this very purpose did I send thee here."

SERVICE is not doing a great deal, but *following* the Master, and the world and the half-hearted Christians do not like that. There is plenty of *doing* in the world; "but if any man *serve* Me, let him *follow* Me."

His life is not long whose years are many, but his is long whose deeds are many and good.

FAITH is the power that moves the hand that moves the universe.

Gleanings in Many Fields.

O DEPTH of love that in such depths has found us!  
O length of love that to such lengths could go!  
O height of love that in such heights has crowned us!  
Whose heart but His could love like this love show?  
H. P. B.

'T is that look that melted Peter,  
'T is that face that Stephen saw,  
'T is that heart that wept with Mary,  
Can alone from idols draw,  
Draw and win, and *fill completely*,  
Till the cup o'erflow the brim;  
What have *we* to do with idols  
Who have companied with *Him*?

FAITH is the soul's outward, not inward, look. The object on which faith fixes its eye is not the heart's ever-varying frames, but the never-varying Christ. Beholding in Christ crucified God's manifested love, and believing that love undoubtingly, the sinner is thrilled by that "perfect love which casteth out fear."

"The past has all been mercy,  
The future speaks of bliss;  
The present lies with Thee, O God,  
And this is happiness."

O GOD, Thou hast made us for Thyself, and our souls never rest till they rest in Thee.

BEING in straits I cry,  
Lord, make a way;  
Open a door for me,  
Help me, I pray.  
Gold Thou hast endless store,  
Strength, all I want, and more;  
All hearts are in Thy hand,  
Nothing can Thee withstand:  
Lord, look and give command;  
LORD, MAKE A WAY.

Being in doubt, I say,  
Lord, make it plain  
Which is the safe, true way,  
Which would be vain.  
I am not wise to know,  
My blind eyes cannot see  
What is so clear to Thee:  
LORD, MAKE IT PLAIN.



# SCATTERED SEED.

## Sin's Sinfulness.



DO you think lightly of sin?  
Look, then, at  
EDEN'S GATE.  
Behold the cherubim with  
flaming sword, keeping the way  
of the tree of life.

Why are Adam and Eve outside? Why  
are they subject to death? Why are they  
condemned to toil and suffering? Why can  
they never again enjoy the delights of that  
fair garden?

The answer is,

*"Because of Sin."*

They have disobeyed the one command  
of God, they have believed the devil's lie,  
and now as sinners are expelled from that  
earthly paradise for ever.

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \* \*

Do you think lightly of sin?

Look, then, upon

THE WATERS OF THE FLOOD.

Why have the windows of heaven been  
opened? Why have the fountains of the  
great deep been broken up? Why are great  
and small under those waves of death?  
Why have none escaped save Noah and his  
family?

The answer is,

*"Because of Sin."*

The wickedness of man was such that  
it was "great" in the sight of God; and  
after long-suffering mercy had waited in vain  
"the flood came and destroyed them all."

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \* \*

Do you think lightly of sin?

Look, then, upon

SODOM'S DOOM.

Why is the city suddenly destroyed?  
Why are its inhabitants cut off amid their  
buying and selling, their building and their  
planting?

Why does that rain of fire and brimstone  
fall? Why does the smoke of the city rise  
up as the smoke of a furnace?

The answer is,

*"Because of Sin."*

Their sin was "very grievous"; and God,  
who seeth all, regarded it, and the judgment  
fell. Three only escaped of all the thousands  
in the cities of the plain.

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \* \*

Do you think lightly of sin?

Look, then, upon

ACHOR'S VALE.

Why is that man of Israel brought forth  
from the camp to die? Why do his former  
comrades stone him with stones? Is it  
Jehovah's command that he be slain? It is,  
but why?

The answer is,

*"Because of Sin."*

He has stolen the accursed thing from  
Jericho's ruin. He has taken the golden  
wedge, the silver talents, the Babylonish  
robe. He has stolen and dissembled also,  
and he must die the death.

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \* \*

Do you think lightly of sin?

Look, then, upon

THIS PRESENT WORLD.

Why all the misery and poverty? Why  
all the suffering and sorrow and sighing?  
Why does disease stalk through the land,  
baffling the efforts of medical skill? Why  
does death claim its tens of thousands  
of victims?

## SCATTERED SEED.

The answer is,

*"Because of Sin."*

Sin has entered the world, and death by sin, and death has passed upon all, for that all have sinned. "The king of terrors" scorns the power and wealth and wisdom of man. "The wages of sin is death."

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \*

Do you think lightly of sin?

Look, then, upon

CALVARY'S CROSS.

Why is the Son of God afflicted there? Why do the waters of judgment enter His soul? Why do the stripes of wrath fall upon Him? Why is He wounded and bruised and chastised? Why does that cry, "My God, My God, why hast Thou forsaken Me?" fall from His blessed lips?

The answer is,

*"Because of Sin."*

There was no other way in which a sinner could be righteously saved. The spotless Son of God must suffer for sins, not His own but ours, if the way of blessing were to be opened up.

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

\* \* \* \*

Do you think lightly of sin?

Look, then, upon

THE LAKE OF FIRE.

Why the bitterness and anguish of the lost? Why does the smoke of their torment ascend up for ever and ever? Why have they no rest day nor night? Why is their worm undying and the fire unquenchable? Why is there weeping and wailing and gnashing of teeth?

The answer is,

*"Because of Sin."*

They have gone their own way; they have done their own will, slighted every warning, neglected every gospel invitation, and at last have died in their sins, and found that after death there is the judgment.

SINNER, BEWARE!

FLEE FROM THE WRATH TO COME!

Do you still think lightly of sin?

How can you with these solemn scenes of judgment before you?

Oh, sinner, while mercy's voice entreats you, while a Saviour-God invites you, while Jesus the Son of God waits to welcome you, while the Spirit of God strives with you, while the blood of Christ can cleanse you, while your many sins may all be blotted out,

FLEE! FLEE!! FROM THE WRATH  
TO COME!

The Lord Jesus said,

"Him that cometh to Me I will in no wise cast out." (John vi. 37.)

"The blood of Jesus Christ God's Son cleanseth us from all sin." (1 John i. 7.)

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for

THE MOUTH OF THE LORD HATH SPOKEN IT."

(Isaiah i. 18-20.)

### Filthy Rags.



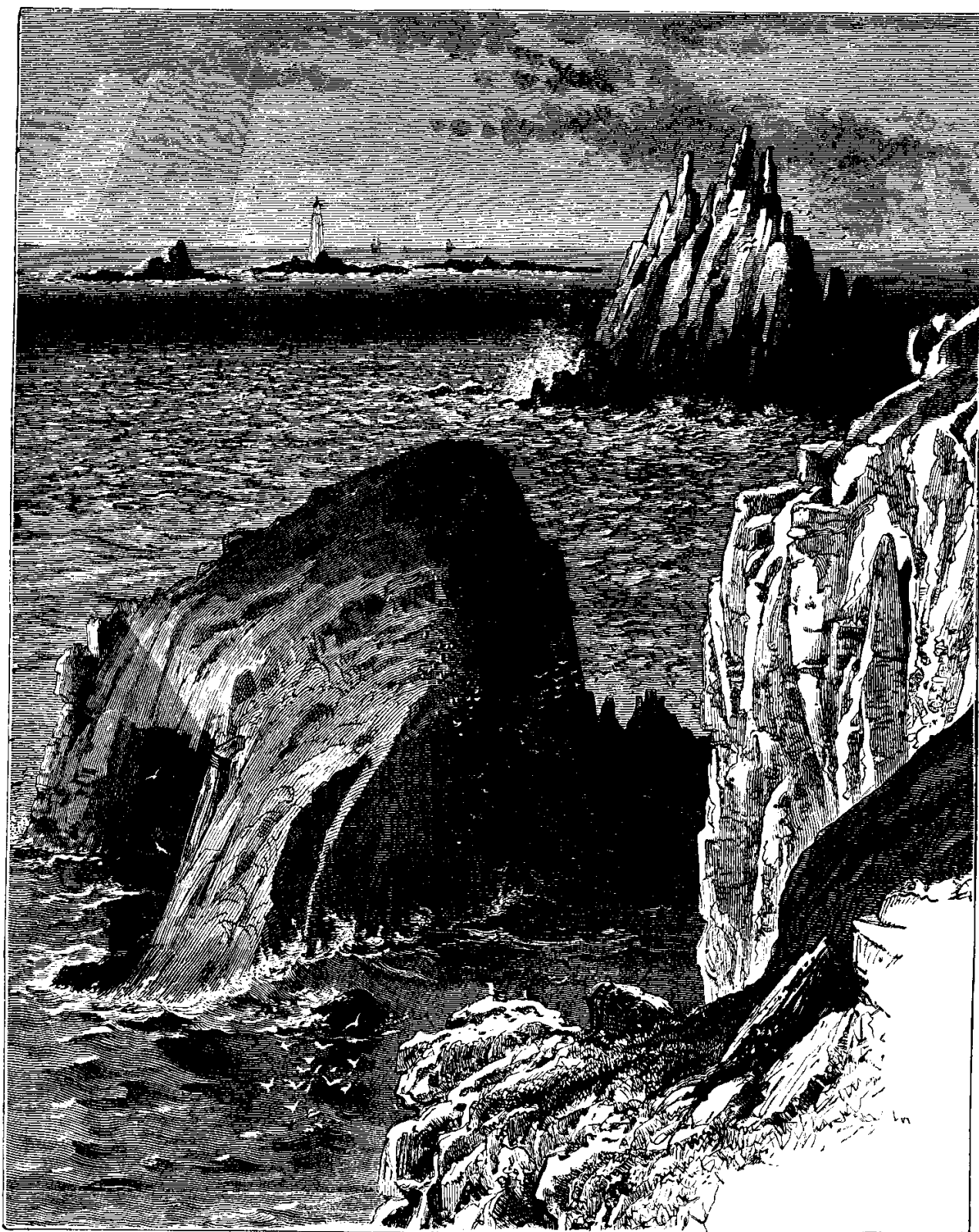
HIGHLY moral and religious young man, trusting in his own righteousness, was asked what he would do if a heap of filthy rags were put down on the floor of his well-ordered shop. "Kick them out," he replied emphatically. "And yet you think that God will accept your righteousness, which He compares to filthy rags." (Isaiah lxiv. 6.) His countenance fell, and his mouth was stopped.

God says that

"SALVATION IS NOT OF WORKS, LEST ANY  
MAN SHOULD BOAST." (Eph. ii. 9.)

E. H. C.

*SCATTERED SEED.*



BY THE SEA.

## SCATTERED SEED.

## Holidays at the Seaside.

**N**OW that the summer, with its long, bright days, has begun, and the large cities are getting hot and dusty, many of you boys and girls will be looking forward to spending a part of your summer holidays at the seaside.

For weeks beforehand it will be the subject of your thoughts, and when at last the place has been decided upon, many will be the questions asked as to it.

"What sort of a beach is it?—sandy?"

"Yes, hard enough for cricket, and the bathing is splendid. There's a cave too, once used by smugglers, and rocks with pools full of crabs and seaweed; while, if you go in for butterfly collecting, the fields and lanes abound with rare specimens."

This tempting description makes you all the more eager for August to come; but somehow, at this season of the year, the days have a habit of rolling by in a most provokingly slow fashion.

"And what arrangements have you made for spending your holidays at the seaside?" I ask one of you.

"Why," you say, "father makes all the arrangements. He decides on the place, writes about apartments, and looks up the trains. Then mother does all the packing. All I do is to see my butterfly net and cricket bat are not left behind, and just get in the bus when it comes to take us to the station."

I should like to ask you one more question: "What arrangements have you made as to spending eternity?" You cannot say now, as you said before, "Father makes all the arrangements." No; this is a matter you must decide for yourself. Many boys have a father and a mother who pray for them, and sisters and brothers too. Perhaps you have; but they can do no more than pray for you and plead with you. **YOU MUST DECIDE.**

It is a very simple thing to choose. There

are only two places where you can spend eternity: with Christ in heaven, or with the lost in hell. We could never get to heaven ourselves by any amount of trying, but God in His great love gave His beloved Son to suffer for sins on the cross, that He might make the way to His own home of glory free and open to every poor sinner that wants to go there. So all you need do is to **DECIDE.**

And as, when going away in the summer, you have simply to step into the omnibus or cab and be taken to the station, so now you have only to come to the Saviour whom God has provided just as you are, and He will receive you and carry you all the way to glory. "Christ also hath once suffered for sins, the just for the unjust, *to bring us to God.*" (1 Peter iii. 18.)

Do not put off decision any longer. The Lord is coming very soon, and if He comes and finds you still unsaved, your destiny will be fixed for ever. **B. W. E. C.**

## Have you brought yourself?



**PREACHER** having preached simply upon the words

**"HE BROUGHT HIM TO JESUS,"**

was returning to his house with his little daughter.

She had much enjoyed the preaching, and told her father so.

"Well," he asked, "who are you going to bring to Jesus?"

She thought for a moment, and then answered:—

"I think, papa, that I will just bring myself to Him."

Have you done this, dear young reader? Have you "brought yourself" to the Lord? Have you as a sinner come to Him for the blessing which He delights to bestow? You may come in all your need and misery and sin. He knows it all, and knows all that you are in yourself; but He calls you, and He welcomes and saves all who come to Him.

*SCATTERED SEED.*



IN THE PLAYGROUND.

## SCATTERED SEED.

## "Wanted."

**T**HERE were just a few minutes before morning school began, so the elder boys started an impromptu game in the playground.

All joined in with great spirit excepting one lad, who leaned against a tree with a very gloomy look on his usually bright face. He had probably been offended over something or other.

Frequent calls could not bring him, but at last one of the others came up, and, putting his arm through one of the arms of his sulky friend, drew him forcibly into the centre of the players, saying, "Come along; *we want you!*"

This was sufficient to chase away the cloud, and he was soon playing as heartily as any of them.

One of the teachers, who was standing near, thought this a picture of graver things — of the ceaseless, touching concern that the Lord Jesus takes in each one of us, and of His often-repeated "Come unto Me," and of the attracting power of His wonderful love, that stoops to ask ours in return.

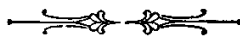
*You are wanted*, little reader. The Lord Jesus wants you to add to the joys of heaven. Do not turn a deaf ear to Him, but rather listen to His words, and let them sink deeply down into your heart.

But, on the other hand, Satan wants you, to add to the sorrows of hell. Oh, fear and flee from his poisonous whispers as you would from the most terrible danger.

"There is joy in the presence of the angels of God over one sinner that repenteth"; and that joy will be deepened when each saved sinner is brought home to heaven, for all will then be like the Lord Jesus and reflect His glory.

How blessed to be one of those saved ones who have listened to the loving voice of Jesus and gladdened His heart by yielding themselves to Him!

L. J. M.



## Going—but Where?

**I**'M dying, and I don't know where I am going," were the solemn words of an old woman eighty years of age, who had been seized with sudden illness.

Many times during her life she had heard of a Saviour, but as long as she was able to work her life had been a busy one, and she told herself that by-and-by would be the time to think about eternal things.

At last her working days were over, and she was obliged to sit in the armchair and do nothing; yet even then God's message of mercy followed her, and often the story of His love in giving the Lord Jesus to die for sinners was read to her. But, alas! the words fell on

## DULL AND LISTLESS EARS.

As she had once been too busy, now she was too tired to care about her soul, and so time passed on till the moment came when the future in all its dark uncertainty opened up before her.

What a contrast to the privilege of the believer! On the authority of God's Word, he not only knows where he is going, but is able to rejoice in the prospect before him.

"For we *know* that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we *know* that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 2.)

Reader, have you ever paused for a moment to consider where *you* are going?

"Passing onward, quickly passing,  
Yes, but whither, whither bound?  
Is it to the many mansions  
Where eternal rest is found?  
Passing onward,  
Yes, but whither, whither bound?"

E. M. B.

## SCATTERED SEED.

## For the Boys.

## "Six Warnings and a Seventh."

**T**RAVELLING one day on the Underground Railway, I found myself alone with a middle-aged man, to whom I offered a little paper, entitled "The Red Signal," or something like that.

This soon led to a conversation, for after reading the first line or two, he looked up and said, "How strange that you should have given me that paper, for only this morning I was counting up the striking warnings I have had, and I ran up to six, so I think I may say this is the seventh, for I see the writer says he wishes to send out a warning."

And then he went on to tell me of his hair-breadth escapes. He had been very near death down a deep well, and had only been saved by holding on some projecting bricks by his nails till he nearly dropped down into the water below from the agony, and then help came and he was pulled up.

Another time he was all but smashed in a railway accident, his companion being killed by his side.

On another occasion he was in the greatest danger when doing something to the gigantic wheel at Earl's Court, being one of the engineers employed.

After listening thus far, and fearing our journey together might soon end, I interposed with the question,

"May I ask, have you heeded these repeated warnings? God is very good, and speaks to us loudly sometimes in this way, that we may be prepared should death overtake us."

"Well," he replied, "I suppose it is a matter for surprise that so far I really have done nothing; it has made me think a little seriously for the time, but business and other

things put it out of my head, but I think I must begin now."

"Begin what?" I asked.

"Why, to think about it."

"But," I said, "while you are *thinking*, you may meet with another accident which may prove fatal. What then?"

"Of course that would be a bad job," was the reply, "but I've escaped so often, I get almost to expect I always shall."

"Let me beg of you," I urged, "to prepare in the only way possible; go to the Lord Jesus Christ as a poor guilty sinner, cast yourself on Him as utterly helpless to do anything, trust in His finished work alone, and His blood will cleanse you from all your sins, and fit you for God's holy presence."

"Thank you very much for your interest in my welfare," he replied. "I will read the paper, and I really must see about it." The train stopped and he jumped out.

\* \* \* \* \*

As you read this, are you struck with that man's wisdom? Surely not. Perhaps you say, as you put down the paper, What a foolish man!

*Why* was he foolish? He did not say he would not have salvation, or that he would not hear about it; no, he listened, and thanked the speaker, and promised to read a tract; but he procrastinated, and while he was *thinking* about being saved, he might be lost—lost for ever. Oh! indeed he *was* foolish.

Now stop for an instant, and ask yourself the question, "Am I any wiser?" and answer it as before God. How readily we quote proverbs relating to this life, "Delays are dangerous," "Procrastination is the thief of time," and so on. What about eternity? Shall we be robbed of eternal blessing by delay and procrastination? Many a one has been. Are *you* going to make one more?

"Behold, *now* is the accepted time; behold, *now* is the day of salvation."

"*To-day* if ye will hear His voice, harden not your hearts."

\* R \*



## SCATTERED SEED.

## It was all Coal.

**M**ANY boys seem to think that, because they have not committed any very great sins, they do not need to be saved.

Because they do not swear, or tell lies, or steal, they fancy they have got a good chance of getting to heaven.

I was travelling down the line the other day, and noticed a quantity of coal trucks stationed close by where our train was passing.

All of them were filled with pieces of coal of various sizes, some very large pieces, others small, and some almost like dust. But though the pieces differed in size, it was all coal.

This reminded me of our sins. Some of us commit a few very big sins, others commit a great many small ones, and some people think their sins are so small that they are scarcely sins at all.

But, boys, now think for a moment. God says, "The thought of foolishness is sin." How many foolish thoughts do you have in one hour? Multiply that by the number of hours in one day, and then again by the number of days in one year.

Again, God says that when we do our own will it is sin. Now how many times do you do what you like to do, instead of what you are told to do? Well, God says this is *sin*.

Yes, we must all own that what God says about us is true; that is, we have "all sinned." You may have dear, loving, godly, and Christian parents or friends, but that will not get your sins put away. You must have to do with Christ yourself.

Then do open your eyes. Christ is coming soon. He may be here to-night. If He had come last night and found you in your sins, you would have been lost for ever. But God tells us of one way by which all our sins may be forgiven and forgotten; but there is only the one way, and that is by believing in our hearts on the Lord Jesus.

Whosoever believeth on Him shall receive the remission of sins. Let me advise you, dear boys, not to go to sleep to-night unless you know for a certainty that all your sins are all forgiven. Then if Christ were to come while you sleep you would be amongst that number that rise to be with Him for ever. If you do not rise with that company, you will join that awful company of lost, weeping, and wailing souls that shall have their part in the lake of fire. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) C. C.

## Rich though Poor.

**A** POOR railway labourer was dying, and told out his joy thus:—

"I see Him now; He is with me. He will never let me go. How could I ever doubt Him?"

"He is the Saviour of sinners; He is my Saviour.

"Jesus is mine, and I am His.

"Oh, tell all to come to Him, to come now! Christ for every man! Jesus Christ for every man!"

The Christian's joys cannot be robbed from him by death. It can only carry him where those joys will be known to the full.

## "These will not do."

**A** MISER had many pains in his death, and especially the great pain of a disturbed conscience. He also had his money-bags brought one by one, with his mortgages and bonds and deeds, and putting them near his heart, he sighed and said, "These will not do; these will not do; these will not do; take them away."

Christ alone can satisfy—money can yield no lasting joy. It will not do in view of eternity.



## SCATTERED SEED.

## For the Girls.

## The Postman.

**H**AVE you ever been in a house where the postman was not a welcome visitor? I have not. In many houses he is watched for eagerly, and as soon as he approaches a rush is made for the door, as if he were a dear friend.

On the dark winter evenings you have noticed him coming along with a lantern fastened to his belt. You see nothing but the light until he is quite close.

It has often struck me what a good illustration that is of what a Christian should be in this dark world.

If you, however young you may be, have been washed in the precious blood of Jesus and know that your sins are forgiven and that you are saved for eternity, a light has been lit in your heart by God which is meant to shine out, not to be hidden away so that no one may know anything about it.

Is that what you have been doing? You will never be truly happy until you confess what Jesus has done for you.

He wants the light that He has lit, however small it may be, to burn brightly for Him.

If you ask Him for it, He will give you courage to confess Him in your home, amongst your schoolfellows, or wherever you may be; and you will find true joy in knowing that His eye rests upon you with approval. Surely that should be enough for each one of us. You will not be thinking about yourself, or what others think of you, but just as the postman on a dark road cannot be seen, while the light which he carries can, so it should be with you. You have messages to deliver too.

There is not one too young or too weak to speak a word for Jesus, and there are many all around who do not know Him as their precious Saviour.

Then let the light burn brightly, and remember that this can only be, not by looking at yourself or your own crooked ways, but "*looking unto Jesus.*" Then you will be able to make "straight paths for your feet," and your path will be "as the shining light, that shineth more and more unto the perfect day." (Prov. iv. 18.)

"Jesus bids us shine  
With a pure clear light,  
Like a little candle  
Burning in the night;  
In the world of darkness,  
So we must shine,  
You in your small corner  
And I in mine."

E. W. T.

## A Rejecting City.

"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."—LUKE x. 15.

**H**OW great were the privileges of this city, visited by the Son of God, and a witness of His "mighty works"; and yet it rejected Him, and was consequently condemned.

Perhaps you, too, like Capernaum, have seen His mighty works—you have often heard the gospel, you have seen sinners saved, you may even have felt that you were a sinner, but still you have not come to Christ.

You do not want to be saved, you think you are happy as you are, but Satan is deceiving you. Apart from Christ, there is no *real* happiness, and even that which you think you have can last but a little time.

Why do you reject Him day after day, year after year?

Consider the risk you run. If you continue to refuse Him, it will be with you as with that city Capernaum: "thou . . . shalt be thrust down to hell."

Can you think, without fear, of an eternity of woe?

Do not imagine that there is time enough; you do not know how long your life will

## SCATTERED SEED.

last, and if you did know, you could not be sure of having a later opportunity, for God says, "*Now* is the accepted time."

A fisherman, who had long known Jesus as his Saviour, was once in danger of being drowned at sea, his boat having capsized. He said when speaking of it, "I felt, when in the water, how impossible it would have been to think of my soul's salvation then, and what a mercy that it had all been settled."

A woman, lying ill in bed, said in reply to a question about her soul, "I am too ill to think."

Surely it is folly to put off being saved until another time.

Death may come suddenly, or as suddenly the Lord may come and take away all His redeemed ones, and if you are not His you must be left behind.

Reject Him no longer, but let Him, who has saved so many, save you too, for your eternal blessing. O.

## For the Little Ones.

## What God does not See.

"**G**OD does not see everything," said a little girl as she looked up into her auntie's face one day. "He does not see my sins, auntie."

Now she had been listening very attentively to a servant of the Lord who was preaching about the scapegoat in Leviticus xvi., which is a type or picture of the Lord Jesus Christ bearing our sins in His own body on the tree (1 Peter ii. 24), and she believed too that Jesus meant what He said when He spoke the words, "Suffer little children to come unto Me, and forbid them not," and so she came in simple faith and believed that the precious blood shed on Calvary's cross had cleansed her from all sin. Thus she delighted to know that she was one of the little lambs in the flock of God.

## The Palace.

"**C**AN you tell me on which side the palace is?" enquired a little girl, who was seated beside a lady, of a passenger in a railway carriage.

"Which palace do you mean, my child?" said the passenger.

"I mean the Alexandra Palace," was her answer.

Having answered her, he said "Now I'll ask you a question, 'Can you tell me where is the palace of the Great King?'"

"You mean heaven," replied the child.

"Yes, and who is there?"

"Jesus," she answered.

"And do you love the Lord Jesus?"

"Yes, I love Him," said the little one.

"My mamma's gone to be with Jesus."

Now, my dear young reader, do you love the Lord Jesus? He loves you. He suffered on Calvary's cross for you that you might go free. He now bids you come to Him just as you are, and if you do come to Him—

He will save you. He will save you.  
He will save you now.

M. C.

## The Believer's Peace.

VERSES TO SEARCH FOR AND LEARN.

"**H**E was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa., chap. v. .)

"[Christ] Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom., chap. v. ; chap. v. .)

"Having made peace through the blood of His cross." (Col., chap. v. .)

"He is our peace." (Eph., chap. v. .)

## SCATTERED SEED.

## Words of Peace.

## Two Prayers.

**I** WANT to say a word or two about two short prayers which we read of in Scripture, and if these lines are read by anyone still unconverted, I do indeed pray the first of these prayers about such a one:

**"Lord, . . . open his eyes, that he may see."**

This is a prayer that in substance has been prayed by untold numbers of Christians for unconverted acquaintances, prayed by godly fathers and mothers about their wayward, unconverted children. It was prayed for many years by his parents about the writer, and was graciously answered of God. It is a prayer which not only the writer, but all interested in this little magazine, pray constantly and earnestly about the unconverted readers of it.

Reader, *you* have been and are the subject of many prayers. Those who have found joy and peace in believing on Jesus wish *you* also to find this joy and peace.

Our eyes have been opened to see that no true joy or peace is to be found in anything that this world can afford, but we *have* found in Jesus One who has fully satisfied our hearts, and One in whom we shall delight for ever.

Maybe, however, you too have found that this world can give no lasting satisfaction; you are longing for this satisfaction, but cannot see where it is to be found.

I would put into your mouth, and I trust there may come from your heart, the second prayer I wish to refer to (Mark x. 51):

**"Lord, that I might receive my sight."**

God's Son was here on earth as a Man—Jesus—and when this prayer was uttered He was on His way from Jericho to Jerusalem, to go to the cross, and there, as He says (v. 45), "to give His life a ransom for many."

A poor blind beggar hears that He is passing, and cries out to Him for mercy. All the suffering and agony and shame of the cross are at that time before the soul of Jesus. Will He listen to this cry of need? Ah, yes, His ear is ever open to such a desire! He delights to hear and answer.

Others may charge the poor blind man to "hold his peace," but not so the Lord Jesus. His word is, "What wilt thou that I should do unto thee?" and that prayer then rises from the heart and lips of the blind man, "Lord, that I might receive my sight."

It is a prayer which brings an immediate answer: "Thy faith hath made thee whole."

It was faith in the power of Jesus to meet his need, and faith in the willingness of Jesus also; and it is faith like this, my reader, that will bring *you* the desired answer.

He *can* give you lasting joy. Do you believe it? He *will* give it you. Do you believe this also? Then turn to Him and thank Him for it, and then do as the once blind beggar—having received your sight, follow Jesus in the way. W. C. J. O.

## Eternal Salvation.

**I** HE salvation of God *is eternal*"; the whole blessing is eternal.

Believers in this day of God's surpassing grace have to do with things unseen. And

**"THE THINGS WHICH ARE NOT SEEN ARE ETERNAL."**

(2 Cor. iv. 18.)

Christ obtained *eternal redemption*. (Heb. ix. 12.)

He became the Author of *eternal salvation*. (Heb. v. 9.)

The gift of God is *eternal life*. (Rom. vi. 23.)

The God of all grace has called us to *eternal glory*. (1 Peter v. 10.)

## SCATTERED SEED.

And the wicked and impenitent will go into *eternal punishment*. (Matt. xxv. 46.)

Now, although many believers fail to enter into these things, or only enter into them partially, blessed be God, *the trembling one* is every whit as safe as *the confident one*.

Let us suppose, by way of illustration, two persons on board a steamer bound to America. One is a sailor, and fully acquainted with the ship, the sea, and the weather. The other has never seen the sea before, and has ventured timorously on board for the first time. Presently the wind and the water rise, and the ship begins to plunge as she passes over wave upon wave, sinking each time for a few moments in the trough of the sea. The sailor treads the deck with the fullest confidence and without the slightest fear or tremor. The other one's face is pallid, his heart beats, and his whole frame trembles lest the ship and all on board be engulfed in the sea.

Now which is the safer? *Why, both are safe alike, to be sure.* Their safety does not depend upon their feelings, *but upon the ship.* *The doubting, trembling one is every whit as safe as the confident one,* but the latter enjoys the voyage.

Dear reader, the ship that all believers sail in is *Christ*. He can never sink, and all in Him, *doubtful* or *confident*, are safe, and safe for ever. Why should not *you*, if still a doubting one, change your doubts and fears for the confidence of faith, and say with the apostle, "Therefore we are always confident"? (2 Cor. v. 6.)

E. H. C.

## The Proclamation of Forgiveness.

**T**HE Lord Jesus "said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

(Luke xxiv. 46, 47.) Paul at Antioch says, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.)

The first thing that demands attention as to this blessed proclamation is the fact that it is altogether on God's part. It does not suppose or require the fulfilment of any conditions on the part of man. It rather, indeed, assumes and takes for granted at the outset that nothing attaches to man but **SINS**. It is the unconditional declaration on God's part of His disposition towards men.

On their part they may be ungodly and impenitent, too hardened by familiarity with sin to feel their need, too proud to own it even if they feel it, or too much in love with their sins to wish to part company with them; but all this, sad as it is, does not in any way affect the proclamation of forgiveness, either to change its character or to limit its scope. God would have men to know what He is, and to know that His grace is greater than their sins, and to this end He sends forth this gracious proclamation. It is entirely **OF** and **FROM** GOD.

Then it is preached in the name of the Lord Jesus, and through Him. A name sets forth all the character, reputation, renown, dignity, and glory of the one to whom it belongs. Now it is in the **NAME** of the Lord Jesus that forgiveness of sins is proclaimed. What lustre and honour is thus put upon the proclamation! With what exceeding grace and attractiveness is it presented to men! We are not called upon, as it were, to look at the guilty sinner in his fearful need and danger; our eyes are at once directed to a Saviour in whom every perfection is found. Not the leper in his sores, but the mighty and gracious Healer, is before us. In short, we do not find ourselves in the presence of man's need and ruin, but in the presence of God's infinite grace.

C. A. C.

## SCATTERED SEED.

## For Young Believers.

## Waiting—and Waited For.

**S**OME years ago a Christian was dying; his last words were, "I feel as one who is waiting—and waited for."

I think we should do well to consider these words for a few minutes.

Many thousands of believers are now "waiting." What are they waiting for?

Hundreds of years ago some other Christians were also waiting. We read of them in 1 Thessalonians i. 9, 10. They were waiting for the Son of God from heaven. Are *you* waiting for Him? If He were to come to-day would you be glad to see Him?

It is the privilege of all believers to be watching for Christ, looking for "that blessed hope." (Titus ii. 23.) But how often we get entangled by the world, or mind "earthly things," and so forget to watch. Let us no longer sleep as do others, but remember the words that Christ said to His disciples: "What I say unto you I say unto *all*, *Watch*."

We must now look at the other side—"and waited for." We have not only to think of *our* joy, but of *Christ's*. Do you think it will be nothing to Him to have us with Himself for ever? I think I may say that, however great *our* joy may be, *His* will be greater.

Is it not wonderful to think of!

We are a people not only "waiting," but "waited for." The Lord is looking forward to that moment; He says, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory." He is not yet satisfied, but the day is coming when "He shall see of the travail of His soul, and *shall be satisfied*."

I would add just a word to those who are not believers. *The Saviour is still waiting*. He would have come for His people before,

but is long-suffering, not willing that *you* should perish.

"Why do *you* wait, dear children?  
The harvest is passing away;  
The Saviour is *longing* to bless you;  
There's *danger* and *death* in delay.  
Why not come to Him *now*?"

A. E.

## Our Conduct as Christians.

**F**OR the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus ii. 11, 12.)

Grace teaches godliness, and the more we enter in our souls into *its surpassing character* the more earnest we shall be in seeking to walk in the path of godliness.

It is the sense of God's wondrous grace that humbles the soul, fills it with gratitude, and creates the longing desire to please God.

The faith that saves produces fruit to the glory of God, and the tree is known by its fruits. (Matt. vii. 16-20.)

In a large Sunday-school of roughly-brought-up children, one girl excelled the others in naughtiness. After many words of correction to the scholars, the teacher suddenly called this girl out before the whole school, and taking out of his pocket a pretty little book with a picture on the cover, to the amazement of all, and especially of the girl herself, presented her with it.

*The naughtiest of all was the object of this act of grace.* The colour mounted to her cheek, her eyes filled, and hiding her face with shame, she returned to her seat completely conquered, and behaved herself till the close of the school. *It was the effect of grace.* Fellow-believer, can you sing—

"Grace taught our wandering feet  
To tread the heavenly road,  
And new supplies each hour we meet  
While travelling home to God?"

E. H. C.

## SCATTERED SEED.

### For Christian Workers.

#### GOD WITH US.

THE burning bush is a beautiful symbol of strength, security, victory, and peace—God *with* us, God *in* us, God *for* us. “Our God is a consuming fire,” not to consume *us*, but to consume *all in* us and about us contrary to His holiness. God’s *dwelling-place must be holy*.

THE warfare is hot; we need God’s armour always, and all God’s armour.

#### CHRIST HIMSELF.

“THERE may be a tendency to forget His *person* or *Himself* in the common testimony that is now borne so extensively to His *work*. . . . He has made us *personally* the objects, and He looks for it that we make Him ours. . . . Nothing could stand us for a moment had not the work been just what it was. . . . But still the work of the Lord Jesus may be the great *subject* where He Himself is but a faint *object*, and the soul will thus be a great loser.” J. G. B.

#### WEAKNESS NO HINDRANCE.

GOD takes up the weakest instruments to accomplish *His* mightiest ends:—

“A rod” . . . . See Exodus iv. 2.  
 “A ram’s horn” . . . . „ Joshua vi. 4.  
 “A shepherd’s sling” . . . . „ 1 Sam. xvii. 40.  
 “A cake of barley meal” . . . . „ Judges vii. 13.  
 “An earthen pitcher” . . . . „ „ 20.  
 “The jawbone of an ass” . . . . „ „ xv. 17.

Anything, in short, when *used of God*, will do the appointed work; *He* can use a crawling worm as well as a scorching sun, a gourd as well as a vehement east wind. (Jonah iv. 7, 8.) C. H. M.

\* \* \* \*

### Gleanings in Many Fields.

JOHN BERRIDGE pasted upon his house clock the following lines, which he had composed:

“Here my master bids me stand  
 And mark the time with faithful hand;  
 What is his will is my delight—  
 To tell the hours by day and night.  
 Master, be wise and learn of me  
 To serve thy God as I serve thee.”

“It is only the *sinner* that lies in the *Saviour’s* path.”

REACH my blest Saviour first,  
 Take Him from God’s esteem;  
 Prove Jesus bears one spot of sin,  
 Then tell me I’m unclean.

Nay, for He purged my guilt  
 By His own precious blood,  
 And such its virtue, not a stain  
 E’er meets the eye of God.

THE proudest heart that ever beat  
 Hath been subdued in me;  
 The wildest will that ever rose  
 To scorn Thy word or aid Thy foes  
 Is quelled, my God, by Thee.  
 Thy will, and not my will, be done,  
 My heart be ever Thine;  
 Confessing Thee the mighty Word,  
 I hail Thee Christ, my God, my Lord,  
 And make Thy name my sign.

If anyone speak evil of you, let your life be such that no one will believe him.

OUR joys are our wings; our sorrows are our spurs.

IT cost the Lord more to put the cup of blessing into our hands than it did to make heaven and earth.

BLESSED be God, our God,  
 Who gave for us His well-beloved Son,  
 His gift of gifts, all other gifts in one;  
 Blessed be God, our God.

THE Bible is a mine of wealth, but no mine will yield its treasure without labour.

WHATE’ER thy age would be thy youth must sow,  
 For the great seed-time of thy life is now.

# SCATTERED SEED.

## Saints and Sinners.

**T**HERE is no neutral company. There is no middle ground. The whole human race is divided into these two classes. Whatever else men may be, they must be either among the *saints* or among the *sinners*.

Kings and commoners, rich and poor, cultivated and barbarous, learned and ignorant, of every climate, colour, character, and creed, *all*, without exception, are numbered with the saints or numbered with the sinners.

What, then, are saints? What, then, are sinners?

*Saints* are the people of God. *Sinners* are the people of the devil.

*Saints* are the followers of Christ. *Sinners* are the followers of Satan.

*Saints* are those who, having been washed from their sins, are bound for heaven. *Sinners* are those who, being still in their sins, are bound for hell.

*Saints* are "saved," "forgiven," "cleansed," "converted," "not condemned." *Sinners* are lost, unforgiven, unclean, unconverted, and condemned already.

*Saints* are "of God," and "are not of the world." *Sinners* are "not of God," and "are of the world."

The devil, who "deceiveth the whole world," desires to mix the two companies, so that no one should know to which of the two classes he belongs. But God draws a wide line between them, and shows that saints and sinners are as distinct from one another as light is from darkness, and good is from evil. 1 John v. 19 plainly states this when it says, "We know that we are of God"—these are *saints*—"and the whole world lieth in wickedness"—these are *sinners*.

To which of the two classes do you now belong? Certain it is you belong to one or the other.

It may be you have not thought about the matter. Then think about it **NOW**, I pray you. Your present and eternal welfare are at stake. It does not do to trifle with such a subject either, for soon time's little day will end, and you will be in eternity. Where will you spend it? **FOR EVER!—WHERE?**

You *know* right well, in spite of all that infidels may say, that you are not like the beasts that perish; you are conscious that death will not be the end of you, that you will exist still. Can we know what will be after death? Yes! God has spoken.

For *sinners*, after death, is "judgment" and "the lake of fire." For *saints*, after death, is "with Christ" and "the glory of God."

The *sinner's* terminus is **HELL**. The *saint's* terminus is **HEAVEN**.

There is no middle place. Listen: "These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. xxv. 46.) Listen again: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 7, 8.)

Oh! wake up, my reader: it is no light play; it is a dread reality. *You* are either a saint or a sinner. *You* are either on your way to eternal happiness or on your way to eternal misery.

Are you a sinner? Flee, then, at once to Christ. He will receive you. It was true of Him of old, "This Man receiveth sinners," and His own word stands good to-day, "Him that cometh to Me I will in no wise cast out." He has suffered for sins upon the cross, and opened the way for you to be saved. Your many sins may

## SCATTERED SEED.

be all forgiven, and your guilty soul cleansed from every stain, for God has said, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7); and you may *know* it too, for "all that believe *are* justified from all things." (Acts xiii. 39.)

Then washed from your sins and made nigh to God, it will be your title to take your place among the "beloved of God, called saints." (Rom. i. 7.)

Are you a saint? *All true Christians are saints.* All who are forgiven, justified, saved, are saints; that is, they are *separated* from the world and do not belong to it now, even as the Lord Jesus Himself says, "They are not of the world, even as I am not of the world." (John xvii. 16.) Those who are *saints* are called to walk as becometh saints—to act suitably. But they are saints first, and then are called to conduct themselves accordingly. (Eph. v. 3.) Thus the Epistles are *written to saints*, to true believers, real Christians, to instruct them how to behave now that they are saints. (See 1 Cor. i. 2; 2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 2.)

Saints of God, hear now the voice of God speaking to you: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? . . . Wherefore

COME OUT FROM AMONG THEM, and

BE YE SEPARATE, and

TOUCH NOT THE UNCLEAN THING, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14-18.)

Oh, Christian, you are a saint of God, and it is not for you to join yourself with the world which has cast out your Lord and Master. You are called to BE SEPARATE from it. Obey, then, the solemn command. Own whose you are and whom you serve, and be no longer as "a worldly Christian"

—a stumbling-block over which a blinded world stumbles to perdition.

*Sinner*, a last word with you.

God's wish is that all should be saved.

Christ died that all might be saved.

Through faith in Him all may be saved.

"Behold, now is the accepted time; behold, now is the day of salvation."

I. F.

## In a Moment.



R. W— was a suburban station-master near the town of B—, and was in the act of crossing the line just as a fast train came dashing through the station at high speed. Losing his balance as he stepped on to the platform, he fell backward under the wheels of the engine, and death was instantaneous.

He had served his Lord for many years, and was quite willing to go.

One can recall his beaming face and earnest pleading tones when preaching the gospel to others. Of him we can say, "absent from the body" and "present with the Lord" (2 Cor. v. 8), and may also apply the words of the apostle Paul, "to depart, and to be with Christ, which is far better." (Phil. i. 23.)

Reader, would these words be true of you? Suppose you are taken "in a moment," without having a deathbed upon which you could repent.

If such a message as the following should be sent to you, "Set thine house in order, for thou shalt die and not live" (2 Kings xx. 1), would you, like King Hezekiah, turn your face to the wall and begin to weep and pray? Or suppose that sad, solemn word to the rich farmer related in Luke xii. were spoken to you, "Thou fool, this night thy soul shall be required of thee." How would you do?

Your chance is now. If you miss it it may be NEVER.

J. M.  
C-y.



*SCATTERED SEED.*



A LOVER OF FLOWERS.

## SCATTERED SEED.

## Lessons from the Flowers.

**W**HO does not love flowers? Old and young, rich and poor alike, value their sweet scents and beautiful forms and colours. The flowers of the garden, of the conservatory, of the hothouse, have their admirers, but these are for the few. The flowers of the wayside, of the hedgerow, of the field have more admirers, for these are for the many.

How freely God has given them! At times the primrose covers the bank, the wild hyacinth colours the copse, the buttercup carpets the meadow, and tens of thousands of children find delight amid them all.

And how beautiful every one of them is! If we look upon the commonest flower carefully, we may see how delicate is every portion, but if we view them through a microscope their parts are more fully displayed, and we better understand how "Solomon in all his glory was not arrayed like one of these." Solomon's glorious robes, if looked at under the microscope, would be seen to be full of defects and roughnesses, and the more powerful the lens the more flaws would be discovered, but not so with the flowers: the more we magnify them the more their loveliness is displayed, and the more their varied perfections shine out.

God clothes them. They toil not; they spin not. Under God's hand they grow in their simple comeliness. And the Lord bids us "consider" them.

What lessons the flowers may teach us if we will listen! They may tell us of God's salvation, that the robe of righteousness is not gained by our toiling or spinning, but given as a free gift by Him. We are only comely with the comeliness which He puts upon us. His is the glory, while the blessing is ours.

They may tell us of God's care for His own. If God clothes the grass of the field,

will He not clothe His people? Will He not care for those whom He has saved?

They may tell us too of how brief is our little day. To-day it *is*; to-morrow it is cut down. How short is our time for service here! The flowers bloom for God's will, and we may do so too, living now for His pleasure by the Holy Spirit which He gives to us.

Every believer is one of God's flowers. Are you one of them?

## The Work is Done.

**I**N a certain village in the south of France, some poor miners employ big dogs to run inside large wooden tread-wheels which serve to work the ropes that draw the baskets of coal out of the mine. Now these poor dogs do not like the work, and hence, when it is time to begin, they show by their dull look and drooping ears and tails, as well as poor dumb animals can, what a burden it is to them. But the moment the work is done and the bell rings for dinner, with glistening eyes and wagging tails they leap and bark and run to and fro, and in every way possible express their joy and delight.

Likewise the poor Gentile dogs of the day of grace find working for salvation a hard toil and no satisfaction. But when we discover that the work is done and the feast of grace ready (and all done for us by Another), oh! what joy now fills our souls to overflowing. Reader, have you tasted it? Are you now resting upon the finished work of Christ, rejoicing in the forgiveness of sins, at peace with God, and finding your joy in Him as a justified and reconciled one?

"Through this Man" (Christ Jesus) "is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things." (Acts xiii. 38, 39.)

E. H. C.



"OUTSIDE."

## SCATTERED SEED.

### Grace.



UTSIDE, in the windy weather,  
Raindrops pouring heavily,  
Two bare-footed children questioned,  
"Is it for the like of we?"

Inside there was light and comfort,  
Happy faces, music sweet;  
How could they, so ragged, enter,  
Take in there their dirty feet?

But the gentleman they questioned  
Only answered smilingly,  
"All are welcome, little children,  
It is for the like of ye!"

Ah! poor soul that, near the doorway  
Of salvation, longingly  
Looks at all the rich provision—  
"Is it for the like of me?"

Have the storms of life beat often  
On thy bare defenceless head?  
Art thou weary, wanting comfort,  
Hungry, longing to be fed?

Pass thou in—to hedge and highway  
Goes the invitation free;  
And the Lord still waits and *welcomes*—  
"It is for the like of thee."

J. L. M.

### Just in Time.



ABOUT five-and-twenty years ago  
the writer was standing upon the  
platform of the small station in  
the country village of B——,  
waiting to welcome a sister, who  
was expected to come by the city train.

The train, which was late, arrived at last,  
and was still at the station, while the usual  
loving greetings were interchanged by pas-  
sengers with their friends.

Suddenly a murmur of fear passed through  
the crowd, which was quickly changed to  
breathless anxiety and consternation, as the  
news was spread that the down express was  
already signalled and was fast approaching.

The order was immediately given to  
change the points and shunt the train.

But would it be done in time? *That* was  
the all-important question. The people in

the train were totally unmoved, quite un-  
conscious of their danger, but that did not  
make their peril less imminent. Slowly the  
train was drawn forward on to another line,  
and as the last wheels left the metals and  
the points were replaced the express dashed  
through the station. A sigh of relief, and  
we will hope of thanksgiving, passed through  
the crowd who had witnessed this narrow  
escape.

Saved, but only *just* in time!

Reader, let me ask you affectionately,  
"How stands the matter with your soul?"

Have you left the down line, so that there  
is no danger of sudden destruction over-  
taking you, or are you still in your sins,  
"without God" and therefore "without  
hope"? Perhaps you are determined to  
have your fill of this world, and willing  
to leave the consideration of your immortal  
soul till a dying bed, hoping to be saved  
just at last.

Are you as ignorant of *your* danger and  
consequently as unconcerned as the pas-  
sengers of the city train? I pray you, stop  
and think. "Behold, *now* is the accepted  
time; behold, *now* is the day of salvation."  
(2 Cor. vi. 2.)

*To-morrow* may be *too* late. "Boast not  
thyself of to-morrow; for thou knowest not  
what a day may bring forth." (Prov. xxvii. 1.)

"Escape for thy life, tarry not."

Avail yourself of the refuge which God in  
His love has provided. "For God *so* loved  
the world, that He gave His only-begotten  
Son, that *whosoever* believeth in Him should  
not perish, but have everlasting life. For  
God sent not His Son into the world to  
condemn the world; but that the world  
through Him might be saved." (John iii.  
16, 17.)

"The blood of Jesus Christ His Son  
cleanseth us from all sin." (1 John i. 7.)

May He give you, dear reader, to know  
the value of it, for His name's sake. A.

**"WITHOUT SHEDDING OF BLOOD IS NO  
REMISSION."**

HEBREWS ix. 22.

SCATTERED SEED.

For the Boys.

"I Feel so Bad."

**O**NE Thursday night last winter when I had closed a gospel meeting I found a lad about fourteen years of age crying bitterly. I dare say my reader thinks that it was very babyish of a boy fourteen years old to cry; but when I asked him what was the matter, I found he had a very good reason for his tears.

Perhaps you say, Whatever could have been his reason for crying?

The truth was, his sins were troubling him.

"I feel so bad," he said in answer to my inquiries.

Have you, my reader, ever been troubled about the many, many sins which you have committed? If not, may God trouble you about them now as you are reading this, and it may be that you will weep as you remember them.

How glad I was to sit down by the dear boy's side and to read from God's Word the blessed verse:—

"Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)

I found that he could hardly read and knew very little about his soul and eternity.

With joy I told him of the blessed Saviour, who died to save sinners, and that He was waiting to receive and forgive him if he would just simply trust Him, and that none who come to Him now in the day of salvation will ever be refused.

I trust I may meet the dear lad in heaven.

The Lord Jesus Christ delights in saving boys and girls. Will you trust Him now? Perhaps you are like a girl who, when I spoke to her about her sins, said, "I never think about them."

If you do not think about them now, in God's day of grace, you will have to think of them throughout eternity in the lake of fire.

May God in His grace give you to think about them now, and to have them all washed away in the precious blood of Christ before the Lord comes back for all who trust in Him.

"There is a city bright:  
Closed are its gates to sin;  
Nought that defileth,  
Nought that defileth,  
Can ever enter in." R. M. B.

Alexander's Trust.

**N**OW expressive of simple confidence in God are the words of the prophet, "I will trust and not be afraid"; and surely this spirit of trustfulness in Him becomes all His people. He never fails one who depends upon Him. Our most loving relatives and friends may break down in the hour of our trial, but He will never break down. Trust in Him, yea, "trust in Him at all times, ye people."

History relates that during a severe illness Alexander the Great was informed in a letter that his physician intended to place poison in the medicine-cup. The king received the communication calmly, and awaited his physician's arrival. He came and poured out the physic, which the king took, and having looked his friend full in the face, drank it up, and then handed the letter for him to read. He trusted his friend, and was not deceived by him.

Can we not trust our Saviour-God? The devil—His enemy and ours—would seek to lead our hearts to doubt His love and goodness, but surely none other is as worthy of our whole-hearted trust as He, for He has commended "His love toward us, in that, while we were yet sinners, Christ died for us"; and if He spared not His own Son, but delivered Him up for us all, will He not bestow all that which will be for our lasting good? Trust Him now; trust Him always; trust Him wholly. He delights in being trusted, and "blessed is the man that trusteth in Him."

## SCATTERED SEED.

## For the Girls.

## "The First Loved Us."

**I** WANT to love God. Will you tell me how?" Such were the words used by Alice W—, who had been taken to a gospel meeting by some young friends with whom she was staying for a few days.

She had been brought up in a fashionable, worldly home where the name of Christ was never heard, and she had rarely been even to church, and now as she had listened to the "old, old story," to her so strange, so new, a desire was awakened in her heart, and thus expressed itself, "I want to love God." Her companions tried to help her, and once again repeated what they had heard that evening, that Christ died for sinners, and that now all who believe and trust in Him are saved. They tried to make it simple, but the light did not seem to break in, and she only again and again said, "I *want* to love Him, but I do not know how."

When Alice had gone up to bed that night the girls told their elder sister about her, and as she felt there is no time like the present she hastened to her room, knocked gently, and going in found her sitting up in bed, restless and unhappy. She sat down by her, and taking her hand said, "They tell me, dear, that you want to love God; you will never do it by trying, but I have come with a message from Him to you."

"Oh! what is it?" eagerly exclaimed Alice.

"Just this—we love Him *because* He *first* loved us."

There was silence for some minutes, then all at once Alice said, "That was just what I wanted. *He* has loved me; I had not taken it in a bit," and she jumped out of bed and asked her friend to pray with her, and then in a few broken sentences she just thanked the Lord that *He* loved her, and had sent this friend to tell her so.

From that moment Alice was filled with

joy, and never questioned her eternal security. Of course she had much to learn, but the great thought of the love of God took possession of her.

She has been spared many years to serve the Lord, and has been the means of leading others to Him, attracting them by her bright, joyous manner, though she had much to suffer in her own home because of her faithfulness to Christ.

Probably none of my readers are as ignorant as Alice was; perhaps you know all *about* the love of God, and could tell others the beautiful gospel story of "Jesus and His love," but how has it affected you? Has it touched your *heart*? Is there any response to His great love? If not it must be hard indeed. Satan's desire is to keep you from knowing it, but God is making it known through His Word and by His servants, and He wants *you* to share in it, and enjoy it now and through all eternity.

Will you *accept* it and thank Him for it? Or will you *neglect* it? Or, God forbid that it should be so, do you *refuse* it?

"We love Him because He first loved us." (1 John iii. 18, 19.)

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.) \* R \*

## God's A B C.

*Now*, sinner, in this day of grace,  
**A**cquaint thyself, and be at peace  
With Him, the Saviour-God,  
For thereby good shall come to thee;  
From all thy guilt He'll set thee free  
If trusting in Christ's blood.

**B**ehold the time accepted, *now*;  
A needy sinner, humbly bow  
Before the mercy-seat:  
Christ is the Way, and He alone,  
By Him we may approach the throne  
Where God and sinners meet.

The gospel message is, "**C**ome *now*,"  
Thy sins shall be as white as snow,  
Though dyed as crimson red;  
Thy God will *all* the cleansing do;  
Christ died, and peace proclaims to you:  
His death can meet thy need. A.

## SCATTERED SEED.

## Scripture Alphabet of Texts

SHOWING THE BELIEVER'S FUTURE.

Appearing with Christ in glory. (Col. iii. 4.)

Beholding His glory. (John xvii. 24.)

Caught up . . . to meet the Lord in the air. (1 Thess. iv. 17.)

Dead shall be raised incorruptible. (1 Cor. xv. 52.)

Ever with the Lord. (1 Thess. iv. 17.)

Fashioned like unto His glorious body. (Phil. iii. 21.)

God shall wipe away all tears from their eyes. (Rev. xxi. 4.)

His servants shall serve Him. (Rev. xxii. 3.)

I show you a mystery: we shall not all sleep, but we shall all be changed. (1 Cor. xv. 51.)

Joint-heirs with Christ. (Rom. viii. 17.)

Knowing that of the Lord ye shall receive the reward of the inheritance. (Col. iii. 24.)

Like Him. (1 John iii. 2.)

Many sons brought to glory. (Heb. ii. 10.)

Now we see through a glass darkly, but then face to face. (1 Cor. xiii. 12.)

Obtaining the glory of our Lord Jesus Christ. (2 Thess. ii. 14.)

Priests of God and of Christ. (Rev. xx. 6.)

Q (He . . . shall also) quicken your mortal bodies by His Spirit that dwelleth in you. (Rom. viii. 11.)

Reigning for ever and ever. (Rev. xxii. 5.)

Seeing Him as He is. (1 John iii. 2.)

There remaineth therefore a rest to the people of God. (Heb. iv. 9.)

Unblamable . . . before God . . . at the coming of our Lord Jesus Christ with all His saints. (1 Thess. iii. 13.)

Victory over death and the grave. (1 Cor. xv. 54, 55.)

We shall all stand before the judgment-seat of Christ. (Rom. xiv. 10.)

X

Ye have in heaven a better and an enduring substance. (Heb. x. 34.)

Z (Sing, O daughter of) Zion; . . . I will dwell in the midst of thee. (Zech. ii. 10.)

## For the Little Ones.

## "Be ye also Ready."

MATTHEW xxiv. 44.

**I**T was a fine summer's day, and the seaside offered great attraction. Bathing, boating, and fishing were indulged in freely.

A dear young lad, about eight years of age, full of life, and of a happy disposition, desired to fish, and as several friends were fishing near by, it was thought perfectly safe. They very kindly procured for him what they thought to be a secure spot, and there upon a rock in childish delight he commenced fishing. His friends were out much further, and were soon so engrossed that they forgot all about dear Edmund.

Time slipped by quickly, when suddenly Edmund's parents and friends were greatly alarmed by the news that his hat was found floating upon the water, but poor Edmund was nowhere to be seen. Where could he be? A search party was very soon organised, but every effort put forth was without avail, for no trace could they find of the lost one.

But imagine the deep distress and agony of heart when at last his devoted parents found the lifeless body of their darling boy floating on the ruthless sea.

That one whom they so much loved was now no more, and they were left to mourn his loss.

Oh, my dear young friends, with what loving entreaty would I beseech you to come to Jesus just *now*! Thank God, I can tell you that Jesus died to save sinners. (1 Tim. i. 15.) He has saved the "chief of sinners," and He has saved *me*, and He will save you, dear child, if you will only come trusting His precious blood. (1 John i. 7.)

He may discover to you your sinful heart, as was the case with the woman at Sychar's

## SCATTERED SEED.

well, but it is only that you may find true satisfaction of heart in Himself.

Trust not the world nor Satan, who would vainly persuade you that all is perfectly secure; while all the time you remain away from Christ your Saviour you are in imminent danger of judgment.

Who knows but that at a moment's notice you may be summoned out of time into eternity?

I trust that the dear boy of whom I have been writing loved Jesus as His own personal Saviour. Do you? Do answer this question before God.

Listen! God says, "*To-day* if ye will hear His voice, harden not your hearts." (Heb. iii. 15.)

There is blessing in the heart of God for you *now, to-day* (I do not say *to-morrow*), for He is calling you in love. God says *to-day*. Remember, too, that Jesus in His love's deep pity has borne the righteous judgment of God against sin, and now He is in tender mercy waiting, yea, *longing*, to save your precious soul from death and hell. For "the Father sent the Son to be the *Saviour* of the world." (1 John iv. 14.)

Is Jesus your Saviour? P. A. E. S.

## A Shelter from the Storm.

**ONCE** read of a wonderful tree that grows in the East Indies. This tree is a non-conductor of lightning; that is, it has some strange power in it which prevents the lightning from striking it. They have dreadful thunderstorms in that country, and the lightning flashes, and strikes other trees in the neighbourhood, but it never touches this tree.

In England it would be very dangerous to stand under a tree during a thunderstorm, but it is different in that country, and when the people see a storm gathering they leave their houses and get under the shelter of this tree for safety. And they

always find it there. No matter how severe the storm, the lightning never strikes that tree, and nobody under the shadow of it is ever hurt.

Children, do you know that *you* need a shelter?

There is a terrible storm coming. Where will you hide?

We read in Isaiah xxxii. that "a Man shall be as a hiding-place." The Lord Jesus is willing to be your shelter. Will you not come to Him? If you trust Him you will be safe when the storm of God's judgment sweeps over this guilty world. But if your sins are not forgiven you will be *in the storm without shelter*.

*Now* you may find in Christ a hiding-place. He is *waiting to save you*. But if you will not come to Him now, one day you may be like those, of whom we read in Revelation vi., who try to hide from His face, and from *His wrath*.

What a terrible picture it is! No shelter *then*.

Oh, dear children, "*to-day* if ye will hear His voice, *harden not your hearts*."

Remember, there is *no other shelter* for you.

Jesus said, "I am *the Way, the Truth, and the Life*; no man cometh unto the Father *but by Me*." A. E.

## The Need of Salvation.

VERSES TO SEARCH FOR AND LEARN.

**ALL** our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isa., ch. v. .)

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt., ch. v. .)

"Except ye repent, ye shall all likewise perish." (Luke, ch. v. .)

"Except a man be born again, he cannot see the kingdom of God." (John, ch. v. .)



## SCATTERED SEED.

## Words of Peace.

## “In This Name.”



FORGIVENESS of sins is preached among all nations, and to every creature under heaven. With what power and preciousness does the proclamation go forth ! It goes forth according to all the worthiness, excellence, perfection, grace, and glory of CHRIST ; it goes forth invested with all the authority and all the attractiveness of His name.

Important addresses to honoured individuals are often inscribed upon costly vellum, and ornamented with every device that art can suggest ; but was ever address or proclamation inscribed upon such a scroll as that on which God has inscribed His proclamation of grace to a world of lost and guilty sinners ? God has invested that proclamation with all the beauty and glory of Christ, and with all the power and preciousness of His sacred NAME. One might say that God has made forgiveness of sins as attractive as possible by setting it forth in the name of the Lord Jesus.

“*Through this Man* is preached unto you the forgiveness of sins.” God puts Christ before sinners, the Son of His love, the blessed Victim of Calvary, now the risen and glorified One, and through HIM proclaims forgiveness. On the platform of divine grace on which God approaches man with this wondrous proclamation, there is

BUT ONE FIGURE

to be seen, and that is CHRIST.

It is on the ground of what HE is, and in connection with all the worthiness and glory of His person, that forgiveness of sins is proclaimed.

The gospel of God is “concerning His Son Jesus Christ our Lord.” Our goodness, repentance, desire to amend, prayers, religious service, or works of any kind have absolutely nothing to do with it ;

and, on the other hand, our sins—impiety, self-will, pride, indifference, self-satisfaction, blasphemy, hypocrisy, or whatever other form of wickedness we may have been guilty of in thought, word, or deed—do not in any way detract from the fulness or the freeness of this divine proclamation.

The very fact that such a proclamation is addressed to us assumes that we are guilty ; it is as such, and in no other way, that it regards us. But it addresses us, not according to our deserts, but according to all the greatness, perfection, and worthiness of the One in whose name it is promulgated.

\* \* \* \*

I should like to bring under your notice several scriptures with reference to

THE ASSURANCE OF FORGIVENESS :

Acts x. 43 ; 1 John ii. 12 ; Col. i. 14. Doubts and misgivings on the subject of forgiveness arise from the fact that anxious souls are slow to believe that the proclamation is one of absolute grace, that it is presented to them in the name of the Lord Jesus, and that it is entirely “for His name’s sake.” They look upon it as a sort of conditional offer on God’s part, to obtain the benefit of which there must be the fulfilment of certain conditions on their part ; and as they cannot be quite sure that they have fulfilled the conditions, they are in a state of uncertainty on the whole matter. They do not know whether they have repented enough, or whether they have faith enough, or whether they have the right kind of faith.

These difficulties, and many others which trouble anxious souls, only show how little they have apprehended the grace of God. We are so slow to take in the blessed thought that God is acting *from Himself* and according to all the worthiness of CHRIST, and that there is no question of any conditions to be fulfilled on our side. The whole thing is complete on God’s side, and is not in any way conditional on our repentance or faith ; it is God approaching man in all the fulness of His grace, and declaring Himself to be a Saviour-God.

## SCATTERED SEED.

I find nothing in myself that I can trust in the smallest degree, but I can trust the grace in which God has set Himself forth in Christ. It is GOD who has spoken to me of forgiveness of sins, and who has set this great blessing before me in the name of the Lord Jesus and through Him. I gladly receive this wondrous grace, for it brings me what I need, and at the same time bows my heart in adoration before the unexpected and unmerited favour of God. I believe on God as the source of the whole blessing, and as the One who has provided it altogether from His own side; and I believe on the Lord Jesus as the Mediator of that grace, as the One who has opened up a righteous channel for it, and in whose name it is proclaimed. And the Word of God declares that "through His name whosoever believeth in Him shall receive remission of sins." (Acts x. 43.) There is no question or peradventure about it. The blessing is certain to "whosoever believeth in Him."

C. A. C.

## Three Midnight Cries.

**W**HAT a terrible time it must have been! "For there was not a house where there was not one dead." (Exod. xii. 30.) God had said to Moses in the previous chapter, "There shall be a *great cry* throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." But how did the Israelites escape? They *obeyed the word of the Lord*, and *were sheltered by the blood*. (Exod. xii. 13-28.)

\* \* \* \*

Thousands of years have passed, and again there is a "midnight cry." (Acts xvi. 25-30.) God speaks suddenly to a careless, hardened sinner. Thoroughly awakened now, he sees that he is *lost*, and comes in trembling, and says to Paul and Silas, "What must I do to be saved?" He is lost and knows it, hence his fear. It is a great thing when a sinner awakes to the fact

that he is *lost*; he is then ready to receive the glad tidings that "the Son of man is come to seek and to save that which was lost." (Luke xix. 10.) But this gaoler makes a common mistake. "What must I *do* to be saved?" is his cry. He is quickly shown that he has only to believe on the Lord Jesus Christ, who did all the work long ago, and nothing can be added to it. (John xvii. 4; xix. 30.) He believes the word spoken by God's servants, and, like another of whom we read in chapter viii., "goes on his way rejoicing,"

\* \* \* \*

"And at *midnight* there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. xxv. 6.) "The Lord Himself shall descend from heaven with a shout." (1 Thess. iv. 16, 17.)

We cannot tell *when* He will come. It *may* be to-morrow; it *will* be soon. "Behold, I come quickly," is His last message. (Rev. xxii. 20.) "They that were *ready* went in, . . . and the door was shut." *Are you ready?* Remember that to be *almost* saved is to be *quite* lost. When the door is once shut it will be too late.

Wait no longer, but come to Jesus just as you are, and you will be "sheltered" from coming judgment, "saved" through the blood of Jesus, and "ready" to meet the Lord at His coming.

E.

## Safer trusting God than Man.

The following lines were found written on the back of an old Bank of Ireland one-pound note:—

**T**HIS piece of paper in your hand  
Declares to you that on demand  
You twenty shillings shall receive;  
This simple promise you believe;

It puts your mind as much at rest  
As if the silver you possessed.

"So Christ, who died, but now doth live,  
Doth unto you the promise give  
That if you on *His name* believe,  
You shall *eternal life* receive.

"Upon the first you clearly rest;  
Which is the surest and the best?  
The bank may break; heaven never can;  
'Tis safer trusting God than man."

## SCATTERED SEED.

## For Young Believers.

## Faithful in Little Things.

**T**HE Lord Jesus did not die for us only to save us from the lake of fire, but, as we read in 2 Corinthians v. 15, "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

The other day we noticed on a bedroom wall three short texts, one of which was—

**"LORD, WHAT WILT THOU HAVE ME TO DO?"**

This is a question which many of our young readers may have asked, wondering what they could do to please their dear Saviour.

He does not ask you to do *great* things, and the second text was, we thought, a fitting answer to the above question. It was—

**"FAITHFUL IN THAT WHICH IS LEAST."**

Yes, it is in the very *little* things of everyday life that we can serve the Lord Jesus. He wants *little* people to be faithful in *little* things. Have you not noticed in the parable of the talents in Matthew xxv. that the master said to the diligent servant, "Well done, thou good and faithful servant: thou hast been faithful over a *few things*," and in Luke xix. he commended the servant because he had been "*faithful in a very little*"?

It is *three* times recorded that "Samuel ministered before the Lord, *being a child*." Now a child could not be expected to do great things in the temple, but he could be FAITHFUL *in the little things*, and we may be sure that he was careful about his little duties, or God would never have told us three times over about the little child who served Him in the temple, nor would He afterwards have made him judge over

all Israel if he had not been faithful in the *LITTLE* things as a boy.

In the parable of the talents we read that the servant who had been faithful over a *few* things was made ruler over *many* things, because "he that *is faithful in that which is least* is faithful also in much." We also read that "he that is *unjust in the least* is unjust also *in much*." If, therefore, we are not seeking to serve the Lord in the *LITTLE* things, how can we expect Him to use us in greater things? Let us watch the *little* things, and remember that the Lord takes account of them all, though perhaps unnoticed by others. A servant-girl, who had been converted to God, was once asked what difference it had made in her behaviour. She replied that before she knew Jesus she used to sweep *around* the doormat, but now she always swept *underneath* it. That girl was *faithful in a very little*, but not too little to pass unnoticed by her heavenly Master. When you read in Ephesians vi., "Children, obey your parents in the Lord: for this is right," do you ever think that you, though you may be a little child, may adorn the doctrine of Christ and glorify God by simply obeying your parents, cheerfully doing all that you may be required to do, and respecting their wishes, though they may be distasteful to you? The Lord looks for obedience.

The third text was—

**"THE COMING OF THE LORD DRAWETH NIGH."**

A blessed reminder and warning to be ready for His return. And while we wait for our blessed Lord from heaven, may we remember what He has said about the *LITTLE* things, and seek to be "*faithful in that which is least*"; then we shall hear the Master's "Well done" and enter into the joy of the Lord. "Blessed are those servants whom the Lord when He cometh shall find watching." "He which testifieth these things saith,

**SURELY I COME QUICKLY."**

J. W. W.

SCATTERED SEED.

For Christian Workers.

"Go On."

**A**T a missionary meeting held in a country town, one of the speakers told of an incident which was somewhat as follows:—

A man in a far-off heathen land, who had been turned to God from idols, wishing to encourage the missionaries in their labours, wrote a little poem, and brought it to one whom he knew. He apologised for it, and excused himself on account of his very small knowledge of English, and then presented it. It ran thus:—

"Go on, go on, go on,  
Go on, go on, go on,  
Go on, go on, go on, go on,  
Go on, go on, go on."

You smile, dear Christian. Well, it is not a grand composition certainly, and I admit there is no great variety in it, but do not pass it by. It does not take long to commit to memory, and it may prove useful to you. Many young people have learnt it and found it worth remembering.

Are you faltering over some little service that you have undertaken? Take courage and "go on."

Are you sometimes discouraged because you do not see any fruit for all your labour? Well, "go on," and you may see it after many days. Or are you weary of treading the path marked out for you?

Seek grace to "go on." Think not of halting, think not of turning back, but press ever on, looking off unto Jesus.

\* R \*

AN ARAB PROVERB.

FOUR things come not back:—

The spoken word;  
The sped arrow;  
The spent life;  
The spurned opportunity.

Gleanings in Many Fields.

NEITHER go before your faith, nor lag behind your conscience.

NOTHING is so soon clouded as present dependence on and confidence in God.

"WHATEVER of sorrow or of trial the entrance of sin may have caused us, or may have still to cause us, yet without it we could not have had our God, as we now have Him, opening His own treasure-house of love, and from thence giving us forth the Son."

THE most splendid intellect, the most commanding genius, the most indomitable energy, if not under the direct control of the Spirit of God, are but so many instruments in Satan's hand to carry forward his dark designs. No man is his own master; he is either governed by Christ or governed by Satan.

BUILD up higher. Build your nest upon no tree here, for God hath sold the forest to *death*, and every tree whereupon we would rest is ready to be cut down. To the end we may flee and *mount up*, and build upon the *Rock*.

"WHAT great matter," said a heathen tyrant to a Christian, while he was beating him almost to death, "what great matter did Christ ever do you?" "Even this," answered the Christian, "that I can forgive you, though you use me so cruelly."

THE following question was put in writing to a boy in the deaf and dumb school at Paris: "What is ETERNITY?" He wrote as an answer, "It is the lifetime of the Almighty."

IT is said of the celebrated Cæsar Borgia that in his last moments he exclaimed, "I have provided, in the course of my life, for everything except death; and now, alas! I am to die, although entirely unprepared."

# SCATTERED SEED.

## The Testimony of a Dying Sceptic.

**H**E was the son of a godly father, and had been the subject of many prayers.

He had often been spoken to about eternal matters, but utterly refused to listen, and fought against light and pretended to be sceptical to all that was of God.

Those who loved his precious soul often wondered what his course would end in, seeing that the world had such a hold upon him.

At length, to drown conscience, he took to the whiskey-cup. This was only going from bad to worse.

At the prime of life he was arrested by disease, brought on by his wretched way of living, which proved fatal. However, before his death time was given him to think of the future and reflect over his past course. This, no doubt, was the mercy of God to him.

When the doctor saw that nothing could be done to save his life, he told him so, and this had a decided effect. Death, with all its terrors, was now before him, and whether he was prepared or not, he must face it.

All his professed scepticism disappeared like snow before the heat of summer. At last he was prepared to listen to the Word of God, which condemned his sinful course. His sins he must look at, and did. He confessed himself guilty and deserving the judgment of hell—a place which before he had denied the very existence of.

It is a grand point in the soul's history when the conscience is awakened by the sense of sin, and the fear of death, and the thought of coming judgment. There can be no true conversion to God without it. Reformation is not conversion to God. It may make a man a better father, a better neigh-

bour, or a better citizen, but it will not fit him for God's holy presence.

However, as a guilty, confessed sinner he turned to Christ,

### WHO NEVER REFUSES

even the devil's outcasts, and who says, "Him that cometh to Me I will in no wise cast out." He found Him ready to receive, and soon knew Him as his own Saviour.

When asked if he was sure God had forgiven him *all* his sins, he replied, "Yes, if God has forgiven *one* He has forgiven *all*."

There was evidently no fear nor yet the least shrinking from death when he said this. In fact, he now longed for it to come.

It is only the sense of unforgiven guilt that makes death terrible. But well that may. The thought of meeting a judge can never bring anything but terror to a criminal. But if we are forgiven of God for Christ's sake, it drives away all fear. Instead of death conducting the forgiven soul, as it surely will the unforgiven, unrepentant one, to the judgment tribunal, it conducts it into the brightness and joy of the Lord's blessed presence.

When asked what message should be sent to his youngest brother, who was living a similar life to what he had, and who shared not a little in his former sceptical ideas, he said, "Tell him from me to give up the world and all its frivolities; it cannot satisfy. Tell him to give up all his sceptical notions; scepticism can yield him no comfort when he will most need it, namely, in the hour of death. Tell him to look straight to Jesus—straight to Jesus; nothing but the precious blood of Christ can meet his guilty state and give him peace in the presence of death."

As a general rule death brings people to their sober senses. It drives away all flighty, airy notions. For once at least men must be real. It silences the loudest boasting, and makes all men feel their own littleness and unimportance.

## SCATTERED SEED.

Why does death work thus? we may well inquire. If there is no truth in the statement that after death comes the judgment, would men be so concerned?

There is surely no need for the least concern or alarm if there is no hereafter. When the truth asserts itself, as it does at times in every man's breast, it is hard for men to believe, or persuade themselves to believe, that there is not something more real beyond this life.

EVERY ONE OF US

## MUST MEET GOD.

From this there is no possibility of escape. Reader, be candid. Be honest. Look this matter straight in the face. You must either honestly face your past history of guilt in God's presence now, or have it all come out to your shame and eternal condemnation at the great white throne.

You may deceive yourself and deceive others, but God you cannot deceive. His all-seeing eye can penetrate through the darkness in which you seek to envelop yourself. The darkness and the light are both alike to Him whose eye sees every secret thing. "He that formed the eye, shall He not see?" "Neither is there any creature that is not manifest in His sight."

Dare you say in the face of all this, "Oh! I'll risk it"? Risk what? Will you risk your soul's eternal safety for a passing shadow? which is all this world is at the best. The great orator and statesman, Edmund Burke, at the end of his very brilliant course, said, "What shadows we are, and what shadows we pursue!"

Reader, if you feel unsatisfied with yourself and all that is around you; if you are burdened under a sense of remorse on account of your past sins, and trying to cover yourself over with the gross darkness of infidelity, let us repeat and leave with you the testimony of this dying man: "*Tell him to give up the world and all its frivolities; it cannot satisfy. Tell him to give up all his sceptical notions; scepticism can yield him no comfort when he will most need it, namely, in*

*the hour of death. Tell him to look straight to Jesus—straight to Jesus; nothing but the precious blood of Christ can meet his guilty state and give his soul peace in the presence of death.*"

"The blood of Jesus Christ His Son cleanseth us from all sin." P. W.

## A Very Quaint Letter.



QUAINT letter was received a few days ago from the father of a native prisoner in Bhagalpur Central Gaol.

It told the son that the great Queen-Empress's grandson would visit the gaol in the month of March, and that on the Prince's arrival the gaol gates would be allowed to stand open for two minutes only, and that all prisoners who could get out in that limited time would be set free. The letter advised the son to be near the gate and to find out the exact date of the visit, so as to be sure to be among the lucky ones.

Such is the story from Allahabad. "Two minutes only" was grace to be shown by the Queen-Empress, but the prisoner was to use his best efforts to secure the liberty which those two minutes offered.

The door of blessing is wide open to-day. Christ still proclaims deliverance for captives. He still sets prisoners free.

Have you yet escaped from the power of sin—from the bonds of Satan?

Oh! reader, the door will be shut.

In righteousness it has been opened. In righteousness it will be closed; perhaps to-day. *Now* is yours to escape. Use the opportunity as you value your soul.

"Ye must be born again." (John iii. 7.)

"Without shedding of blood is no remission." (Heb. ix. 22.)

*SCATTERED SEED.*



"YOUR NAME."

## SCATTERED SEED.

## “Was it ‘Sinner’?”

“**T**HIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” (1 Tim. i. 15.) What a lovely gospel verse! It has brought peace to many an anxious heart and troubled conscience.

Let us briefly consider it. First, the

**SAYING.**

It is a faithful one, one on which we may rely without fear.

We hear a startling piece of news one day perhaps, and the next day it is contradicted; a mistake had been made, a false report circulated. But not so with this, it is a *faithful* saying, that the

**SAVIOUR,**

Christ Jesus, came into the world. Wondrous fact!

“Of course I believe that,” you say; “everybody does.”

But have you ever thought of His purpose in coming? Even to bring

**SALVATION**

to a lost and ruined world. He came not to judge the world, but to save it. Came where *we were*, that we might be where *He is*. He came to save poor

**SINNERS.**

Ah! that includes you, dear reader, inasmuch as all have sinned. But perhaps you have never yet taken your true place as a *sinner* before God?

A preacher told his little boy one Sunday that he would mention his name in the sermon. The little fellow listened attentively, but was disappointed. On leaving the meeting he said, “You didn’t keep your promise, father.” “Oh, yes, I did, my boy; I mentioned your name more than once.”

After a little pause the child said, “Father, was it ‘*sinner*’?”

Dear reader, your name is in that verse, 1 Tim. i. 15. Take then the salvation of which it speaks.

L. E.

## “Now or Never.”

“**D**OUBTLESS you have been taught that it is a very serious thing to put off until to-morrow what can be done to-day.

Perhaps you will remember the old Spanish proverb, which says, “The road of By-and-by leads to the town of Never.” Very true!

Now you are a sinner. You know it. What you now require is a Saviour. Jesus is just the Saviour you need. He came into the world and died to save sinners. (1 Tim. i. 15.) Then why delay coming to Him? God’s Word distinctly says, “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” (2 Cor. vi. 2.)

What grace on the part of God to offer poor, perishing sinners a full and free salvation!

Will you take it *now*?

Sad to say, there are many so deluded by Satan that they entertain hard thoughts of God, thinking only that He desires to judge them. Judgment is God’s strange work; He only seeks your good and eternal blessing. “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” (1 Thess. v. 9.)

Oh! I entreat of you to make sure work of salvation *now*, while God is dealing with you in grace. Slight not His loving entreaty as He cries, “Turn ye, turn ye; for why will ye die?”

Alas! there are many, young and old, who are easily duped by the devil and led captive by him at his will to a hopeless and undone eternity.

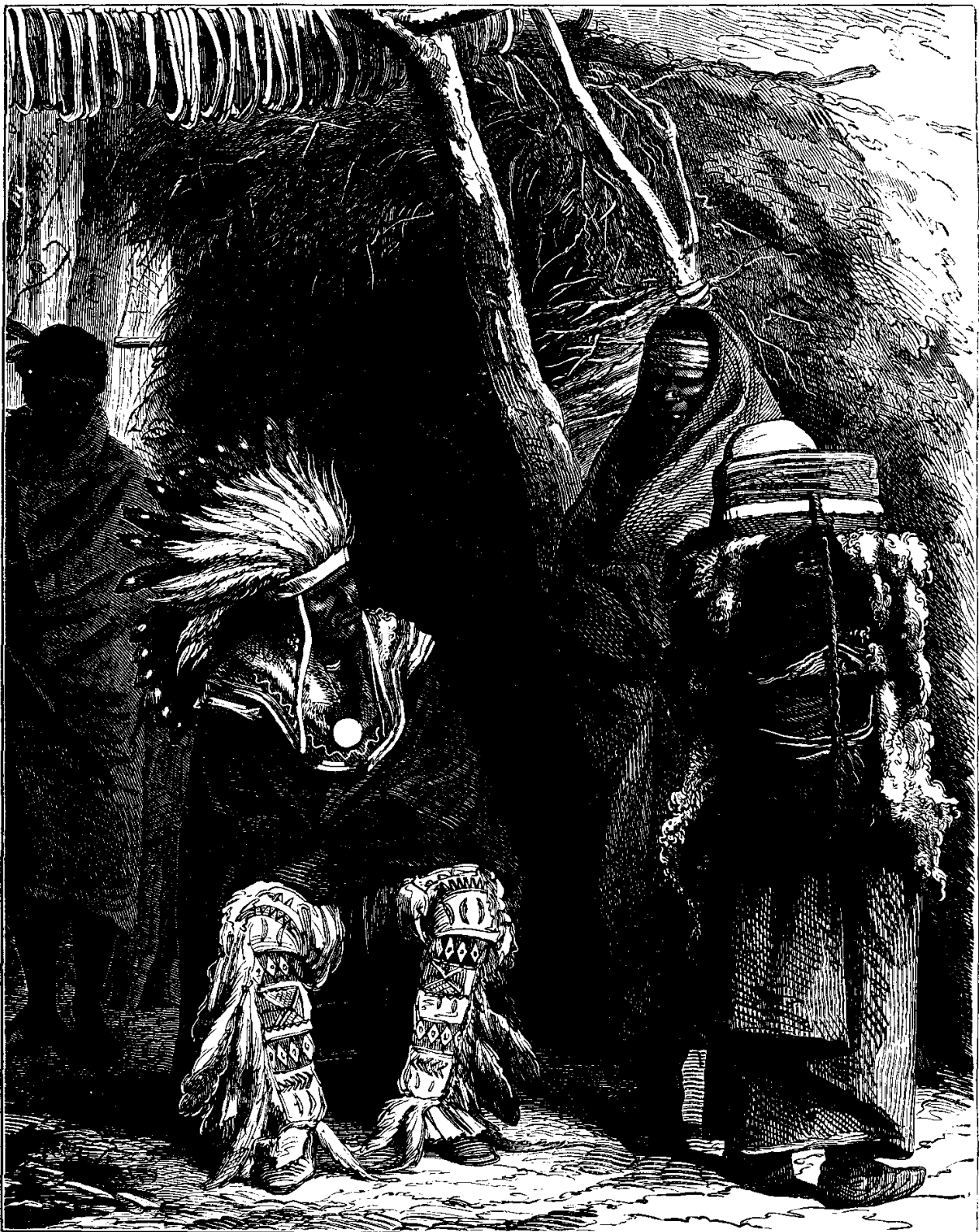
The day of grace is far spent; the Lord is at hand; the harvest is almost past; and *you are not saved!*

Do not wait till you are better, but come to the Lord Jesus *now*. He died on Calvary’s cross to save sinners. Believe on Him. Trust His finished work, and blessing—present and eternal blessing—shall be yours.

P. A. E. S.



*SCATTERED SEED.*



AN INDIAN HOME.

SCATTERED SEED.

The Way of Victory.

**T**HE Indians say that when a man kills a foe the strength of the slain enemy passes into the victor's arms. Certain it is that every victory gained prepares us for a greater battle. David slew the lion and the bear, and this fitted him to encounter Goliath. We "wax valiant in fight"; as we overcome the little foes we learn the power of God for us, and are able to face greater ones.

We must, however, have Christ as our Saviour before we can fight at all.

None but those who have taken the place of sinners before God can gain a victory over Satan. Those who are unconverted are in bondage to sin and cannot please God. God in grace saves us and sets us free.

The grace of God has saved many an Indian, and made him happy. Has it done this for you? If not, why not?

"Take me in!"

**"T**AKE me in! Take me in!" was the agonising cry of one of the passengers from the *Stella* when that vessel had struck upon the Casket Rocks and was rapidly sinking.

The boat was full, and it appeared to some as though the least additional weight would cause it to capsize, but the earnest, imploring cry of the drowning man led to his being taken on board and thus saved.

Reader, have you learned your need of Christ? Have you ever cried "Take me in! Take me in!"? Nay, do you not hear His cry, "Come in! Come in!"?

He died that He might save, and now "whosoever believeth on Him" shall "not perish, but have everlasting life."



Believe and Live.

**M**Y friend, this world shall pass away,  
And all its pomp and show.  
Are your affections fixed above,  
Or fixed on things below?

Are you within the narrow path  
That leads to realms of light?  
Or are you still upon the road  
That leads to endless night?

Perhaps you say, "I'm striving hard  
To gain the narrow way;  
I wet my couch with many a tear—  
I mourn—I sigh—I pray.

"But yet my soul is still unsaved,  
Though I have laboured long  
That I might be a child of God,  
And join the heavenly throng."

My friend, God does not ask thy tears,  
Nor aught that thou canst give:  
Thy prayers can never save thy soul,  
"Believe," and thou shalt live.

The work was finished long ago,  
All merit set aside.  
When Jesus, in the sinner's stead,  
Upon Mount Calvary died.

He there became a substitute,  
The sinner's debt to pay—  
He brought in everlasting life  
For all who will obey.

And Jesus risen from the dead  
Is now the proof to thee  
That all the debt was fully paid  
By Him upon the tree.

There's nothing left for you to give,  
Nothing for you to pay;  
If you but trust in Jesus' blood  
You may be saved to-day.

Saved, if you simply place your trust  
In God's beloved Son,  
And only rest your faith upon  
The work which He has done.

Thus having Christ by living faith,  
You stand before the throne,  
In all His perfect spotlessness—  
His comeliness alone.

Then cease from all thy useless toil;  
Thou art not asked to give—  
God tells thee Christ has paid the debt,  
"Believe," and thou shalt live.

R. K.

SCATTERED SEED.

For the Boys.

"Only Just."

"**H**AVE you ever been troubled about your sins, G——?" I asked a boy about thirteen years of age.

"Yes, I have."

"I'm glad to hear you say so, for sooner or later *all* will be troubled about their sins, and, sad indeed as it is to say it, many will be *too late* to get them forgiven. But tell me, G——, did you ever turn to *God* about your sins?"

"Yes, a fortnight ago."

"Well, and have you not done so since? For if you were *really* troubled about them you would not rest till they were forgiven."

"Last night I confessed to God that I was lost, and told Him I wanted to be saved."

"Then why are you not saved? God is quite willing to forgive all who confess their sins, believing in the Lord Jesus, the Saviour of sinners."

"If someone said to you, 'G——, are you saved?' what reply would you make? Why are you so silent? Have you nothing to say?"

"I should say, Yes!"

"Very well. Supposing the inquirer said, 'How do you know it?' what answer would you give? Can't you tell me? You would have *some* foundation for such a statement, would you not?"

"Because I believe in Jesus Christ."

"That is right! If you can say, 'I'm not trusting in myself or anyone else, but in the Lord Jesus,' God says of such, 'Saved!' How long have you done so?"

"Only just."

Reader, has such an experience been *yours*?

Remember! God says: "*To-day* if ye will hear His voice, harden not your hearts."

A. H. M.

For the Girls.

A Faithful Witness.

"**T**HE following letters, written by a converted young Jewess, thirteen years of age, will tell their own story. May our readers have like precious faith and love:—

"——"

"HYDE PARK.

"DEAR MISS W——,

"Dr. G—— has just left, and I am so very glad to hear that you are rather better, although I know you must be very weak, and he says you are still suffering a great deal.

"I know too that the love of Jesus is sustaining you in it all; and I am so thankful to tell you that I too have learned to rest in Him for my salvation, and my soul rejoices before God as I learn more and more of His love in the true Lamb 'which taketh away the sin of the world,' the Lamb which all our books teach us to look for, the true Deliverer who delivers my soul from death by His own death.

"Dear Miss W——, how can I ever thank you sufficiently for your kindness in making it all so plain to me?

"How can I thank God for all His great love to poor little me? I am so very happy now. He has taught me what His love did for me before the foundation of the world, for He gave His Son then to die for sinful, naughty me, though He did not actually die till so long after; and now by that same love I know that my sins were all laid on Him then, and instead of waiting in uncertainty for a Deliverer I have the fruit of it all because I have redemption through His blood, the forgiveness of sins.

"Do you remember telling me all this and much more? I could scarcely understand it then, it all seemed like a lovely tale and the very thing I was thirsting for, but now

# *SCATTERED SEED.*

God has taught it me Himself, and I can understand it perfectly.

"Precious, precious Jesus, gracious Saviour, my whole soul adores Thee for Thy great love to me!

"But I must give you mamma's message. She hopes you will come up next Tuesday, as that will give you an opportunity of seeing — two or three times before we leave town. We are going abroad in July for a few months.

"I am longing to see you. I have much to tell you, and — is coming next Tuesday to see you here.

"My best love to you, dear Miss W—. I know you will pray for me.

"Your loving Friend,  
"G— M—."

"WIESBADEN, 1877.

"MY DEAR MISS W—,

"Dearly, much-loved in our Lord Jesus Christ, the true, ever-blessed Messiah, for whom all my people are looking, but who has really been on this earth, a man amongst men, hated and despised, yet loving those who hated Him; if it were not so, how should I have known His great love to me? for of His great mercy I can now truly say, 'He loved me, and gave Himself for me.' I have been very ill indeed since I came here.

"I took a severe cold in travelling, which I have not at all recovered from, and I have been under severe treatment for speaking to some of the young ladies of the One Name I love. Two of them were very much interested in all I said to them, but we were found out, and they were all forbidden to speak to me.

"I felt so sorry because I wanted them to be as happy as I am, so I am praying that God will teach them how much He loves them and all poor sinners.

"I am not allowed any time to myself when I am well except Saturdays, while the others are at the service, which I do not attend.

"I always long for the time to come, so that I may have it to myself with the Word of God.

"Mamma came with Dr. G— to see me when I was so ill. I thought I should not get better, and I was so happy when I thought I should soon be with Jesus and know Him and love Him perfectly; and I shall see dear Abraham and Isaac, Moses and David, and all who have loved and trusted in our Messiah, and some day I shall see you too, and we shall ever be with that Jesus we have loved to speak about here. Will it not be glorious?

"I am not so well this evening, and have been writing to dear mamma.

"I was shut in a room alone without a fire for punishment for speaking to one of the young ladies, and I thought it felt damp.

"I am to go to bed early because my cough is very bad and the pain in my chest has come back; so I shall take my Bible with me, and perhaps I shall be able to read a little.

"I had just time to take one verse this morning; it was this, 'Through Him we both have access by one Spirit unto the Father.'

"What a privilege to know that we have in Jesus the way of going straight to the Father! and the same way is yours and mine.

"Thank you, dear Miss W—, for your kind letter, which mamma sent to me. I hope you are better, but I know you suffer very much; but you can rejoice in it all, can you not?

"My very, very fondest love to you, and thanks for all you have taught me.

"Soon we shall meet in the presence of the King of Glory—Jesus.

"Till then I am yours in deep affection.

"G— M—."

(She died very shortly after writing these letters.)

"HELP us to confess Thy name,  
Bear with joy Thy cross and shame;  
Only seek to follow Thee,  
Though reproach our portion be."

SCATTERED SEED.

For the Little Ones.

Christ wants to Save.

**N** SHOULD think that if Christ *died* for us, He must *want* to save us," said little Willie as the old sweet story of salvation through Christ was told to him.

Have you thought of this? Christ *wants* to save you.

Are you wishing to be saved? He wishes far, far more that you may be saved. He *died* that it might be.

Do not doubt Him.

The House on the Wall.

**N**O doubt many of the little readers of this magazine live in London, but we wonder how many of them know that there is a very quaint old church in the heart of that great city which actually stands on part of the old wall that once surrounded it.

All-Hallows-on-the-Wall dates from long before the Conquest, so it has stood through many strange and stirring scenes. No doubt it often became a refuge in times of trouble to the poor people of past ages, who were in the habit of flying from their frail cottages to take shelter inside such massive walls when any danger threatened.

Can the little reader think of a house on the wall that is mentioned in Scripture? One that proved to be a veritable house of salvation?

You remember Rahab's house on the wall of Jericho, that became a refuge to everyone that was gathered inside under the sign of the scarlet line, bound in the window.

Rahab was only a poor weak creature, but she *believed* God in the midst of a rich and mighty city that *disbelieved* Him. She esteemed the word of His messengers a

greater safeguard than Jericho's tremendous walls, and *therefore* came forth triumphantly, safe and scatheless, from the terrific ruin that befell that wicked city. She built her hopes on a sure foundation—the word of the living God—and how wise was she in her day!

Are *we* as wise? We hear of a judgment threatened and surely coming; God's messengers are warning and beseeching us to flee from the wrath to come.

They urge us to take advantage of what God has provided, and look to Christ for refuge while yet there is time.

Have we each done so? Surely this is the most important question of our lives.

The most terrific tempest that could possibly arise will never hurt the one who reposes on the Lord Jesus Christ, who rests upon His finished work, for He saves, and saves to the end, all that believe on Him.

L. J. M.

Verses to Search for and Learn.

THE BELIEVER'S HOPE.

**N** 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." (John, chap. v. .)

"We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil., chap. v. .)

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess., chap. v. .)

## SCATTERED SEED.

Bible Birds and what they  
Teach us.

## THE RAVEN.

**W**HICH bird is first mentioned in the Bible? Why, of course, we all know that, you say; it is the raven. Quite right, it is; and the first lesson it teaches us is that we are sinners.

In Genesis viii. 7 we read that Noah "sent forth a raven." Let us picture to ourselves what the world was like at that time. The waters had been upon it for one hundred and fifty days, and there was nothing but death on every hand.

We are told that Noah only remained alive and those with him in the ark.

Yet the raven never returned; it was quite happy in a place of death.

Surely this speaks to us of those who are unsaved. They find all their pleasure in this world, and quite forget that God's Word tells us that "it is appointed unto men once to die, but after this the judgment." (Hebrews ix. 27.)

But it tells us, too, that "whosoever shall call upon the name of the Lord shall be saved." (Romans x. 13.)

Oh! then, if we feel our need as sinners, let us call upon the name of the Lord without delay, that we may be saved.

## OBEDIENCE.

The next lesson the raven teaches us is *obedience*. You will all remember the story of Elijah in 1 Kings xvii. God told him to go and hide by the brook Cherith, and He had commanded the ravens to feed him. We can imagine how he watched for them, and perhaps even wondered if they would come.

But at the appointed time they came. God had commanded them, and they were obedient. This is a great lesson for all of us—obedience: as little children, to learn to obey our parents; and as we grow older, and become "children of God by faith in Christ

Jesus," we find the same lesson facing us—obedience. It is not now what would please ourselves, but we want to do God's will in all things. Not only in the great things, but also in the little things of daily life we want to know His will and do it. "If ye love Me, keep My commandments." (John xiv. 15.)

## SERVICE.

Then there is another thing about the ravens. They were God's messengers. How encouraging it is to remember that we too can be God's messengers. If we have found out our need as sinners, if we have been saved by God's grace, if we have learned a little to be obedient to His voice, then He can use us as His messengers. Just as He sent the ravens to Elijah, so He will send us to those around us with some little message for Him.

## GOD'S CARE.

Now if we turn to the New Testament (Luke xii. 24) we find the ravens have yet another lesson to teach us. The Lord Jesus is reminding His disciples how the ravens neither sow nor reap; they have no storehouse, nor barn, and yet God feedeth them; and then He says to them, "How much more are ye better than the fowls?" It is wonderful to think how God takes care even of the little birds; how not one falls to the ground without His knowledge. Think, then, what must be His care for those who love Him; how He watches over us night and day; how He supplies all our needs, and how He will be with us all the way and bring us safely to our home above. May we each take these lessons to heart; and if we are still unsaved, still going on in our sins, let us remember that "now is the accepted time—now is the day of salvation." (2 Cor. vi. 2.)

J. L.

## God is Love.

"God is love; His word has said it;

This is news of heavenly birth.

Fly abroad and quickly spread it,

Make it known through all the earth."

## SCATTERED SEED.

## Words of Peace.

## Joyful Tidings.

“**T**HE Son of man is come to seek and to save that which was lost.” (Luke xix. 10.)  
 To this end He offered Himself a sacrifice upon the cross of Calvary, the Lamb of God’s providing, without blemish and without spot. (1 Peter i. 19, 20.)

There Jesus, God’s only-begotten Son, the gift of His love to the world, was forsaken, whilst the billows and waves of God’s holy judgment passed over Him. “My God, My God, why hast Thou forsaken Me?” was the bitter cry wrung from the lips of that blessed, holy Sufferer, as God made Him, who knew no sin, to be sin for us. (2 Cor. v. 21.)

Darkness covered all the land during those awful hours, and the sun was darkened. (Luke xxiii. 44, 45.)

Jesus drank the bitter cup of judgment to the dregs, cried “IT IS FINISHED,” and gave up the ghost. Jesus died.

His precious blood was shed, God was glorified, the veil was rent, and the rocks were rent, and the graves opened. (Matt. xxvii. 50-54.)

Buried in the sepulchre, the third day He rose, and afterwards ascended to glory. (1 Cor. xv. 4.)

Jesus is the victorious, crowned, and triumphant Saviour in the glory of God. Sound the joyful tidings forth.

**Sinner, dost thou believe on the  
 Son of God?**

O SOLEMN hour ! O hour alone,  
 In solitary night,  
 When God the Father’s only Son,  
 As man for sinners to atone,  
 Expires—amazing sight !  
 The Lord of Glory crucified !  
 The Lord of life has bled and died !

There, at Calvary, man filled his cup of iniquity to the brim in the rejection and death of Christ, and brought himself under the present judgment of God (Rom. iii. 19); but there too God, by that same death, was infinitely glorified; and now in righteousness, having raised Him up and given Him glory, offers a full and free pardon, a present and eternal salvation to all. (Acts xxviii. 28.) “Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” (Rom. v. 20, 21.)

E. H. C.

## The Gospel Message.

**M**ARK ! Hark ! the invitation  
 Resounds through all the land,  
 The glorious proclamation,  
 The Saviour’s blest command.\*  
 Good news to all the nations,  
 Glad tidings of great joy,  
 How sweet the declarations  
 To sinful man brought nigh.

Ho ! everyone that thirsteth,†  
 List to the gracious call,  
 In this God’s grace consisteth,  
 ’Tis free alike to all.  
 Salvation without money,  
 Pardon abundant, free,  
 As wine, and milk, and honey,  
 It flows for you and me.

Come now, though red as crimson,‡  
 Thy scarlet stains do show,  
 I have the power to cleanse them,  
 And make them white as snow.  
 A fountain has been opened  
 Which purifies within ;  
 The precious blood of Jesus,  
 It cleanses from all sin.

Again the invitation  
 In silver strains rolls on,  
 Come, all ye heavy laden,§  
 For I your griefs have borne ;  
 Lay down your weary burden  
 Upon My gentle breast :  
 Come, all who toil and labour,  
 And I will give you rest.

\* Mark xvi. 15. † Isaiah lv. 1. ‡ Isaiah i. 18. § Matt. xi. 28.

## SCATTERED SEED.

## “Don't say that, Uncle.”

**S**O exclaimed a young woman to her uncle as he spoke to his niece of the coming of the Lord Jesus Christ. She knew she was a sinner, and that she was not ready if she died, but being well and strong, doubtless judged there was plenty of time to think of such matters yet.

But the coming of the Lord could not be put off. It would not matter whether she was weak or strong, well or ill, if the Lord came and she was not ready to go in “with Him to the marriage,” she must be shut out for ever.

“Your father and mother will go,” said the uncle, “for they are ready. And the Lord may come at any moment too——”

“Oh! don't say that, uncle; I'm not ready,” she replied.

But whether the uncle said it or not the truth was the same, and the conviction of this forced its way into her conscience and led her to deep distress of soul.

Rest came when she saw that the work of Christ upon the cross was for sinners, and that it was finished. Then she could rejoice that she was ready if the Lord Jesus should return.

His coming had now no terrors for her; she could rejoice in hope of the glory of God.

Christ is coming. Are you ready?

## Doubts.

**I** DO not doubt God's grace and power, but I doubt myself. I so often break down, and say and do things I ought not. Then I have a bad conscience, and think I cannot be converted at all, and must be converted over again.”

“But how often do you break down?” said a preacher once to a soul who expressed herself thus.

She admitted that she broke down so often that if her strange thought had been correct she must have been converted over and over again many thousand times. The folly of such an idea was manifest. And explaining the gospel to her she was brought into peace and liberty, and went on as a bright, happy believer, rejoicing in Christ Jesus.

Another doubting soul, when asked what she thought was the meaning of the scripture, “Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love” (1 John iv. 18), answered, “I suppose when I love God perfectly I shall get rid of my doubts and fears.” “Assuredly you will, but as you will never love Him perfectly until you are in heaven, you must make up your mind to live in Doubting Castle, as John Bunyan calls it, the remainder of your life.” This was poor consolation. Now look at it the other way. Think of God's perfect love, and not of your imperfect love. Begin with Him instead of with yourself.

## IT IS GOD'S LOVE, AND NOT YOURS.

And if you believe that, you will find yourself in the very atmosphere of His love, which is also shed abroad in your heart by the Holy Ghost given unto you. This is what casts out fear, “perfect love,” God's love.

## A Real Saviour.

**H**! my sin! my sin! my sin!” cried Luther in anguish of soul. “Well, would you be only the *semblance* of a sinner, and have only the *semblance* of a SAVIOUR?” answered a friend who heard, adding, “Know that Jesus Christ is the Saviour even of those who are *real* and *great sinners* and deserving of utter condemnation.”

\* \* \*



## SCATTERED SEED.

## For Young Believers.

## Letting its Light Shine.

**ONE** night, when passing along a country road, I noticed a light some distance ahead.

It was small, but bright. I knew there was no house near that place, therefore it could not be a light from a window, nor could it be a light held by a person walking, as it remained in the same position. What could it be?

On drawing near I found it was on the ground, and when I reached the spot where it was I put down my hand and picked up that from which the light was shining—it was a little glow-worm.

There amid the gloom its tiny light was shining out brightly, and the more noticeable because of the *darkness* of the night.

I took it with me and afterwards gave it to a friend, who placed it in the garden, and often on a dark night the little glow-worm's light was to be seen shining.

My reader, think of the little glow-worm letting its light shine out in the darkness of the night, and remember that all around is darkness; and if you have come to know the Lord Jesus you are to let your light shine, to be a light amid the darkness of this world, to bear testimony for Him who has called you by His grace, and brought you out of darkness into light. Believers are left here to be lights in the world. Are *you* letting your light shine?

R. K.

## Obedience.

**LET** us learn a lesson from Saul. He was a mighty man of valour, yet he failed in a little thing, and lost his kingdom through disobedience. Jehovah sent him to slay the enemies of God and to utterly destroy all that they had. Instead of doing

so, he saved the best of the sheep and the oxen and all that was good; and it so grieved the Lord that He said, "It repenteth Me that I have set up Saul to be king; for he is turned back from following Me, and hath not performed My commandments." Saul made excuse that he had saved them to sacrifice to Jehovah, but what did Samuel say to him? "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The Lord takes more pleasure in our obedience and subjection to His will than in all the great things we could possibly do. He does not expect great things from us, but what He looks for is loving obedience and faithfulness.

In the parable of the talents we find that the master gave "to every man according to his several ability." When he returned he said just the same to the one who had only received two talents as he did to the one who had five, because both had been equally faithful in that which had been committed to them.

Our Master has now gone into the "far country," and left us to occupy till He comes. May we be faithful to Him.

## "All in Love."

**THINE** was the glory, Lord,  
Ere worlds began to be,  
And Thine the grace that brought Thee low;  
'Twas all in love to me.

Thine were the riches, Lord,  
Yet deep Thy poverty;  
When Thou upon the cross didst die,  
'Twas all in love to me.

Thine was my judgment, Lord,  
The billows rolled o'er Thee;  
The bruising and the stripes were Thine:  
'Twas all in love to me.

And Thine the praise, O Lord;  
Through all eternity,  
My gladsome voice shall sing Thy worth  
For all Thy love to me.

SCATTERED SEED.

For Christian Workers.

Why our Joy Varies.



WOMAN being once asked as to her state, replied that she was a believer, but *her joy ebbed and flowed.*

There are many souls like this, and one great reason is because they *live too near the world.*

A river ebbs and flows at its mouth near the sea, but never at its source. And if we live *near Christ*, drawing all from Him, He will be the source of our continued and unbounded joy. But if we live near the sea of this world, no wonder that our joy ebbs and flows !

E. H. C.

"Be Watchful."

REVELATION iii. 2.

"**B**E watchful," Christian, watchful,  
As you pursue your way,  
Look ever off to Jesus  
For strength for every day.  
He will supply your every need.  
He is a Guide and Friend indeed.

"Be watchful," Christian, watchful,  
For many snares beset,  
The pathway is most dangerous,  
And foes they must be met.  
Put on the armour of thy Lord,  
And rest thyself upon His Word.

"Be watchful," Christian, watchful,  
Lest in some little way  
You hinder one who's longing  
To be a "Child of Day,"  
Who with but slow and wavering feet  
Is coming to the Mercy-seat.

"Be watchful," Christian, watchful,  
That you may brightly shine  
Here for the loving Saviour,  
Who whispers, "Thou art Mine !"  
That others, seeing thy bright light,  
May join thy Captain in the fight.

"Be watchful," Christian, watchful,  
And very prayerful be ;  
Be true and always faithful,  
And in His service free.  
Trust not to self, or thou wilt fall,  
But let Him be thy All in All.

D. A. Y.

Gleanings in Many Fields.

"O WHERE, then, Jesus, could I flee  
For living waters but to Thee,  
Or look for life divine ?  
Where but in love, which has been tried  
By other lost ones, shall I hide  
This needy soul of mine ?"

THE world in all its phases, whether wicked, worldly, political, social, or religious, never satisfied one heart yet, and will never satisfy yours.

"'Tis he who hath the Son hath life,  
Though dead in sin before ;  
And nothing of the wrath of God  
Can ever reach him more.

"'Tis he who hath the Son hath life,  
And light and joy are his ;  
For in the Father's house itself  
His place and portion is."

THOUSANDS seek a paradise beneath the sun. But the earthly paradise is lost, and not to be regained. A heavenly one is opened for all believers (Luke xxiii. 43) ; but man vainly seeks a visible one, where all is marred through sin, and where, if he arrives at the zenith of all he can attain here, death comes in to spoil it.

"To us Thy cross is life and health,  
'Twas shame and death to Thee ;  
Our present glory, joy, and wealth,  
Our everlasting stay."

THE Scriptures are the permanent expression of the mind and will of God, furnished as such with His authority. They are the expression of His own thoughts. They edify, they are profitable ; but this is not all, they are inspired. It is not only that the truth is given in them by inspiration. It is not this which is here stated. *They* are inspired.

TRUE ministry brings, by the power of the Spirit of God, God and His Word to the soul. A false priesthood gets, and gets as man, between God and the soul. Hence it shuts out the soul from God, while Christ has given Himself to bring us to God.

# SCATTERED SEED.

## "In Distress."



NORWEGIAN barque, wind-driven and wave-beaten, lay upon the Gunfleet Sands, on the south-east coast of England.

When all hopes of her recovery were gone, the distress signals were sent up, and with keen anxiety the mariners watched for a response from the shore.

In this incident, dear unsaved reader, see a picture of yourself; learn the futility of all human expediences for salvation, and thus become one of those who despair of reaching heaven by any efforts of their own. Like the passengers on the ship referred to in Acts xxvii., "When neither sun nor stars in many days appeared, and no small tempest lay on us, *all hope* that we should be saved was then *taken away*." (v. 20.)

They practically said, "We are lost!" Will you not send up the signal of distress? saying by it

**"I AM RUINED! I AM LOST!"**

To return to my narrative. There was an answer from the shore, the lifeboat was launched, came to their rescue, took aboard it those shipwrecked ones, and brought them safely to shore.

Their gratitude and delight were unbounded. It seemed too good to be true—they were *saved*!

A large hotel, with its warmth and comforts, was thrown open for their reception, into which they entered; and afterwards they returned to their own country.

God is *always* on the "look-out" for "distress signals" from lost sinners. Indeed, He sends the wind and raises the storm—such as a serious illness, a bereavement in the loved home-circle, a business trouble, or other things—that men may learn the poverty of their strength to do good, the

brevity of life, and the uncertainty of holding anything in this world.

It gives the life-mariner an opportunity of escaping the judgment of the "lake of fire." God's "Lifeboat" is immediately alongside the distressed and despairing voyagers, and they have but to jump off their own wrecked ship into it, and are soon brought to port.

Who is the Lifeboat? The Saviour, the Lord Jesus Christ. He has been under all the billows of God's judgments, has borne all His holy wrath against sin—the storm which we deserved for eternity. He could say to God, when enduring it, "Thou hast laid Me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves!" He exhausted that judgment, and is now out of death, and believers in Him can sing—

"The storm that bowed Thy blessed head  
Is hushed for ever now,  
And rest divine is ours instead,  
Whilst glory crowns Thy brow."

He is risen, He is exalted to glory, and is to-day the "Lifeboat" for the "shipwrecked" sinner.

From the moment the shipwrecked crew gave up their ship, and sent up the signals, they had nothing to do or to pay for salvation. They were not even asked to

"Pull for the shore!"


So with the poor sinner. Directly he turns to God, despairing of anything in himself, and seeing all his efforts for getting to heaven are fruitless, *God* takes up his case, and does everything for him at *His own* expense. Through faith in His Son he gets forgiveness, is brought to the port of salvation and peace. And just as, in our incident, the hotel was thrown open to the poor sailors brought to the shore, so with the believer—the love of God is his present portion, shed abroad in his heart by the Holy Ghost given to him.

SCATTERED SEED.

In conclusion, affectionately we say to you, let neither indifference, good works, nor religiousness, keep you longer from being saved, but just now send up the rocket of distress, saying, as it were, "I am a shipwrecked sinner," and believing on the Lord Jesus, the true Lifeboat, thou shalt be saved!

"Christ is the Lifeboat, He never will fail,  
All hope to save one's self can nothing avail;  
Man's boat's a total wreck, can never reach the shore,  
All who trust in Jesus Christ are saved evermore."  
A. F. M.

"That's Sin."

 H! I don't believe in sin," said an intelligent but careless young infidel to a Christian. "I don't believe there is such a thing; if there is, what is it?"

"Did you ever tell a lie?" was the short and pungent answer.

The self-confident inquirer found himself at once in an awkward fix. To say "No" would be an evident lie, for where is the person who has never lied? To say "Yes" would be to own himself a liar.

After some moments' hesitation he answered confusedly that he dared say he had told a white lie or two.

"That's sin," replied the other.


Enough; the infidel beat a hasty retreat. His mouth was stopped. Men talk of white lies and black lies, but before God a lie is a lie. And the word of Him who cannot lie says—

"BUT THE FEARFUL, AND UNBELIEVING,  
AND THE ABOMINABLE, AND MURDERERS,  
AND WHOREMONGERS, AND SORCERERS,  
AND IDOLATERS, AND ALL LIARS,  
SHALL HAVE THEIR PART IN THE LAKE  
WHICH BURNETH  
WITH FIRE AND BRIMSTONE:  
WHICH IS THE SECOND DEATH."

REV. XXI. 8.

E. H. C.

"Make Haste—Time Flies."

 Ueen Elizabeth is reported to have said when dying, "Millions of money for a moment of time." She is not the only person who has learned to place true value upon time.

How sad that it should be only rightly valued by many when all the golden opportunities it brings are gone, and gone for ever!

It is to the young that I especially address myself.

Of all times, *youth* is the best in which to become a Christian.

Hear the testimony of a dying man, whom I visited a few weeks ago. Said he to his son, a young man in the bloom of health: "Give to God a full cup, my lad; don't offer Him the dregs of a wasted life, as I have done!"

"TO-DAY" GOD OFFERS YOU A SAVIOUR!

The cross and its sufferings, borne by Jesus when abandoned by God because of sin; the blood and its atoning efficacy; the resurrection and the ascension of Jesus to the throne of glory upon which He now sits, perfectly agree in their eloquent testimony to the mighty fact that God has the righteous ability and willingness to save.

The terms too are simple and easy: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

There are warnings given on every hand. The other day I passed a sundial, and was arrested by the words engraved upon it—

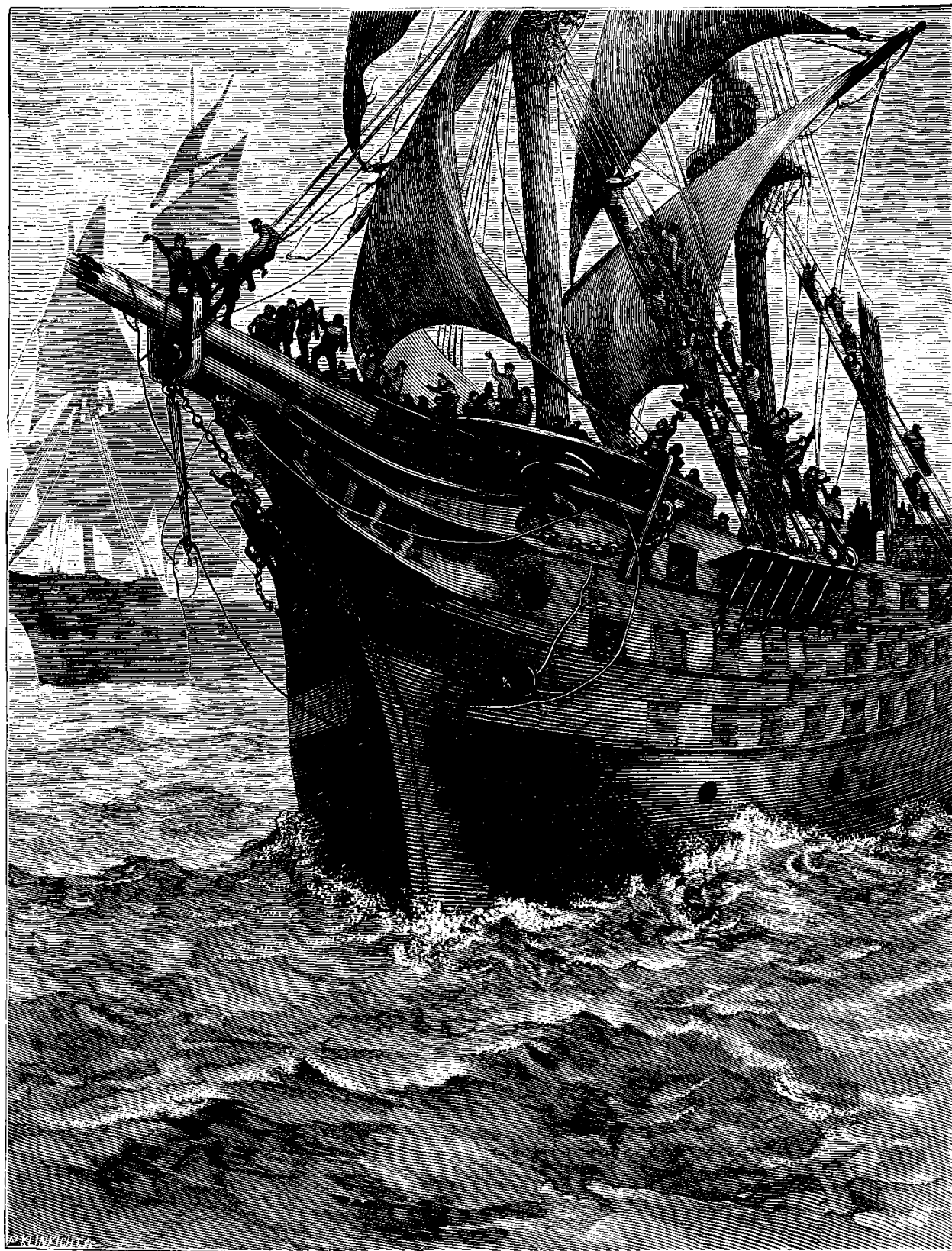
"MAKE HASTE—TIME FLIES!"

Let it speak to you, unsaved reader, and in view of salvation we say—

"Haste thee away! Haste thee away!  
Infinite love waits to welcome the sinner 'to-day.'"

A. F. M.

\* \* \*



"NEARING THE HAVEN."

## SCATTERED SEED.

### The True Haven.

**A**N old man, nearing his end, spoke of his bodily decay, the tokens of the approach of death, as the land-birds lighting on the shrouds telling the weary mariner that he is nearing the haven.

Blessed haven "with Christ." Are you on your way to it, or are you only nearing the rocks of eternal judgment?

### Too Late.

*A PICTURE'S WARNING VOICE.*

**H**E represented a tall, handsome young man, in hunting costume, standing outside a country railway station, looking sadly disappointed at a train speeding away not far off. His horse, which is steaming with heat and panting for breath, as though his rider had ridden him at tremendous pace in order to catch the receding train, stands beside him. One can fancy he had intended to go by the train to some distance off to have a delightful run with the hounds. The morning looks very fine, and the country pretty and hilly. Poor young fellow! he looks sadly disconcerted, and as though he would give worlds to have arrived at the station five minutes, or perhaps even one minute, earlier. He has lost his day's pleasure, and there is now no help for it. Vain regrets for his carelessness are of no avail. Underneath the picture are the words "Too late."

Now that I have described the picture to you, I shall tell you of what it forcibly reminded me. Get your Bibles and read the first thirteen verses of Matthew xxv. It is the well-known parable of the Ten Virgins. I am sure you have often heard that the five wise virgins represent true Christians; the five foolish, professing, but only nominal ones. They all went forth to meet the bridegroom, but only the five wise went in

to the marriage feast. The others were like the young rider, "too late."

Some of you, I know, think that because you have been baptised and confirmed, and, it may be, partaken of the Lord's Supper, you are all right; that these things suffice for God, and make you a real Christian. Alas! it is a great mistake. You might participate in all these rites and still be unconverted.

I shall quote you two verses which came from the lips of the Lord Jesus, of whom it is said, "Never man spake like this Man." "Marvel not that I said unto you, Ye must be born again," and "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I ask you, in all faithfulness and love, dear young reader, if you have yet been born again or converted. Without this great change having taken place in you, you cannot see or enter into the kingdom of God. Perhaps you ask me, What do you mean by conversion? Well, I shall tell you as simply as I can. It is finding out that you are a lost, guilty sinner under the condemnation of God on account of your sins, be they few or many, and coming as such to the Lord Jesus, believing that in infinite love and compassion He bore those very sins of yours when He died on Calvary, "the just for the unjust, to bring us to God." Then when you have trusted or believed in Him as your own precious Saviour, and are washed from your sins in His precious blood, the Holy Spirit is given to you to dwell within you, so that your body becomes the temple of the Holy Ghost.

Thus, and thus only, will you be like the wise virgins, not only having the lamp of profession, but also oil in your vessel with your lamp. Jesus has all these blessings for you: "Him hath God the Father sealed."

"Oh! sinner, ere it be too late,  
Flee thou to mercy's open gate,  
And join Christ's waiting band."

Come to Him now for them; to-morrow you may be "too late." M. S. S.

*SCATTERED SEED.*



THE LAST LOAD.



## SCATTERED SEED.

## Harvest Past.

**T**HE harvest is past, the summer is ended, and we are not saved."

So wailed the prophet of old, and so would many speak to-day if they told the truth.

"Not saved." Then what are they? Lost.

## "Just in Time."

**T**HE doors were being shut, and the train about to start, when three ladies came hurrying down the platform, and stepped into the compartment in which we were. For a few minutes they were too breathless to speak. At last one of them said, "*Just in time, but oh, how we had to hurry! We should have had to wait four hours if we had missed it!*"

Those ladies were in earnest; they knew that there was no time to be lost. If they had been a minute later the train would have gone, and they would have been left behind.

Oh, children, take warning by them! Be in earnest. I know you would all like to go to heaven, but if you don't start *now* you may be *just too late*. Missing a train, though it may be very inconvenient, is a comparatively small matter; it only means a little delay while you wait for the next one. But if you miss *God's salvation* you miss it *for ever*.

Remember, "there is a time to get, *and a time to lose*." You may get salvation *to-day*. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." (2 Cor. vi. 2.) If you wait till *to-morrow* you may lose your opportunity for ever. "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James iv. 14).

But perhaps you think you are quite happy now? Ah, children, your happiness will soon come to an end. Would you like to know the way to be *happy for ever*? I am sure you would. Listen then. "Whoso trusteth in the Lord, *happy is he*."

Jesus loves you, and wants you to be happy. Will you not trust Him? And then you will not only be joyful yourselves, but there will be *joy in heaven*. A. E.

## "I am Come to the End of My String."

**T**HESE words were spoken by a dying man a few days before he was called into the presence of God.

He had lived a careless, gay life, and now knew the end to be very near.

His utter sinfulness and need of a Saviour were pressed upon him, and the gospel of God's grace to sinners was also presented; and God, who is rich in mercy, heard prayer on his behalf, and gave him repentance towards Him, and faith in the Lord Jesus Christ.

Reader, how stands the matter with *you*? If *you* had come to the end of *your* string, what then? Would it be to depart, and be with Christ, which is far better (Philippians i. 23), or, as an infidel once said, "Now for a leap into the dark"?

What about the future?

Are you trusting in the Lord Jesus Christ alone for salvation, or do you think that you have some righteousness of your own to plead?

Remember, "all our righteousnesses are as filthy rags." (Isaiah lxiv. 6.) Then what must our sins be? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)



SCATTERED SEED.

For the Boys.

"For Mine Own Sake."

**N**OT long since, at a gospel preaching near C—, the preacher, to illustrate how God could come in and give the knowledge and joy of the forgiveness of sins, gave a short account of his own conversion.

Many years ago he was in deep anxiety about his soul, and one night determined not to sleep again till he knew that his sins were forgiven him. He went to his room as usual, but not to sleep. For about four hours he was in great agony of soul, crying to God for forgiveness, when he was led to turn to Isaiah xliii. 25 (or the words came to him—I do not remember which):

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

What blessed words to come from the living God! The remainder of the night was spent in praising God, full of joy and peace in believing.

God had spoken to him, and he believed God.

Ah, thought I to myself, I know another little story like that, so I thought I would send it to the boys who read this paper.

Some gospel preachings were going on in the town of C— some seven years ago or more, where lived a little boy, the child of Christian parents, who was in great trouble about his sins.

One evening, before going to the preaching, he crept into his mother's bedroom, and kneeling down, asked God that he might be saved that *very* night.

After the preaching was over the preacher walked down the room and spoke to little W—, and opening his Bible, read verse 25 of Isaiah xliii., "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

I can use the dear child's own words, for he wrote and told me about it, saying, "I came away from the meeting that night thanking my blessed Saviour who had washed away all my sins."

The preacher was the same one I have been telling you about.

Dear little anxious reader, are you wanting to know your sins are forgiven you? Are you fearing that one day the Lord will come and take father and mother, your little sister, and others in the house who you know are *ready*, and you may be left behind? *If* so, will you not listen to hear Him say to *you*, as if there was nobody else in the world, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins"?

He says He does it for His own sake. Why? Because He wants to have you all for Himself.

We have sinned, and God has said that the soul that sinneth, it shall die; but the Lord Jesus Christ has *come* into this world, and He has *died*, so that the debt might be paid.

God's claim has been met, and so now He can forgive the sinner, and *clear* him from all charge of guilt. God will not demand payment twice.

How good of the Lord Jesus to come down into this world and to die, that God might be glorified and that we might be saved!

For the Girls.

Diamonds Cannot Satisfy.

**M**ILICENT WARD was the only daughter of moderately rich parents, but she moved in a circle of extremely wealthy people, and often she longed for what many of the girls of her acquaintance possessed.

## SCATTERED SEED.

I remember once she said to me, "I should be *perfectly* happy if I could have a diamond necklace, with *one* row of stones even."

Having a treasure myself far surpassing millions of diamonds, I replied, "I think your heart is too large to be satisfied so. I have found that 'none but Christ can satisfy.' But *He* can, for I have never had a diamond in my life, and do not expect ever to possess one, and yet I am happy, having Christ as my Saviour and Friend."

"Oh, my dear," was the reply, "that is all very well for old people, but not for us girls; I want some diamonds, and I mean to get them if I possibly can, and then we will see who is happier."

Not long after, Milicent married a rich man, and she soon had what she desired—a diamond necklace, and a title into the bargain.

One day I called to see her in her lovely new home, and in course of conversation she said, "I have my diamonds."

"Oh," I replied, "and are you satisfied?"

"No," she said. "I was till last night, but then I saw a great friend of mine with two rows, and I feel I must have two also." Then, evidently remembering our little talk together, she added, "Now, do not say any more, for I shall soon get two rows, and then I shall *really* be satisfied."

Again I said a few words about where true satisfaction could alone be found, but they fell on ground choked with the pleasures of the world.

Poor Milicent never got her two rows of diamonds, for, after a very short time of married life, her husband died, leaving her, to her great surprise, only a moderate income.

She is still unsatisfied, and shows it by constantly seeking for happiness where it never can be found—at earth's broken cisterns.

She is thirsty still, because she has not come to the One who said "If any man thirst, let him come unto *Me* and drink."

Every heart wants an object, and many

a one cries in its longing as death snatches its dearest and best away, "Oh! tell me of something that death cannot touch." The Lord Jesus Christ is on the other side of death, and He says, "Come unto *Me*, and I will give you rest." We never can rest till we are satisfied, so He satisfies and gives rest.

Is anything keeping Christ out of *your* heart, dear young friend?

It may not be diamonds, but it may be something quite as worthless—for worthless they are in comparison with Him, and He who made them said, "For what shall it profit a man, if he shall *gain* the whole world, and *lose* his own soul?"

Are you going to lose *your* soul for the sake of getting pleasure, or wealth, or ornaments? They are Satan's snare for the young especially. Do not be caught by them, but rather think of the attractions of Him who gave His life a ransom for all.

He has blessing for *you* if you will accept Him. He invites you to come to Him now, but soon the door will be shut, and all who have spurned His love and preferred the pleasures of this world will for ever be shut out from His presence.

Oh! be warned before it is too late.

\* R.\*

## Promises.

|                                       |                 |
|---------------------------------------|-----------------|
| Prove them                            | Mal. iii. 10.   |
| Remind God of them                    | Isa. xliii. 26. |
| Obtain them                           | Heb. xi. 33.    |
| Meditate upon them                    | 1 Tim. iv. 15.  |
| Inherit them                          | Heb. vi. 12.    |
| Stagger not at them through unbelief. |                 |
| Embrace them and                      | [Rom. iv. 20.   |
| Soul-satisfying we shall find them.   | [Heb. xi. 13.   |

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter i. 4.)

## SCATTERED SEED.

## For the Little Ones.

## "No Ceiling Between."

**O**NE bright day in June, some years ago, a little girl with ball in hand, looking eager for play, ran into the dining-room where her mother was sitting.

"I think, darling, you had better play in the nursery; the sun is so hot to-day."

"Oh! no, mother; *do* let me go in the garden. I like it, oh! ever so much the best."

"Why?" asked a gentleman sitting by the window, as he lifted the little pleader on his knee.

"I like the garden," said the child, "*because there's no ceiling between me and Jesus.*"

Children, do *you* like to feel that God is looking at you?

Perhaps you think that you are too young to come to Jesus. This little girl was only five years old, yet she *knew* that her sins were forgiven, that Jesus loved her and had died for her; and she liked to feel that she was always under His eye.

When *you* know His love, you too will like to feel that "there's no ceiling between."

Jesus said, "Suffer *little children* to come unto Me." (Luke xviii. 16.)

Are you going to accept His invitation? He is waiting for you to "come." A. E.

## "It's Lindsay, Grandma."

**L**ITTLE Lindsay was born in India.

His mother died when he was very young, so he was sent over to England to be cared for by relatives. His twin brother and two sisters accompanied him.

At the age of nine he was sent with his brother to a large boarding-school at Windermere, and, being of a dark complexion, was

often teased by his schoolfellows. Lindsay was a very tender-hearted boy, feeling more than he said, and tears often ran down his brown cheeks.

Under these circumstances one can easily understand how welcome a little sympathy would prove. God, who cares for His creatures, hearing even the cry of the raven, remembered this dear lad. He put it into the heart of some of the bigger boys, especially R. J. P——, to befriend him. This friend found him quiet and thoughtful beyond his years, and encouraged him to read his Bible, and got him to promise to read a portion of it every day, believing it would be a comfort and blessing to him in every-day life.

This promise was slowly given, but strictly kept, which will seem wonderful to school-boys, who know the difficulty of getting a quiet time alone.

It is a habit worth cultivating by Christians, old or young. (See Matthew vi. 6.)

In fact, Lindsay had often to read his Bible in the presence of others, but the fear of God, whose Word it is, gave him that courage which makes even a boy bold as a lion.

Little Lindsay became deeply attached to his beloved friend, and he gave many unmistakable proofs of God's work in his soul, in leading him first to take Jesus as his Saviour and then to witness for Him.

His tender conscience showed itself in a marked way. On one occasion he had purchased some sweets, and had gone some distance from the shop, when he discovered that he had received one halfpenny too much change.

He at once ran back with it to the shop-keeper, who, delighted with his honesty, encouraged him by giving him a small reward.

In one of his books were found the following lines, in his own handwriting:—

"Teach me to rule my inner life aright, and act and speak as ever in Thy sight:  
A friend to all true virtues, but a foe to all Thou hatest, sins and follies low."

## SCATTERED SEED.

More pleasing still was the strong natural affection he showed towards his relations, especially his younger sister and brother. When the former suffered wrongfully he would be the first to take her part.

The following incident related by his nurse is also very interesting. During the holidays his brother P—— had been very naughty, and his grandma said she must punish him.

After punishing *him*, as she thought, she said, "Now, P——, I hope I shall never have to do this again."

The little face looked up into hers and said, "It's Lindsay, grandma!"

She then discovered that Lindsay, who was very like his brother, had slipped into his brother's place and got punished instead. So P—— got off!

This reminds one of much greater suffering borne by Jesus Christ, God's only and well-beloved Son. He was sinless, and could say on earth, "I always do those things that please My Father." He was so obedient as to go to the cross and there bear God's punishment for sin, and the turning away of His face—for He is LIGHT! Jesus had done all God's will, so could say, "It is finished!" Now—thanks to God—if one owns himself a *sinner* before God, and lost, and trusts in Jesus, God is righteous in putting his sins away at once and for ever, so that he shall be saved from hell, and be sure of reaching heaven. (Romans iii. 23-26.) God delights to save the sinner, for HE is also LOVE, and wishes him now to be happy in His favour.

In spite, however, of all his beautiful natural qualities, Lindsay knew that in God's sight they were but filthy rags, and not one of these could fit him for God's holy eye. He is LIGHT: in His sight every one of us, young or old, by name, nature and practice, is a SINNER. Lindsay was not born innocent, and had no redeeming feature as some speak of—for there is none good, no, not one. (Romans iii. 12.)

If you desire salvation and blessing, do not try first to make yourself better, but come to Jesus just as you are, as dear Lindsay did. The words of Jesus are, "Come unto ME," "Suffer little children to come unto ME," and "Him that cometh to ME I will in no wise cast out." (Matthew xi. 28, xix. 14; John vi. 37.)

The only good acts that God could notice in Lindsay, or anyone else, are those produced by His Spirit, who makes His abode in a person after he has believed in the gospel of His salvation. (Ephesians ii. 8-10.)

Dear boys and girls, take warning and encouragement, for the hour is rapidly drawing near when the Lord Jesus will come for those who are His own, whether young or old. (John xiv. 1-3.)

Unbelievers will be left behind for judgment at the great white throne. For *them* there is only the lake of fire, the eternal witness of God's righteousness. (Revelation xx. 11-15.) A great gulf will be *fixed* between them and believers. (Luke xvi. 26.)

"Watching and ready may we be,  
As those who wait their Lord to see!"

P. R.

## Verses to Search for and Learn.

"**W**HETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor., chap. v. .)

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph., chap. v. .)

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col., chap. v. .)

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Titus, chap. v. .)

## SCATTERED SEED.

## Words of Peace.

## "His Blood was Shed for Me."



R. P—— was dying.

Supremely solemn moment—  
dying!

The world behind; eternity before. A few short moments, and the immortal spirit leaves its house of clay to go into God's presence. What shall its eternity be? On which side of the fixed impassable gulf shall it be? on the heaven-side or the hell-side?

Reader, if you were dying, which would it be? You dare not evade that question. Remember, "there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." (Eccl. viii. 8.)

Mr. P—— was dying. Oranges helped him in his physical troubles, so the beloved wife got him some blood-oranges, as she deemed them the best for him. One was cut open and placed on a plate. He took it in his hand and looked at it. His thoughts turned to the atoning death of Christ, and he looked up into his wife's face and said, "*His blood was shed for me thousands of years ago, and it is the same to-day.*"

I would call your attention to these words, beloved reader. Perhaps you have felt the sting of a guilty conscience; perhaps the load of your sins weighs heavily on your soul at this present moment. As you are, death would be an awful thing. It would be an unwelcome visitor.

But notice the words of the dying man, who was as great a sinner as yourself: "His blood was shed for *me* thousands of years ago." Whose blood? The atoning blood of the Lamb of God. God says, "I have given it to you upon the altar to make an atonement for your souls: for it is the blood

that maketh an atonement for the soul." (Lev. xvii. 11.)

And, mark, it was *shed for me*. The individual application of that blood—the blood of Jesus—brings to you all its infinite and everlasting value. What more tranquillising to the conscience? What more peace-imparting? In your own individual misery as a sinner, you have but to appropriate that precious blood to yourself, and all the blessings of the atonement wrought by it are yours. You have but to place it by faith between you and the God of judgment, and God says, "When I see the blood, I will pass over you." (Ex. xii. 13.)

It is a great moment for the soul when it can stand out from the crowd and say, "His blood was shed for *me* thousands of years ago, and it is the same to-day."

Yes, it is the same to-day. It never loses its value in God's sight, whatever man may think of it. It is God's righteous title to justify every repentant and believing sinner. "*To declare at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.*" (Rom. iii. 26.)

Great is the peace and joy of the soul that enters into the marvellous truth of this precious verse. God's righteousness is not against the sinner who believes, but for him, for it is such that God righteously justifies. (Acts xiii. 38, 39.)

E. A.

## "Only Believe."



S Satan tempting you to doubt the forgiveness of your sins? "Only believe."

Jesus says, "I suffered for you; I bore sin's heavy load; I endured the judgment of God for you." "Only believe."

Does Satan tempt you to look at your poor returns for love so strong? "Only believe."

Look at Calvary, look at the dying Lamb of God, at His infinite sacrifice, at His

## SCATTERED SEED.

precious blood; that, and that alone, is the ground of your pardon and acceptance with God. "Only believe."

Is death near at hand, and the tempter too, to lead you to doubt the Saviour's love, by telling you of the poverty of your own? "Only believe."

It is not your love (poor and weak at the best), but *His*, which the many waters could not quench, nor the floods drown. He says, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." (Jer. xxxi. 3.) In love I gave Myself for you; I will love you right on to the end. From eternity I have loved you, I love you now, and will love you throughout the eternal ages. "Only believe."

"Only believe." Yes, only believe. The work is finished, Satan defeated, sin put away, God glorified, righteousness established, Christ risen and glorified, and the believer eternally saved. "Only believe."

God has put us in Christ, "made us accepted in the Beloved. "Only believe," and the joy of it will fill your souls, as the blessed Spirit of God leads you into the consciousness of it.

"Only believe," and Satan is foiled. "Only believe," and every cloud is gone. "Only believe," and doubts and fears and misery give place to certainty, stability, and joy. "Only believe" brings the soul "out of darkness into His marvellous light," to enjoy all that God is as revealed in Christ as light and love. "Only believe."

E. A.

### None Other Name.

**T**HERE is no other name than Thine—  
Jehovah—Jesus—Name Divine!  
On which to rest for sins forgiven,  
For peace with God, for hope of heaven.

Name above every name, Thy praise  
Shall fill yon courts through endless days;  
Jehovah—Jesus—Name Divine!  
Rock of salvation, Thou art mine.

### Where the Cross meets us.

**M**Y reader, you may not have, in peace of soul, been able to contemplate all the glory of the cross.

You have a blessed portion yet before you; but remember, it is presented to you just as you are, for your need, in all the grace of it towards a poor sinner.

It meets you in your sins, if it infinitely glorifies God.

A Jesus dying on the cross for the vilest meets the wants and the burdens of the vilest—comes home through grace to his heart.

If his sins are a burden to him, he may see Christ bearing them, that he may be free and have peace. "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.) "And by Him all that believe are justified from all things." (Acts xiii. 39.)

Were his sins "as scarlet, they shall be as white as snow." (Isa. i. 18.)

If you are heavy laden, come to Him who came in love to give you rest, and has died in love for you.

J. N. D.

### A Wondrous Saviour.

**N**OW wondrous a Saviour is God's blessed Son!  
How great and eternal the work He has done!

God's glory maintained by His death on the tree,  
While mercy flows freely to you and to me.

How free is the pardon His blood has procured!  
How blessed the welcome His name has ensured  
To all who confess Him their Saviour and Lord,  
Now brought into favour, believing His word.

Oh, why remain distant, when God calls thee near,  
In love that dismisses all bondage and fear?  
Oh, why remain Christless, when thou mayst be blest?  
Oh, why remain weary, when Christ giveth rest?

## SCATTERED SEED.

## For Young Believers.

## The Believer's Sins.

**A**ND now for the promised answer to a question already put—What if the believer sins after he is saved?

When saved by grace we become united to Christ by the Holy Ghost, and He witnesses with our spirit that we are the children of God. (Rom. viii. 16.) Now, once we are united to Christ and are become the children of God, it is a link and relationship that never can be broken. But although the union and relationship are eternal, communion may be snapped either by carelessness or by self-will.

Take once again a simple illustration. A little boy, clean and well clothed, is starting to school. His mother bids him mind and not get in the mud on the way. Attracted by some boys playing in the street, he joins in the play, and presently falls into a mud-heap. Alas, alas! how soon the joy of untimely play produces sorrow of heart! What is to be done? He cannot go to school thus, and he dreads to go home. He would sooner go to any door in the place than his mother's in such a plight. But necessity turns his steps thither. With guilty conscience, and sobbing intensely, he knocks tremblingly at the door he so recently left with joy. It opens, and his mother appears. At once her countenance changes. But how does she greet him? Does she say, "Go away, you bad boy, I disown you"? Nay, but "Come in, my naughty child!" for she loves him. And what follows? One of two things. Either the little fellow sobs brokenheartedly before his mother, owning his wrong, and she, seeing he has really judged himself for his naughtiness, frankly forgives him, changes his pinafore, and again starts him to school with a fresh and loving warning; or, if he is naughty and wilful, and shows that he does not care, she is com-

pelled, as a faithful mother, to chasten him. Her countenance and manner towards her child are changed, but her heart never. Her love towards him is as great when he is dirty as when he is clean, but dirt cannot go unchallenged in her presence and home.

See in this simple story, you who are often unhappy through conscious failure as a Christian, a picture of the grace that meets your case. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8); but "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.)

E. H. C.

## A Dog's Gratitude.

**L**IVING in the next house to us was a little fox terrier, and for a long time he used to come to our kitchen door every day for a bone, or anything else we could give him, from the larder. But at length his visits ceased, and, forgetting to inquire after him, we considered at the end of some months that he was dead.

However, one morning, hearing a whining at the back door, I opened it, and there was Prince, looking much fatter, and in better condition than formerly. He was delighted to see me again, and on my proceeding to find something for him he told me, as plainly as a dog could, and with much wagging of his tail, that he had not come for what he might get this time, but just for the pleasure of seeing an old acquaintance. He only stayed a few minutes, and I learnt afterwards that, having been given to a friend who lived some miles away, he had been brought over to his old home on that day, and during a visit of about half an hour he had found time to prove that he was not forgetful of past benefits.

The gratitude of this little dog made me think of how we fail in seeking the Lord's presence because we *love* Him. E. M. B.

SCATTERED SEED.

For Christian Workers.

Meet for the Master's Use.

**L**ONG since I wanted some water late at night, and went into the kitchen and took down a jug from the dresser which I thought would be suitable for my purpose. Looking inside, however, I found it was dirty, and not fit for service. The result was that I put it down and took another, which was clean, and employed it instead.

And is it not so with many of us who are desiring to be used of our Lord in blessing to others, that we are not employed because we are not meet for the Master's use?

It may be that we are linked with something that is contrary to the truth, or it may be that in spirit we are at fault, and unjudged pride, or selfishness, or worldliness, renders us unfit to be taken up and engaged for service in the Master's hand. Thus we are passed by, and others more devoted and true, though perhaps having less light, are used instead.

It is our privilege to be *fit* for service, so that we may be prepared unto every good work in which the Master may choose to employ us.

The device often to be seen in fire-engine stations is a good one—

**"READY AND WILLING"**

—and this we may well covet to be whenever He may call us.

It is not for us to choose our work. The Lord knows best as to that; but we may be sure of this, that if we are suitable vessels for Him to use, He will not pass us by when He would send a messenger for the help of one of His people, or to carry glad tidings to one in darkness.

"Oh, use me, Lord, use even me,  
Just as Thou wilt, and when, and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

I. F.

Gleanings in Many Fields.

"THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; sorrow in losing them; and a burden of account at last to be given up concerning them."

"WHEN we cannot see the way,  
Let us trust and still obey;  
He who bids us onward go,  
Will not fail the way to show."

"I GAVE My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And rescued from the dead;  
I gave My life for thee,  
What hast thou given for me?"

"HARK! 'tis the watchman's cry,  
'Wake, brethren, wake!  
Jesus Himself is nigh,  
Wake, brethren, wake!  
Sleep is for sons of night,  
Ye are the children of the light,  
Yours is the glory bright,  
Wake, brethren, wake!'"

"THOU must be true thyself,  
If thou the truth wouldst teach;  
It needs the overflow of heart  
To give the lips full speech."

THE Lord's servants are like mosaic; each piece is put in by the Master's hand, and no piece occupies the room of another piece.

I AM not what I was (Eph. ii. 12);  
I am not what I shall be (1 John iii. 2);  
I am not what I should be (Eph. v. 1);  
I am not what I would be (Phil. iii. 12, 13);

But

"By the grace of God  
I AM WHAT I AM."

**THE BIBLE.**

STUDY it carefully,  
Think of it prayerfully,  
Deep in thy heart let its precepts dwell;  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.



# SCATTERED SEED.

## False Religion.

**W**E would warn you against a prevailing delusion. Tens of thousands readily own that they are sinners, but, alas! the way they speak of it shows clearly how lightly they think of sin. And what is the consequence? Like men who, because they have never felt seriously ill, are satisfied with quack doctors and quack medicines, they are apparently content with the quack remedies of false religion. Being little more than sinners in name in their own estimation, they are satisfied with a sham salvation. A real sinner, who is exercised before God, and who learns what a grave thing sin is in His most holy sight, will never be satisfied with anything short of a real salvation, the salvation of God. (Acts xxviii. 28.)

Things are utterly out of course, and so completely opposed to the Word of God that men to-day think of those who preach the truth, as of old they thought of the apostles, that "these that have turned the world upside down are come hither also." (Acts xvii. 6.)

Dear friend, the world is upside down, and it is only by coming to Scripture that you will get things right side up. But men have become so accustomed to having things upside down that they prefer them so. One well understands it.

Picture to yourself a lady who has a beautiful vase on her drawing-room table; it has stood there all her life, and all the lifetime of her parents, but upside down. A connoisseur in vases happens to visit her, and as his artistic eye falls upon the vase it is at once offended. Instinctively he turns it over and places it carefully right side up. The lady enters; she has scarcely greeted her visitor ere in a grieved tone of voice she exclaims, "Who has turned my

vase upside down?" "Pardon, madam, it was upside down when I came in; but, as you are doubtless aware, I am a connoisseur of these things, and have taken the liberty to set it right." "I wish you had left it alone; it has always been thus, and I like it so." And so saying she deliberately replaces it in the old position.

In this lady's conduct many a reader may see his own. Things are upside down, and thousands are like Israel of old, of whom the Lord said, "My people love to have it so: but what will ye do in the end thereof?" (Jer. v. 31.)

Yes, you may like to have things wrong, but what will you do in the end thereof? What does the Lord like?

E. H. C.

## "No one to Pass without a Ticket."

**S**OME time since I accompanied a friend, who was about to take a long journey, to the railway station.

He had booked to his destination, and we proceeded towards the platform; but at the foot of the stairs we were arrested by a barrier, at which stood an official.

My friend showed his ticket, and passed through. I followed, asking to be allowed to accompany my friend. A very decided "No, sir, I cannot allow you!" was the reply. In vain I remonstrated. He answered, "My orders are positive. No person is to be allowed to pass this barrier without a ticket." And thus we were separated.

Beloved reader, let me use this little incident to address you a few words upon salvation. You are on a journey—a long journey, even to eternity. You have friends, relations, some of whom belong to Christ.

## SCATTERED SEED.

We speak to you as to the unsaved. You are hurrying on. The moment of separation is coming. The saved will pass on to eternal happiness; the unsaved cannot follow them—they will be stopped: endless separation will ensue. The ties of a lifetime will be snapped asunder, and loved ones torn away without warning. The terrible fact will burst upon the unsaved that they are left behind for judgment, and that the Lord Himself has descended into the air and caught away, to be with Himself for ever, all who *really* believe on Him.

What a solemn moment to those who are outside—outside with the unbelievers! Vain the prayer, "Lord, Lord, open unto us!" when the Master of the house has risen up and shut to the door. Outside! The solemn verdict pronounced, "I never knew you: depart from Me, ye that work iniquity." Let me, then, solemnly ask, "Have you your pass? Is Christ your Saviour?"

I could get no liberty of entrance from the keeper of the barrier. It would have been useless to beseech him. His only reply was, "My orders are strict—no one is to pass without a ticket." But a way of escape occurred to me as my friend stood inside and I outside, and that was the booking-office. Application was made, the price paid, and in possession of a ticket I again presented myself at the barrier, and repeated the inquiry, "Will you allow me to pass?"

"*I cannot stop you now, sir,*" the man replied, in a very decided tone; and then the barrier, once against me, was now for me—the closed entrance was an open door. The same law that prohibited entrance without a ticket gave admission with one.

And this, beloved friend, is a parable to us, for the justice of God, which is against all whose sins are unpardoned by the blood of Christ, is for all who believe in Him. Are you seeking for salvation? Do you long to be assured that you may enter into eternal blessedness? A great price has been paid on Calvary's cross—a price that enables God to be just and the justifier of all who believe in Jesus. All His righteous claims have been

fully met by Jesus His Son, and His salvation is free to the poorest applicant, for it is bestowed upon these terms: "Without money and without price," to "whosoever will."

Do you wish to know no separation from your loved ones who trust in Jesus? Then come to Christ at once, and you shall have right of entrance to the heavenly city. As you value your soul and true happiness, betake yourself to Christ at once, and it will be yours to enjoy the company of the Redeemer and the redeemed in an eternity of never-ending delight and unfading joys.

H. N.

### "Road Stopped."



JUST outside the house where I write, there is a long pole across the street. It rests on two supports, and has a board tied to it with the notice thereon—

#### "ROAD STOPPED."

This is plainly to prevent an accident.

Excavations are going on in the street to a depth of perhaps fifteen feet or more, and there is no room for vehicles to pass.

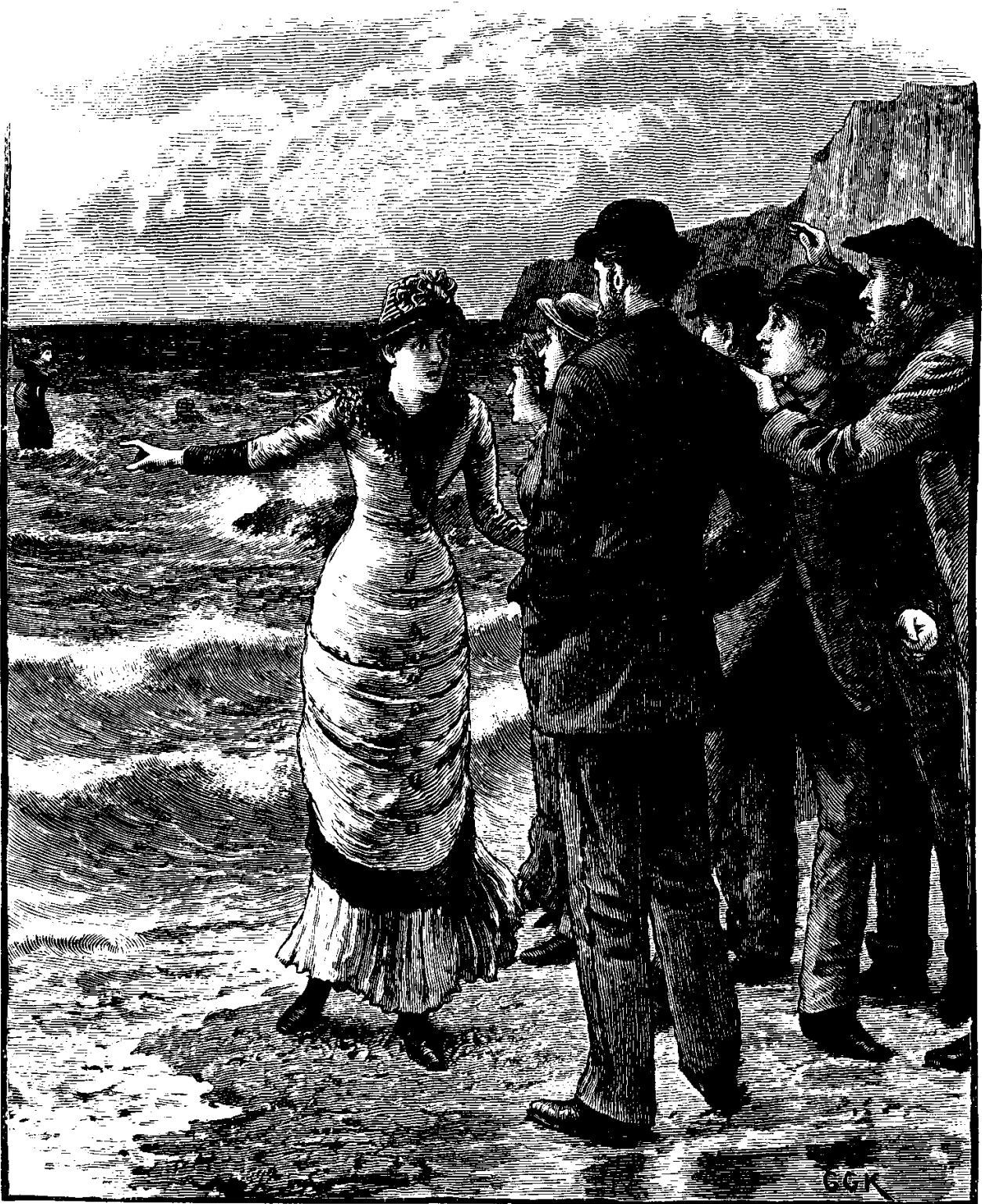
None are so foolish as to attempt to make a passage past the notice; they go round another way.

Now, God has written "Road stopped" upon the way of works for salvation, and in infinite mercy has provided a way of blessing through the one Mediator, Christ Jesus, by which sinners can be saved from eternal destruction.

Yet what we see every day is that men will endeavour to make their own way of salvation; and so disregard the only true way. They pass on to certain judgment. Oh, that they could see where they are going, and flee to Christ!

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

*SCATTERED SEED.*



WHO WILL GO?

## SCATTERED SEED.

### Who will Go?

**T**HAUGHT by the incoming tide and unable to save herself, the girl in our illustration is longing for someone to save her. Earnestly she waves her handkerchief as a signal of distress.

There are many within sight. They know her need, but who will go to her rescue? Who will risk his life in the effort to save hers?

As I looked upon the picture I thought how different it is in the things of our eternal welfare.

Unasked, the Lord of glory came into the world to save sinners. He knew our peril. He saw our need. He knew also the cost at which He alone could save us, but to give His life a ransom for many He came and suffered upon the cross, the just for the unjust, to bring us to God, that we might not only be saved from our sins and the judgment we deserved, but saved, too, from the world, and from the power of self and sin, so that we might live unto God and glorify Him.

He waits to save you, just as you are. You are without strength—can do nothing of yourself. He has done *all*, and now on the throne of God is willing to save all. Nothing remains to do.

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

### The White Skeleton.

**W**HILST travelling home from business a short time ago, my attention was arrested by the skeleton of a horse propped up on the roof of a house.

It was there as an advertisement for the veterinary surgeon who was living beneath.

I had often seen it before, but had given it no more than a passing glance. My

interest was now aroused, however, by noticing that the dirty appearance the skeleton had hitherto borne was fast disappearing beneath a nice coating of white paint which a man was very carefully brushing on.

As I saw all this, I thought of what many do as soon as they find out their condition as sinners before God. They turn over a new leaf, and try to cover up their black sins by putting a nice white coating of good works over them, with the mistaken idea that by so doing they will make themselves fit for heaven.

Is this your aim, my dear reader? If so, be assured it will never do for God, in whose sight “all our righteousnesses are as filthy rags.” (Isaiah lxiv. 6.)

The white paint did not alter the skeleton—it could not impart life to it—and all that we can do, however white and pure it may seem to ourselves, will not make any difference in our condition, “guilty before God”—“dead in trespasses and sins.”

Then give up your working, dear reader. Do not try to improve yourself—the skeleton. Turn from yourself to Christ. You will find there is nothing left to do, the Lord Jesus Christ having done everything. He has entirely completed the work of salvation, for did He not say, when hanging on the cross, “It is FINISHED”?

Since such is the blessed fact then, it is not left for us to turn over a new leaf and try to make ourselves better, but simply to trust in the One who has done everything.

May the blessed Lord incline your heart to come to Him now, just as you are, and

Cast your deadly “doing” down—  
Down at Jesus’ feet;  
Stand “IN HIM,” in Him alone,  
Gloriously “COMPLETE!”

“It is finished.” Yes, indeed,  
Finished every jot.  
Sinner, this is all you need;  
Tell me, is it not?

P. P.

WITHOUT Christ religion is like a nut with no kernel, a lamp with no oil, and dreadful such delusion is.

*SCATTERED SEED.*



A POOR SHELTER.

## SCATTERED SEED.

**A Poor Shelter.**

**O**VERTAKEN by a sudden shower the children seek to shelter themselves and their doll under the broken umbrella. It will not keep off much of the rain, however, and soon they will have to seek a place of refuge—a shelter which can really cover them.

That broken umbrella, which is such a poor shelter, may remind us of the vain attempts often made by sinners to hide themselves from the judgment of God.

Adam and Eve tried to screen themselves from God among the trees. Jonah went on board a ship to flee from Him. All in vain. None can get where God cannot reach them.

Then some try to cover themselves by so-called good works. They put on a pious look, and become religious outwardly; but this will not shelter them.

God provided a shelter for the Israelites in Egypt. It was the blood of the lamb that had been killed. Now this was a picture of the death of the Lord Jesus Christ. His blood alone can shelter from coming judgment. Are you sheltered by it?

## Bible Birds, and what they Teach us.

### THE DOVE.



**D**AIRE say most of you know that the dove is spoken of a great many times in the Bible, but we must pick out only two of the lessons which it seems to teach us.

The first time it is mentioned is in Genesis viii. 8; and it may speak to us there of

### THE ONLY PLACE OF BLESSING.

We have seen that the raven, was quite happy outside the ark in the place of death

and judgment. Not so the dove. The first time Noah sent it forth out of the ark, we are told, "the dove found no rest for the sole of her foot, and she returned unto him into the ark."

If the raven is a picture of what we are by nature, away from God, surely the dove is a picture of what we are when saved by His grace. We no longer find our pleasure and joy in this world, but we find everything in our Lord Jesus Christ. It is our joy and delight to turn to Him at all times; and just as Noah put out his hand and took the dove back into the ark, so the Lord Jesus will put His hand over us to to guard and shelter us in every time of trouble.

The second time Noah sent forth the dove she came back to him in the evening with an olive-leaf in her mouth. The earth was no longer a place of judgment, but the trees were beginning to grow again, and it was a place of fruitfulness.

This speaks to us of

### FRUITFULNESS,

of what we ought to be when we belong to the Lord Jesus Christ. This is our other lesson.

We are no longer afraid of judgment; Christ has borne it all, and we are "passed from death unto life." (John v. 24.) But what about the fruitfulness?

Perhaps you say it is beyond you, you are not old enough to bear fruit for God. I think you are wrong. Some time ago I was passing an orchard in the country, and I noticed some very small trees among the large ones. On looking more closely I saw that even these tiny trees had some beautiful fruit on them.

So with you: although you are young, you can bear some beautiful fruit which God's eye will delight to look upon. If you read Galatians v. 22, 23 you will find this fruit—the fruit of the Spirit—mentioned, and if you desire that it may be seen in you God will work by His Spirit in your heart for this purpose.

J. L.

## SCATTERED SEED.

## For the Boys.

## "All Right up in Heaven."



ONE day, in going through the children's ward of a hospital in a seaside town, I was attracted by a newcomer, a fair-haired, blue-eyed boy, so like a little friend of mine that I soon found my way to his bedside.

He smiled so sweetly, and did not look a bit shy as I took his hand and asked his name.

"Harry," he said, "but mother calls me her 'precious boy.'"

"Poor mother!" was my first thought, "to have to part with such a precious boy."

"Well, Harry," I said, "I see you have a bad leg," for the great cradle over it showed there was something that needed special care; "what is the matter with it?"

"Oh, sir, it has been cut off," was the reply.

"Poor little man," I said, "but you will be able to go on one leg with the help of crutches, and I know some boys who go very fast, and are very happy, too."

For a moment a shadow came over his bright little face, and he said nothing, till a small boy sitting by said, "Please, ma'am, the other was cut off last year."

Now what could I say? How give any words of comfort?

Before I had time to recover myself, for a great lump had come into my throat, Harry said, "Mother says I shall be able to get about a little, but when Jesus takes me to heaven I shall be all right again, just as if I had never had my legs off; so I want to go there. *Now* I shall be called a poor cripple, but *up there* I shall be quite well, and Jesus loves me as much as if I had my legs on, doesn't He?"

"Yes, dear, indeed He does," I said. "Can you sing that hymn, 'Jesus loves me'?"

"Oh yes, I know that part," he said.

So we sang it through, the little voice joining loudly in the chorus, while he watched my lips all the time, trying to catch the words he did not know.

At the end, he said, "I like that; I shall call it *my* hymn, because *I'm* ill, and Jesus loves me, and He'll stay close by me."

He was thinking of the verse—

"Jesus loves me, loves me still,  
When I'm very weak and ill;  
From His shining place on high,  
Comes to watch me where I lie."

I left him a book with the hymn in, and a bigger boy promised to teach it to him by the time I came again.

After that I saw Harry two or three times. He did not get on at all well, and was soon sent home to his mother.

As I said good-bye, I thought he looked very much as if he would soon be "all right" up with the Lord Jesus, for he was trusting in Him, young as he was, only eight years old.

Dear boys who read this, you who are strong and well, and can run about and enjoy yourselves, do you know Harry's Saviour? Or do you think He is only for those who are ill, or in hospitals, and that while you are well you do not need Him?

Has anyone promised you that you will *always* be well?

The Lord Jesus wants you for His own whether you are ill or well. If ill, He can make you happy like little Harry; if well, He wants you to work for Him—only first you must come to Him just as you are, and He will receive you, and wash you in His precious blood; and then He will want your hearts, and hands, and feet, and lips, and He will make you so happy, because He will tell you that He loves you.

## The Best of News.

"FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.)



## SCATTERED SEED.

## For the Girls.

## "Are You Ready?"



FLORIST in the North of London received an order for a bridal bouquet which was to be made of rare exotics of the most costly kind.

His daughter was arranging them with exquisite taste, when, looking up at her father, she said, "The bride ought to be lovely to carry such flowers. Do you know her?"

"No, my dear," was the reply; "but I hear that she is very young and very pretty, and the gentleman is very rich."

No sooner had he said the words than a note was handed to him by a boy, and as he read the contents, his hand shook, and he turned pale as he gazed in a kind of stupor at his daughter.

"Oh, Florrie," he said at last, "what a dreadful thing! The young lady is dead—dead, and we are to make the bouquet into a wreath."

"How awful!" said the girl, as the tears gathered in her eyes. "I was just thinking how happy she would be to-day. Poor young lady, I wonder what she died of. I suppose the note doesn't say?"

"It only says she died suddenly. Dear me, we don't often hear of such a sad thing as that. Well, you must undo your work and weave a wreath; I really do feel sorry."

And so the wreath was made, and, with many others, was put on the coffin containing the lifeless form of the lovely girl who a few days before was full of the joy and gladness of anticipation.

A touching story—yes, indeed it is, and perhaps some readers would like to know if she was ready.

This we cannot tell, but we write with the desire to give another warning word to the young and thoughtless.

"BE YE ALSO READY"

\* R. \*

## Christ or the World.



AGNES M—— and Alice T—— were very great friends.

Both were unconverted up to the time of which I write, when Agnes became deeply convicted of sin.

The faithful preaching of a servant of God went home to her heart, and she found no rest or peace until she found it in Him who said, "Him that cometh to Me I will in *no wise* cast out." (John vi. 37.)

To Agnes all was wonderfully changed. Everything seemed so different; the very trees around her appeared to rejoice with her in her new-found joy.

Soon the thought of her friend Alice came to her mind, and she felt sure she would withdraw from her, as she was very fond of the world, and had always laughed at Christian people.

Seeing Agnes had been one with her in everything, she felt it difficult to confess the Lord Jesus to her, and Satan said, "Do not tell her anything about it; it will only make her bad friends with you." Love to her Saviour conquered, however, and her conversion was made known to her friend.

As she had thought, the confession did separate them, for Alice, though perhaps for a short time impressed by her companion's conversion, gradually got further into the world, while Agnes sought to pursue the better path in serving the Lord.

She had learned that to be a friend of the world is to be an enemy of God. (James ii. 1.)

Dear young believer, confess Christ plainly. Seek to let go that which would draw you into the world, where all is enmity to God.

Remember the words of our Lord Jesus,

**"YE CANNOT  
SERVE GOD AND MAMMON."**

*Matt. vi. 24.*

E. A. M.



## SCATTERED SEED.

## For the Little Ones.

## Arthur and Percy.

**A**RTHUR and Percy S—— were twins, aged four years, residing at O—— in Yorkshire.

These twin brothers went with their mother to the railway station on their way to see a relative in an adjoining town.

When the train came up the boys were got into the carriage, but unfortunately their mother while looking after the luggage was left behind in the crush.

When the boys reached their destination, which was as far as the train went, they felt keenly that they were *lost*.

Their crying attracted some lady passengers, who led them to the station office, where a telegram had just arrived giving full directions as to them.

The same ladies also took them to their relatives in the town, where their troubles ended and their gladness began.

The mother arrived by a later train, and was doubtless more joyful that they were safe than even the children had been.

The case of Arthur and Percy is a small picture of what it is to be spiritually lost. All are on the journey of life here which must end some time. Then we shall enter upon what will neither end nor alter, and it will be either all sorrow or else all joy.

In love and grace the Lord Jesus came from glory to Calvary on purpose to save the lost, for time and for eternity.

He always finds those who take their place as *lost*—He never overlooks a single one—but He passes by those who think they are not lost.

God is filling heaven fast with those who were lost and now are found.

No sooner had those little boys felt they were lost than they were found, cared for, and made happy. They believed what the true telegram said.

And, reader, you may be assured that as

soon as you really know yourself *lost*, the loving Saviour of sinners will find and save you, and your sorrow will be turned into joy. But this will give more joy to His loving heart than to yours. “Likewise I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth.”

God’s gospel message is true, and may you believe it and be one of the happy number saved for glory ere it is too late and you get the dark sorrow of judgment.

J. N.

## “I Want to Trust in Jesus.”

**I** WONDER, my dear young friend, if you have ever had this desire when you have heard of other little boys and girls exactly your age who have trusted Jesus, and are now so happy because they know all their sins have been for ever shut away from God’s sight by the precious blood of Jesus. For God says, “The blood of Jesus Christ, His Son, cleanseth us from all sin.” What Jesus has done for them He will do for you if you will trust Him. Will you trust Him? Why not trust Him now?

Let me tell you of a little Scotch lassie who lives nearly six hundred miles from London. Her name is Maggie, and she is ten years old. She came to the children’s meetings we were having in a fishing town in the north of Scotland, and the morning of which I am going to tell you it was so fine that we had our meeting on the beach facing the sea.

We told the old, old story, how Jesus loved them so much that He left His bright home and came down to this world and died, so that He might have dear boys and girls with Him. His precious blood was shed so that all their sins might be put away, because He could not have sin in heaven.

Then we told them that all boys and girls who came to Jesus, and trusted Him as

## SCATTERED SEED.

their own personal Saviour, could rejoice that their sins were for ever washed away by His precious blood, and that a place is prepared for them in His glorious home "above the bright blue sky."

After the meeting Maggie came up with an envelope in her hand. It was addressed to me, and she put it into my hand. Inside was a short letter written by herself. What do you think it said?

"Dear Mr. H—,

"I want to trust in Jesus."

Then came her name and address.

Why did she want to trust Jesus? Because she had found out at the meetings that she was a sinner, and that as such she could never go to be with Jesus.

I told her how Jesus wanted her to trust Him.

Three days after she gave me her letter it was Sunday, and after the meeting Maggie trusted Jesus as her Saviour, and she told me she was so happy, because she knew all her sins had been washed away, and God said He would remember them no more. (Heb. viii. 12.)

Will you not trust Him too? Then you will be ready to meet Him when He comes, and you will be happy.

Another Scotch lassie who wrote me the other day said, "I trusted Jesus as my Saviour. I am so happy. . . . Oh, it is grand to be able to say Jesus died for me!"

O. D. H.

## Obedience.

VERSES TO SEARCH FOR AND LEARN.

"We ought to obey God rather than men."  
(Acts, chap. v. .)

"They have not all obeyed the gospel."  
(Rom., chap. v. .)

"Obey them that have the rule over you."  
(Heb., chap. v. .)

"Children, obey your parents in the Lord :  
for this is right." (Eph. chap. v. .)

## The Indian Chief.

IT is told of a converted Indian chief from America, when in this country, that, after describing his pierced and wounded condition when under conviction for sin as "a stricken deer which left the herd to die," he said of the sensations of new life experienced by him on the day of his salvation, "On that day the world seemed all fresh and new to me; it seemed like a new creation. I looked around, and the trees and fields were so green, the lake was so blue, the sunshine so bright, the sky was so glad. Oh! that was a splendid day on which God for Christ's sake forgave my sins."

Was it that things around had changed? No, but a new joy had taken possession of his heart. Joy in the sense of forgiveness flooded his soul, and so all appeared different to him. His conviction of sin, of his unfitness for the eye of a holy God, had weighed heavily upon him, and now the relief was great in proportion.

It is often so at first, and then perhaps the joy subsides a little; but if we are resting on Christ's unchanging work and God's unchanging Word, *peace* remains, because that depends wholly on simply believing what God has said, and it says, in Romans iv. 25 and v. 1: "Who [that is, Christ] was delivered for our offences, and was raised again for our justification." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"My love is oftentimes low,  
My joy still ebbs and flows;  
But peace with Him remains the same,  
No change Jehovah knows."

Have you yet had a day made glad by the sense of the forgiveness of *your* sins?

R.

REST in Jesus, there repose,  
Shelter find from all thy foes;  
Let His Name be all thy plea,  
For His words are "Rest in Me."

## SCATTERED SEED.

## Words of Peace.

## Where Works Come In.

**I**F we could obtain salvation by our own works, where was the need of Christ's death and agony?

Why should He have become man and die at all?

Could man have kept the law and thus wrought out a righteousness to fit him for heaven, Christ need not have died. But what is man's righteousness?

## "FILTHY RAGS."

Could filthy rags atone for sin? Never. Sin is not cancelled so.

There was no one in heaven or earth who could meet the question of sin if God Himself had not undertaken to do it. He gave His Son to meet the whole question of our guilt.

What His righteousness demanded His love provided.

Through the work of Christ sin has been judged, our sins put away, and God eternally glorified.

On the basis of that finished work God can righteously forgive and eternally save those who believe on His Son.

Do you believe that God sent His Son to die for you? Do you believe in the One whom God has sent? "This is the work of God, that ye believe on Him whom He hath sent."

Your works will never please God until you accept and believe on His Son. When you do so God will accept your works. Not until then.

The apostle Paul argues out the whole question in Romans iv.: "To him that worketh is the reward not reckoned of grace, but of debt. But to him that WORKETH NOT, but believeth on Him that justifieth the ungodly, HIS FAITH is counted for righteousness."

If you work for anything you are justly entitled to it. Righteousness is bound to give you what is your righteous due. If your works merited salvation God would be righteously bound to save you on the ground of your works; He would be unrighteous if He did not. You would make God your debtor for ever. You would sing for ever in heaven, "Worthy am I."

But God will not be any man's debtor. You must take salvation for nothing—as a free gift. The love of God has provided it for nothing. Faith is the hand that receives it.

Oh, worker for salvation, down with your hands! Take the place of ungodly, and as having no strength to save yourself. *Stand still*, as a poor guilty sinner, and do nothing. Open your eyes and see what God has wrought through the work of Christ. If you in simple faith rest on the finished work of Christ, you are justified. God is the Justifier of him that believeth in Jesus.

It is "not of works, lest any man should boast." When will people learn that justification and salvation are through faith in Christ alone?

You may ask, Where, then, do works come in? I answer, It is only saved people that are exhorted to be zealous of good works. Love is the motive spring of all works that God can accept.

Whatever appearance your works may have, if God does not approve of them they are only *dead* works. How can you expect God to accept your works until you accept His Son? When you have not accepted Christ as God's great love-gift, it proves you have not the love of God in you. And if you have not the love of God in you, however good or religious you may appear to be, you are as dead as a stone towards God.

Give up your doing. Believe in and accept what Christ has done, and work for Him as the Spirit leads you, then you will have fruit for God. Then will your works be acceptable to Him.

P. W.

## SCATTERED SEED.

## God's Love to Sinners.

**T**HE first time I ever knew the meaning of Romans v. 5, "Because the love of God is shed abroad in our hearts by the Holy Ghost," it was conveyed to me under circumstances which I can never forget.

I was called, in the early part of my ministry, to visit a poor creature dying of a fever.

It was a hovel on a mountain-side in the county of Wicklow. The door leading from the miserable chamber to the kitchen was built up to prevent infection, and the only entrance was through a window about a foot and a half square, out of which the frame had been taken for this purpose. In the corner of that wretched apartment, on some straw, lay a young man of twenty-one years dying, but in full possession of his faculties.

A few moments' conversation convinced me that I was there not to *teach*, but to *learn*, in witnessing the triumph of a believer over sin, death, and hell.

The young man was rejoicing in Christ, and as a passage of Scripture which seemed appropriate to his state of mind, I opened the fifth of Romans, and began to read it, applying each successive sentence to the young man, as according to his experience; to which he gave a most cordial response.

When I reached the fifth verse I said, "Now you feel this to be true. You have that blessed hope which maketh not ashamed, for you feel such love to God shed abroad in your heart, that it must be by the Spirit of God which is given you."

"Ah, sir," said he, "that is not the meaning of the text at all."

"What!" said I, "not the meaning?" and I looked at the verse again, never having thought that any other could be attached to it. "What meaning then do you give to it?"

"Ah, sir," he replied, "it would be a poor hope I should have if it was derived from any love I feel to God. When I think of what He has done for me, and how I ought

to love Him, I feel so cold and dead compared to what my love ought to be, that I would be in despair, instead of having a hope that maketh not ashamed, if *my love to Him* was to be the ground of my hope. No, sir; it is *God's love* to us poor sinners that the Holy Ghost sheds abroad in our hearts, and it is *that* gives us the hope that maketh not ashamed. Read on, sir, and you will see."

I read on, and the three next verses convinced me at once that he was right.

That poor youth had, not many months before, been brought to the knowledge of the gospel through the means of my lecturing in the cottages in that distant district of the parish. Too poor, too much engaged in labour to go to school, he had learned from a young companion to read in the evenings when his work was over, that he might read that Book which had revealed a Saviour to his soul. He had read and been taught by Him who can teach not as man teacheth.

His name was probably never printed in this world's annals, but as certainly as it is recorded here, so surely, we believe, in the Lamb's book of life is written the name of Charles Armstrong. R. J. M'G.

## "Lord! I Come."

**L**ONG have I despised Thy pleading,  
Long refused Thy loving call,  
But Thy mercy now is leading  
Me before Thy feet to fall.  
Bowed with shame, and torn with sorrow,  
Now I cast myself on Thee;  
If I tarry till to-morrow,  
Blessing then there may not be.  
Sin sweeps o'er me like a deluge,  
And I know not where to flee;  
O Thou riven Rock of Refuge!  
Hangs my helpless soul on Thee.  
Nothing have I but my badness,  
Nothing in my hands I bring;  
Lord, I come, in all my weakness  
Simply to Thyself I cling.

★ ★ ★

## SCATTERED SEED.

## For Young Believers.

## Bring your Light out of its Secret Place.

**I**T may be, my reader, you are a timid soul, who believes on the Lord Jesus Christ, but who has never confessed Him with the mouth.

If so, you are robbing Him of the glory due to His name.

You may have turned truly to the Lord, and accepted Him as your Saviour, and are therefore quite sure in your soul that you belong to Him, and you believe that His blood has cleansed you from all sin.

You may also know that He, the good and great Shepherd, will carry you safe home to that prepared place in the Father's house where you will be with Him for ever and ever.

You have believed on Him, then, with the heart, but not confessed with the mouth according to Romans x. 9.

Then you are keeping the light God has given you "in a secret place."

Scripture tells of three special ways in which we may hide our light. (Matt. v. 15; Luke xi. 33.) Now, yours may not be under the bushel of trade or the bed of ease and comfort, yet it may be in the secret place of your own heart.

Bring it out, and confess Christ, not only by your life but with your mouth.

In thus keeping God's Word you will be blessed, and have more power to act for Him when you have made it known that you are His disciple.

A young believer I knew very well once told me she had been a secret disciple for some time until one night, hearing a servant of Christ speak to souls about confessing Christ, she felt as though every word was meant for her, and that the preacher must have known all about her. It was God who was speaking through His servant to her

heart, and as soon as the preaching was over she confessed Christ to a companion who was sitting by her side, and then went home and told those she was living with about it, and afterwards wrote to her infidel father and other relatives to tell them that she was a Christian, and meant to serve the Lord.

Needless to say, she was much happier in confessing His love in having given His beloved Son to save her soul from going to hell.

So let your light shine by confessing Christ, and never be ashamed of the Lord Jesus. A. P.

## How to Walk in Life.

**P**ONDER the path of thy feet, and let all thy ways be established. Turn not to the right, nor to the left. Remove thy foot from evil." Thus wrote the wisest of men.

It may be, dear young reader, you are just about to enter upon a new period in life—starting out upon the voyage of life, as it is so often termed.

If so, it is a critical moment for you, as probably you will have to hear the jeers of the mockers, and be compelled to listen to their profanity.

You will also be subjected to endless temptations. Satan will assail you openly at first, then, if unsuccessful, will try to beguile you by every artifice that the destroyer of body and soul can conceive.

But, oh! ponder the path of thy feet, and turn not to the right nor to the left. Satan is strong, but Christ is all-powerful, and He will keep you in perfect safety if all your trust is in Him.

"Whatever ye do, do it heartily, as to the Lord, and not unto men." (Col. iii. 23.)

"Faith without works is dead." (James ii. 26.)

SCATTERED SEED.

For Christian Workers.

"Not of Us."

**I**F the Lord authorise for service, He also grants the needed power, but only on this ground, that it is held as in Him alone, and by us as in full *dependence on Him*.

"The excellency of the power is of God, and not of us." Mark this, it is "*not of us*."

We may be the channel, yet only then as being in company with the Lord. He has most power who abides most in his Lord's blest company.

Mighty signs and wonders may not be seen, but he is always a man of spiritual power who walks with the Lord, for with such *communion* is the first thing, and service results from that. J. W. S.

It is sweet to serve Him; sweet to let the light of His eye be one's guidance; to do nothing until He speaks; and when He speaks to do what He bids, and then rest again. G. V. W.

THE first great thing, if we are to be active in the service of the Lord, is that we are perfectly *right with the Lord*. The apostle was always self-judging. It is the man who has the *secret* of the Lord in power in his own soul who can go out in service. He is not amazed and distracted—he has the secret of the Lord. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." J. N. D.

SELF likes to be served, and *thinks* itself great. Love serves, and *is* great.

I AM so glad He did the work,  
And I have naught to do;  
My joy is now to rest in Him,  
And seek to please Him too.

Gleanings in Many Fields.

WORK below, but live above.

As witnesses of what God is to a sinner, it is evident the Christian should be at *peace*, and in the consciousness of *grace*, as well as *righteous* in all his way; for thus he is to sinners an evidence of what God is to sinners, for he was one himself, and he is a witness of the efficacy and enjoyment of that grace.

THERE is nothing so petty as the human heart; but nothing on which God, by His grace, can compose such lovely and transcendent music, because man is the subject of redemption through Christ.

CHRISTIANITY depends in its work on what it brings, not on what it finds. On our side, and relationship to God by it, it is wholly on what we find, not on what we bring.

PSALM XXIII.

|                   |   |                                    |
|-------------------|---|------------------------------------|
| <i>Beneath me</i> | . | The green pastures.                |
| <i>Beside me</i>  | . | The still waters.                  |
| <i>With me</i>    | . | The Lord Himself.                  |
| <i>Around me</i>  | . | Mine enemies.                      |
| <i>Before me</i>  | . | A table prepared.                  |
| <i>After me</i>   | . | Goodness and mercy.                |
| <i>Beyond me</i>  | . | The house of the Lord<br>for ever. |

He leadeth me, so  
I shall not want,  
I will not fear, but  
I shall dwell in the house of the Lord for  
ever.

JESUS.

NAME above every name, Thy praise  
Shall fill yon courts through endless days;  
Jehovah—Jesus! Name divine!  
Rock of salvation, Thou art mine.

# SCATTERED SEED.

## What shall the Answer be?

**T**HE Bible is full of questions. Many of them remain unanswered; others, however, are left for you and me to reply to.

The first question recorded was from Satan—

**“YEA, HATH GOD SAID,**

Ye shall not eat of every tree in the garden?” A crafty suggestion this was, and, alas! only too successful, for Eve was thrown off her guard. She was deceived, ate, fell, and drew her husband down with her.

The second question was addressed by the Lord God to fallen Adam—

**“WHERE ART THOU?”**

Mark the reply, “I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself.” Ages have passed, and still that brief answer describes the state of every unconverted sinner since. Fear, nakedness, hiding from the eye and voice of God, who in love *sought* the run-aways, not to destroy, but to save and bless them.

There are two questions I wish to bring before you; the first is not very well known, but very impressive. In Hosea ix. 5 is found—

**“WHAT WILL YE DO IN THE SOLEMN DAY?”**

The prophet referred to the fact that so wicked had Israel become, that the Lord would not receive their offerings on the feast day. He had said before, “I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.” The enemy would lead them into slavery, “and they will not dwell in the Lord’s land.” “The days of recompense are come.”

But the question still remains with a deeper meaning. What will *ye do* in the solemn day? The great and terrible day of the Lord will be a solemn day. No room for mirth or trifling there. Wake up, careless and thoughtless sinner!

There are three things to make the future day of trial “the solemn day” for the unconverted:—

1. You will have to appear before “God the Judge of all” (Hebrew xii. 23), “who will judge the secrets of men by Jesus Christ” (Rom. ii. 16); the Son of Man will be judge (John v. 27; Acts xvii. 31).

2. There will be “judgment without mercy.” All your vileness will stand out in dark relief against “the great white throne,” dazzling in the snowy purity of holiness. How vile you will appear! He that is unjust will be pronounced unjust still; and he that is filthy, filthy still. (Rev. xxii. 11.)

3. The sentence of condemnation will be for all eternity.

Awful moment it is for a criminal to see the judge put on his black cap to pronounce sentence of death; but in that “great day” the suffering will be a death that never ends—a separation final and for ever from light, love, and holiness. Oh, sinner, flee from wrath to come.

This brings me to the second question (Isaiah xxxiii. 14)—

**“WHO AMONG US SHALL DWELL WITH EVERLASTING BURNINGS?”**

That cry was raised in Zion. Zion sinners, Zion hypocrites became afraid. These people were born into privileges, reared in the light of the altar fire, stood in the court of the Lord’s house, and listened to the Law and the Prophets; for all that, they were afraid of the “devouring fire” and “everlasting burnings,” for they were awakened. Have you ever been awakened to fear on account of your sins?

## SCATTERED SEED.

You may be a Christless professor. So much, then, the worse for you. Be real. Thousands will go from Bible-filled lands and homes, from churches and chapels and meeting-rooms, into everlasting woe.

Why? Because they have never repented and believed the gospel; never judged themselves worthy of death, and believed the good news of God's salvation. Be sure *you* make no mistake.

A boy one day spent his only shilling in purchasing a canary. The man had a large cage full, and warranted them all warblers. The lad hung up his one in a little cage, and patiently waited for a song. It only chirped. By-and-by he discovered he had been imposed upon. Dickey was a sham—only a sparrow covered with yellow paint.

A false professor will not do for God. His whole life is a lie, and he will nave his part with other liars in the lake which burneth with fire and brimstone, which is the second death. (Rev. xxi. 8.) Be *real*. You are a *real* sinner, and there is a real Saviour for you in the Lord Jesus Christ. There is a grand opportunity for you to pass out of death into life by believing on Him whom God sent into the world to save.

### "This Knack of Hoping."

"**I**S your mind at ease?" asked the doctor, bending over his patient, who for the last nine days had lain upon a bed of sickness, and was now about to leave this scene.

"No, it is not," was the sad and somewhat unexpected reply.

Alas! poor Oliver Goldsmith—for he it was—"had lost his knack of hoping," as he used to call the unthinking joyousness of his nature. His debts, and the memory of his reckless life, cast heavy shadows on his dying-bed; and who can tell what anguish filled his soul, as he drew near death's silent river, without a hope beyond the grave?

Reader, on what do *your* hopes for eternity rest? Are *you* ready to meet God?

Remember, the matter must be faced, either in time under God's grace, or in eternity under God's judgment. Sooner or later you will surely stand before Him. Death will overtake you. "Is your mind at ease" when you face these solemn facts?

Ah, you may be at rest in your sins now; the god of this world is ever blinding the minds of them which believe not (2 Cor. iv. 4), ever crying, Peace! peace! when there is no peace.

Beware, lest "sudden destruction" come upon you; lest death coming, while you are yet in your sins, you awake, too late, to find yourself beyond the reach of mercy, "without God," without hope, and that for ever.

L. E.

### A Division.

(JOHN vii. 43.)



WHAT think *you* of Christ? The touchstone  
To our conscience is applied,  
And with an unyielding strictness  
Sends us each to his own side.

One division! God decrees it,  
And the attitude we bear  
Towards His own dear Son determines  
Our position *here* or *there*!

One division! light from darkness,  
One distinction, clear from dim,  
God ordained at the creation—  
Still declares—because of Him!

One division! not of merit,  
Not of blood, or wealth, or whim.  
Naught to earn, nor to inherit,  
'Tis alone because of Him!

One division 'mongst the people,  
And the thread runs unawares;  
But the day of Christ shall show it,  
Separating wheat from tares.

Have ye understood, ye people?  
While the masses thus divide,  
Daily before God's tribunal,  
Do you know your own true side?

Is it then with God's Anointed  
May be found your lot and part?  
Is it, can it be against Him  
Ye are ranked with unbowed heart?

W. A. I.




*SCATTERED SEED.*



AT PLAY.

## SCATTERED SEED.

## Where will You Get Out?

 SEVERAL children were playing together. They were running one after another, pretending that they were a train. Now and then they stopped, and one of the boys called out the name of a station, such as "London."

No one left the train, and so, whistling as a signal, a fresh start was made.

The next stopping-place was "Glasgow," and the next "Edinburgh," but still no one left.

When they stopped again the porter cried "Heaven," and at once a little girl said, "I'll get out here, please."


Such is the story. The child would avail herself of the opportunity and step out at such a blessed spot.

Will you step out there? You may be quite fit for London or Glasgow or Edinburgh, but are you fit for heaven? You intend to reach it, of course. Most people have some thought of getting there at last, but the world holds them fast, and their hearts become hard, and so they drift on and on, and reach not heaven, but hell.

Dear young reader, you have an opportunity now of making sure of heaven. Do you ask, How? I answer, By coming *just as you are* to the Lord Jesus Christ.

You need not wait until by-and-by. You need not put it off until you are older or better or more religious, but now look to Him and be blessed, call upon Him and be saved. Where will *you* get out?

## The Last Opportunity.

 T the close of a gospel preaching a servant of the Lord said to two young men who had been present:—

"I should like to pray with you before you leave." They were both utterly in-

different as to what they had been hearing, but consented at last to kneel down, and while an earnest, heartfelt prayer went up to God for their souls' salvation they were both strangely moved.

One felt, as he afterwards expressed it, as though a voice said in his ear:—

"If you are not saved to-night you never will be."

He trembled at the thought of where his sins would land him one day if not saved, and before he rose from his knees by God's grace he had come as a lost and guilty sinner to One who was ready and willing to save him.

His friend said nothing as to his own feelings, and very little in reply to what the other had to tell him, and so they parted.

A few weeks passed by, weeks of happiness for that newly-converted soul—for he was daily learning more about the wonderful Person who had saved him—when one evening he received a hasty summons to go and see his friend, who had been taken dangerously ill. As he entered the room the young man stretched out his hand and said:—

"Harry, do you remember that gospel preaching we heard and the prayer afterwards? During that prayer something seemed to tell me that it was my last chance, but I was determined not to give in and become religious. I put it from me, and tried to forget all about it, and I succeeded. But, oh! now I see it *was* my last chance. I am dying, and I am *lost*!"

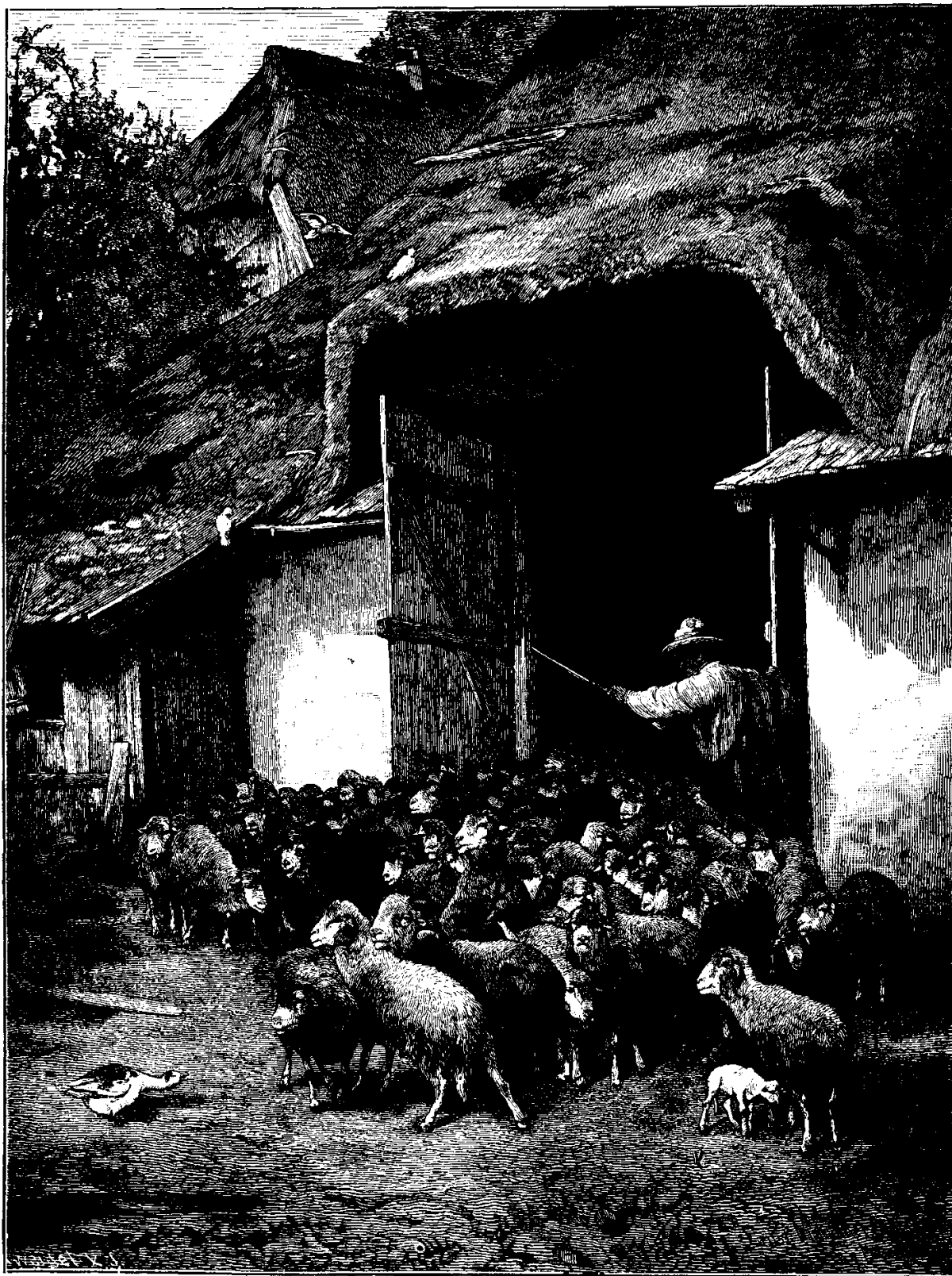
Reader, if you are still unsaved, remember that for one and all there comes a *last* time of hearing the gospel. How important it is then that you should delay no longer, but come to Christ *now*.

"There is a time, we know not when;  
A point, we know not where;  
That marks the destiny of men,  
For glory or despair."

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." (Job xxii. 21.)

E. M. B.


*SCATTERED SEED.*



UNDER THE SHEPHERD'S CARE.

## SCATTERED SEED.

## Silly Sheep.

OME little time since we were having a walk around the town in which we live, and as we passed a large piece of enclosed grass I saw a sight which reminded me of some of the Christian boys and girls (and men and women too) who read *Scattered Seed*.

Now, I thought, I must just tell them about this, for we all need trite words of caution now and then, do we not?

Unconverted lads and lassies have a great deal written for them, but the converted ones need helping too, for Satan is ever ready to hinder them walking as followers of the Lord Jesus should; and we, like the silly sheep I saw, are sometimes sorely tempted to try to get off the narrow way.

We love the Lord Jesus—we *do* love Him, but sometimes it is a little hard to keep our eyes and ears closed to the make-believe pleasure that is going on amongst those who are still on the broad road.

Oh! boys and girls, take care of your eyes and ears. Let them be used only for the Lord Jesus, for where your eyes and ears find attraction your feet will generally follow, and then with your eyes off the Master you will stumble and tumble like poor Peter did, and like many, many others beside Peter. Little Peters nowadays do not actually deny the Lord, but they double up their fists when laughed at for not doing this or that; and, though they would scorn to say they were not Christians, they often behave as if they were not, and you know it is said that "actions speak louder than words."

These sheep that we saw were all safely enclosed on a large piece of green grass, shaded somewhat from the hot sun, some browsing, others resting, when suddenly some of them began to bleat piteously and commenced to run along by the fence dividing the field from the road. We stopped to watch them. What was the matter?

"Poor things," I said, "they want to get out," and then we saw four or five other

sheep trotting along the road towards us. At first sight it seemed hard that some should have their liberty while the others were hedged in, but even as I spoke my companion said, "These are going to death!"

Ah, yes, sure enough, *behind* the sheep—not leading them—we could see the figure of the butcher's man. Yes, death was before them! They might stop for a while to nibble the grass at the wayside, but slowly and surely they were going on to destruction. Poor creatures! And how foolish the other sheep, to wish to be with them, instead of being under the shepherd's care.

Perhaps they found the field just a little too closed in for them, and if we could interpret the bleat into speech such as a boy or girl would use it would mean, "If only I could go with — to So-and-so." "Why cannot I do this or that?" But perhaps no words would be heard at all, nothing save a sigh from a Christian girl.

Why that disappointed look, that sigh? Cheer up, little traveller in the narrow way. Christ gives us a deal of liberty, but if we are ever in doubt as to whether we should do this or that, or go here or there, let us repeat four little texts to ourselves, and with God's help we shall decide aright.

Here are the scriptures:—

1. "None of us liveth to himself." (Rom. xiv. 7.)
2. "Even Christ pleased not Himself." (Rom. xv. 3.)
3. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. iii. 17.)
4. "Do all to the glory of God." (1 Cor. x. 31.)

D. H.

—◆—

**"MY SHEEP HEAR MY VOICE,  
AND  
I KNOW THEM, AND THEY FOLLOW ME:  
AND  
I GIVE UNTO THEM ETERNAL LIFE  
AND THEY SHALL NEVER PERISH  
NEITHER SHALL ANY MAN  
PLUCK THEM OUT OF MY HAND."**

JOHN x. 27, 28.

## SCATTERED SEED.

## For the Boys.

## "The Name of Jesus."



WEALTHY nobleman, in his last illness, asked a preacher of the gospel to come and visit him, and on his arrival spoke to him somewhat as follows:—

"I feel very ill, and fear I am going to die. Now I want you to talk with me upon religious subjects; but, in order to spare you any unnecessary trouble, I tell you plainly that I wish to hear nothing of Jesus Christ."

"Well," said the preacher, "it is a good thing that you have told me this at once, for otherwise He would have been the chief theme of my conversation; however, there are plenty of other topics, and to make a start may I ask if it will please you if I speak of *God*?"

"Oh, certainly!" answered the sick man. "I shall very willingly listen to all that you may tell me about God, for I respect and reverence such a great and mighty Being."

"So far we agree then," said the preacher as he took his seat by the invalid, and he began to tell of the love of God in such a feeling and yet soothing way that the sick man pressed his hand as he was leaving, and begged him to come again soon.

At the second visit the nobleman received him warmly, and asked with great interest what new topic he would discuss with him, adding, "I assure you, my dear friend, I was greatly pleased with your last visit."

This time the preacher enlarged, according to the invalid's wish, on the wisdom, omnipotence, and omniscience of God, but said nothing to arouse any painful or unpleasant feelings in his listener.

At the third visit the preacher dwelt on the spotless holiness of God, showing clearly thereby that such a pure and holy Being must exclude all from His presence that is not suited to it.

At the fourth visit he spoke of the unbending *righteousness* of God, and quoted Romans i. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

At this point the sick man began to tremble, and, no longer able to remain quiet, he cried out in anguish and despair, "Stay, I pray you; that is more than I can bear, for if the Almighty is really so holy and just as you describe Him, then I am lost."

The preacher gave no answer, but rose up, and, bowing gravely and respectfully, disappeared.

One day after another came and went, but no preacher appeared.

At last a messenger from the Count knocked at his door, and begged him to come at once to his master; and as he entered the Count's room he was received with these words:—

"O my friend, why have you left me so long? My mind is in a maze of doubt and fear; it is almost as if I were already in hell, or as if hell were in me. For pity's sake tell me something, if you can, to relieve me, and give me the peace of mind of which your conversation has robbed me."

"It grieves me, my lord," replied the preacher, "not to be able to withdraw one word that I have said, but I must repeat that God is certainly gracious and merciful, but also a holy and righteous Being who *must* punish the guilty, and though I should delight to tell you many beautiful and comforting truths, yet, as you are not willing to hear them, I must leave you in doubt and misery; and so, though my heart bleeds for you, I can do nothing further, as you have yourself forbidden me to give you the only true comfort."

"Oh, no, no!" cried the dying man in real soul-agony; "tell me what will help me, be it what it may; tell me if you know of a way of salvation still open for *me*."

"Certainly I know of one," said the preacher; "but then you must allow me to speak of Jesus Christ."

## SCATTERED SEED.

"Well, well," cried the dying man, "say what you like, but show me the door by which I may escape from this ever-nearing hell."

And now for the first time this true servant of God took his Testament from his pocket and read to the trembling man of the Lord Jesus Christ whose precious blood alone cleanses from all sin, and who fits the guilty sinner who trusts in Him to be in the presence of God.

He spoke more and more earnestly of Him whom the nobleman had till then rejected and despised as the One to whom he must go with all his sins, on whom he must cast himself in faith, and through whom he might have full and free forgiveness, and find joy and peace for his anxious soul.

"Just for such sinners as you," continued the servant of God, "did the Lord Jesus leave the throne of His glory and walk through this world as a Man amongst men; for such sinners did He shed His precious blood upon the cross and pay the ransom price for all who believe on *His name*."

These words fell like heavenly seed into prepared ground. The sick man received them joyfully. He grasped the truth that the righteousness of God has been fully satisfied, and that now He can receive all who come to Him through Christ; and soon after he passed away praising God for His mercy and grace to him.

Has this a voice to you, my reader? Many all around us are making light of the atonement, and speaking of the *mercy* of God apart from Christ. His mercy *is* full and free, but He is holy, spotless, and pure, and no sinner can stand before Him unless he is washed in the precious blood of Christ.

"There is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

Is His name precious to you? Or are you trusting to be saved in some other way than simply by faith in the finished work of Christ? God is only known in Christ,

therefore do not think that *you* know Him if you are rejecting the One who came to reveal Him. "God was in Christ, reconciling the world unto Himself." (2 Cor. v. 19.)

"Whosoever denieth the Son, the same hath not the Father." (1 John ii. 23.)

\* R. \*

## For the Girls.

## Those Religious Books.

"**D**O you read *those* religious books?" remarked one school-girl to another, referring to several good books lying on her schoolmate's bookshelf, and continued saying, "*I* would not read them; they make you *so* holy."

Young as the speaker was, she held the idea, so common, that to receive instruction from God's Word was to be made sad and gloomy. She did not know that to know Christ—to be holy—is to be *happy*.

"The blood of Jesus Christ, God's Son, cleanseth us from all sin." (1 John i. 7.) This is the foundation of the believer's happiness and holiness.

Dear young reader, do *you* know its cleansing power, or are you, too, *afraid* of that which makes fit for God's presence?

Remember, without *holiness* "no man shall see the Lord." (Heb. xii. 14.)

Do not speak slightly of God's Word. It is God's good news of Jesus, His *well-beloved* Son.

Let your prayer, dear believer, ever be, like David's of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." (Psalm cxix. 18.)

"When the world would bid me leave Thee,  
Telling me of shame and loss,  
Saviour, guard me, lest I grieve Thee—  
Lest I cease to love Thy cross :  
This is treasure ;  
All the rest I count but dross."

E. A. M.

## SCATTERED SEED.

## No Way of Escape.

**F**EW would think of persons being drowned in an omnibus. But this unusual event happened in Dublin a number of years ago. A bus from one of the suburbs before arriving in the city required to cross a canal, and when going over the bridge the horses became restive and unmanageable. They had not quite reached the middle of the bridge, but were still on the incline, and the bus by its weight and the movement of the horses gradually got back to the approach to the bridge, and from the way the horses backed it turned round, broke the railings, and fell into the lock-chamber of the canal.

Efforts were made to rescue the two or three persons who had remained in it, but from the position of the vehicle, and the way in which they were held beneath the water, it was impossible to save them.

Little did those passengers think as they were being borne along that it was the last time they would be on that road, that in a short period they would pass from time into eternity, and in the very conveyance by which they trusted safely to arrive in the city.

Could one have told them that what they trusted in to reach the city would fail them, and that death by drowning would come upon them, doubtless they would have laughed at the thought, and have treated such a warning with indifference; but such was the fact, though of course unknown.

Now, what I want to bring before you, my reader, is that we are all on a journey either to the abodes of darkness or to that bright celestial city—heaven. In referring to the sad event I have only spoken of that which had to do with the body and their failing to reach the city. If they were believers, then to them it would be, “absent from the body, present with the Lord.”

Dear reader, it may be you expect to be in heaven. But do you know the One who

alone is able to bring you there—the Lord Jesus Christ? Only through Him can you reach it.

If you are a believer He will bring you safely to that desired abode, but if you are placing your confidence in anything of your own doings—anything apart from Christ—you will never reach it.

That which you trust in will not only fail to bring you to the heavenly city, but by your resting in it, and not in Christ, will lead to your being borne down to the depths of darkness, out of which there will be no deliverance, no way of escape.

All who put their trust in the Lord Jesus will be brought safely to that scene of eternal joy, while those who do not will most assuredly perish. R. K.

## A Warning to Sleeping Virgins.

**L**ATE, late, too late !  
 Ye cannot enter in ;  
 The door is shut—in vain ye wait,  
 The Bridegroom's gone within :  
 The hour of mercy now is o'er,  
 Judgment hath closed the open door ;  
 Judgment from Him, whose grace before  
 Ye spurn'd from love of sin.

Late, late, too late !  
 Ye cannot enter now :  
 The music wakes within the gate,  
 The garland crowns the brow :  
 The heavenly strains that reach your ear,  
 Their very sweetness makes more dear,  
 Filling your boding hearts with fear ;  
 Ye cannot enter now.

Late, late, too late !  
 Why came ye not before ?  
 Did He not long with patience wait,  
 And open keep the door ?  
 Did He not many a message send ?  
 Did He not woo you like a friend ?  
 Why did you not His voice attend ?  
 The day of grace is o'er !

Late, late, too late !  
 Ye cannot enter now ;  
 Barr'd, and for ever, is the gate :  
 Mercy averts her brow.  
 His voice, who call'd you to repent,  
 Hath sworn, and He will not relent,  
 Your day of grace, alas ! is spent ;  
 Ye cannot enter now ! J. G. D.



*SCATTERED SEED.*

**For the Little Ones.**

**Bible Birds, and What They Teach Us.**

**THE SWALLOW.**

**W**HAT lessons has the swallow to teach us? I think there are two very important ones. The first is to find a

**RIGHT PLACE OF REFUGE.**

We read about it in Psalm lxxiv. 3. The swallow had been seeking a place of refuge where to make her nest, and had flown into God's house and built her nest under the shadow of His altar. It was a daring little bird, certainly, to choose such a place for her home; however, we do well to follow her example.

But you say, How can we do this? God's house upon earth was burnt long ago, and everything in it was destroyed. That is quite true, but the altar of sacrifice is just a picture for us of the only place where we can find a refuge.

If we look back at Abel in Genesis iv. we find he brought a lamb and offered it to the Lord. By this he owned that he deserved to die for his sins, and so had brought the lamb to die in his stead.

You and I deserve to die, we have sinned against God, and "the wages of sin is death." (Rom. vi. 23.) But in John i. 29 we read that beautiful little verse, "Behold the Lamb of God, which taketh away the sin of the world."

The Lord Jesus Christ has come into this world and "died for our sins." (1 Cor. xv. 3.) He was buried in the grave, but He rose from the dead the third day, and now sits upon God's throne.

There is nothing left for us to do but to trust in Him, and then we shall find Him to be our refuge, our place of safety.

If we have found refuge in Christ no storm can ever reach us there; He will keep us safe to the end. (John x. 28.)

But the swallow has another lesson to teach us. We shall find it in Jeremiah viii. 7. It is this, to use

**THE RIGHT TIME.**

We all know how the swallows visit us in the spring-time, and then just before the winter comes they go away to a sunnier land.

They never make any mistake about the time, they never put off their journey to a warmer country until the cold of winter comes and kills them. Oh no, they know better than that.

But what about some of you? You know quite well that the winter-time of God's judgment is coming, and yet you have not found a refuge in the Lord Jesus Christ. God's judgment will surely come, and if it overtakes you before you have found a place of refuge, you will be shut out of God's presence for ever. (Rev. xxi. 8.)

Oh, then, do not put it off any longer, but "seek ye the Lord while He may be found, call ye upon Him while He is near." (Isaiah lv. 6.)

J. L.

**Whosoever.**

*VERSES TO SEARCH FOR AND LEARN.*

**W**HOSOEVER Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (John, chap. v. .)

"Whosoever believeth in Him [Christ] shall receive remission of sins." (Acts, chap. v. .)

"Whosoever shall call upon the name of the Lord shall be saved." (Rom., chap. v. .)

"Whosoever was not found written in the book of life was cast into the lake of fire." (Rev., chap. v. .)

"Whosoever will, let him take the water of life freely." (Rev., chap. v. .)



## SCATTERED SEED.

## Words of Peace.

## Attention!



NE cannot fail being impressed by the energy and ingenuity displayed by business men in making known the excellence of their various goods.

Of course they find it a good plan to advertise by striking placards, so as to call everyone's attention to their speciality and fix it on the memory.

Men are clever in connection with the things of time, but how foolish as to eternity!

We find on every hand a very great laxity with regard to what God has been pleased to make known through His well-beloved Son. There are just three things which I will call your attention to.

First, that God loves us. Second, that Christ knew that, and so, third, came to make that love known to us.

But if God loves, He is holy, and I am a sinner.

Christ knew that too, and so that there might not be anything to hinder God's love to me being known He died for me, and now "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans v. 8.)

Fix this on your memory, repeat it again and again, believe this wonderful love, for *God is calling attention now* to the excellence of divine wisdom which devised means whereby the sinner could be brought into the enjoyment of His love.

Do not despise such love, for there is no escape from judgment for those who do.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.)

"Christ for my sins has died, then they are GONE,  
And there is left of them NOT ONE.

Christ died for me, HE loved me so,  
To greater depths LOVE could not go."

Can you say this?

C. J. T.

## "All Things are Ready."

MATTHEW xxii. 1-14.



ALL things are ready" (*i.e.* there is nothing more to be done); that was specially the message when the apostles went out after the crucifixion. The feast was *ready*. The principle of man's heart is not only seen in *despising* the *claim*, but in *slighting* the *grace* of God, and in killing His witnesses. The carelessness that would make a sinner despise the king's grace is exactly the same thing, in principle, that would make him kill the Son. "They went *their own way*," both in one case and the other.

But then we have this blessed truth: God did not give up one particle of the fulness of His love, or of the blessedness of His purpose as regards *His Son*. He is dealing upon this ground: "I must have people around Me, and blessed there; I must have the 'marriage' of *My Son* honourable." Yes; God, so to speak, must have his house filled. "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." (8-10.) Now there is the present going forth of the gospel into the world—the great character of the gospel.

The first principle is the *full outflowing of grace*, the activity of God's love going out into the world and bringing in to partake of the blessings which Himself has provided. His love goes out in simple grace to find "*good and bad*," as it is said, to partake of the goodness of His house. That is the principle God is acting on in the gospel. It is quite clear that He provides everything. He is not claiming fruit, but providing blessing.

Our title to be at the feast is the invitation

## SCATTERED SEED.

of Him that is glorifying His *grace* in the "marriage of *His Son*." What an unworthy feeling for one instant to call this in question! He gave His *Son*—He sent His *Son* into the place of our sin and misery, to bear that wrath upon the cross which was due to us—He has raised Him again from the dead. What do you fear? Are you hesitating about your own worthiness, saying, "Oh, but my state of soul is not such as befits one who is called to the 'marriage supper of the KING'S SON'?" No matter, in that sense, what the state of your own soul is; "they gathered together all, as many as they found, both *bad and good*." No matter, if invited by the King, whether the invitation meets you in the "highways" as a beggar, or as a prince, so to speak. What is it you are doubting about? Has God made a mistake in inviting you? Surely you are not worthy to be before the King, but He has called you without expecting to find any worthiness *in you*; He knew what your unworthiness of heart was before He called you.

He is calling sinners by a love that has been proved stronger than death. The SON of God went down into the dust of death *for sinners*; the SON of God went down under the power of Satan (though He could not be holden of it) *for sinners*; the Son of God went down under the power of the wrath of God *for sinners*. What more could have been done? Christ is risen again, and is alive at the right hand of God. "*All things are ready—come unto the marriage!*"

God invites on the ground of what has been done, and not on that of anything yet to be done. The only question we have to ask ourselves is, whether or not our hearts have *submitted to His righteousness*. Surely what He gives is that which produces fruit. When at the "marriage supper" the King desires that cares, and sins, and anxieties, should be all forgotten. He will have around *His Son* happy faces, hearts free from distrust, and free from doubt. Everything can be forgotten, save that we are *there*. If you see this, beloved friends, I do ask you, are your souls happy? Do your faces shine

with gladness *now*, as those who know that their place is to sit around that table?

God's heart is set upon the glory of Christ in connection with the joy and blessing of those whose hearts have *submitted to His righteousness*, and He has provided for it. If your hearts are occupied with the glory of Christ, you will not be thinking, in one sense, of what you are, or of what you were; your thoughts will dwell upon the blessings into which you are brought, through grace, of which CHRIST is the source and the centre, in the presence of God. J. N. D.

## Try One First.



ONCE knew a young man who had just started in business as a dyer. One of his first customers was a lady who brought a very expensive fur cloak to be dyed.

When she had gone he began to seriously consider the matter thus: "I have had no experience with this kind of fur. If I spoil it, it will be a great loss to the lady, and a great disgrace to me. What shall I do? I will procure a scrap of this very material and try one inch first. If I cannot succeed with one square inch it would be foolish to venture on the whole cloak."

Was he wise, my reader? Then take a hint yourself, and before attempting to remove from the eye of God the guilty stains of a lifetime, be sure that you can succeed with ONE SIN. Select from your history just one sinful act. Meet God's righteous requirements against it. Bear its judgment. Remove its crimson stain as though it never had been. First satisfy God, then satisfy yourself about it.

Ah, this is impossible. But the precious blood of Christ has done what you could *never* accomplish. Trust that precious blood, and not a charge, not a spot shall remain. It is God who says, "The blood of Jesus Christ His Son cleanseth us from all sin." "And by Him all that believe are justified from all things." GEO. C.

## SCATTERED SEED.

## For Young Believers.

## Lessons from the Collier.

**R**EMEMBER once hearing it remarked that a Christian was, or should be, like a collier in a coal mine.

I. A collier works all day in the dark pit, but he does not feel at home there, he has come from *above*, his home and his interests are all *above*.

So a Christian, though left in the world to glorify God—and it is a wonderful thing that God should connect His glory with such poor failing creatures—increasingly feels that he is but “a stranger here, heaven is his home.” Like the miner, his interests, his affections, are on things *above*.

II. The collier works *in* the pit, but gets the reward of his labour *above it*.

The Christian’s reward-day is coming. Let us see that we do not seek for it *here*, nor love the praise of men more than the praise of God.

III. The collier has no *light* in the pit but that which he takes into it, nor *air* except what is pumped down to him. A Christian finds this a dark world; Jesus, the light, was cast out. Now we are exhorted to “shine as lights in the world,” and by the Holy Spirit from above we are supported in our place of service here.

IV. The collier is only waiting for the well-known “three taps,” *i.e.* his signal to depart. His work is done, he is taken up the shaft in the lift—and that by no effort of his own—once more into the bright sunshine above, where his home is.

Do we, Christian reader, live in daily expectation of hearing our “threefold signal to depart”? The “shout, the voice of the archangel, and the trump of God . . . then *we* . . . shall be caught up . . . to meet the Lord in the air.” May this blessed hope have a very practical effect upon our walk and ways.

## “Not Your Own.”

**T**HE apostle’s words are verified in the experience of every Christian. We sometimes forget that One has a claim upon us, but since we have been bought with the precious blood of Christ we are not our own. We should take it that we are to be here for His pleasure.

“I am born for God only,” wrote Henry Martyn. “Now let me burn out for God.”

And William Carey said, “I am not my own, nor would I choose for myself. Let God employ me where He thinks fit.”

Now both Martyn and Carey recognised the claims of God. These led them to leave their relations and friends and to go to heathen lands to preach the gospel. It may be that we are not called to do such great things. He tests us with little things first. I think there are three steps in the Christian’s life here:—

1. Coming to Christ. “Come unto Me.”
2. Learning of Him. “Learn of Me.”
3. Following Him. “Follow thou Me.”

Reader, have you “come” to Christ? And if so, do you find it your pleasure to sit, like Mary of old, at His feet, to “learn” of Him who was meek and lowly of heart?

“We are known by the company we keep.” If we have been and are in the company of the Lord, we shall be able in some measure to “follow” Him.

“Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” (Rom. xii. 1.)

“Love so amazing, so divine,  
Demands my soul, my life, my all.”

THERE is nothing so petty as the human heart; but nothing on which God, by His grace, can compose such lovely and transcendent music, because man is the subject of redemption through Christ.

SCATTERED SEED.

For Christian Workers.

The Approbation of the Lord.

**I**T should be joy to anyone who loves the Lord Jesus to think of having His individual approbation and love; to find He has approved of our conduct in such-and-such circumstances, though none know this but ourselves who receive the approval.

But, beloved, are we really content to have an approval which Christ only knows?

Let us try ourselves a little.

Are we not too desirous of man's commendation of our conduct? or at least that he should know and give us credit for the motives which actuate it?

Are we content, so long as good is done, that nobody should know anything about us, even in the Church to be thought nothing of? that Christ alone should give us the "white stone" of His approval and the new name which no man knoweth save only he that receiveth it?

Are we content, I say, to seek nothing else?

Oh! think what the terrible evil and treachery of that heart must be that is not satisfied with Christ's special favour, but seeks honour (as we do) of one another instead!

I ask you, beloved, which would be most precious to you, which would you prefer, the Lord's public owning of you as a good and faithful servant, or the private, individual love of Christ resting upon you—the secret knowledge of His love and approval?

He whose heart is specially attached to Christ will respond, "The latter."

Both will be ours if faithful; but we shall value this most, and there is nothing that will carry us so straight on our course as the anticipation of it.

J. N. D.

Gleanings in Many Fields.

IT matters not who are our accusers, if Christ is our advocate

THE love of Christ is stronger than death, sweeter than life, better than wine.

GOD's gold is the world's dross. They of whom the world is not worthy are counted not worthy to live in the world.

WHEN a child of God thinks he can go alone, he is nearest falling.

THE conversion of a sinner is a greater wonder than the creation of the world.

THE true tears of repentance flow from the eye of faith.

SAUL was not so free in persecuting Christ as Christ was in pardoning Paul.

WE must answer for our riches, but riches cannot answer for us.

As you love your souls, beware of the world; it hath slain its thousands and ten thousands.

What ruined Lot's wife? The world.

What ruined Judas? The world.

What ruined Simon Magus? The world.

What ruined Demas? The world.

And, what shall it profit a man, if he gain the whole world, and lose his own soul? (Matt. xvi. 26.)

GOD hath written a law and a gospel—the law to *humble* us, and the gospel to *comfort* us; the law to *cast us down*, and the gospel to *raise us up*; the law to convince us of our misery, and the gospel to convince us of His mercy; the law to discover *sin*, and the gospel to discover grace and Christ.

GOD is a *great* God, and therefore He will be *sought*; He is a *good* God, and therefore will be *found*.

THE Bible is newest to the man who has known it longest.