

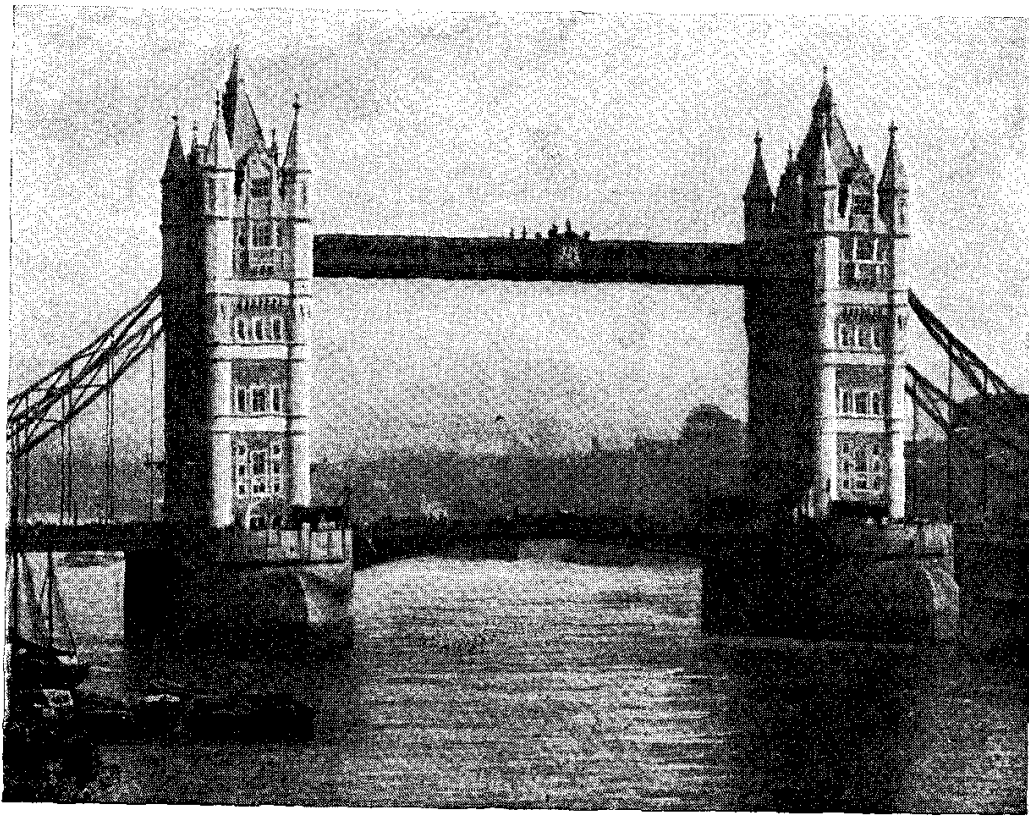


SHOWING THE LETTER.

# SCATTERED SEED

AND

Good News for Young and Old.



LONDON:

A. S. ROUSE, 15, PATERNOSTER SQUARE, E.C.

—  
1901.

# SCATTERED SEED.

## A Grim Bailiff.

**L**ISTEN to the wail of many an evicted soul—evicted from time to eternity. May that wail never be yours!

“Alas! alas!! too late! too late!! I have despised the riches of God’s forbearance; I have done despite to the Spirit of grace; I have rejected every overture He has made me; I have refused His call to turn to Him; I heard Him say, ‘Come unto Me,’ but I would not; ‘Look unto Me,’ but I refused; ‘Turn ye, for why will ye die?’ but I turned a deaf ear to it all. Spite of loving entreaties and earnest warnings, I went on in my mad folly, and now I must bear the awful consequences, and for ever.” Bitter wail! awful remorse!—and for ever!

Oh, Christless reader, judgment has been given against thee! Sentence has been pronounced—“The soul that sinneth, it shall die.” Thy sun is fast setting, and the grim bailiff—DEATH—may be even now at thy gate. “It is appointed unto men once to die, but after this THE JUDGMENT.”

Oh, let me beseech thee, delay no longer in thy perilous condition, lest thou also be thrust out of thy earthly tabernacle, houseless and homeless, into the blackness of a lost eternity.

Does the thought of this bring distress to thee, my reader? Dost thou say, It is true, but what am I to do? Listen! The God of all grace is not to be compared to a landlord, who, though kindhearted, insists upon his rightful dues, for He has looked in infinite pity and tender grace on poor sinners who, sooner or later, must pass out of life on earth under the hand of death, and He has given His own dear Son to bear the sinner’s judgment and the sting of death, that “whosoever believeth in Him should not perish, but have ever-

lasting life.” That blessed Son, who came here in all the love of the heart of God, has died on Calvary’s cross, to take away from death its sting, and to break the power of the grave; and He has now gone up on high to the right hand of God, who sent Him in tenderest love, and has prepared a dwelling-place there for every poor sinner of Adam’s guilty race who turns to Him in faith. To all such death is not a “grim bailiff,” but comes as a servant to liberate the ransomed spirit, that it may pass from its earthly tabernacle to be for ever with the Lord. What a change! G. W. W.

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## Shut In and Shut Out.

**A**FTER Noah and his family had entered into the ark, and God had shut them in; after the windows of heaven were opened and they saw how the waters were poured down out of heaven, we may suppose that then many of those who were near came running to the door of the ark, knocking at the door and crying most piteously for entrance.

But it was too late; God Himself had shut the door, and Noah had no licence, and probably no power, to open it.

We may suppose they stood knocking and calling, “*Open to us! open to us! Oh, let us in! We beg that we may be let in!*” and probably some of them pleaded old acquaintance with Noah; that they had always been his neighbours, and had even helped him to build the ark.

But all was in vain. There they stood till the waters came and, without mercy, swept them away.

So will it be with you, dear reader, if you continue to refuse to hearken to the warnings which are given you.

## SCATTERED SEED.

*Now* God is striving with you ; *now* He is warning you of the approaching flood, and calling upon you from time to time ; *now* the door of the ark stands open.

But God's Spirit will not always strive with you ; His long-suffering will not always wait upon you ; there is an appointed day of God's patience, which is certainly limited, as it was to the old world.

God has set your bounds, which you cannot pass. Though now warnings are continued in plenty, yet there will be last knocks and last calls. When the appointed time comes God will shut the door, and you shall never see it open again ; for God shutteth, and no man openeth.

J. E.

### A Solemn Warning.



WE had just finished our open-air meeting one Lord's-day evening when a stalwart, weather-beaten young fellow, who had listened very attentively during the preaching, came forward, and shaking my hand feelingly, said—

“I was very glad indeed, sir, to hear you warn the people so solemnly regarding putting off until a death-bed the question of their soul's salvation.

“If you can spare a few minutes,” he continued, “I will tell you of an incident which made a deep impression on me. The very thought of it makes me shudder.”

I assented, so he began. “A few years ago I was converted. On telling my ship-mates, of course I came in for a good deal of teasing. They called me a Salvationist and tormented me unmercifully day after day, but by God's grace I was enabled to hold my ground and continue speaking of Christ and warning them of the wrath to come. One man to whom I frequently spoke seemed impressed, but when pressed to decide for Christ, said he could not think of taking such a step just then. He would have a little more pleasure and turn to God

before he died. Thus he continued his life of sin.

“It was mine—the dreadful experience of standing by that man in his dying hour. I pray God I may never again witness such a scene. It was one almost too horrible for description. Knowing his hour was come, the poor fellow laid hold of a cane and with it lashed the wall at the back of his bed, rolling about like a man in a drunken fit, screaming curses on God, on himself, and on all around. Thus he died.

“I pray God,” repeated my narrator, “that it may never again be my lot to witness such a death-scene” ; and then as we bade each other “Good-night,” “Go on,” said he, “keep warning the people against the thought of death-bed conversion.”

Reader, be warned, I pray you. “My Spirit,” saith the Lord, “shall not always strive with man.” There will come a time when His voice through the gospel will speak for the last time to your soul.

A final decision must be come to in your case as in every other. If this, my friend, should be the last note of warning, if this the last voice of mercy to arrest you on your downward course, what is to be its effect? Pause. Consider well. If you reject God's last offer of salvation—and why may this not be the last?—you will regret, regret bitterly, regret eternally your foolishness.

“Almost persuaded” : come, come to-day !

“Almost persuaded” : turn not away !

Jesus invites you here,  
Angels are ling'ring near,  
Prayers rise from hearts so dear,  
O wanderer, come.

“Acquaint now thyself with Him, and be at peace ; thereby good shall come unto thee.”

E. W.—E.

### “Undone.”

As a child of Adam, you are undone. The divine claim brings you to death. “The commandment, which was ordained to life, I found to be unto death” (Rom. vii. 10).

*SCATTERED SEED.*



“WASHED OVERBOARD.”

“Ready to Go.”

TWO LIFE PICTURES.



GALLANT ship sped her way across the ocean, leaving home far behind and hastening to a foreign port.

For a time all went well, then storms arose, and such weather as is not often met with was experienced.

In the midst of a terrific storm the captain stood upon the poop, those of the sailors who were not below being in the rigging, save the man at the wheel, who was lashed to his post. Suddenly a tremendous wave swept the vessel from stem to stern, and for a time she was completely under water.

When at length she righted herself, the question was soon raised, “Where is the captain?” He was gone, carried away by the fury of the wave.

All hands sought him, but in vain; sorrowfully the sailors relinquished their search; all thoughts of succour or rescue were hopeless. The one from whose lips had come to them not only the firm words of command, but also the messages of the gospel, was gone for ever. But he too was ready, “ready to go.”

\* \* \* \*

It was near Christmas, the holidays had commenced, and just such a merry school-boy as one of yourselves, perhaps, lay dying.

Only a short time before he had joined in the lessons and games of his schoolfellows, now he was face to face with death.

And what did he say? “I am not afraid to die, mother; I am ready to go.” Bending over him, with tears in her eyes, his mother asked him how he knew, and his answer was that he was resting on John iii. 16.

A few months before he had attended some gospel meetings, and heard and believed God’s glad tidings that “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Now he knew, even in the face of death, that all would be well with him, and when,

after a few more weeks of patiently-borne suffering, he “fell asleep in Jesus,” it was with the joyful assurance that he was going to be for ever with the One who had loved him and given Himself for him.

\* \* \* \*

Boys, are *you* ready? If not, whose fault is it? Is not God even now “waiting to be gracious”? Think of it, waiting for you! He will not always wait. Do not you remember the Lord’s own words, “And they that were *ready* went in: . . . and the door was shut”? (Matt. xxv. 10.)

It is because we know that the Lord Jesus is coming, and that the door of God’s mercy may close at any moment and leave you outside, that we want you to come to Jesus *now*.

It is Satan who whispers, “Wait a little longer,” for he knows that if he can only keep you believing that there is plenty of time, you will never come at all. Are *you* going to be deceived by him?

And oh, the Lord Jesus will not turn one of you away—not one. Lest you should have any fear of your reception, He has said, “Him that cometh to Me I will in no wise cast out” (John vi. 37).

Will you not say—

“Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee—  
O Lamb of God, I come”?

Come to Jesus *now*, and you too shall know indeed what it is to be ready—yes, “ready to go.” F. E.

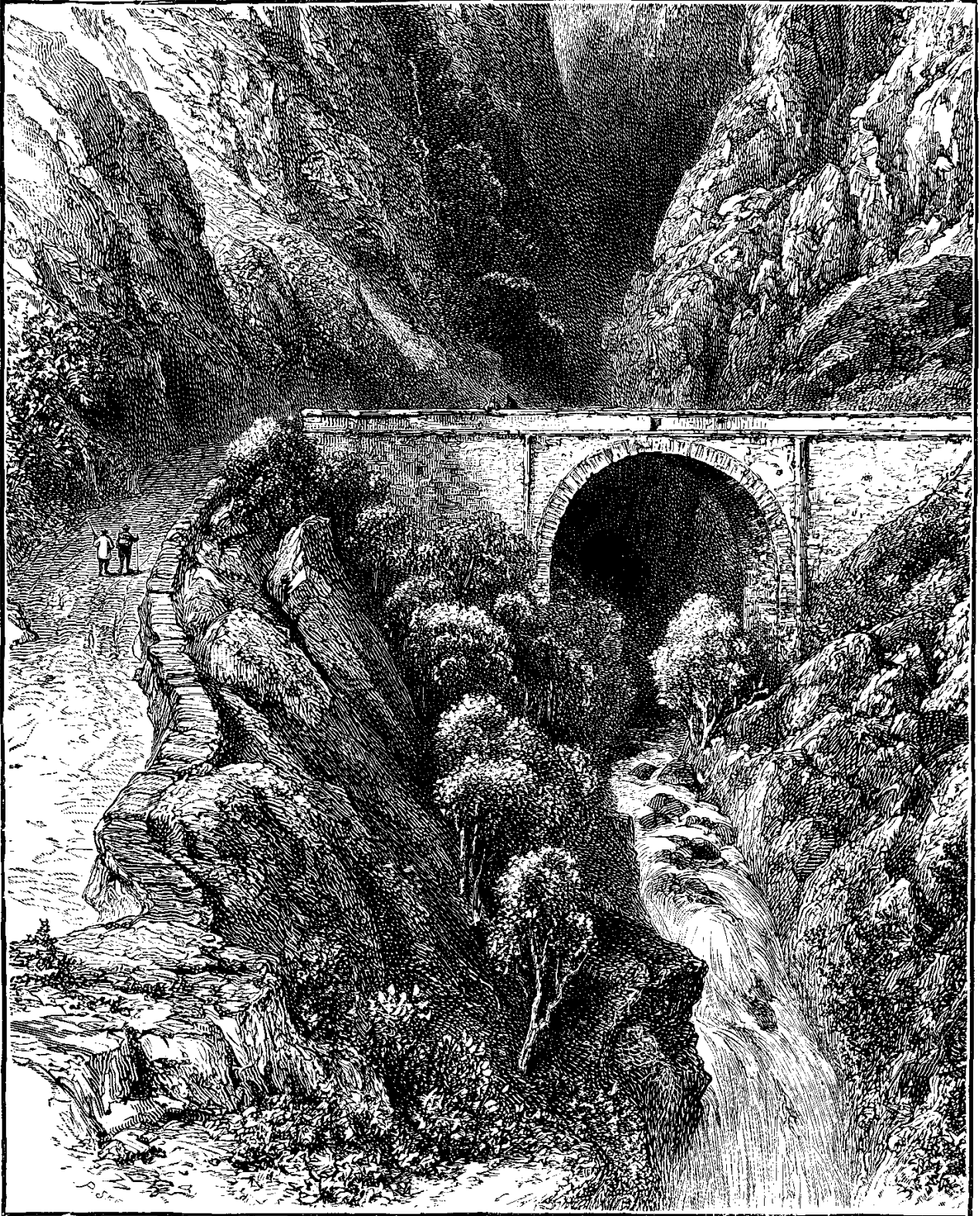
Three Simple Things.



AN old man, when telling of his conversion, said that it had taken him forty years to learn three very simple things. They were these:—

1. That he could not do anything to save himself.
2. That God did not expect him to.
3. That Christ had done it all, and he could but believe the accomplished fact.

*SCATTERED SEED.*



"ON THE WAY HOME."

## How I Passed from Trouble to Peace.

**I** USED to walk from the Lint Mill to Greenlaw School from the time when I was six years old. It was about two miles by the nearest way, which was by the riverside.

About half-way on our journey we had to pass a place called the Castle Mill, and there it was I first was spoken to about my soul.

At this time, I think it must have been about the year 1860, there was a great stir in Greenlaw. God was working. Souls were getting to know they were lost, and that Christ Jesus came to save them.

A lady, Miss Graham, from Edinburgh, was going about like the woman in John iv., speaking to souls of the Saviour she knew. Thus it was that on my way home from school she met me at the Castle Mill, and spoke to me about my sins, my soul, and the Lord Jesus Christ the Saviour.

I soon forgot all she said, except her last words. They were, "I hope I will meet you in heaven." These words have remained with me, though it is now nearly forty years ago. This was, as I have said, the first time anyone spoke to me plainly and earnestly.

About ten years after I was staying with an uncle and aunt at the Castle Mill.

One night my aunt said to me, "You seem to go very soon to bed when you get upstairs. *Do you not pray?*" This question troubled me, and I began to pray, to sing, and to read the Bible. But it was but for a time. I had not come to myself yet.

Some years after I was hearing Mr. S——, from Melrose, preach at Bemersyde in a barn. His text was John xv. 15. The sermon did not touch me, but at the close he put the question to his hearers, "*Do all here pray?*" and went on to say that the time would come when all would pray, if not to God, to the rocks and mountains, "Fall on us, and hide us from the face of

Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Now at last I was really awake, and I prayed and read in earnest, seeking refuge from the wrath of God.

My sins seemed like a great mountain between me and God. Some nights I used to be afraid I would find myself in hell before the morning. "The sorrows of death compassed me, the pains of hell gat hold upon me: I found trouble and sorrow" (Ps. cxvi. 3). I went on for some time in a state of dread.

A little book was now put into my hand, and in reading this book I saw it was not by prayers, or tears, or repentance (though at that time I had plenty of these), but by the *blood of Jesus Christ* God's Son that sins were cleansed away (1 John i. 7); and I saw also that peace *was made*, as it is written, "Having *made peace* through the *BLOOD of His cross*" (Col. i. 20).

I saw too that God was not at *this time judging* sinners, but *justifying* them "*freely* by His grace through the redemption that is in Christ Jesus: whom God hath set forth a propitiation through *faith in His BLOOD*: . . . that He might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 24-26).  
R. W.

## One Match.



**A** SINGLE match might set fire to a curtain, and a house be burned down as the result; or it might set light to the lamp of a lighthouse, and a vessel be saved from disaster.

One little match may do a great work, and so may one little child—for good or for bad. Which shall it be with you, young reader?

If you come now to the Lord Jesus and your life is spent for Him, many may rejoice for eternity because of your light.



## For the Boys.

### The Boy's Escape.



LAD stood in his father's store when the doorway was darkened by the form of a policeman, who, seeing the boy in the shop, at once produced a paper and handed it to him. It was a summons. The boy knew right well the matter it was about. He had done wrong, it had been found out, and now he must face it.

The following Thursday he had to appear before the mayor, and was speedily asked whether he was guilty or not guilty. It was little use saying he was not guilty, for he was and could easily be proved so, so he stammered out "Guilty."

The matter was gone into, and the judgment come to was told the lad by the mayor, who said, "You will have to pay a fine of seven shillings and sixpence, or else go to prison for seven days."

The boy heard the sentence with dismay. He had no money of his own; his father had refused to pay for him. What could he do? He was stepping down to get away when a policeman said, "Hold on." Ah! he could not get off thus easily. He must pay or go to prison. He could not escape punishment for his misdeed. The penalty must be met.

Just then the uncle of the boy entered the court and went up to the table, and having learned what the amount required was, paid it down in cash upon the table.

To use the lad's own words, "It was like the music of heaven to me as the silver was paid down."

When all was settled the boy looked up at the big policeman and said, "You can't touch me now."

He was free; he was justified; another in love had met the matter, and he could go to his home without a fear of that charge ever coming up again before the mayor.

Boys, do you plead "Guilty" or "Not guilty"? You are guilty—"guilty before God." You have not sinned as the lad had of whom I have written. You may never have had to appear in court to answer a summons for bad conduct, but for all that you are a sinner, and you will have to appear before God.

"Every one of us shall give account of himself to God."

What can you plead then? Only "Guilty," for God knows all, and there is no deceiving Him.

Thank God, before the judgment-day comes the day of salvation has been reached. God has given His own dear Son to die. He has been wounded for our transgressions; He has paid the fine; He has died for us, to set us free, to put away our sins, and to make us happy before God now and eternally. "By Him [Christ] all that believe are justified from all things." The believer can say to judgment what the boy said to the policeman, "You can't touch me now."

"Death and judgment are behind me,  
Grace and glory are before;  
All the billows rolled o'er Jesus,  
There they spent their utmost power."

Are you free yet?

### What have you there?



HAVE you ever heard of a man who, in the pride of his heart, was showing his great earthly possessions?

Far as the eye could reach his estates stretched around.

A friend stood silently beside him until he had finished, and then said solemnly, pointing upwards, "And what have you got up there?"

Ah, he was not "rich towards God"; and earthly "riches profit not in the day of wrath."

We want not only a heavenly inheritance, but an almighty Friend. Simple trust in the Lord Jesus can secure both.

For the Little Ones.

Jesus.

**D**O you remember what Philip preached to the black man in his chariot? One word tells us what the subject was, and it is not a long word either—five letters only make it up—

J—E—S—U—S.

Yes, JESUS was his text and his sermon, and every good preacher must make that name his text and his sermon, for there is “none other name under heaven given among men whereby we must be saved.”

Tens of thousands of people value the name VICTORIA. It speaks of the kindness and sympathy of the Queen. But that name, great as it is, can accomplish nothing for us with God. Queen Victoria is a sinner, and, like every other sinner, needs a Saviour. Let us trust that she has fled to Christ, for He is the only Saviour.

Millions of people value the name of Mahomet. Other millions value the name of Confucius, and yet other millions value the name of Buddha. But Mahomet, Confucius, and Buddha were all sinners—they could not save. The name JESUS is the only name given anywhere for salvation. It is through Him alone that anyone can be brought nigh to God. As the well-known chorus says—

“Jesus died upon the tree,  
Jesus rose triumphantly,  
Jesus only perfect plea,  
None but Christ can save me.”

When the Son of God was coming into the world God sent an angel to say what His name was to be. Gabriel told both Joseph and Mary that His name was to be called “JESUS.” So there was no need to ask one another, “What shall we call the babe?” God had told them by His messenger, and they called Him by the name given.

But *why* was He called JESUS? What

does the name mean? The answer is given in the angel’s words, “Thou shalt call His name Jesus: *for He shall save His people from their sins.*”

The first syllable of the name, “JE,” stands for “Jehovah,” and the last syllable, “sus,” means “Saviour.”

If we put the two together we find—

**JEHOVAH—SAVIOUR.**

Yes, Jesus is Jehovah. He is the Lord of all, and He became man that He might be the Saviour—the Saviour of sinners young and old.

“Jesus for sinners left  
His glorious throne on high;  
Jesus for sinful children came  
To suffer and to die.”

Perhaps you do not consider it is a serious thing to be a sinner; but think—nothing could put away *your* sins but the sufferings and death of the Lord Jesus.

No angel could cleanse you. All the angels in heaven could not possibly make you fit for heaven. None other than the Son of God, who made heaven and earth, could bear your sins and blot them out.

All who are blessed with the knowledge of sins forgiven owe it to the Lord Jesus. They can sing about His name—

“It tells us of a Saviour’s love  
Who died to set us free;  
It tells us of His precious blood,  
The sinner’s perfect plea.”

Yes, “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” However sinful we feel we are, we may come to God trusting that name alone. There is no other, and we need no other. It is a perfect plea. We can say, “O God, I am a sinner! I have been wicked, but Thou didst give Thy Son to die for me, and I do believe on Him and trust in His precious blood alone.”

It is because Christ died that God can righteously forgive us all our sins and bring us quite near to Himself.

Do you know the Lord Jesus as *your* Saviour?

I. F.

## For the Girls.

### “Hitherto,” “Henceforth.”

A NEW YEAR'S MOTTO.

**Y**OU know, dear children, that twelve months—that, is 365 days, including fifty-two Sundays—have come and gone since last we met in this way.

As we look on to another year of twelve months it seems a long time, does it not?

Well now, I thought I would give you a New Year's Motto, of two words, both beginning with the letter H—

#### “HITHERTO,” “HENCEFORTH.”

At such a time as this it may be helpful to ask each other, What of the past? What of the future?

“Hitherto” speaks of the past, and I was wondering what it told concerning you—whether you were still refusing the gospel of God's grace brought so nigh to you Sunday after Sunday. Oh, it is a terrible thing to look back even one year, and to feel that all the golden opportunities of hearing of “*Jesus and His love*” have been wasted, and that they are gone for ever.

Do not allow another year to be wasted, but come at once to Jesus and take Him as your Saviour.

Let me tell you a true story. A little girl was lying ill. It was the last day, and the last hour, of the old year.

“Mamma,” she said, “I am dying; but oh! I am not fit to die, mamma. The old year has not passed away yet. Will you find me out a passage in Luke's Gospel, the thirteenth chapter and eighth verse, and let me put my dying finger upon it, and pray Jesus to yet spare me another year? for, mamma, I know I am not fit to die now.” Her mother found the passage, and lifting up her child's wasted finger, placed it upon the text, and both together breathed forth a heartfelt, united prayer that the dying

one might be spared “yet another year.” Their cry entered into the ears of the blessed Saviour, and she was spared another year, during which she was brought to the Lord; and when that year passed away and another new year came in, she was gone to be with Him who died for her.

At the beginning of last year the Lord may have said of you, “Spare him, spare her yet another year,” and the sands of the old year have run out, and where are you?

“This year thou shalt die.”

Oh, be wise, be ready, by receiving Jesus now as your Saviour!

Many of us can look back at the past year and say it has been a year of continued mercies.

Not only can we say, that the Lord Jesus has saved us with an everlasting salvation, but “*Hitherto* hath the Lord helped us.”

Not a tick of the clock but has brought us some mercy.

A poor old woman the other day was sitting over a scanty fire counting across her fingers and thumb, and being partly deaf and blind, she did not notice a kind lady enter her house. She still kept on counting until she reached several hundreds, when the lady stopped her, saying, “What are you counting? and when are you going to stop?”

“I beg your pardon, ma'am,” said the old woman; “I was just counting my mercies, and there's so many I think I shall never get to the end of them.”

Some of us have had health restored, and whilst we have seen both old and young cut down, we have been spared to see another new year. Then do not

“Let God's mercies lie  
Forgotten in unthankfulness.”

Shall I give you another reason why I like that word “Hitherto”?

The Lord Jesus used it. Do you know the scripture? Yes! it is John v. 17, “My Father worketh hitherto.” What was His Father working for? For the salvation of poor sinners. From the moment Adam fell in the garden God began to work for fallen man's blessing.

## SCATTERED SEED.

But then the Lord adds, "And I work." He takes up the work of His Father, and He could say in John iv. 34, "My meat is to do the will of Him that sent Me, and to finish His work"; so that you find in John xvii. 4 He could say to His Father, in anticipation of the cross, "I have glorified Thee on the earth: *I have finished* the work Thou gavest Me to do." You will remember three of His last words when dying were, "It is finished." Yes! we can tell you the work is finished. And we point you to that once crucified, now glory-crowned, Saviour at God's right hand. He is the accomplisher of our redemption. Will you trust Him?

A general and his little boy, only five years old, were walking along a railway platform, and the little boy heard for the first time the humming of the telegraph wires above. He wanted to know what made such music. When he put his ear to the telegraph post he was delighted. "What lovely singing!" said he.

The father replied, "What are they singing, my boy?"

He put his ear to the post again, and then said, "I know, father, I know what it is—'Hallelujah! 'tis done!'"

That boy must have known something of the finished work of Christ. Can you add to those words and say—

"Hallelujah! 'tis done! I believe on the Son;  
*I am saved* by the blood of the Crucified One?"

Well, if this is so, let me turn you to our second word—

### "HENCEFORTH."

*Henceforth* what is it to be? A bright and new future, to live for Him who saved you? "He died for all, that they which live should not *henceforth* live unto themselves, but *unto Him* which died for them, and rose again" (2 Cor. v. 15). "Therefore if any man be in Christ, he is a new creature."

Said a little boy to his mother, after prayer one night, "Mother, is Jesus like anybody I know?"

Oh, if that question were put to you, could you say with the apostle, My aim is to live Christ, to live to Him, to live for Him, and be like Him, and thus truly represent Him in every possible way?

Henceforth tell to others then, by life and lips, by words and ways, what a Saviour Jesus is; not living to yourselves, or to please yourselves, but living to Him who died for you and rose again.

You know He died for us, that whether we wake or sleep we should live together *with Him*, but He wants us here to live to Him and live for Him.

"He went about *doing good*," and so should we; let us not be mere drawing-room ornaments, but vessels of use.

Well, I close with one more scripture where we have "Henceforth."

Says the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: *henceforth* there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

Now, dear young people, Christ is coming; do you long to see Him?

May these two words at this time be fixed on your hearts by the Holy Ghost, "Hitherto," "Henceforth," and may you learn the precious lessons in connection with them.

W. N.

## Peace.

### VERSES TO SEARCH FOR AND LEARN.

"PEACE I leave with you, My peace I give unto you" (John, chap. v. ).

"Having made peace through the blood of His cross" (Col., chap. v. ).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom., chap. v. ).

"Now the Lord of peace Himself give you peace always by all means."  
(2 Thess., chap. v. ).

## Words of Peace.

### Assurance of Salvation.

**M**OW may I know I am justified? How may I be sure that I am clear in the presence of God? How may I be certain that my sins are blotted out from His book?

Such questions as these are often being asked by those who are anxious to be at peace with God and to be assured that all is well with them for eternity.

Many a reader recalls the time when he was in the deepest trouble and distress because of uncertainty as to how it stood between him and a holy, sin-hating God; and many another reader is, I doubt not, in that trouble and distress still.

Let me tell you the story of one who passed from the stormy sea of doubt into the harbour of perfect rest. It may be that his history may help you.

F——, like many, had been brought up under the sound of a half-gospel, which is in truth no gospel at all. He had heard that Christ died for our sins upon the cross, and that simple faith in Him brought salvation; but added to this was that which spoiled it all, for it was said that Christ having done His part we were to do ours, and ours was to walk aright and to keep the law, and if we in any way failed of this, if we sinned, we were lost again, and needed to be converted afresh.

The effect of this was to turn F—— in upon himself, and when he felt happy he hoped it was well with him and that he really was a true Christian; but perhaps the next day he felt down and was subjected to temptation, and then he was plunged into uncertainty and thought he could not be a child of God at all.

Sometimes he was "on the mountain top," and all was then clear and bright; but more often he was "in the valley," and there mist and gloom filled his soul.

At length he was spoken to directly by a fellow-apprentice, who asked him the question, "F——, are you saved?"

F—— stammered out a faltering "Yes!" for he really hoped that that was the case, but could not speak with certainty concerning it.

However, the conversations which followed were used of God to give light and peace to him, for he at length saw two things clearly—

A FINISHED WORK  
and

A FAITHFUL WORD.

The *finished work* was the atoning work of Jesus the Son of God upon the cross, He who, having borne the judgment on account of sin, cried "It is finished," as He bowed His head and gave up His spirit.

The Son of God is risen again from the dead, and because His work is finished He has sat down at the right hand of the Majesty on high. He is no longer in the darkness of the cross, no longer crying, "My God, My God, why hast Thou forsaken Me?" All that is past, and past for ever.

"He lives to die no more;  
Joy dwells upon His brow;  
His agonies untold are o'er—  
He triumphs now.

"This Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God" (Heb. x. 12).

F—— heard of all this with rapt attention. He had thought of Christ dying upon the cross for his sins, but had never looked to Him as a living Saviour seated at the right hand of God without his sins; neither had he heard of a finished work of redemption. He had thought that part was done by Christ and part had to be done by himself.

Then, too, F—— was now told that God's faithful word had been given because of the finished work having been all done by Christ on the cross, and that the gospel was good news about Christ and about what He had wrought.

## SCATTERED SEED.

That *faithful word* is the unaltering word of God, who tells us in the clearest way possible that in His sight every sinner who believes the glad tidings of the gospel is cleared from every charge.

Two verses were of the greatest blessing to him. They were Acts xiii. 38, 39—

“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.”

From these and other passages he saw that the gospel was—

- (1) Something to be *known*.
- (2) That it was about *Christ*.
- (3) That the forgiveness of sins was *preached*.
- (4) That by Christ *all* who believe are justified from all things.

F—— knew that he believed on the Lord Jesus Christ, but he had never heard what a fortune of blessing was his, being assured to him by the spoken word of God, that he was “justified from all things,” that neither man nor demon nor devil could bring a charge which would stand, for God righteously cleared him of all. Because

CHRIST HAD SUFFERED FOR SINNERS,  
therefore

GOD HAD SPOKEN TO SINNERS  
such words of peace and rest.

Often did F—— turn to those verses, and of course found that they never altered. Thus he learned to say—

“I change, He changes not;  
My Christ can never die;  
His love, not mine, the resting-place,  
His truth, not mine, the tie.”

Years have rolled by, and F—— has many a time told the good news from those verses in Acts xiii.

Dear anxious reader, could anything be

simpler than God’s message contained in those blessed words? He makes Himself known as a forgiving God, telling out to men the goodness of forgiveness THROUGH CHRIST, not through law-keeping, or church-going, or vow-performing, or prayer-saying, or sacrament-taking. No; forgiveness is

THROUGH CHRIST AND THROUGH  
CHRIST ALONE.

But you say, How am I to know it is mine? The next words answer that difficulty in the plainest manner. “And

BY HIM

ALL THAT BELIEVE  
ARE JUSTIFIED FROM ALL THINGS.”

The first line tells of the right Person.

The second line tells of the right people.

The third line tells of the right blessing.

Are you in the second line? Do you believe on the Lord Jesus Christ the Son of God? Then the word of the living God, who cannot lie, assures you that you *are* justified from all things.

Mark well that word ARE. It tells of that which *is*—not of what we *feel*, but of what *is*. God would not deceive us. He would not mislead us. He means what He says, and says what He means.

Take Him at His word. Rest on what Christ has done and on what God has declared. Do not look in at what you are and at what you feel, but look back to the cross, where Christ suffered; look up to the throne, where Christ sits; and look into the Scriptures, where God speaks to you. Place your feet in simple trust on the two immovable rocks—

CHRIST’S FINISHED WORK AND GOD’S  
FAITHFUL WORD.

Then shall abiding peace be your portion.

I. F.

THE secret of peace within and power without is occupation with good, ever and always to be occupied with good.

J. N. D.

## For Young Believers.

## How I Passed from Bondage to Liberty.

**W**HEN I saw that God had come out to cleanse, to clear, to clothe guilty sinners such as I was, that God had delivered Jesus our Lord for our offences, and raised Him again for our justification, all was peace. I could look back and see I was clear; no sins remained between me and God, and I could look forward and fear no wrath, for it is said, "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9).

But I was not yet FREE. I found something in me bad, indeed that there was no good in me, and yet I had a desire after good. Some days I was happy enough, but some days I was wretched. At length I heard Mr. S— preach on Romans vi., and learned that though my sins were all forgiven, *sin*, the root, was still there, but that it was in the very same Person through whom I was clear of my sins that I—before God—was clear of myself, and that "so many of us as were baptised unto Jesus Christ, were baptised unto His death." So that all *He was dead* to, it was my privilege to reckon myself dead to, and that all He was alive to I was free to reckon myself alive to "in Him." "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord" (Rom. vi. 7-11). It is not only that the slave is redeemed, but the slave is dead, and lives in another Person. He is given also in new power a

new position, and a new portion. This is what we get in Romans viii. 1, 2; 14-17. On the one side there is for us who believe "no condemnation," on the other there is life in the power of the Spirit, and liberty to enter into the place of sons before the Father now.

When the Spirit of God first works in the soul a cry of distress goes up like that of Saul of Tarsus (in Acts ix.). For three days he was in deep distress. The light had shone into his dark soul and shown him what he was, and there was trouble until the Lord sent His word by Ananias to heal him, saying of him, "Behold, he prayeth."

Often, doubtless, as a Pharisee Saul had prayed, thanking God he was not like other men; but now, like the publican (Luke xviii. 13), his cry as a sinner for mercy was raised, and when the word of the Lord came to him he could rejoice that his sins were gone, and that the Holy Spirit was given.

Another cry was then raised in his heart, the cry of confidence—the cry of a son. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6).

Which cry do you raise—that of a sinner or that of a son?

The prospect before us is that of soon being at home in the glory with Christ: while for the present there is suffering, and we need patience to wait for the liberty of the glory.

Thus I passed from trouble and bondage to peace and liberty, and in closing would ask my reader, Have you passed? R. W.

## An Evening Song.

**M**EANING on Thy tender care,  
Thou hast led my soul aright;  
Fervent was my morning prayer,  
Joyful is my song to-night.

Oh, my Saviour, Guardian true,  
All my life is Thine to keep;  
At Thy feet my work I do,  
In Thine arms I fall asleep.

## For Christian Workers.

### Christ Only.



**A**MONG those who visited Dr. Carey in his last illness was Dr. Alexander Duff, the Scotch missionary.

On one occasion he spent some time talking chiefly about Carey's missionary life, until the dying man whispered, "Pray."

Duff knelt down and prayed, and then said, "Good-bye."

As he passed from the room he thought he heard a feeble voice pronouncing his name, and turning, found that he was recalled.

He stepped back accordingly, and this is what he heard spoken with great solemnity: "Mr. Duff, you have been speaking about Dr. Carey. When I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

And Duff went away rebuked and awed, and with a lesson in his heart that he never forgot.

### Faithful unto Death.



**T**HE fidelity of the keepers of the lighthouse at Milton's Ledge, near Boston, may well be imitated.

In the terrible gale of April, 1851, the beautiful structure was destroyed.

Two men were in it at the time, and a vast multitude gathered on the shore, waiting in anxious distress; waiting for the expected catastrophe. Every hour, however, the bell told the time, and ever the light pierced the dark, raging storm, and bid the sailor beware.

At last one great wave, mightier than the rest, rose up and threw its arms round the tower, and laid it low. Then alone was the bell silent; then alone did the light cease to shine.

*Extracted.*

## Gleanings in Many Fields.

"Do you think that anyone in the light of the glory of the Lord is governed by what people are here? He is carried in superiority to all here, and that is the *testimony*."

"**THY** faithfulness reacheth unto the clouds" (Ps. xxxvi. 5).

"**THE** inner side of every cloud  
Is bright and shining,  
I therefore turn my clouds about,  
And always wear them inside out,  
To show the lining."

"**GIVE** others the sunshine,  
Tell Jesus the rest."

"**THERE** is no Christian source of activity but the love of Christ and the call of God."

"**CHRISTIAN**, walk softly, with humility and no assumption: this allows God to come in."

"**OUR** great affair is so in our own souls to have *Christ formed in us*, and so to know Him experimentally in the little world of our own souls, that all that is of self being judged, only *Christ* may come out, whether as to testimony of life in the big outer world or in that which we apply to others in ministry, and to wait on Him, so that we may be guided."

### "WE SHALL BE LIKE HIM."

SHADOWS and sunshine may flit o'er the pathway,  
Gladness and grief with life's story entwine;  
Bitter and sweet in the chalice be blended,  
Briars and bloom in the garland combine.

Naught would we ask of what lieth before us,  
This shall suffice for our pilgrimage here;  
*One thing we know*, when the journey is ended  
We shall be like Him when He shall appear.

We shall be like Him—His image reflecting,  
Changed in a moment that image to bear;  
We shall behold Him with glory surrounded,  
With Him and like Him that glory to share.



# SCATTERED SEED.

## Jacob's Present.

**W**HEN Jacob heard that his brother was coming to meet him he knew well enough that unless something *was done* that meeting might mean his ruin and destruction.

He came to this point, then, that if he was to meet Esau in peace

### **SOMETHING HAD GOT TO BE DONE,**

and he immediately set his wits to work to find the best means of propitiating Esau, and he said, "I will appease him with the present."

How exactly similar are the thoughts of many sinners to-day! They have learned, and learned rightly, that before they can meet God in peace something has got to be done.

That is all right; something *has* got to be done, but then Satan immediately suggests that *they* have got to do that "something," and that is all wrong.

But the anxious sinner is often deceived by his specious lie, and begins to devise means by which he hopes to appease God. Perhaps he resolves to live a better life in the future than he has done in the past; he will say his prayers more regularly and be more zealous in God's service; he will give up his bad ways and make every effort to turn over a new leaf.

Am I describing the state of any reader? Is it you, friend? "Well," you reply, "certainly my past life has not been what it ought to have been, and I do feel a desire to amend my ways and

### **TO TURN OVER A NEW LEAF."**

Stay, friend! It is, of course, right that you should seek in every way to do that which is good, but no turning over a new leaf will blot out the old ones. God requireth that which is past. You may sin-

cerely endeavour to turn over a new leaf, but what about the old leaves? They are still there. Good resolves for the future cannot wipe out bad deeds in the past. If from this moment to your dying day you were able to live a life as holy and as free from blame as the life which the angels in heaven live, you could not by that means put away a single sin—not one. Never yet has a soul got rest through striving to turn over a new leaf and resolving to do better in the future than he has done in the past.

Suppose you go for a long walk. When you come home you are tired and need rest.

Do you begin to struggle and strive in order to get it? No, you simply go to the chair and sit down.

Do you want rest for your *soul*, friend? Then just come to Christ and *sit down*. Give up your fruitless efforts to win His favour. He does not ask you to struggle and strive to get into His favour, but He invites you to come and sit down and bask in the sunshine of the favour with which He already regards you, and to revel in all the warmth and wealth of His wonderful love. That is rest indeed.

There you would learn that that something which *must* be done before you can be at peace in God's presence

### **HAS BEEN DONE ALREADY,**

and done by One whom God Himself sent into this world on purpose to do it—His own beloved Son; and that now there is the firm foundation of a finished work for you to rest your soul upon—a solid rock under your feet that will never give way.

"Weary, working, burdened one, wherefore toil you so?"

Cease *your* doing, all was *done*, long, long ago!"

Are you trusting to what you yourself are doing, or to what Christ has done for you? Are you resting in child-like faith upon His finished work, or are you doing your best

## SCATTERED SEED.

and paying your way, and seeking by your own efforts to please God, like Jacob sent a present to Esau in order to appease him?

But just let us look and see whether Jacob's well-meant efforts really brought him the peace of mind that he wanted (*v. 20*). "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." Ah, it was only a "peradventure,"

### ONLY A "PERHAPS"

that he had got to rest upon after all. Yes, all Jacob's best endeavours could not carry him beyond a "perhaps"; could not give him *certainty*; neither can your endeavours give *you* certainty.

Suppose you are thinking to purchase salvation by the *tears of repentance*. You can never tell whether you have repented enough, and so you never get peace.

That unanswerable question, "Have I repented enough?" haunts you, and stirs up in your soul again and again the dark depths of doubt and uncertainty.

Again, there may be someone who is placing his or her confidence in the *ceremonies of the Church*.

You may have been baptised in your infancy and confirmed in your youth. You may be regular in your attendance at church and diligent in your observance of days, and you may take the sacrament as often as you can. But never yet has a soul got **CERTAINTY** that way. For suppose all this *were* true of you; well, I say, there are men who were baptised and confirmed *years* before you were born. They were taking the sacrament and fasting during Lent whilst you were still in your cradle, and they have gone on with their routine of fasting and praying ever since, and *they* have not yet got *certainty*! If you doubt my words ask them for yourself, and they will be the first to admit that they are as far as ever from being *certain* of their salvation. And if this is the case with them, how much more must it be so with you!

Oh, how different all this is from the glad tidings of God! *God* has provided a basis on which a poor, vile outcast may at a moment's notice rest with absolute *certainty*; and that basis is none other than the atoning blood of His own Son, the precious blood of Christ. Ah! that is a shelter indeed. There is safety, everlasting safety under the blood. The sinner that gets there has got *true* rest.

H. P. B.

### Just what he Wanted.

**M**ANY years ago a young man went on ship-board. He was the most reckless of the crew, the greatest swearer and blasphemer.

During the voyage a storm came on, the vessel was in danger of being wrecked.

Terror seized that sailor's soul; he trembled at the thought of meeting his God, and he felt that perhaps the next moment he might be standing before His tribunal.

The storm passed away, the vessel was righted, but the agitation in the young man's mind continued. A shipmate noticed this, and said, "Oh, you should do as I do. Go to a priest when you get on shore, confess your sins to him, receive absolution, and be as merry as I am."

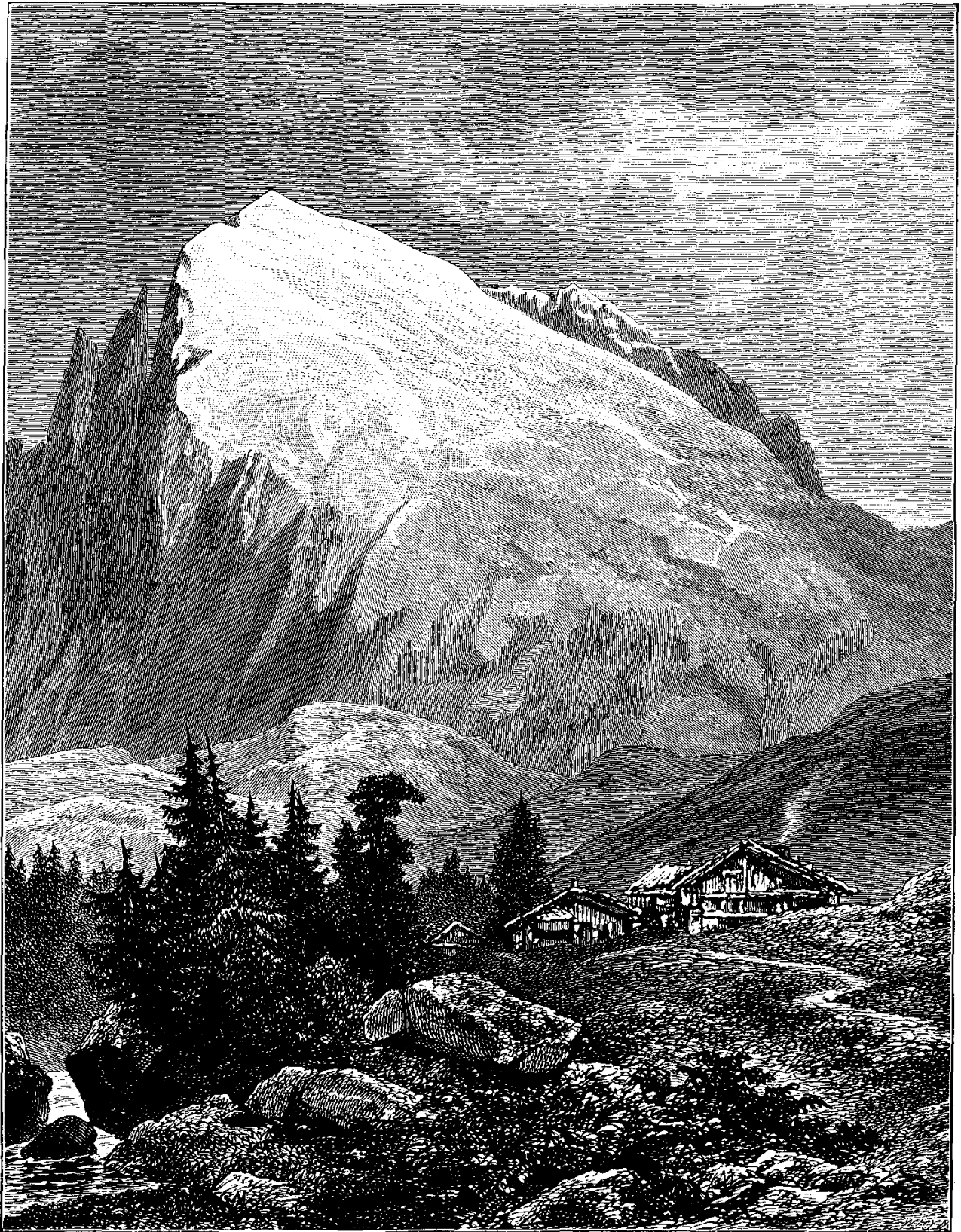
This did not satisfy the awakened sailor. One day, going down into the cabin to seek some article in his chest, he found it wrapped up in a leaf of the Bible, and as he undid it the first words his eye caught were—

**"THOUGH YOUR SINS BE AS  
SCARLET,  
THEY SHALL BE AS WHITE AS  
SNOW;  
THOUGH THEY BE RED LIKE  
CRIMSON,  
THEY SHALL BE AS WOOL."**

(Isa. i. 18).

*That* was just what he wanted; it stilled the agitation of his heart—the still small voice of the Spirit, by the Word of God, brought him to Jesus, and he found pardon and peace and joy.

*SCATTERED SEED.*



SUNSET ON THE ALPS.

“Reflectors.”



ONE evening, as a party of English tourists were climbing up an Alpine slope, they were all at once attracted by seeing the snowy peaks in front of them enveloped in a most lovely pink glow.

They grew silent with awe and admiration as the colour deepened and changed, till someone said, “Turn round,” and then such dazzling glory met their gaze that exclamations of delight came from each and all.

The beautiful pink was but the reflection of the gorgeous sunset, for the sky was all ablaze with brilliant tints tipped with gold. After a few minutes one of the group quietly remarked, “Can we not learn something from this? Should we not be so reflecting the Lord Jesus that those with whom we come in contact may be attracted to Him by what they see in us, just as the lovely reflection led us to look at the sun in all his splendour? Do we thus reflect our blessed Master? Can it be said of us as of Peter and John of old, ‘They took knowledge of them that they had been with Jesus’? What sort of reflectors are we?”

Then silence fell once more on the little company, as the question went round from heart to heart, to be answered in secret to the One whose glorious and mighty works they were beholding.

But the question was not forgotten.

The Way of Peace.



IT is such a joy to be able to speak of Christ as the Saviour of sinners when one really knows Him for oneself.

I well remember how, when I was young, I longed to be at peace with God, and how I tried in every way to make myself fit for Him, and failed time after time.

I was learning that I was a *lost* sinner—that I was not only sinful, but strengthless. As Romans v. 6 tells us, “When we were yet without strength, in due time Christ died for the ungodly.”

It was a painful lesson, but thank God the day came when I looked away from myself and looked to Christ. His blessed word is, “Whosoever shall call on the name of the Lord shall be saved,” and in His grace He has picked me up and brought me to rest and joy.

It is not our doing—it is Christ’s doing that wins salvation and blessing for us. God sent His Son to die for us, so that we might be cleansed from all our sins in His precious blood.

God’s blessing is a *gift*. You know how you receive a present. You don’t offer to pay for it, but you say “Thank you” as you take it.

Now this is the way with God’s great salvation—we only receive it as a present and thank Him for all He has done. We can have none of the glory or the praise; all this belongs to Him who died for us that we might be blessed.

Do you remember the cry of the Lord Jesus on the cross just before He gave up His life? He said, “It is finished.” All the work that He came to do He has done. He came into the world to save sinners—that means *me* and that means *you*. He has done all that was needed for *our* cleansing. Now rest on what *He has done*. Do not think that you have to do the work. Christ *has done* that.

“You can never make atonement,  
That is fully made;  
You can never pay the ransom,  
He has paid.”

When you have received Him as your Saviour He will enable you, as you look to Him, to walk so as to please Him. How wondrous is the grace of God to us! When we were far away from Him He gave His Son to bring us nigh.

Trust Him simply—trust Him only—trust Him now—trust Him always.

*SCATTERED SEED.*



THE SHEPHERD'S CARE.

## For the Little Ones.

### Sheep.

**M**OST little people go away for a holiday sometimes, and when they come home again they like to think and talk about what they have seen.

Shall I tell you what we saw while we were away once?

We were passing through the lovely county of Kent (most of you would be able to find it on the map). The fields there are so green, and there are so many beautiful hop-gardens.

In one of the fields where the grass looked quite young and fresh there were numbers of lambs feeding and sporting about, while near them flowed a clear little stream, so that when they were thirsty they had only to stoop down and drink. A short distance farther on were some nice trees, and under them the older sheep resting and enjoying the shade. It was a very pretty picture, and made one think of our Lord Jesus Christ, the Good Shepherd who gave His life for the sheep. He seeks and saves the lost and wandering ones, and brings them back to the flock.

How does He bring them back? He carries them on His shoulders of power, and is so glad to have found them. He does not drive them before Him. No, our Shepherd is far more gentle with His sheep; He goes before them, and they follow Him.

He makes them to lie down in green pastures, that is, in fields of tender grass; and the younger lambs have the most tender grass, "for the lambs shall feed after their manner," which means that they will have just the food that they can eat best.

This is some of the food the lambs eat: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Mark x. 14); "I love them that love Me; and those that seek Me early shall find Me" (Prov. viii. 17); "If ye

shall ask anything in My name, I will do it" (John xiv. 14); "Children, obey your parents in all things; for this is well pleasing unto the Lord" (Col. iii. 20).

The Good Shepherd leads His flock beside the still waters, and refreshes them by giving them to drink of His love. Sometimes His little lambs get very tired and weak, and then He carries them in His arms and lets them nestle close to Him.

I hope many of you, my little readers, know the Lord Jesus as your Shepherd, and can say from your hearts, "The Lord is *my* Shepherd" (Ps. xxiii. 1); then you will not want for anything.

Perhaps some of you have never yet felt yourselves to be lost, straying farther and farther away. If so, may God by His Holy Spirit open your eyes to see your danger; for Satan as a roaring lion goeth about seeking whom he may devour.

The Lord Jesus will not let him harm one little lamb who is trusting in Him; for He is stronger than Satan, and has gained the victory over him.

Will you not from this time trust in the blessed, loving Saviour, who will care for you all the way right home to glory?

### Joy.

VERSES TO SEARCH FOR AND LEARN.

"Joy shall be in heaven over one sinner that repenteth." (Luke, chap. v. .)

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." (John, chap. v. .)

"The disciples were filled with joy, and with the Holy Ghost." (Acts, chap. v. .)

"Now the God of hope fill you with all joy and peace in believing." (Romans, chap. v. .)

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter, chap. v. .)

## For the Boys.

### The Greatest of all Gifts.

**M**OST of our readers are interested in gifts, especially when they concern ourselves.

If a rich friend died and left you £10,000 by his will, we should think it was a very handsome gift, and quite right, but it would not necessarily prove his love.

Supposing mother risked her life to save you from danger, as parents have often been known to do, this would prove her love for you.

Most of us have read the story of a devoted servant who was out one day driving his master and family, when they were attacked by wolves. After letting go as many of the horses as they could spare for the wolves to pursue and devour, and the cruel wolves being again upon them, the servant, to save the lives of those he loved, jumped out to the wolves himself. In memory of this noble act, we are told, they erected over the spot a monument with this inscription on it, "Greater love hath no man than this, that a man lay down his life for his friends."

Now for a few moments we want to speak about One who gave His life for us.

Yes, when we were "without strength," "ungodly," "sinners," "enemies," "Christ died for us" (Rom. v. 8).

And now it is published that "the gift of God is eternal life through Jesus Christ our Lord."

What a

#### **GREAT GIFT**

this is, greater than words can tell, and it is an

#### **INVALUABLE GIFT.**

You cannot estimate the worth, because it cost the life of the Lord Jesus Christ to procure it for us. Then it is a

#### **FREE GIFT,**

offered to "whosoever will," "without money and without price"; and it is a

#### **TIMELY GIFT,**

because it is offered *now* during the day of salvation.

**GREAT,  
INVALUABLE,  
FREE,  
TIMELY.**

Can you say, dear reader, "This gift is mine"? If not, do not rest until you can! Remember, God's gift is for you **NOW**.

### Life or Death—a Choice.

**Y**OU will remember that the General Election took place at the close of last year, and householders were called on to decide which candidate they would vote for, or whether they would not vote at all. In any case a choice had to be made as to what course the voter would pursue, and on such choices depended the important question as to who was to govern the country.

Everyone knows what it is to be called on to choose, perhaps often unexpectedly, in matters of everyday life of more or less importance.

But my object in addressing the reader is to call attention to the all-important question of deciding about the soul's salvation, and for Christ.

A wrong choice in connection with the things of this life may have disastrous consequences, but if made in connection with the soul and Christ, and the person is called away, it will have fatal results for eternity.

What, then, is the reader called on to decide? He is called on to decide whether he will listen to God or the great enemy of man—the devil.

On the one hand, God is bidding the sinner trust in Christ, who died on the cross that the guilt might be atoned for and the sinner righteously forgiven; whilst, on the

## SCATTERED SEED.

other hand, the devil is whispering, "Do not trouble about your sins or eternity; enjoy the present, and make the most of it that you can; and at all events there is no hurry."

This, then, is the issue: what is *your* choice? Will you do as many, alas! listen to Satan, and go on doing your own will, and in reality serve him?

Remember "the wages of sin is death," "and after this the judgment."

Will you put off for a more convenient season? Remember again, "*Now* is the accepted time, *now* is the day of salvation"; and "Boast not thyself of to-morrow," for "to-morrow too late may be."

What solemn decisions are the foregoing, namely, either to refuse to have Christ altogether, or to refuse to have Him now! May you, however, be wise, and listen to God. Take the guilty sinner's place, and accept the pardon He freely and righteously offers on the ground that His claims have been met by Christ, for He is "a just God and a Saviour."


"Choose you this day whom *ye* will serve."  
"See, I have set before thee this day life and good, and death and evil."

Choose, my reader, and remember that eternity may depend on your choice!

P. W. D.

### For the Girls.

#### Are you Ready?

OME years ago in a business house in a seaside town there lived a young woman and her widowed mother. They were quiet, obliging people, who always tried to please their customers, and consequently won their respect.

Mary (for that was the name of the one of whom we are speaking) was a general favourite on account of her pleasant, bright, and unobtrusive manner.

One evening a customer remarked that

she did not look well, to which she answered she had taken a cold, but she hoped, with care and nursing, she would soon be better. Passing the shop a day or two later, the same gentleman called to inquire after her, and was surprised and grieved to hear from her mother that she was seriously ill with inflammation of the lungs.

She rapidly became worse, and as the doctor was leaving the house a few days after this he told the sorrowing friends that he could do no more, and there was no hope.

An uncle who was very fond of her took it upon himself to break the sad news to her.

As he entered the room, she turned to him with the question—"Uncle, what does the doctor say?" To which he slowly replied, "He says, Mary, that you and I must part."

Poor Mary clasped her hands together and looked upward, as if in prayer, then fell suddenly backward, for her spirit had returned to God who gave it.

I do not know whether Mary was trusting in the Lord Jesus as her Saviour. It may have been that that upward glance was a look of faith to Him, but we cannot say. This we know—

"There is *life for a look* at the Crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree."

Let me in love ask *you* whether *you* are ready if called thus suddenly into eternity. Is the blessed Lord Jesus your Saviour? or are you still putting away from your mind all thoughts of Him and of the future?

#### WHAT MAKES THE DIFFERENCE?

##### CHRIST RECEIVED.

The saved are a class who have believed in the Lord Jesus Christ, who *know* they have eternal life, and who *know* that their sins are forgiven through faith in the sure Word of God.

Acts xiii. 38.

##### CHRIST REJECTED.

The unsaved are a numerous class, who have not obeyed the gospel of God, who have not believed in the Lord Jesus Christ. If they die in their sins, their doom is fixed. After death the judgment.—Heb. ix. 27.



## Salvation is of the Lord.

**T**OM JONES was in great trouble. Owing to the stopping of a mine which he supplied with firewood he could not get money due to him from the company.

He was sued in court by Kenny, one of his creditors, and judgment was obtained against him for the sum of eighteen pounds, which the creditor proceeded to recover by means of a distress warrant.

Kenny arrived at Tom's house, and a constable who accompanied him began making an inventory of the few articles the poorly-furnished cottage contained.

Meantime Kenny was chatting with a neighbour in the street. From him he learned the sore straits to which poor Tom was reduced. There was not a loaf of bread in the house, and only three weeks before another little one had arrived to add to the demands on Tom's attention and his slender purse.

Kenny was touched by the neighbour's account of Tom's poverty, and his heart was still more affected when the poor wife came hastily out of the house, accosting him with the words, "Surely, Mr. Kenny, you're not going to sell the bed from under me, are you?"

"Indeed I will not," said the relenting creditor; "no, I am not the one to treat a man in misfortune so shabbily."

Then, entering the house, he continued, "Never mind, constable, you need not make your list; I'll wait a bit longer. I know Tom will pay me when he can."

"But the law must proceed now," replied the policeman. "I have no power to stop the action unless the money is paid."

"Then if you get the eighteen pounds you need not enforce the warrant?" queried Kenny.

"No."

"Well, then, here's the money," said the generous man. "I will pay it myself and save poor Tom and his family."

The money was handed over, and thus the law was satisfied by the very man who could have crushed the unhappy debtor by means of its inexorable demands.

In this little incident we have an illustration of the wonderful grace of the gospel.

Like Tom, the sinner has completely failed in all his obligations to God. He is hopelessly ruined by sin, and no man can help him, for all are alike bankrupt, and one bankrupt cannot assist another to retrieve his fortunes.

Little did Tom Jones suppose that kindness and help would come from the very one who had the right to compel the payment of the debt. And little does the sinner think that the One whom he has offended is the very One who is prepared to meet him in grace and love.

But so it is. God Himself has, in Christ, satisfied His own just claims, and the sinner may be set free—pardoned and justified. Calvary declares that God is just, and the Justifier of him that believeth in Jesus (Rom. iii. 26).

This is the wonder of the gospel. Have our readers clearly understood it? Surely if God Himself has undertaken to pay the sinner's crushing debt the sinner may be at perfect rest, while his heart is filled with gratitude to God, and with sweet confidence and delight in Him. As it is written, "We joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation" (Rom. v. 11, margin).

Our little story may serve as an illustration of this. Tom would not only be relieved from present anxiety, but he would learn the kindness and generosity of Kenny's heart.

But in another important respect this incident falls short of the measure of God's free grace. Tom did not obtain final clearance from the debt, and Kenny might still enforce payment if he chose. This God will never do in the case of the sinner who believes in Jesus, for

"One full payment cleareth  
His memory of all debt."

## SCATTERED SEED.

In Christ "all that believe are justified from all things" (Acts xiii.).

Let any anxious reader, then, be at peace, resting on the assurance that what was needed to be done for his forgiveness and salvation God Himself has accomplished.

"Salvation is of the Lord" (Jonah ii.).

J. N. B.

### A, B, C.

**W**HEN children go to school one of the first things they need to learn is the A B C, and most children are very pleased when they have mastered it.

Now I want to show you an A B C of the gospel. In the gospel we see how all our sins can be righteously taken away, and to do this it was necessary that Christ should die, for "without shedding of blood is no remission" (Heb. ix. 22).

Let us begin, then, with

#### THE BLOOD OF ABEL,

and see what it teaches. Cain slew his brother Abel, and the voice of his brother's blood cried unto God from the ground (Gen. iv. 10, 11). Cain was cursed for his sin.

Now there is a solemn lesson in this for us, dear boys and girls. God knows our sin, and He must punish sin.

Perhaps Cain thought no one knew he had killed his brother, but God knew without being told, for He sees everything, and He cannot put up with sin—He must punish it.

Now you have sinned; God knows every sin. What, then, are you going to do about your sins? You may learn from **A**, the first letter—the blood of **Abel**—that your sins call for punishment. Then surely you will be wanting to get them put away. The next thing we may learn is that it is not possible that

#### THE BLOOD OF BULLS

and of goats should take away sins (Heb. x. 4). Hundreds and thousands of bulls and

goats were offered in sacrifice long ago, but they could not take away sins. It must have cost those people a good deal to provide sacrifice after sacrifice, but they could not take away a single sin; they only served to point to Christ, who was yet to come to die.

Many still who would like to get their sins taken away are trying in the wrong way. They would give up all that was dear and precious to them, if by doing so they could get them taken away; but all have to learn that nothing but

#### THE BLOOD OF JESUS CHRIST

cleanseth us from all sin (1 John i. 7). God in His infinite love, while we were yet sinners, gave His own beloved Son to die for us.

I wonder if my readers have learned these three things in connection with these letters A, B, C? *First*, the blood of **A**bel teaches us that we are sinners, and that God must punish sin. *Secondly*, that the blood of **B**ulls and goats teaches us that nothing that we can offer to God can take away our sins, and *thirdly*, that **C**hrist alone *can* save.

"What can wash away my stain?

Nothing but the blood of Jesus!

What can make me whole again?

Nothing but the blood of Jesus!

"For my cleansing this I see,

Nothing but the blood of Jesus!

For my pardon this my plea,

Nothing but the blood of Jesus!"

When you can thus sing from your heart, you can go on to know more of Jesus, for He invites you, saying, "Take My yoke upon you, and *learn of Me*; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. xi. 29.)

**HAVE** you ever spent an hour alone, absolutely alone with God, to consider where you are to be for ever? Have you ever asked yourself the question, "Where am I to spend eternity?"

## Words of Peace.

### Would you Believe an Angel?

**D**O you believe on the Lord Jesus Christ?" I asked a country woman, as she sat by her cottage door enjoying the bright rays of the morning sun.

"Yes, sir," she unhesitatingly replied.

"Do you know your sins forgiven?"

"That I am not sure about, sir!"

"Yet you say that you believe on the Lord Jesus Christ!"

"Do you know that God has joined the *knowledge* of the forgiveness of sins with believing on His Son? Every believer is regarded by God as a forgiven person."

"Well, sir, I confidently affirm that I believe on Jesus as my Saviour, and yet I cannot say that I know my sins are forgiven."

"Would you like to know that your sins are forgiven?"

"Yes, sir, it would be such a relief! When one thinks how soon death may take any of us out of this world, we should surely all like to know forgiveness in view of this solemn fact."

I turned to Acts xiii. 38, 39, and read these verses to her, "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."

"You observe," I continued to remark, "that God wants you to know that He offers forgiveness without any conditions whatever. It is not a question of how you feel about it. You may think that you are unworthy, and may try to make yourself more worthy, but God offers it to all without conditions of worthiness."

"Observe also that if you believe God says, '*All that believe are justified from all things*,' and, if justified from all things, that implies that you are forgiven."

"There can be no more mistake about this than about the simple fact that two and two make four. If a person said that two and two did not make four, I should say that person was either ignorant or obstinate."

"If a person says he or she believes the gospel which is concerning Jesus Christ our Lord, and does not know that he is forgiven and justified, he must be spiritually blind or utterly ignorant or most wilfully obstinate against the simple plain statement of Holy Writ."

Though the woman maintained—and I believe sincerely maintained—that she believed on the Lord Jesus, yet she could not take in the fact that such were regarded by God as now already justified from all things.

I remarked again to her, "Suppose that an angel came to you this morning and told you that all your sins were forgiven and that you were justified from every charge of sin, would you believe the angel?"

"Certainly, sir, I should."

The very thought of the possibility of an angel's visit seemed to somewhat affect her. "You would believe an angel, then, and yet you profess to believe that this is God's written word, who is greater than an angel. Why can you not believe it?"

"I would rather have God's word to rest upon than have an angel speak to me. The devil might be able to shake my faith in the word of an angel by persuading me that it was only a vision and not real. Besides, Satan himself is transformed into an angel of light, and I might not be able to tell whether it was one of his angels or God's angels. 'Heaven and earth shall pass away,' says God, 'but My word shall never pass away.'"

"Suppose, for instance, that you were a needy person and that a gentleman who knew you went to the bank and lodged a hundred pounds to your credit there, and then came to you and put the bank-book into your hand. You open the bank-book and see your own name upon it, and that a hundred pounds is placed there to your

## SCATTERED SEED.

credit. How would you know that the money was lodged there?"

"By the bank-book, to be sure."

"Suppose that someone asked you if you had any money in the bank, what would you say?"

"I could say that I had."

"How would you know without a doubt?"

"Only by the bank-book."

"Could you *feel* the money was lodged there for you?"

"No, that would be an impossibility. When I got into difficulties *I should feel the better for knowing* that the money was there for me."

"Still, your feeling the better for knowing that the money was there for you would not in itself be a proof that the money was there."

"Oh, no!"

"Then the only possible way by which you could be positively certain that the money was yours would be by looking at the bank-book and regarding that book as the highest possible authority."

"Now, if you would rely with so much confidence on a bank-book for your knowledge about a hundred pounds, why not rely with as much confidence on God's blessed word?"

"God wants you to know how you stand with Him, and you will never be happy until you do know that all your sins are forgiven and that you are justified from all charge of sin."

"You have not to say in your heart, 'Who shall ascend into heaven? or, Who shall descend into the deep? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach.'"

"That is as much as to say you have not to look for supernatural signs and wonders, either inside yourself or outside yourself. You have to take the *word* of God in all its simplicity to yourself. Cast yourself upon it, and then you will have the assurance and confidence that the reception of the word gives when received in the Spirit's power."

"It is said of Mary, '*Blessed* is she that believed.' It was said to Thomas, who would not believe until he had seen the greatest wonder that it was possible to see—a man risen from the dead—'Blessed are they that have not seen, and yet have believed.' Feeling comes in every case after believing, and never before."

"Believing comes by hearing. God testifies that His blessed Son has died for our sins and thereby met all our liabilities and all the righteous claims of God's throne. He testifies also that He raised Him from the dead as the proof His work was accepted by God. He has testified also that He is sitting now at His own right hand because that work so glorified Him. He testifies now to all who will hear and receive it, that they are forgiven and justified from all things."

"Why not accept the word from God, and rest in simplicity upon it with the clear and certain knowledge that *you are forgiven and justified*?"

"Then you cannot help feeling. *Joy and peace in believing* will be yours." P. W.

## Good Arguments.



GLORIFIED Saviour and a heart that cannot do without Him are arguments that confound the enemy utterly: they drive him defeated from the field without another word. The sense of my need of Him and Himself the blessed gift are both divinely bestowed. Once I could not do without Him because of what *I* was. Now I cannot do without Him because of His own personal blessedness, and part of that blessedness consists in a love that *would* not do without me.

"Then said Jesus, Will ye also go away? . . . *Lord, to whom shall we go?* Thou hast the words of eternal life" (John vi. 67, 68).

GEO. C.



## For Young Believers.

### “We are Bought with a Price.”

**W**E are bought with a price, we are not our own. In consequence of this—this perfect salvation, this finished work—I am no longer my own at all. Whatever I do, I should “do *all* in the name of the Lord Jesus.” I am in a new place altogether, into which I have been brought by perfect love in divine righteousness. I am in the presence of God Himself, in the full light and favour of God. We have power now, the power of the Holy Ghost; and the Christian is set in this world to show what Christ was. “He that saith he abideth in Him ought himself also so to walk even as He walked.” “Always bearing about in the body the dying of Jesus, that the life also of Jesus may be made manifest in our body. . . .”

There are thousands of things we do from habit, and we say we must do them. There is no “must” for me but *Christ’s will*. I have to learn what His will is, for we are made epistles of Christ, and the path we are to walk in is to manifest the life of Jesus in our bodies. *Everything* I do should be the expression of the allegiance of my heart to Christ, and the manifestation of Him to others. The standard of walk is, what is “worthy of *the Lord*,” not of a man. Sometimes it is very difficult to be peaceful, patient, gentle, when a man wrongs and insults me. But were you not an enemy of God, and did not God forgive you when you were His enemy? Well, you forgive your enemy. I quite understand the difficulties, but we have the blessed privilege of walking “as He walked.” If you want to do this, go and *study Christ*, learn what His path was down here after you have learned your place in Him on high. It is a great

comfort that in looking at Christ I not only see the thing I ought to be, but I *get* the thing I ought to be, “grace for grace.” “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.” There is real growth there, not in fitness and acceptance, but in likeness to Christ, and it ought to be growth every instant. We are in this place of Christ then before God, and what I would press upon you is to

#### STUDY CHRIST,

so that we may be like Him here.

There is nothing that so fills the soul with blessing and encouragement, or that so sanctifies; nothing which so gives the living sense of divine love, that gives us courage. The Lord give us this courage and enable us to study Him. “He that eateth Me, even he shall live by Me.”

I am going to be like Christ in glory; then I must be as like Him now as ever I can be. Of course we shall all fail, but we are to have our hearts full of it.

Remember this, that the place you are in is that of an epistle of Christ. We are set for this, that the life of Christ should be manifested in us. Christ has settled the question of sins with God. He appears in the presence of God for us, and we are in the presence of the world for Him. “In that day ye shall know that I am in My Father, and ye in Me, and I in you.” If I know He is in me, I am to manifest the life of Christ in everything. If He has loved me with unutterable love which passes knowledge, I feel bound in heart to Him; my *business* is to glorify Him in everything I do. “Bought with a price,” that is settled; if bought, I am *His*. But, beloved friends, I press upon you that earnestness of heart which cleaves *to Him*, especially in these last evil days, while we wait for the Son from heaven. Oh! if Christians were more thoroughly *Christian*, the world would understand what it is all about.

J. N. D.

## For Christian Workers.

### Art thou the Man?

**I**N a tower in the Isle of Man was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the King during the time of the Civil Wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but the pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged! Now do we not feel horror-struck at the fearful turpitude of that man, who, having the pardon for his fellow-creature in his possession, could keep it back and let him die the death of a traitor? But before we give the answer, let us ask ourselves whether God might not point His finger to most of us, and say, "*Thou art the man*": thou hast a pardon in thine hands to offer! Mark, not from temporal, but eternal death. Yes, a pardon suited to *all*, sent to *all*, and more, designed for *all*. Christian, wilt thou hold it back? (Extracted.)

### Hammer and Anvil.

**I**AST eve I passed beside the blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking on, I saw upon the floor  
Old hammers worn with use in former time.

"How many anvils have you had," said I,  
'To wear and batter all those hammers so?'  
'Just one,' said he; then said, with twinkling eyes,  
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word  
For ages sceptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed, the hammers gone."

"HE that is faithful in that which is least is faithful also in much" (Luke xvi. 10).

## Gleanings in Many Fields.

"THE object of all God's ways and dealings with us is to make Christ everything to us, and to fill our hearts with the sense of His beauty and grace. May the enjoyment of His love be even better to us than wine — than all earthly joys."

HE who left that home above  
To be a sufferer here  
Has left this world again for us,  
A mansion to prepare.

His errand to the world was love,  
To wretches such as we,  
To pluck us from the jaws of death,  
Nailed to the accursed tree.

Farewell, farewell, poor faithless world,  
With all thy boasted store,  
We'd not have joy where He had woe,  
Be rich where He was poor.

ALL truth is to produce fruit, and we have no truth but what produces fruit.

WHAT are thy wants to-day? Whate'er they be,  
Lift up thy heart and pray; God heareth thee.  
Then trustfully rely that all thy need  
He surely will supply in very deed.  
But every prayer of thine, and every want  
Of either thine or mine, He may not grant;  
Yet all our prayers God hears, and He will show  
Some day, in coming years, He best did know.

A CHRISTIAN, who from great wealth was reduced to great poverty, when asked how he could bear his reduced state, happily answered, "When I was rich I certainly found *God in everything*, but now I am poor I find I have *everything in God*." How blessed!

"GOD even finds in evil the opportunity of displaying some grace more glorious than that which has been defaced."

"ONE can only stand before God on the behalf of another in proportion as one has oneself stood truly for God before man."

"WE walk by faith, not by sight."

# SCATTERED SEED.

## “Rushing away from the Inevitable.”

**W**HEN travelling some time ago on the L. B. and S. C. Railway, the train drew up outside a junction, and sorely was our patience tried, as we had to wait for over half an hour, and could get no information as to the cause of the delay.

Our common grievance led to an animated conversation, and a gentleman opposite to me was loud in his lamentations, fearing that he would miss the boat at Folkestone, which was to take him across the Channel.

When I said it did not much trouble me, as I was only going a short distance, and mentioned a well-known watering-place, he at once asked, “Have you good music there? Are there good concerts? Anything to tempt one?”

As I replied that I really did not know, he continued, “I am always travelling from one place to another to get amusements, to drive away thoughts of the *Inevitable*.”

“By the ‘inevitable’ you mean —?” I said, and waited for him to supply the word.

“I mean *death*,” he replied; “it is *horrible*; I am always rushing away from it. I want to reach Boulogne to-day, and thence to visit all the large Continental towns where there is a chance of hearing good music, for while listening to it *I forget, and am happy*. Have *you* this fear?” he asked suddenly.

“No,” I replied; “to me it would only be going home, the consummation of my every hope.”

He looked up in the greatest astonishment as I went on to tell *why* it was—that I believed in the One who has been down into death, and robbed it of its sting, and has risen again in triumph, and is now at

God’s right hand, a Prince and a Saviour, mighty to save all who come unto Him and trust in His precious blood for the forgiveness of all their sins.

So far Professor M—— listened quietly and intently; then, sighing wearily, he said, “It seems easy to you, because you *can* believe it. I have read the Bible, but I got no light; I have travelled all over Europe; I have taught music in many of its Court circles; I have mixed with men and women of all sorts, and have found that most of them have this fear.”

Then, holding his head with both his hands, he added, “You *cannot* put religion in here, and it is the brain that thinks.”

“No,” I replied, “no one can put *religion* into your *head*, but *Christ* can fill your *heart* if you will open it to Him. Oh! read His Word again. His blood is your passport. If cleansed by it from all your sins, you need have no fear of death.

“The Bible says, ‘With the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation’; and again, ‘The word is nigh thee, even in thy mouth, and in thy *heart* . . . that 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. x. 9, 10). Would it not be wise to settle this great question at once? May God give you to trust Him and His precious Word.” As I handed him a little book, a loud whistle and a shout of “All change here,” as the train ran into the station, stopped the conversation, but the professor had just time to give me his card, and to say, “I shall not forget what you have said, and I thank you sincerely for it; no one has ever spoken so plainly to me before; but, unless I am a changed man, I shall be in Brussels, Berlin, Vienna, and other towns for weeks to come, and it will be as I said before, *rushing away from the*

*Inevitable.*" He raised his hat, and was gone.

Sorrowful words, telling their own tale.

Are they not the echo of the language of thousands around us? Could we read the thoughts of the masses gathered night after night in theatres, in music-halls, in ball-rooms, would they be like this, though not put into words? Some would say they go to kill time, some to keep away sad thoughts, others simply for amusement and enjoyment, with no thought beyond. Are there *many* who go because they do not want to have sad thoughts, thoughts of death and eternity?

Are you one of them, dear reader? Are *you* afraid of death because of what follows—"after death the judgment"? Do not go on any longer, but face the question *now*.

A Christless death is, indeed, terrible; but why go on without Christ? It is written, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Your soul is precious.

Oh, be warned before it is too late!

Death *is* inevitable to the Christless soul. You cannot escape it; but those who are saved by faith in the Lord Jesus Christ have everlasting life, and look forward with great joy to an eternity with Him. \* R \*

### Warnings Unheeded.

**A** MAN living in a cottage near a reservoir was warned that it was cracking, and he must move away.

"Many warnings came, but he heeded them not, till at last one day he thought it was time to go, and went into his house to get his bag of money, when he heard a tremendous crash, looked out, and saw the water rushing by his house in torrents.

"He was swept away by it, and his body was afterwards found, and, clutched tightly in his hand, his bag of gold that had cost him his life."

### "Not Too Late."

**W**HILE waiting at a railway station for a train that was long overdue, the writer's attention was attracted by a gentleman and lady who came hurriedly to the ticket-office, where the gentleman asked whether the — train had gone.

"Not yet, sir," was the reply.

Turning to his companion, the gentleman remarked—

"You see, we are not *too late*. I am glad we tried for this train."

Had not the train been delayed, those two passengers would have lost it, and might have been put to some inconvenience, though evidently it was not a very serious matter.

May I say a word or two to you about what *is* a very serious matter?

It is not too late for you to secure salvation *now*; but delay no longer, for if we neglect God's great salvation, an eternity of unutterable woe is before us.

It is true that "the longsuffering of God is salvation" (2 Peter iii. 15). "He waits to be gracious."

It is not yet too late to be saved. The door of mercy is still wide open. Still that precious promise of Christ holds good, "Him that cometh to Me I will in no wise cast out" (John vi. 37). Oh, wait not, like Felix, for "a convenient season"! We never read that it came for him, and it may never come for you.

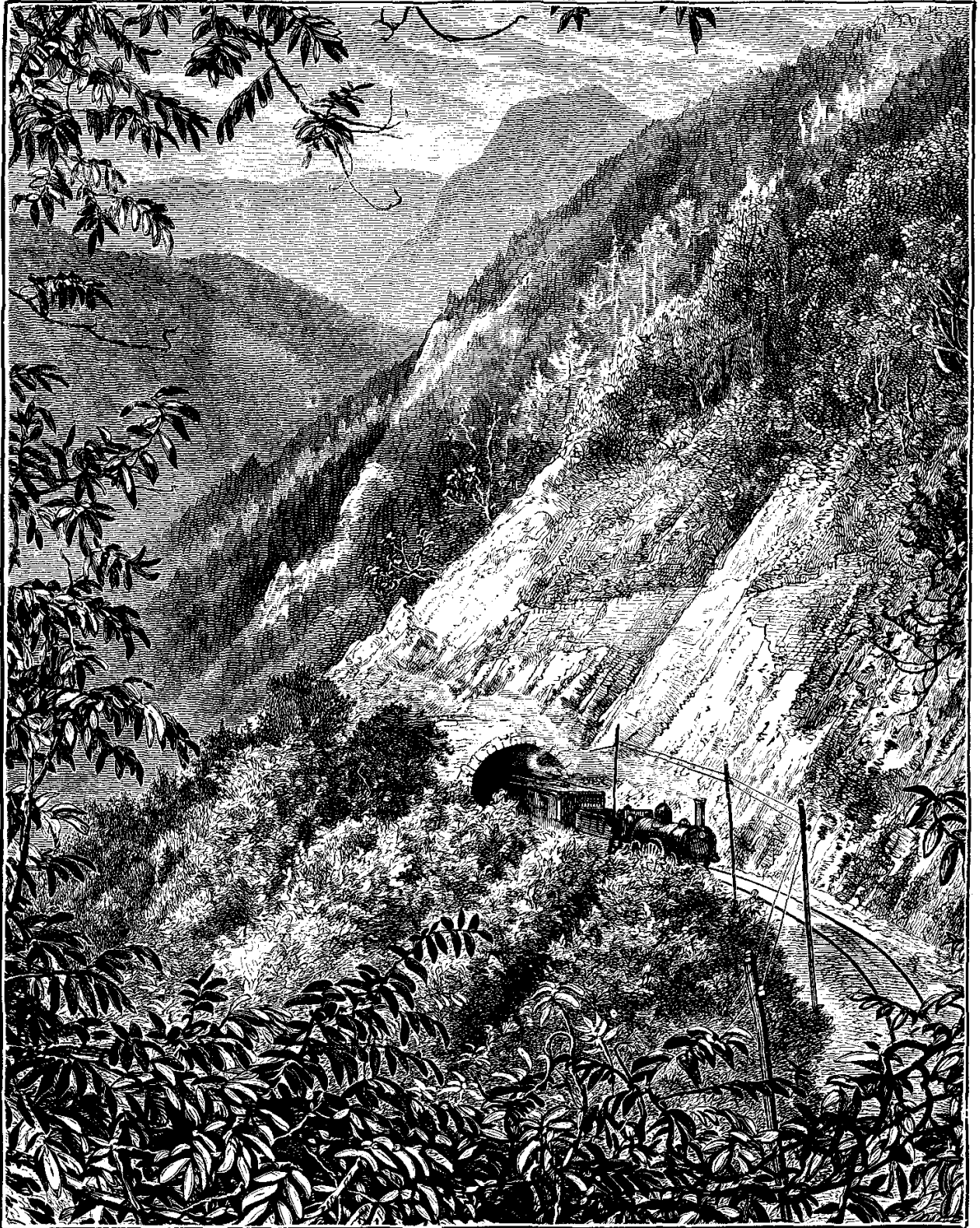
Satan would fain persuade you that there is plenty of time; but God's Word says, "*Acquaint now* thyself with Him, and be at peace: thereby good shall come unto thee" (Job xxii. 21). "*Come now*, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

**"BEHOLD, NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION."**

2 COR. vi. 2.



*SCATTERED SEED.*



EMERGING FROM THE TUNNEL.

## That's Good Enough for Me.

**I**T was in a railway tunnel where J—— W—— was first aroused to a sense of his guilt and to think of eternity.

A gang of platelayers were at work repairing the line. One of their number, easily influenced by the chaff of his fellow-workmen, had been tormented by them to such a degree that his mouth was full of cursing and bitterness, his companions meanwhile being delighted at the success which had attended their efforts in this direction.

The sound of their voices was quickly drowned in the sudden rush of a train which dashed through the tunnel at express speed. Taken up with their ungodliness, the warning whistle had been unheeded by the men, like those who live on in their sins day by day, "heeding not the call of God."

A few more moments, and the train had passed on and emerged from the tunnel; but the faces so recently convulsed with laughter now assumed a very different expression, for the man so blindly led on in the path of destruction had finished his course and lay upon the ground in an unrecognisable condition—a victim of an unheeded warning.

The lightest of hearts are sobered when brought into the presence of death, not merely because of death itself, but because of what follows after, for "it is appointed unto men once to die, and after this the judgment."

So it was with J—— W——. It made him think of himself and how he stood in relation to a holy God. What would have been his portion, had he been so quickly called away? Full well he knew his sins must for ever have shut him out from the presence of God.

It was the turning-point in his soul's history; "he came to himself," and was thenceforth frequently to be found reading the Word of God.

One day while so doing he came to the

words in Romans x. 9, "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."

"That's good enough for me," he exclaimed, "straight from headquarters."

The depressing influence of the deep soul-exercise passed through on account of sins, now gave place to solid, lasting joy—the joy of knowing sins forgiven for Christ's sake, and he learned, too, what it was to be now brought into relationship with a God who has revealed Himself as Father through His Son, the Lord Jesus Christ.

God in mercy used the circumstance of the awful death of his mate to arouse J—— W—— from his indifference. May He use the relating of the same to awaken you, my friend, to a sense of *your* state before Him, and "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." E. T. H.

## "His Great Love."

**G**OD who is rich in mercy, for *His great love*, wherewith He loved us, even when we were dead in sins."

Reader, have you ever considered those words, "*His great love*"?

Whose? God's.

Whom towards? Those who were dead in trespasses and sins.

Are you slighting "*His great love*"?

We would earnestly and affectionately entreat you to consider it while it is yet the day of grace.

Remember, if you despise and reject it, those words will ring in your ears throughout eternity. "His great love."

*Once* it opened a way of blessing for *you*. Then, should you find yourself in the lake of fire, you will never taste its blessedness—never know its joy. Oh, take heed before it is too late. Do not slight such wondrous love.

*SCATTERED SEED.*



*SHOWING THE LETTER.*

For the Little Ones.

The Unpaid Letter.

**H**OW glad a child is to get a letter from father or mother or friend! Everyone in and about the house must see it and read it too.

One day the poet Coleridge was walking in the North of England. As he passed a cottage, the postman arrived with a letter. A girl came out, took the letter, and then, after a moment's hesitation, gave it back to the postman.

In those days the charge for postage was very great, as the payment rose higher with the distance.

Very often the sender of the letter did not pay the postage, and then the *receiver* of the letter had to pay, though he need not take in the letter unless he liked.

In this instance Coleridge felt sorry for the girl, who had given the letter back because she had no money to pay for it with. So he paid the postage, and gave her the letter, which she no doubt was glad to receive.

Now God has sent *you* a letter—His Word—which tells us of His love to poor sinners; nay, more than that, it tells us of a Saviour who died for sinners. It invites us, too, to His glory home. As a little hymn says—

“Here’s a message of love  
Come down from above  
To invite little children to heaven;  
In God’s blessed Book  
Dear children may look,  
And see how all sins are forgiven.”

God, the sender of this gracious invitation, has paid the great price, in that He spared not His only Son. Now He offers you a free pardon. Will you hesitate to accept it, little reader?

If the girl of whom I have told you had refused to take the letter then, the postman would never have brought it to her again. If you miss the present moment, who shall say

that another opportunity will occur? *This* is the day of salvation, *this* is the time for blessing, *this* is the very best time to decide for Christ. Someone once said, “If you are anxious to get salvation, and God desires you should have it, why need you be another moment without it?” L. E.

“Can’t God Count?”

**T**HIS was a question a tiny little girl asked of her brother.

It occurred in this way.

This little girl and her brother were carrying a basket of cakes to their old grandmother.

As often happens with children, and sometimes with grown people, they were very curious to see what was in the basket, and so they very carefully raised the cover and looked in.

When their greedy eyes saw the tempting cakes their mouths watered to taste them. After counting them over several times they almost made up their minds they might eat just one of them. Nobody would know it, and it would taste “so good.”

While they were gazing at the cakes, and just ready to take one, the little girl looked up in her brother’s face and asked the matter-of-fact question, “Can’t God count?”

This settled the matter, the lid was shut down, and all the cakes were carried to their grandmother.

“Rest.”

VERSES TO SEARCH FOR AND LEARN.

“COME unto Me, all ye that labour and are heavy laden, and I will give you rest.”

“Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matthew, chap. v. .)

“There remaineth therefore a rest to the people of God.” (Hebrews, chap. v. .)

For the Boys.

First Impressions ;

OR,

“PREPARE TO MEET THY GOD.”



CHILD'S first impressions are strong and enduring. It is a mercy, therefore, when those impressions are for good. This was so, in a measure at least, with the writer of these lines, and they are recorded in the hope they may reach another heart.

From early years I was taught the fear of God ; but, as far as I can recollect, my first really solemn thoughts were awakened by the text at the head of this page, and the circumstances connected with it.

My great-grandfather was a pious old man of over eighty years. As children, we delighted to go and see him, for there was always a cheery welcome awaiting us. Over the fireplace in his sitting-room there hung in a simple frame that solemn text, “PREPARE TO MEET THY GOD.” Silently, but none the less effectively, it gave out its note of warning. Many a time did my eyes glance furtively at that text. Often did I wish it was not there, and little did anyone guess at the solemn thoughts it awakened in my breast. I must have been very young when it first spoke to me, for before I was seven years of age the old man died. I shall not soon forget that day. The passing bell tolled out its solemn knell, announcing to the villagers that another soul had passed into eternity. Well do I remember listening to it. I was standing in the garden in a sort of reverie. “How solemn is death!” thought I. “What a terrible thing to have to leave this world and go to meet God!” And then the text I had so often seen in my great-grandfather’s room came before me, “PREPARE TO MEET THY GOD.” I began to realise what an awful break death made. Thoughts ran fast through my mind.

“I shall never play on his knee again.” “I shall never hear his cheery voice, or see his sunny smile.” “No, he is gone ; gone for ever ; gone into eternity. Gone to meet his God.” For him I knew that all was well, but how about myself? That was what made me feel so solemn. “Suppose it had been I, where would *my* soul have been?” I hoped that when I died it would be all right with me, and inwardly I resolved to be a Christian some day ; but in the meantime I did not want to be a Christian. It would spoil my pleasures and strike athwart many an ambition. That was Satan’s voice, surely ; but it was followed by the Spirit of God pressing in on my soul that hymn—

“ ‘Almost persuaded’ NOW to believe ;  
‘Almost persuaded’ Christ to receive :  
Seems now some soul to say,—  
Go, Spirit, go Thy way,  
Some more convenient day  
On Thee I’ll call.”

I remember repeating that verse so well. Though twenty-five years have passed and I am thousands of miles away, I could go to the very spot where I stood, so vivid is the whole scene to my mind’s eye.

Then the next verse was gone through slowly in my mind—

“ ‘Almost persuaded’ : harvest is past !  
‘Almost persuaded’ : doom comes at last !  
‘Almost’ cannot avail ;  
‘Almost’ is but to fail :  
Sad, sad, that bitter wail—  
‘Almost,’—*but lost !*”

The dreary hopelessness of a lost eternity loomed up darkly before me. “ALMOST, *but lost.*” The very thought that such *might* be *my* doom made me shudder, and though the question of my soul’s salvation was not settled then and there, thank God it is settled now. The writer of these lines many years ago trusted the precious blood of Christ, and is now not almost, but *altogether* persuaded.

The dark, gloomy future has been changed for a blessed hope of glory, and fear at the thought of meeting God has given way to perfect and eternal peace with God, through faith in our Lord Jesus Christ.

## SCATTERED SEED.

Reader, how is it with you? It may be that God has spoken to you when yet a child, and that you have had experiences somewhat similar to those above recorded. Have you listened to the voice of God? Have you turned to Him? Delay not! Delay not! Thank God, you are yet on the grace side of the "fixed gulf," for soon you may be on the judgment side, and warnings will be for ever past.

With all my soul I implore you, dear reader, to decide for Christ now.

Should a young soul be glancing over this page, I have one word more in closing.

Three years ago I stood by the grave of that old man. On the tombstone, among other things, I read these words: "God, who was the choice of my youth, did not forsake me in my old age."

How beautiful! Being dead, he yet speaketh to every young heart. Would *you* leave behind you a testimony like that—a testimony to God's faithfulness and to the joy of those who have proved it? Then hearken to and obey the voice of God in the days of *thy* youth.

"Remember *now* thy Creator in the days of thy youth" (Eccles. xii. 1).

"Prepare to meet thy God" (Amos iv. 12).

H. G.

### A Clock that would not Go.

**T**HERE is a book published which contains the account of a clock that would not go.

In order to make it go the owner tried three things.

1st. He put heavier weights; this, however, did not answer the purpose, but rather oppressed the whole machinery.

2nd. He altered the face of the clock, and put on a lighter and brighter dial, but that was not effectual.

3rd. He put on new hands, but these also failed to indicate a better state of affairs.

On the frontispiece of the book is a

picture of the man standing before the incorrigible clock. Beside him stands his little boy. The latter suggests to his perplexed parent that perhaps the poor clock wanted *a new inside*. Ah, that was it!

Now we do not want you to begin with heavier weights—that is, by making good resolutions merely. No, these will not do for God. You will only keep good resolutions as long as the devil will let you.

Neither do we want you to commence with a new and bright face simply—that is, a different appearance—for that will be no better than your good resolutions; the clock will not go.

Neither do we want you to have "new hands" merely—that is, to do "good works." No, your good works will not do, they are not good enough for God.

It is not these you want, it is God's salvation; in a word, like the clock, it is a new inside that is needed. As we read, "A new creature in Christ Jesus." Then you will be able *henceforth* to walk worthy of the precious name you bear, to let Christ be seen in all you do and say.

### Take It.



WELL-KNOWN servant of God once said to a lady, 'Are you saved?'

"She replied, 'I have been praying to God for fifty years to save me.'

"He next asked, 'What time is your tea ready?'

"She replied, 'At five o'clock.'

"'Well,' said he, 'when you get home and find tea ready, ring the bell, and ask the servant to bring up the tea, and repeat this fifty times, as many times as years that you have prayed for what God has prepared and offered you—salvation, present and eternal, through Christ Jesus.'"

For the Girls.

“Are you the Lord’s?”



FEW Christians were sitting talking together after tea one afternoon, when the question was put to one of the company—“How long have you been converted, Miss H——?”

“About seven years,” was the answer. “It was very strange how it came about.”

Then, in a few simple words, she told us all about it. As far as memory serves, we shall give her own words.

“... One day my eye was caught by a notice of special gospel meetings which were to be held in a little out-of-the-way hall.

“I knew the company who occupied that hall, and hated the very name of them, and yet I found myself thinking I should go to these meetings. The thought of them came before me again and again, until at last I made up my mind to go.

“Next night found me there. At the close of the meeting, as I was leaving, a gentleman stopped me, and said, ‘Are you the Lord’s?’

“‘Yes,’ I answered, and hurried away.

“Next night I was there again, and again, as I was leaving, the question was put—‘Are you the Lord’s?’

“‘Yes,’ I answered, and waited for no more.

“The third night I went, and for the third time the question was put—‘Are you the Lord’s?’

“I answered, as usual, ‘Yes,’ but I was not so easy about it this time, and as I went away the truth began to force itself upon my conscience, and I saw that I had been telling a lie. It had not been altogether ignorance with me. I had been told that the easiest way to get rid of these people was to say ‘Yes.’

“Now, however, I had to face the truth that *I was not the Lord’s.*”

Have you ever faced such a truth as that, my reader? Have you thought how you stand with regard to God?

Miss H—— had been religious enough outwardly. She had gone constantly to church, and had often taken the Communion, but she had never been converted. Have you?

She went on telling her story, and narrated how she saw the gentleman who had spoken to her once again, and how he gave her a verse of Scripture to think over. It was this: “Verily, verily, I say unto you, He that believeth on Me hath everlasting life” (John vi. 47).

“I was in a terrible state now, and could scarcely eat or sleep. A few days after I was going upstairs to my bedroom, still thinking over that scripture, when all at once the truth flashed in upon me. I said to myself, ‘*I do believe*, and it says, “He that believeth hath everlasting life,” so *I have got it!*”

Reader, *are you the Lord’s?*

Do not say “Yes” unless it is the truth, but face the matter, and never rest until you can say—

“I am His and He is mine,  
For ever and for ever.”

A. C.

“Quickly.”

A WORD FOR SAINT AND SINNER.

REV. xxii. 7-21.



THE word “quickly” occurs seven times in the Revelation—three times with respect to the world, and four times with respect to the saints. Only ten other times is it used in the New Testament.

In the Revelation it is as to Christ’s coming. The Christ who had been rejected comes to take His rightful place.

To the believer that event will be for blessing, to the unsaved for judgment.

Things will then be put in their right places. Man may turn his back on Christ

## SCATTERED SEED.

NOW, not THEN. For God has said that at the name of Jesus "every knee shall bow."

Now as to what precedes His coming.

We find the word "QUICKLY" several times in the Gospels.

The first we will turn to is—

### "AGREE—QUICKLY"

(Matt. v. 25, 26). Oh! listen to the warning words before the judgment falls, before it is too late. God, who is "rich in mercy," used these verses only recently to fix the arrow of conviction in the soul of a young woman. Conviction in her case led to conversion, and she is now rejoicing in the knowledge of sins forgiven. May it be so with you.

### "SIT DOWN QUICKLY,"

(Luke xvi. 6). We get in the parable of "the unjust steward" a picture of a man who had been wise enough to make provision for what he saw must soon come. What a contrast to the folly of those who live on without thought of or care for eternal things! Have you provided for the future? The man was *unjust*, but cared for the time to come, and in this you may learn a lesson from him.

### "THAT THOU DOEST, DO QUICKLY"

(John xiii. 27). The putting to death of the Holy One of God, on man's side showed the greatness of his sin, on God's side enabled Him to bless and save man, without either His holiness or His justice being tarnished. "I delight to do Thy will, O My God" (Ps. xl. 8) were the words of the blessed Lord, even in view of the cross. "For the joy that was set before Him" He "endured the cross, despising the shame" (Heb. xii. 2). Thus He could bid Judas do his work of betrayal quickly.

### "GO QUICKLY."

Blessed, joy-giving message of the Lord IN RESURRECTION for His sorrowing disciples of old (Matt. xxviii. 7, 8), and for His saints to-day.

"Except a corn of wheat fall into the

ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). It is in resurrection that we know Him, and are ourselves part of the "much fruit." Fruit of His redemption work. For He who was alone on the cross will have companions in the glory.

### "AND THEY WENT OUT QUICKLY,"

(Mark xvi. 8). Joyful, yet afraid, to bear the glad tidings of His resurrection.

### "GO OUT QUICKLY"

FOR SERVICE "into the streets and lanes of the city" (Luke xiv. 21). This is a word to believers with respect to sinners. They are lost, starving, feeding on the husks of the far country. Will you not tell them that yet there is room? Room in the Father's heart—room in the Father's house!

### "OCCUPY TILL I COME"

(Luke xix. 13). This is the moment of our Lord's absence, during which it is our privilege to serve HIM, and so give joy to His heart. Soon, it may be very soon, the opportunity of serving a rejected Lord will be gone for ever. May we have wisdom and grace to use our talents now, so as to meet our Lord's approval at His return. We may not be able to do great things, but He knows how to value little services if done from love to Himself. He will not forget the cup of cold water given in His Name to the least of His own.

He is soon coming, and as the words fall on the ear—

### "SURELY I COME QUICKLY,"

may each heart respond, "Amen. Even so, come, Lord Jesus."

\* \* \* \* \*

Should this little paper fall into the hands of any unsaved reader, let me plead with such a one.

This is a solemn moment; thousands are being ushered into eternity. Why delay accepting Christ now? Why not take of the water of life so freely given to "who-soever will"?

P. R.



Words of Peace.

"It must be Christ."

**T**HESE words, as they fell from the lips of a young man at the close of a gospel meeting held in the fishing town of M——, sent a thrill of joy through the writer's heart.

There he sat, poor fellow! with bowed head, his face the picture of anxiety, and streaming from between his half-closed eyelids tears of repentance, tears for the shedding of which the stoutest heart need feel no shame, although possessing no saving virtue. Nevertheless, in the shower of penitential tears the servant of God is able to descry the harbinger of the glorious and gladsome sunshine of joy and peace.

Sitting down by his side, I inquired as to his state. He shook all over with emotion, but could not at first answer for the choking sobs arising in his throat. At last, half groaning, half speaking, he uttered time and again, "My sins, oh, my sins!"

I pointed him to Christ the Sin-Bearer, and turning to Romans x. 9, read, "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."

"Now," I said, "you have served Satan long enough?"

He shook his head as if to say, "That is true."

"And now," I continued, "you would like to change masters; that is, you are willing to have Jesus as your Master, to confess Him as your Lord?"

"Indeed I am," he replied.

"Now what does the rest of the verse say? 'And shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.'"

"Were your sins upon Christ the Sin-Bearer on the cross?" I asked.

"I believe they were."

"And that Jesus bore God's judgment for those sins?"

"I do."

"Now that God has raised Jesus from the dead and seated Him in glory at His own right hand," I went on, "are your sins on Him now?"

He made no reply, but closing his eyes he rocked to and fro, groaning, "My sins, oh, my sins! Lord Jesus, take my sins away."

I could say no more. My heart rose in prayer to God for wisdom and guidance, lest I should, by some rash word, mar the Spirit's work in the young man.

Thus we sat in silence, save for the sound of prayers rising on all sides for this poor anxious soul. Precious moments when the soul is alone with God! At length he opened his eyes.

"Well," I said, "what is to be the decision?"

Satan seemed now to raise a fresh barrier to keep the soul from blessing. "Won't my friends just laugh at me and say I'm mad if I tell them I'm converted," was now his answer; "and that sort of thing I could not stand."

"Never you mind about to-morrow; the Lord may come to-night, and even if He does not, is the One who is able to save to-night not able to keep to-morrow? Which is it to be?" I said, stretching out my hand, "Christ and eternal glory or Satan and the wrath to come?"

He waited as if weighing the matter carefully, then gripping the outstretched hand, he said, "It must be Christ; I can stand this strain no longer."

As he left the hall, his face beaming with joy, he seemed to have no fears for the morrow. Like the Ethiopian, he went on his way rejoicing.

E. W——E.

—◆—  
**"WHO HIS OWN SELF BARE  
 OUR SINS IN HIS OWN BODY ON  
 THE TREE."**

1 PETER ii. 24.

## For Young Believers.

### The Lost Hope.

I.



LITTLE over half a century ago God was pleased to restore many precious truths from the obscurity into which they had been driven. Amongst others, the full present knowledge and enjoyment of the forgiveness of sins and the possession of eternal life were seen to be the portion of every believer on the Lord Jesus Christ. The perfection of the atoning work of the Son of God in clearing all believers from all their sins was apprehended more fully than before. The fact that believers are seen of God as dead and risen with Christ, and now by the Holy Ghost have power to *reckon themselves* dead indeed unto sin, was discovered to be the secret of liberty and a holy life. It was also seen that believers are indwelt by the Holy Ghost, and thus united to Christ in glory as the members of His body; then shone forth again that blessed star of hope which had been hidden so long by clouds of worldliness and unbelief.

The LOST HOPE began to burn again in a few loyal and devoted hearts. The midnight cry began to ring out,

**“BEHOLD THE BRIDEGROOM; GO YE OUT TO MEET HIM.”**

It was at once felt that conformity to the world's fashions, customs, and conversation was inconsistent with THE HOPE; in fact, as it was cherished it exerted its purifying effects (1 John iii. 3) upon the hearts and lives of those who had it, and they were marked by separation from the world, by simplicity in life, and by godliness in conversation. Their watchword seemed to be, “Let us watch and be sober.” They were a holy, happy, heavenly people.

Years passed on. From those in whose hearts the cry first sounded it went forth

to a sleeping Church. What numbers of slumbering ones were aroused by that cry! What a trimming of lamps; what a girding of loins ensued! Thousands will have cause to bless God throughout eternity that it reached their ears. Professors who had but an empty lamp were led to obtain a supply of the precious oil of which they were destitute; doubting believers to rest in the finished work of Christ, and to rejoice in a known and accomplished salvation; and many dear saints of God saw new glories in Christ as the Head of His body the Church.

God was preparing the way for

#### THE RETURN OF HIS SON.

Yes, fifty years and more are passed, and that “blessed hope” remains unfulfilled. The blessed Lord is still seated on His Father's throne, and His people await the moment of His rising and descent into the air.

Precious and true as ever is His closing word, “Behold, I come quickly!” and He surely looks for the fitting response, “Even so, come, Lord Jesus.”

Can it be untimely or inappropriate to ask, Is this the present attitude of His Bride? Alas! even yet many saints are actually ignorant of the fact that “the coming of the Lord draweth nigh,” and by not a few His return is stoutly denied; while the scoffer asks boldly, “Where is the promise of His coming?” On the other hand, multitudes in Christendom have heard that Jesus is coming, and have been convinced from Scripture of the truth of the doctrine. Some have heard that midnight cry, and it has had the effect of causing them to “go forth to meet Him” hence, for half a century small companies of believers have been gathered to His Name, to remember Him who was once offered to bear their sins, and who will appear the second time, apart from the question of sin, to effect the salvation of the body.

\* \* \* \* \*

## SCATTERED SEED.

### WAITING AND WATCHING FOR CHRIST.

Is such the character which is expressed by your lives? Very loath should we be to give up the *doctrine* of the Lord's coming, but do we know the reality of it as a HOPE? Let the truth be faced and owned. Do our words, our ways, our surroundings bear testimony to our profession that we have "turned to God from idols to serve the living and true God, and to wait for His Son from heaven"? Does He who reads our hearts and discerns our secret thoughts know that we dearly cherish this precious truth, possess in power this blessed HOPE, and day by day eagerly await its fulfilment? Must we not confess that in many cases where the *truth* of the Lord's coming is held it fails to detach the heart from the world, to separate it from earthly things, and connect it with brighter things above? Surely, in such cases, though the *truth* is held,

### THE HOPE IS LOST.

For aught we know, the Lord may come to-day. If so, in what state will He find us? With what are our hearts taken up, and on what subjects are our tongues moving? The Lord Himself? His unchanging love? His speedy return?

The Lord grant that we may be in a state

"Like that which was found in His people of old,  
Who tasted His love, and whose hearts were on fire,  
While they waited in patience His face to behold."

And what was the spiritual state of that "people of old"—the Simeons and Annas of that day? The Spirit of God tells us (Luke ii.) that they were "just and devout," "serving God with fastings and prayers night and day," "speaking of HIM to all them that looked for redemption in Jerusalem," men and women in the power and current of the Holy Ghost.

Oh! saints of God gathered to the Name of His Son, what course can we adopt other than to bow low before Him and own that we have lost the reality and freshness of

"that blessed hope"; that we have allowed the things of earth to enter our hearts and frustrate its separating power; meanwhile praying that in His great mercy He will revive again in our hearts, and restore in sanctifying power to our souls, this most precious HOPE? Nor let us forget that cheering word—

**"BLESSED ARE THOSE SERVANTS,  
WHOM THE LORD  
WHEN HE COMETH SHALL FIND  
WATCHING:  
VERILY I SAY UNTO YOU,  
THAT HE SHALL GIRD HIMSELF,  
AND MAKE THEM  
TO SIT DOWN TO MEAT,  
AND WILL  
COME FORTH AND SERVE THEM."**

Oh! beloved saints, let us awake to the fact that He is just about to return; let us retrim our lamps, and if need be, again and again; let us "be filled with the Spirit," that we may possess, enjoy, and exhibit the effects of this HOPE in living power; meanwhile seeking, in the power of the same Spirit, to "occupy till He come." C. A. C.

### God Calls us to Joy.

**W**E joy in God through our Lord Jesus Christ."

God calls us to joy.

Joy is not sustained in the soul by anything of our own; but God having given His Son to bear all that He had against us, He would have us to joy, and rejoice in *Himself*, and never can we get to the end of that joy.

If Christ be my portion, I cannot but joy and rejoice in Him.

When I am really enjoying Christ a thousand little things are quietly set aside.

I never had my heart occupied with a living Christ without finding that His love drew my affection after Him. I never get careless without there being cold chills. To the disciples it was not only that the Lord was their shelter, but it was *Himself* they loved.

## For Christian Workers.

### Counsel for Young Servants.

**G**o on with *your own service*, dear fellow-labourer.

Be not turned aside from fulfilling *anything* which the Lord has given you to do.

Do not expect that every one of your fellow-believers will agree with you in your service.

You have not to seek to please men, but the Lord.

You are *His* servant ; seek to be agreeable to Him.

By seeking to please men you will fail ; by seeking to please the Lord you will succeed.

No one can tell you your service but Himself. Keep near Him—let Him lead you.

Do not imitate another's manner of service, however good it be.

Be yourself, for borrowed armour never fits, borrowed wings never fly.

Be not above the counsel of those more spiritual and older in service than yourself.

Weigh it in His presence, and seek His direction about it, and He will teach and instruct you.

But be not ye the servants of men, nor seek honour from them.

With a single eye go forward, and be content with no service in which you are not conscious of His support and His approval.

Be often alone in prayer, for you have no strength, and must draw all from Him.

Remember that your company is more to the Lord than your service, so keep with Him.

Of old "they dwelt with the king for his work." So let it be with you to-day ; abide with Him, and thus you will be empowered to act for Him.

### Gleanings in Many Fields.

NOTHING shows what we are like the way we employ our leisure.

"SAY what is prayer when it is prayer indeed.  
The mighty utterance of a mighty need !  
That man is praying who doth press with might  
Out of his darkness into God's own light."

"THE love that wore through my self-will  
(That wondrous love !) my cup shall fill,  
Whatever may betide."

I WOULD rather be a monument in the pathway of obedience, than sacrifice a single principle of divine truth for the most active fields of usefulness.

"JESUS, Thou joy of loving hearts,  
Thou fount of life, Thou light of men,  
From the best bliss that earth imparts  
We turn unfilled to Thee again."

IF I am counting on His strength, let my difficulties be what they may, I have entire repose.

COMMUNION with God always gives confidence in His power.

WITH cheerful faith the path of duty run ;  
God nothing *does*, nor suffers to be done,  
But that thou wouldst thyself, couldst thou but see  
Thro' all the events of things as well as He.

"WE live in deeds, not years ; in thoughts, not  
breaths ;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs.  
He most lives  
Who thinks most, feels the noblest,  
Acts the best."

THOU art as much His care as if beside  
Nor man nor angel lived in heaven or earth.  
The sunbeams pour alike their glorious tide  
To light up worlds or wake an insect's mirth.

# SCATTERED SEED.

## Summoned—A Contrast!

**T**HERE are two truthful records of fatal accidents which happened some time ago in the same mining town in Victoria. We put them together by way of contrast, and with the hope of suggesting to the reader a few reasonably serious reflections.

Some persons think that faith in Christ brings no particular advantage at the present time, and that it is extremely doubtful whether it ever will. Let such read these two accounts and they may be helped to conclude that the friendship of God is a desirable thing to possess now, and that it is only wise, to say the least, to be ready for whatever the uncertain future may bring. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. xxii.).

Three miners were working below, engaged in blasting. A charge had been rammed home, the fuse was set alight, and the men retired to a point at some distance away, where they expected to be secure from the explosion.

As they chatted together, one of them remarked, "I say, chaps, it's pay-day to-day," and then turning to one of his mates, he continued, "I suppose you'll have a good 'booze' out of it, Sandy." The man addressed laughed, and replied with an oath, "You bet, boys, that I will."

So men talk every day, and so men plan their sinful purposes, regardless of God and His displeasure, using the very faculties He has given them to mock and insult Him, and turning His blessings into a curse for themselves.

A moment after Sandy had said these words, the blast exploded, hurling fragments of stone in every direction.

The men had taken care to screen them-

selves behind a turn in the drive, but one huge piece of rock—a messenger of death—travelled along the tunnel, struck the side, and taking a new direction, fell with awful force just where Sandy was standing. The unfortunate man was crushed by the blow, and it was at once seen that his injuries were most severe. He was taken home, and after a few hours of suffering he passed into eternity.

Who would wish to receive a summons from God under such circumstances? With an ungodly, unforgiven record in the past, with profanity on the lips, and with evil projects in the heart, how unspeakably solemn to be called into His holy presence!

\* \* \* \* \*

Now hear the other story. The scene is in the same township, in a mine not far from that in which the accident just related took place. A young man is engaged in similar work—putting in a blast. He has only recently been converted, and, full of the sweetness of first love, he is making the dull, gloomy drive, a thousand feet below, echo with the refrain of a hymn to Jesus:

"Draw me nearer, blessed Lord,  
To the cross where Thou hast died;  
Draw me nearer, blessed Lord,  
To Thy precious wounded side."

He sings as if he means it; for, dear reader, to a Christian no blessing is so great as to be near Him, and this joy may be known in the darkest and most lonely places of this world even now, as well as in the Father's house by-and-by.

Suddenly by some mischance the charge goes off, and the tamping-iron is driven with force far into the body of the young man, inflicting fatal injury.

He was quickly removed to the hospital, and soon his heart-broken wife stood beside him. He told her how the accident occurred, and then, as she leaned over him to kiss his

## SCATTERED SEED.

pale cheek, he whispered, "Do not grieve for this accident, dear. All is well. *It has drawn me nearer to Jesus.* I shall soon be with Him now."

Shortly afterwards he peacefully fell asleep. He was called home from praises here to sweeter praises there; from the darkness of this world, by a passage sharp but short, he entered into eternal joy.

Dear friend, if *you* should die, an exit like one of these must be yours—you must leave this world to stand before God, a sinner lost or a sinner saved, to go to companionship with Jesus, or to depart to your own place of tears and anguish. As the tree falls so it lies. True; but how does it fall? *As it leans.* The tree that leans to the north will not fall towards the south; and the man who leans towards profanity and evil is not likely to be found at last in the company of the holy; but for the man who leans towards Christ, the devil may stretch out his arms in vain.

Do not hope to patch up matters with God in a hurry on your death-bed. Perhaps you may not have a death-bed.

Do not madly suppose you can serve the devil on earth, and dwell with God in heaven. Begin to live with Him to-day, and you shall enjoy His presence for ever.

Come to Him. You need not let the thought of your sins—so black, so many—hinder your coming, nor even the consideration of yourself—so weak, so ignorant.

Does the remembrance of your sin trouble you? Listen. On the way to God you will see a cross, once occupied by His own dear Son. There that Son suffered death for the very sins that burden and discourage you, and now, raised from the dead, He sits on heaven's highest throne, the living proof before your eyes that all your sins are gone, and every obstruction removed that barred your way to God.

The present fleeting moment is given to you for coming to God through His dear Son. Seize it. Make sure of forgiveness and eternal safety at once. So shall your life be happy and useful in the service of

the Lord Jesus, and your exit shall be a triumphant departure to be with Him, or a glad welcome to His Father's house, when He returns for His own, according to His precious promise.  
J. N. B.

### "My Last Summer."

**I** QUITE think this will be my last summer," said a woman eighty-six years of age, one day last month, "but there, we none of us *know*, do we?"

True, indeed, we none of us know how long will be our stay on earth, for we know not what a day may bring forth, but believers can say, "We *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Poor old Mrs. F—— evidently did *not* know this, and yet, strange to say, though so aged and in such ill health that she hardly expected to see another summer, she seemed in no concern about her precious soul.

So successfully has the god of this world blinded the eyes of men and women that they can dare to face the unknown future, even death itself, without a quiver, without a tremor, utterly regardless of the stupendous fact that *after death comes judgment.*

Have you ever faced that fact? Are you ready to meet a holy God? Perhaps you have never given the matter five minutes' serious consideration in your life. Then stop and think, we beseech you.

Salvation is still offered freely through the finished work of Christ. God in grace is waiting to welcome you, but there is danger in delay. To-morrow might land you beyond the reach of mercy.

It may happen that your present decision, as you read these lines, shall fix your destiny for all eternity. Then may God by His Holy Spirit lead you to accept Jesus as your Saviour, and that just *now*, for His Name's sake.  
L. E.

*SCATTERED SEED.*



WATER FOR ALL.

## Water for All.

**T**HE water in the trough is free, and the thirsty animals drink of it with evident pleasure. Perhaps it was intended for the horses especially, but the dog and the jack-daw find there is enough for them too. They none of them may understand much about the trouble and expense which the farmer was put to in bringing the water and having the trough made. This they know—there is the water, and that they are thirsty and want it, and that they can get it, and so they come and thankfully drink. The thirsty animals want the water, and the water is there for the thirsty animals.

Are *you* thirsting, dear young reader—thirsting for conscience-satisfaction? You know you are a sinner. You know that you are not fit for the presence of God. You have tried again and again to make yourself clean, but you are not clean in your own sight—how much less in His sight. You are unhappy indeed.

Now give up trying altogether.

Does that sound strange advice? Listen, then. In His great grace God has provided

### ONE SAVIOUR FOR ALL SINNERS.

*All* need the Saviour, and the Saviour is for *all*. *You* need the Saviour, and the Saviour is for *you*. And *now* as you read this paper, *just as you are*, you may take Him to be your own.

You need not move from where you are sitting to reach Him. Look up to Him where He is in heaven. Own that you are a sinner, guilty and undone, and take as a gift that which He has died to win for us—salvation without money and without price. Remember, then,

**YOU ARE A SINNER.  
GOD HAS PROVIDED A SAVIOUR  
FOR ALL SINNERS,  
THEREFORE FOR YOU.**

In faith take Him to be your own Saviour just as you are, just where you are, and just now.

## “Jesus I Want.”

**J**ESUS I want! *Jesus* I must have or I perish!”  
Such were the words that came with startling emphasis from the lips of a poor man as he lay on his death-bed in G—— Infirmary only a few weeks ago.

Many a time had a servant of the Lord visited him and spoken to him of his need of a Saviour, but he had invariably turned a deaf ear alike to entreaty or warning.

Now that death was approaching and eternity before him, the thought that he had to meet God filled his once careless soul with anxiety, and wrung from his lips the words at the head of this paper.

Happily, before Mr. —— left the ward that “visiting day” the poor man learnt that *Jesus wanted him*, and had died on Calvary’s tree that he need not perish.

Shortly after he passed away, rejoicing in the Lord.

Reader, have you yet made this discovery—that you need a Saviour?

“It is *Jesus you* want, and *Jesus you must have*, or you must perish.” L. E.

## The Return of the Lord Jesus.

VERSES TO SEARCH FOR AND LEARN.

“For 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 Thessalonians, ch. v.

“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, ch. v.



*SCATTERED SEED.*



LITTLE OLIVE'S FEAR.

## For the Little Ones.

### A Voice from Africa.

TRIED, AND FOUND TRUE.

**T** was a lovely day, just such a day as one always associates with the sunny shores of Africa. There was hardly a breath of air stirring, and all around spoke peace.

Some children had been given permission by their granny to play in the garden amongst the shaded nooks.

Into the garden they went and played for a time, but somehow seemed irresistibly drawn to romp about the house, where the rooms were large, and a number of fine hiding-places could be easily found.

Little Olive, one of the children, was a sweet, good-tempered, little dot, and never for one moment meant to do wrong. I think I see the fair, blue-eyed child now, romping about as happily as could be. She was the sunshine of the household, and everybody loved her, for she certainly had a way of walking right into people's hearts and taking absolute possession.

Alas for Olive on this sad day!

While playing about in aunty's study the folds of her pinafore caught a little ornamental table, which tilted, and—oh, ugly sight!—a pot of ink poured its black contents all upon a fine new Brussels carpet.

Imagine little Olive's distress. There were the dreadful stains, and try as she would they would not come out.

Should she in some way or other *cover it up*? No, young as she was her conscience smote her, and so she went fearlessly to "Granny" and told her all about it, and added, "Now, granny dear, won't you please tell aunty about it cause I'se so fright?"

Her grandmother looked at the sweet innocent face and could scarcely resist the child, but as aunty had forbidden her study to the children she thought it right that Olive should herself tell her aunt.

So she said, "No! my darling, you know you've done wrong by entering the study; now like a true little girl just you tell your aunty all about it."

Poor little Olive trembled violently, for just then her aunty was seen coming up the garden path. There stood the trembling child, apparently unable to make up her mind; then all at once, as she looked into her aunty's face, she quickly flung herself into her arms, and between her sobs of contrition told the sad story that had caused her such pain.

Then they went together to the study and saw what mischief had been done.

All that transpired inside I have not heard, but soon after they reappeared in the garden—Olive folded in her aunty's arms and her head nestled closely to her breast. Her sweet face had been covered with kisses.

Now, children, don't put this paper down just yet, though I am not going to preach a long sermon. I only want you to see in this story a picture of the sort of reception the soul that confesses receives from the Lord Jesus. Olive was *tried*, but she was *true*, she "confessed" and was "forgiven." It is so much happier if we have done wrong—and we all have—just to run away, as it were, to the Lord Jesus, and, pillowing our guilty heads upon His bosom, where beats a great heart of love, pour into His ever-open ear a "confession" of our wrongdoings. He will forgive, and then we can go our way rejoicing.

Hark! He calls you, dear child—"Come unto Me." Oh, what blessed heaven-born words! And they are addressed to YOU!

Should you, dear young believers, ever fall into doing a wrong thing, remember God says, "If we *confess* our sins, He is faithful and just to *forgive* us our sins, and to cleanse us from all unrighteousness."

P. A. E. S.

THE Lord says, "Surely I come quickly. Amen." Can you reply, "Even so, come, Lord Jesus"? (Rev. xxii. 20.)

## For the Boys.

### The Two Schoolfellows.

**T**HE light from a brightly-lit gospel hall streamed out into the dark street as an ill-clad man came stumbling and shuffling along the pavement.

He was not an attractive figure to look at, for, being ragged and broken-down in appearance, he was such a one as respectable foot passengers involuntarily shrank back and drew away from.

And yet was he not one of the lost sheep, one of those whom the Son of Man came "to seek and to save"? Ah! do we not forget sometimes that it is "that which is lost" that the shepherd seeks to find and lay on his shoulders rejoicing?

He had not always been so; those who had known him in his early days could scarcely reconcile the thought of the bright, eager schoolboy, whom they remembered, with this poor wreck of a man.

Alas! he had refused God's offer of salvation, turned a deaf ear to prayers and entreaties, chosen his own way, and yielded to the tempter's voice. Now the love of drink had overpowered him, and he was hastening rapidly down the broad road that leads to destruction—a misery to himself, a terror to his wife and children.

As he passed the hall the light attracted him, and he stopped to read the announcement at the door. In the name of the preacher he recognised that of an old schoolfellow, and, impelled by what seemed curiosity, he entered the building.

Yes, in the earnest, manly evangelist he recognised his old friend, and for a while was overwhelmed with shame and remorse at the contrast between them. Could it be possible that they had once been boys together, sharing the same pleasures and pursuits?

Presently he began to listen to what the

preacher was saying. With a great love for souls, and in eager, earnest words, the preacher put before his hearers man's ruin and God's plan of salvation.

Eagerly the poor drunkard listened, filled with a sense of his own sinfulness and unworthiness. Vile, wretched, lost, as he felt himself to be, was it possible that there was a Saviour for him? Was the Lord Jesus willing to save even him?

As the gospel message in all its fulness fell on his ears, it was to him as "cold water to a thirsty soul," or "good news from a far country."

God's Spirit worked in his heart; he not only heard, but believed the gospel, and he who had entered the building lost, wretched, and undone, left it "a new creature in Christ Jesus."

Full of joy, he hastened to the wretched place which he called "home," longing to tell the good news to his wife and children.

Finding his wife, he begged her to fetch the children.

The poor woman shuddered: the children were sleeping in their miserable straw beds; what could their father want with them now? Surely it must be to carry out the threat that had one day fallen from his lips, that he would kill them all! She tried to dissuade him from arousing them, but he was determined in his wish, and tremblingly she obeyed him.

The children were brought, scared and terrified, to their father; but they need not have been afraid.

Putting his arm round them, in a voice trembling with emotion he said, "Children, God has sent you home a new father. Wife, God has saved your husband."

Then, when he had told them the story of his conversion, he fell on his knees, and commended them and himself to God.

It was the beginning of blessing; by God's grace the husband and father learned that God can not only save, but keep, and daily proved the truth of the words, "My grace is sufficient for thee."

He was saved from the curse of drink,

## SCATTERED SEED.

the chains which had once bound him were broken; wife and children found that his words were indeed true—God had sent them a new husband and father—old things had passed away, all things had become new.

Possibly one may have read this who has fallen very low, and hitherto has been in despair.

It is too late, perhaps you think, for any hope—you have sinned too deeply, wandered too far.

Then you are JUST THE ONE to whom salvation is sent, the very one who needs a Saviour. "*This Man receiveth sinners*" (Luke xv. 2). Oh that those words might be written on every sinner's heart! "Christ Jesus came into the world to save sinners." "I came not to call the righteous, but sinners to repentance." God has said, "Whosoever." Then do not let Satan or your own folly cheat you of everlasting life.

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### Has God Spoken to You?

**H** NEVER thought much about my soul before, but I have been thinking a good deal about it lately." So wrote home a young soldier who had been at the front in South Africa, and was still out there. His heart had been stirred and his conscience roused by the scenes through which he had passed. We do not know the result; but God grant that it may not be in vain, that he may not rest until he knows that, come life, come death, whatever may befall him, he is for ever safe—

"Safe in the arms of Jesus."

Has it never been the same with you, dear reader? Something has roused you, perhaps some solemn event—one of those shocking accidents which hurl hundreds of souls at once into eternity; or, perhaps it has come nearer home: some friend or relation has been taken from you; death, of which you have hitherto thought so little, has come very close to you. Like the young soldier,

you have thought a great deal about these things, shuddering at the thought of death, knowing that should it come, alas! it would find you unready.

Or, it may be some preaching has awakened you, something that you have heard has arrested your attention, a few quietly-spoken words have struck home; *something* has roused you from your customary apathy, eternity has seemed a greater reality than the things of time, which hitherto have been all-absorbing.

Surely it has been God's voice speaking to your soul a warning, which, in His love and mercy, He has been pleased to send you. Oh, do not treat it lightly, nor try to shake it off. He who "is not willing that any should perish" has sought to draw your soul away from the broad road which leadeth to destruction.

Oh, "to-day if ye will hear His voice, harden not your heart" (Ps. xcv. 7, 8). God says, "Return, ye children of men" (Ps. xc. 3). And what does He offer you? Eternal security, eternal life, eternal love. Dare you, can you refuse it?

It may be that God is speaking to you for the last time. Oh, "see that ye refuse not Him that speaketh" (Heb. xii. 25).

"Haste, delay not, yet there's room;  
Hear the word of God beseeching,  
'Whosoever will, may come.'"

F. E.

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### Trust Christ, not Feelings.

**A** MAN sees the reflection of the moon in a well. A pebble is dropped into the well, and it appears as if the moon were broken to shivers; but the moon remains the same, while the reflection is spoilt.

"My love is oftentimes low,  
My joy still ebbs and flows;  
But peace with Him remains the same:  
No change Jehovah knows.

"I change, He changes not;  
My Christ can never die;  
His love, not mine, the resting-place.  
His truth, not mine, the tie."

## For the Girls.

### Kitty's Favourite Hymn.



AM sure, dear girls, it will interest you to hear of a dear little girl, exactly the same age as some of you, who was drowned last November at Ballisodare, County Sligo, Ireland. I pray that the Spirit of God may use the narrative of her sudden death in awakening you to a sense of your danger if you are still unconverted and not ready to die.

Kitty M— was the darling of her parents, their youngest child, and only nine years of age.

She and her brother Wilbram, two years older than herself, were sent out on an errand to the village one afternoon.

In order to reach their destination, they had to cross a light suspension bridge over the mountain torrent which lay between their home and the town. The bridge was only protected by a wooden railing on either side, and Kitty had often and often scampered over the bridge, and had never before missed her footing. This evening she and Wilbram ran across as usual, but on their return Kitty looked down at the seething waters below as they rushed to the great Atlantic Ocean, not very far off, and exclaimed, "Wilby, dear, I wouldn't like to fall in here."

He told her to hold his coat till they got across.

A moment after, screaming "Wilbram! Wilbram!" she slipped, and fell into the dark river below. He loudly called out for help, and some men and her father were soon on the spot, and heard the sad news of the terrible accident.

They ran along the banks of the river to a great distance, but no trace of the little girl was to be found that evening, nor ever again. Up to this the body has not been recovered. It must have been washed out to sea.

Oh! what sorrow for her dear parents and brothers and sisters, and all who knew and loved her, to know they would never again see her sweet face on earth; but, thank God, they "sorrow not even as others which have no hope."

They know that Kitty has gone to be "with Christ, which is far better."

Her father, writing to a lady shortly after the occurrence, says in his letter, "Indeed, we are quite confident that our darling precious pet is with the Lord, whom she loved and trusted. For the past year we remarked a wonderful change in her spiritually, so much so that, at our little prayer-meeting, I remember my heart being drawn out in thanksgiving to our blessed Lord that He had begun a work in her soul. Even the very morning the little darling was taken home, I had just read a story out of *Scattered Seed* about little children's faith, and she asked me to read it to her."

Another day she was reading aloud some hymns in her hymn-book, and she said to her mother, "Oh! I love that hymn." Her mother said "Which one?" and she replied, "I love to sing of Jesus." For those of you who do not know the hymn I shall quote it in full, and may you, dear girls, never rest till you can not only say, "I love that hymn," but better than that, "I love the precious Lord Jesus, the blessed Son of God, who came from heaven in infinite love and mercy to save sinners like me."

" I love to sing of Jesus,  
The story all so true ;  
To me most sweet and precious  
The old but ever new.  
He came from brightest glory,  
From radiant courts on high ;  
How matchless is the story  
Of Him who came to die !

" The Babe in Bethlehem's manger,  
The lowly One on earth ;  
Rejected and a stranger,  
Few cared to know His worth.  
My soul would now recall Him  
In all His perfect love,  
Which only Calvary's victim  
Its wondrous depths could prove.

## SCATTERED SEED.

“ 'Twas there my Saviour suffered,  
And tasted death for me ;  
Yes, there the work He finished,  
That sets me ever free.  
My sins all laid upon Him,  
The wrath and judgment borne ;  
The power of Satan broken,  
In Jesus' death of scorn.

“ And now the Lord is risen,  
His travail ever o'er,  
Seated in highest heaven,  
Alive to die no more.  
And soon He's coming for me,  
To take me home above ;  
Where still I'll sing the story  
Of Jesus and His love.”

M. S. S.

### Trees.

**I**N Scripture, which is all written for our learning, we read a good deal about trees.

Let us look a little at what God says about three very important ones.

1st. “The tree of the knowledge of good and evil,”

2nd. “The tree of life,” and

3rd. The tree of Calvary.

In Genesis ii. we are told that Adam, when in innocency, might take freely of all the trees of the garden of Eden except “*the tree of the knowledge of good and evil.*” But we see from chapter iii. that Adam, in disobedience and under the power of Satan, partook of the fruit of this tree, and fell into sin and under death and judgment for himself and all his race.

Then, lest our first parents should also partake of “*the tree of life,*” and thereby live in their sins and misery on earth for ever, God in mercy turned them out of the garden, and placed a flaming sword, which turned every way, at the entrance, “to keep the way of the tree of life.”

God was in no way taken by surprise at all this, for He had His own remedy in view, and with the skins of some of the animals created before man He clothed Adam and Eve.

Man cannot approach God apart from death, and no doubt these slain creatures pictured beforehand the great sacrifice of Christ *on the tree of Calvary*, referred to in 1 Peter ii. 24, which reads,

**“WHO HIS OWN SELF BARE  
OUR SINS IN HIS OWN BODY ON  
THE TREE.”**

That is indeed a tree that ever stands alone, without a rival.

“Alone He bare the cross,  
Alone its grief sustained.”

It is written, “Cursed is every one that hangeth on a tree.” On that accursed tree Jesus, in love and obedience, met all God's holy claims as to sin. On that tree of shame He endured, in grace and compassion, the wrath due to believers in Him. It was on that tree of trees that He died, the Just for the unjust, that He might bring us to God. It was there, during the three hours of darkness, that the wrath of that flaming holy sword spent itself, so that there is now no wrath left for those who receive *Him* as their Saviour. All such “have right to the tree of life, and may enter in through the gates into the city” (Rev. xxii. 14).

Adam by disobedience lost all, but Christ by obedience gained infinitely more, for He brings the believer right to God by His precious blood, makes us one with Himself, and procures us a place in the Father's house, to be with Him and like Him for ever.

What a loving Saviour He still is !

The only road from the ruin at the tree of the knowledge of good and evil to the tree of life is by having through faith to do with the One who, at such a cost, died on the tree of Calvary, and rose again.

Do you know Christ in glory as a *Prince and a Saviour?* and have you right to the TREE OF LIFE?

Oh, do not miss it !

J. N.

## Words of Peace.

### Destitute.

**P**ROBABLY most of you who read these pages have seen tents, but it may never have occurred to you that our bodies are compared to one.

If you will turn to 2 Corinthians v., in your Bibles, and read verse 1, you will see the words, "Our earthly house of this tabernacle," or "earthly tabernacle house."

Paul, as you know, was a maker of tents; he was familiar with them, and knew how soon weather and time would cause them to "dissolve." And, dear reader, I would like you to seriously think of this, that whilst our bodies are invaluable to us, since we cannot do anything without them, yet, like a tent, they must come down; in other words, we must die, and when we leave the body we leave the world.

Since this is sure to come, what provision have you made? Thousands of people, old and young, have left this world *entirely destitute*. "We know," said the apostle, "we have a building of God." Can you speak so confidently? God wants you to see that by reason of your sins you have forfeited your right to live in your body. He wants you to bring the future into the present—to come to a sense of your destitution *now*.

The gospel tells us that God Himself is the

#### FRIEND OF THE FRIENDLESS,

and immediately you turn to Him you will find He has nothing but grace for you, grace which covers every sin you have committed; and He bears that attitude towards the world irrespective of nationality, class, creed, or age.

God's beloved Son, the Lord Jesus Christ, has, by His sacrifice for sins on the cross, so set God free that He can righteously forgive sins through Him, and give the certainty of a new body, "a house not made with hands,"

the contrast to a tabernacle house; and then, in distinction to this temporal world, "eternal in the heavens."

"Like Thine own Son, with Him above,  
In brightest heavenly bliss."

Only one condition is necessary, if it may be called a condition—abject need. There is no waiting required to make one fit. Over God's *wide-open* door grace teaches us to read the golden words—

NO DESTITUTE SOUL EVER REFUSED  
ADMISSION.

But do not overlook this: The door is not *open for ever*; you may be too late

A. F. M.

### Heart-satisfaction.

EXTRACT FROM A LETTER.

**F**OR real heart-satisfaction the first thing is to *accept* "the fulness of the blessing of Christ" (Rom. xv. 29).

This is not something which we have to seek after, or attain to, by a long course of effort or exercise. It is not a far-off goal whose blessedness attracts while its distance dismays and discourages the heart. It is *brought to us* by the pure grace of God, and its fulness is bestowed upon us as a free gift in Christ. We have to accept it by faith.

When we were first converted certain things troubled us—our sins, death, the judgment of God, and so on—and Christ was presented to us as the One who had borne our sins and died for us. We apprehended Him by faith as the One who had undertaken our cause in perfect grace, and this met our soul's necessities and gave us relief and assurance.

At this time we did not think so much of what was *given to us* as of what we were *relieved from*. And in process of time we had to discover that relief of conscience did not give satisfaction of heart. We began to crave the knowledge of Christ for satisfaction.

## SCATTERED SEED.

Just at this point the enemy often seeks to entangle our souls in legal bondage by casting us upon our own desires and efforts and prayers, so that in this way we may be diverted from the pure grace of God.

The fact is that God's boundless favour is given to us in Christ (1 Cor. i. 4)—in everything we are enriched in Him. God in His blessed grace has transferred us from the weakness, failure, emptiness, and utter moral ruin that belonged to us as in the flesh, to the power, perfection, life, and blessedness which are in Christ.

God has made Him to be unto us "wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30, 31). God has called us "in Christ's grace" (Gal. i. 6) wholly apart from any merit in ourselves, or any seeking of such blessing on our part. Yea, the God and Father of our Lord Jesus Christ "has blessed us with every spiritual blessing in the heavenlies in Christ," not according to any exercise or desire on our part, but "according as He has chosen us in Him before the world's foundation."

Now the first thing, as I have said, for heart-satisfaction is to sit down in the presence of this fulness of blessing which is given to us in Christ.

It is all *given* on God's part, and we *receive* the knowledge of what is given by faith, and have the consciousness of it by the Holy Ghost. As we wait upon God in simplicity and quietness and confidence He opens out all the fulness of blessing to us, and gives us capacity to apprehend it, for our soul's deep joy and for His praise who has so freely given it to us. Not that we can ever fully apprehend it, for it is infinite, and therefore a source of endless satisfaction.

Then the second thing needed if heart-satisfaction is to be known is self-judgment. As we are kept near to grace and love divine we realise our nothingness. We are kept small in our own eyes. We learn what the flesh is and distrust it thoroughly; we refuse to make provision for it or to gratify

it in any way. We keep ourselves apart from things and associations that tend to awaken or minister to our flesh. We arm ourselves with the mind to suffer in the flesh (1 Peter iv. 1).

Then, in the third place, we must sow to the Spirit (Gal. vi. 8) by making Christ continually our object. Purpose of heart is needed for this, and this is produced by the sense of grace. It is not like a mere resolution of the mind, but as we sit down in the presence of the fulness of blessing given to us in Christ, our hearts are commanded and attracted and taken possession of by Christ. Paul could say, "I have been taken possession of by Christ" (Phil. iii. 12, New Trans.).

The result of this is that with earnestness and spiritual energy we seek the things above, where Christ sitteth at the right hand of God. Other things become "loss" in presence of "the excellency of the knowledge of Christ Jesus my Lord." "That I may win Christ" becomes the holy ambition of the soul. This is the way to heart-satisfaction!

The first thing which I spoke of—viz. apprehending "the fulness of the blessing of Christ"—is of the deepest importance, because it brings our souls into the presence of Christ as One who gives "living water." He gives the Spirit to be in our hearts the spring of life. We taste the love and grace of God, and we find everything that makes up the life of our hearts in Christ. This gives stability to our souls, and a measure of heart-satisfaction that sets us free to go after Christ as those who know something of the blessed reality of His Person and love.

C. A. C.

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AFTER a gospel meeting a lady said to the preacher, "Oh, sir, but I *can't* believe!"

He wisely replied, "Indeed, *who* is it that you can't believe?"

She saw that she had been trusting more to the efficacy of *faith* than of Christ's work.

CHRIST is the Saviour, *not* faith.



## For Young Believers.

### How to Meet Infidelity.

**M**UST infidelity sweep truth from the field and shout her unchallenged "*Hurrah*"?

Never—a thousand times never!

But it is to me impossible to meet my antagonist with his own kind of armour.

Quite so, and therefore?

Well, either submission or the use of weapons of another kind.

Happy alternative!

David assayed to meet the giant in the ordinary costume of war. But it was a bad fit. Harness that would have suited a quasi-warrior, like the man-chosen King Saul, felt heavy as lead on the graceful shepherd lad. He had not "*proved*" it.

Take note of that! Here is wisdom! What we have *proved* (I would like to write that word seven times over) we know and can trust in.

Never mind argumentation. It is only a waste of time and temper.

David chose a sling and a stone (a deadly weapon if deftly used) and went forth in the name of the living God.

One stone, *with God behind it*, is more than a match for Goliath. Only *God must be behind!*

Someone said something like this: "Since error is departure from truth, truth must meet all error." That is splendid!

Did you but possess all the truth you could meet all error.

But, seeing you have not all the truth, use the little you have. That, *with God behind*, will silence the infidel.

You find yourself exposed to the attacks of infidelity and unable to meet them.

What must the Christian do? He carries the secret in his bosom. He has the truth because he has Christ, and it is in the presentation of Christ in daily life that the

most effective answer to infidelity (as to every form of evil) is found.

*To live Christ* is the secret. This demands no impossible conditions, but only faithfulness to God. Let the detail of your daily life, in private and in public, be lived out with God—blessed privilege!—and seek, as in His presence and under His gracious support, to represent Christ on the difficult arena of life, and you must furnish the only effective answer to infidelity.

Only remember it must not be an imaginary Christ. You need not tax your fancy as to what Jesus would do in given circumstances, but learn the Christ of Scripture—the Christ of the Gospels and Epistles, and seek to reproduce that Christ in your daily life.

Instance the victory of a dying Stephen. What a fair imitation of the close of his Master's life was his own! What a triumph was his! The bold ringleader of his murderers never forgot "the blood of Thy martyr Stephen"—never. It was, in all probability, the means of his conviction, and the Saul of Tarsus became Paul the Apostle.

Stephen lived Christ; and, though dead, he yet speaketh: and Paul wrote of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv. 10).

That is the climax of practical Christianity. To do that is, by God's help, to give a complete answer to every phase of infidelity.

J. W. S.

### OUR TRUE OBJECT.

EVERYBODY is governed by the object he is pursuing; and what is more, everybody judges of others by the thing he is pursuing himself. The Christian's one object is *Christ*; all else is dung and dross. The moment the heart is set on Christ all the rest becomes dross. The man with *one object* is the energetic man.

## For Christian Workers.

### EARNESTNESS.

**A**N Indian once hearing a white man object to a too great zeal, said, "I don't know about having too much zeal, but I think that it is better to have a pot boil over than not to boil at all."

### MY PLAN.

**I**HAD a plan for yesterday :  
It seemed so excellent and wise  
That when the Master whispered, "Nay,  
It does not please Me," with surprise  
I paused, yet turned aside my way  
To where I saw a duty rise.

To-day I tread the old path still :  
Yet ever, low within my heart,  
There speaks a voice—"It is My will ;  
Thy days to Me more gracious are  
Than all the years which thou couldst fill  
With thy best work from Me apart."

To-morrow, if it comes for me,  
Shall find me in whatever place  
He shall appoint. I would not see  
One golden step, one sunny space,  
If choosing it should mean to be  
Without the smile from His dear face.

### SOWING.

**S**OW ye beside all waters,  
Where the dew of heaven may fall ;  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.  
Sow, though the thorns may wound thee,  
One wore the thorns for thee ;  
And though the cold world scorn thee,  
Patient and hopeful be.  
Sow ye beside all waters,  
With a blessing and a prayer ;  
Name Him whose hand upholds thee,  
And sow thou everywhere.

### A VESSEL.

**M**AKE use of me, my God ;  
Let me not be forgot—  
A broken vessel, cast aside,  
One whom Thou needest not.  
All things do serve Thee here,  
All creatures, great and small ;  
Make use of me—of me, my God,  
The meanest of them all.

## Gleanings in Many Fields.

FAITH is at once the power of *ministry*, the power of *testimony*, and the power of *worship*.

FAITH realises the *strength of God* without reckoning on self, and so does that which comes in the way and thinks nothing about it.

FAITH, when acting, brings in *God*—makes *God everything*, circumstances nothing.

It is always truth that tests faith. The thing that tests faith flesh resists.

CONFIDENCE *in Christ* is the spring of all *true* service. That entire blessed confidence in the grace of Christ in His heart for us who are unworthy. He has trusted us, and the heart trusts Him, and the servant goes on to serve and trade with his talents.

ARE we content to be nothing? Are we content to walk in the secret of God? The Lord give us to learn practically what it is thus to pass through this world. You can get neither the Christian nor the Church in a state that Christ is not sufficient for. The Lord give us to know our nothingness.

"WE are *formed* by the things we *think* about." Therefore—

Whatsoever things are *true*,  
Whatsoever things are *honest*,  
Whatsoever things are *just*,  
Whatsoever things are *pure*,  
Whatsoever things are *lovely*,  
Whatsoever things are of *good report*,  
*think* on these things.

MAY a *dying* Saviour's love,  
A *risen* Saviour's power,  
An *ascended* Saviour's intercession,  
And a *returning* Saviour's glory,  
Be the hope and comfort of your soul.

# SCATTERED SEED.

Be sure Your Sin will find  
You out.

**T**HE following story, beloved reader, illustrates the fact that there is a God in heaven that revealeth secrets, and however much man may cover over his sin, yet sooner or later it will find him out. Have your sins found you out? Have you discovered what you are in the sight of a holy God? Face it now. Get the matter settled now, or otherwise you *must* face it at the bar of God, and eternal judgment will be the result.

A good many years ago, in a small country town, there lived a blacksmith by the name of John Peters. In consequence of some money having been left him by a relation, he retired from business and occupied his time in attending to a pretty large garden.

His wife was a very ambitious woman. When her husband came into his little fortune she was anxious that he should leave the cottage where they had lived so long, and buy a more handsome one at the other end of the place.

John, however, preferred remaining where he was. He was perfectly satisfied with the cottage and its surroundings, and felt that his present income was insufficient to maintain the kind of home his wife wished for in another house.

He would have to go back to his anvil to earn money, and he felt with his increasing years he was not able to do so. She was prepared to go with one meal a day if he would only conform to her wishes.

John, however, as a prudent, sensible man, decided to remain where he was.

Mrs. Peters fretted and worried and allowed the matter to rankle in her heart, and at last she thought if she could only get rid of her husband she could then please

herself; the money would be hers, and she could buy the house she longed to possess.

Murder was in her heart, and she sought means to get rid of her husband, but in such a way that she should not be found out. He had a great deal of thick, bushy hair on his head, so one night she decided to give him something to make him sleep heavily. This she did, and at midnight took a hammer and drove a long, sharp nail into the side of his head, killing him, and then covered the place over with hair. Next morning she announced to her neighbours that she had found her husband dead by her side.

She imitated real sorrow so effectually that no one believed that she had been the means of his death. It was thought that he died from disease of the heart, and he was soon buried out of sight. She thought she was now safe. Shortly after she bought the handsome cottage and removed into it.

Many years passed; the circumstance was almost forgotten. One summer a stranger came to spend a few days in the place. Taking a walk, he passed through the graveyard. The grave-digger was digging a grave, and the stranger noticed that he was throwing up human bones. He stood for a moment watching, and then the man threw up a skull which rolled to the stranger's feet. He picked it up, looked at it, and noticed a rusty nail sticking through the skull. He asked the man if he knew to whom the skull belonged. "Yes, sir," he said; "it was the skull of John Peters, who died very suddenly some years ago." Then he told him the history of John and his wife, and their frequent quarrels as to the cottage. Finding that Mrs. Peters was still alive, he asked to be directed to the cottage. He took out the nail and, wrapping it in his handkerchief, went to the house and knocked at the door.

"Are you Mrs. Peters?" he asked of the person who opened it.

## SCATTERED SEED.

"That is my name, sir," she replied.

Then, opening his handkerchief, he said, as he held out the nail—

"Mrs. Peters, this nail was in your husband's skull. Who drove it in?"

She trembled, turned pale, shrieked, and fainted. When she came to, in great distress she confessed her crime. She was tried, condemned, and hanged.

Reader, be sure your sin will find you out!

God will judge the secrets of men by Christ Jesus. Your sins may be hidden now, but unless you are cleansed from your sins in the precious blood of Christ, they will be brought into the light at the judgment-seat, where "every one of us shall give account of himself to God." E. G.

### Sin is Sin.



ONE Sunday afternoon I was giving gospel booklets to some of the people I met along the side of a canal.

As I walked on I noticed a group of young men who, I afterward discovered, were playing at pitch and toss; they were very intent on their game. Near by two other people passed, to whom I offered books.

They were accepted with the remark, "Give them one," as they pointed to the group of young men.

"Yes," I said, "I will give *them* one!" which I did.

No doubt here were two classes of persons—one class openly engaged in sin and lawlessness, and the other who would not think of being so occupied.

Yet in the presence of a holy God what difference is there between an openly lawless sinner and a self-righteous, outwardly moral person whose pity is awakened at the wrongdoing of others, but who is not troubled about his own more secret sins?

God says there is no difference, for "all have sinned."

Sin is sin. Whether open or secret, whether the act of an educated or of a poor ignorant slave of sin, whether of the rich, noble, or wretched—sin is sin. We would have everyone to know this, for there is no difference.

Beside this, God is no respecter of persons, so that an honourable, law-abiding person's secret sin is just as much sin as the glaringly open act of sin of a lawless, profane person.

If I ask your conscience if this be true, the only answer it gives is, "It is true."

If I appeal to God's living, searching Word, it is written, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance" (Ps. xc. 8).

Oh, my friend, your sin—secret, confined to your own bosom though it be, or seen and judged of by your fellow-man—your whole case from first to last is known of God. Can you face Him about it?

Is there a desire on your part to be clear of every charge of guilt?

Listen! Your helpless and lost case God has taken account of also. The judgment for sins has been laid upon One who has suffered for them and borne their righteous desert.

His name is Jesus, the alone Saviour of sinners. On account of His redemption work your sins may be forgiven, and you may be cleared by God of all guilt. God is declaring His righteousness at this time, for He is "just, and the Justifier of him which believeth in Jesus."

And that is all you have to do—believe in Jesus as the One whose redemption work has satisfied God about the question of your sins, and you will say or perhaps sing—

"Who to my charge shall lay  
Iniquity or guilt?  
My sin is done away,  
Since Jesu's blood was spilt."

"Christ hath the ransom paid:  
The wondrous work is done!  
On Him our help is laid,  
The victory is won.  
Captivity is captive led,  
Since Jesus liveth that was dead."

C. J. T.

*SCATTERED SEED.*



FOUND.

## Found in the Snow.

**L**OST in the snow! What sad stories are told of little children who have been lost in the snow! Sometimes it has been that the storm has come on while they have been at school, and when trying to get to their homes they have missed the path and wandered on and on until, wearied and exhausted, they have sunk on the snow to sleep—perhaps to die.

Then the anxious parents, waiting and watching at home, look and long for the little one, and at length the father goes forth to seek.

It may be that after a long and trying search he may find his loved one. Then with what joy he will lift the child in his strong and loving arms and bear him home!

And what a welcome awaits him, as mother, and brother, and sisters come forth to meet the father with his precious charge! Such joy and gladness fill the home! The little boy is glad to be there, but father and mother are more glad by far to have him there.

And such is God's joy when a sinner repents—when one of His lost ones is found.

Do you know what it is to be found? Do you know what it is to make gladness fill heaven's courts? Have you repented? Have you ever told out to God that you are a sinner?

I remember having a letter from a girl who had found out that she was a sinner before God. She told me how that one day she went into her own room and "told God all about herself."

She confessed her sin to Him, owning her guilt and need. This is repentance. The Lord Jesus said, "There is joy in heaven over one sinner that repenteth."

Such a one is found. Have you been found, or are you still lost—not in the snow, but in your sins?

## Will You Return?

**O**NE morning, several years ago, as I entered my room I perceived something looking at me from the farthest corner with little black, shining eyes; and from what I could make out the eyes seemed to belong to a very small, dark object.

I stopped in surprise and amazement, wondering what it could be in the corner. By degrees I ventured nearer; all the time the little black eyes watched me. I stooped down and, greatly to my surprise, found that it was a tiny sparrow. It must have flown in at the open window.

Poor little thing, it was so frightened. I took it up gently in my hand, carried it downstairs into the garden, and let it go. At first it was dazzled, but when it got accustomed to the light, it flew straight away home to its nest.

This little incident brings one or two thoughts before me.

Have we not wandered away from God? Yes, indeed we have, and we are told so in the Bible.

"All we like sheep have gone astray; we have turned every one to his own way."

Now God Himself—the Saviour-God—is the One who can save us. He would lead us safely past every snare, temptation, and difficulty.

He gave His Son to die for us, as it is written, "Christ Jesus came into the world to save sinners."

If you feel you have wandered from Him, will you not return to Him now? He will receive you as you are, and be your Saviour, Friend, and Guide through life.

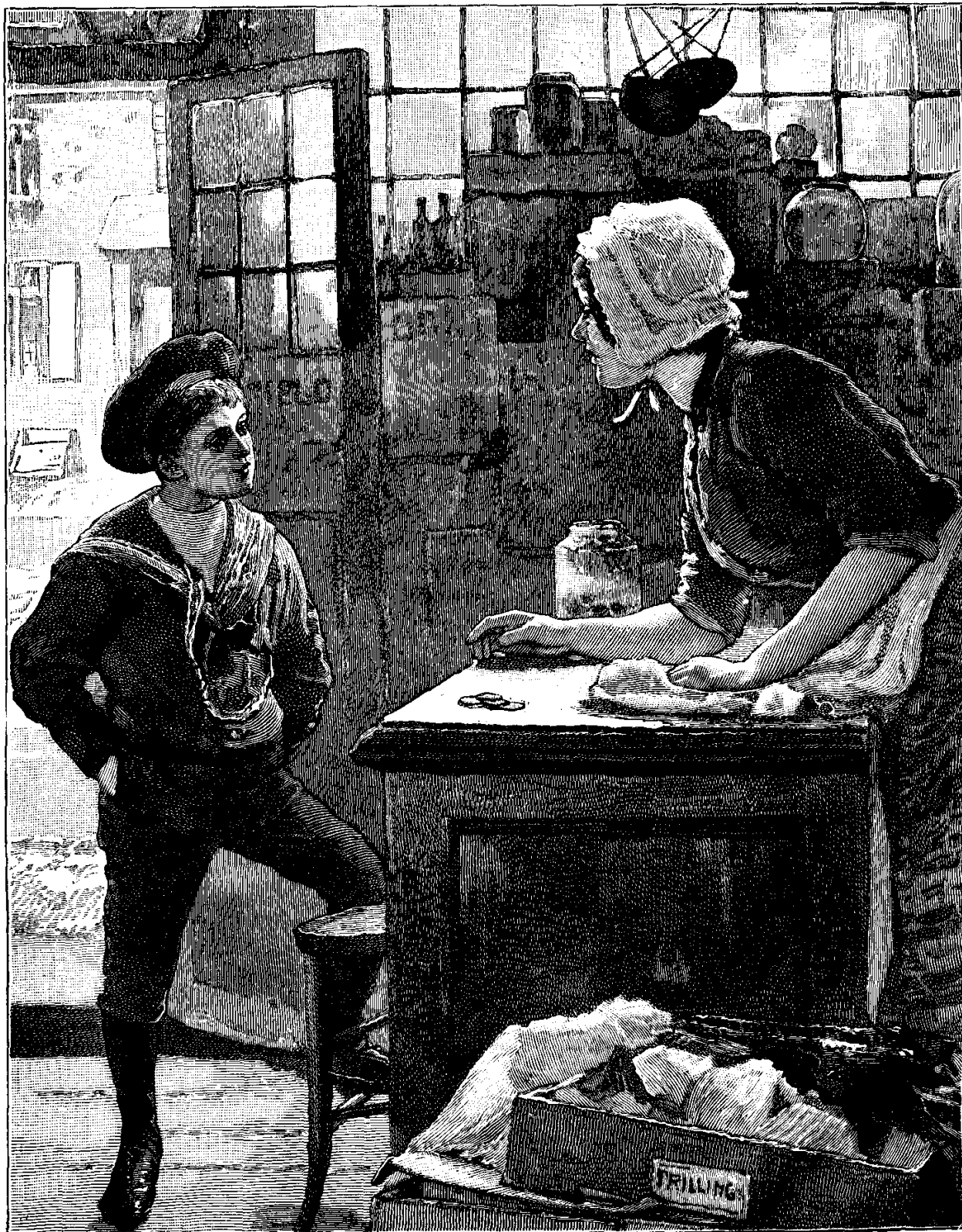
M. S. R.

"AFTER a gospel meeting a lady said to the preacher, 'Oh, sir, but I *can't* believe!'"

"He wisely replied, 'Indeed, *who* is it that you can't believe?'"

"She saw that she had been trusting more to the efficacy of *faith* than of Christ's work."

SCATTERED SEED.



A VILLAGE STORE.

Buying.



WHAT pleasure most children have in spending the money which is given them! Directly the present is in their hands—very often before they receive it—they make up their minds how it shall be laid out.

Then, as soon as it is possible, they are off to the shop in order to get what they wish for—toys, or books, or sweets.

It is well to be careful in buying, and to get what is good and useful with your pence or shillings.

One thing you need to buy which no shop can supply, and which no money can purchase.

What is it? It is far more valuable than anything you have ever purchased in town or village store.

You can read of it in Isaiah lv.

Do you guess what it is without turning to the chapter and verse? Perhaps you can. But

**HAVE YOU BOUGHT IT?**

Happiness is not sold in any of the markets or warehouses. God alone can give it, and He bids us to come. What is the invitation?

**“HO, EVERY ONE THAT THIRSTETH.”**

God calls. We do well to listen. He calls to the thirsty; that is, to those who are not satisfied, not happy. He calls to *every one* that thirsteth—to the young as well as to the old, for children have hearts and consciences as truly as those grown up. He calls to *you*, my reader—if you are troubled about your sins, fearing death and judgment, longing for peace and joy. What is His message?

**“COME YE TO THE WATERS.”**

“Waters” speak of abundance. There is plenty for all. Whatever your need, you may come. Some need pardon, some need peace, some need comfort, some need strength.

Whatever you need, “Come.” Come *ye*; that is, come yourself. Perhaps you say, “But I cannot come, for I have nothing with which to pay.” Hearken, then!

**“AND HE THAT HATH NO MONEY.”**

God *gives* in grace. He knows our poverty—that we have nothing of goodness or merit. No money, but still He bids us come.

**“COME YE, BUY, AND EAT.”**

Buying speaks of being in earnest, of being willing to give anything, if one had it, for the blessing. “Eating” means making it our own—taking it right home to oneself—like one who said, “If salvation is for *sinner*s, it is for *me*.”

**“YEA, COME.”**

God means what He says. He wishes you to come just as you are—just to-day.

**“BUY WINE AND MILK.”**

All that you need. Gladness and satisfaction, joy and support.

**“WITHOUT MONEY AND WITHOUT PRICE.”**

God can righteously give pardon and peace to every one, because the Lord Jesus Christ has died for us upon the cross, and because of the value of His death God can freely forgive and free us from every fear and every foe.

The Lord Jesus was forsaken when bearing our sins and making atonement. Now He lives again by the mighty power of God. He “was delivered for our offences, and was raised again for our justification.” He sits on high on the throne of God, and from that throne the gospel message comes to us where we are.

The moment we believe on Him who has raised up Christ from the dead we are accounted righteous before God.

God’s joy is in blessing. Come as you read this. He will bless you now.

I. F.



## For the Boys.

### The Old Coat and the New.

**A** SLAVE was poor old Sambo, and not one of the best, That worked on a plantation out yonder in the West.

His wicked passions ruled him ; he stole, he drank, he swore—

A lazy good-for-nothing ; at least, he was before The glorious gospel reached him. He heard how God so loved

Poor wicked, drunken Sambo, and how His love He proved

By sending His Son Jesus to save the ruined race.

As poor old Sambo heard it, the tears ran down his face ;

He felt himself so wicked, he saw how bad he'd been ; But oh, thank God, the precious blood can make the vilest clean !

That night poor Sambo's master had listened to the Word ;

His conscience was awakened—cut by the Spirit's sword.

He'd always led a moral life, he'd been an upright man,

And so his proud unyielding heart rejected God's own plan.

He left the meeting-room that night as proud a Pharisee

As ever breathed the breath of life ; the gospel was too free.

The servant of the Lord had preached a work already done ;

There might be some who needed that, of these *he* was not one.

The days passed by, and Sambo's soul was filled with pleasures new ;

The master, on the other hand, each day more wretched grew.

The faith within the negro's breast came out in word and action ;

The good works of the Pharisee gave little satisfaction.

One day the master met the slave within the old plantation.

"Good morning, Sam," the master said, to start the conversation ;

"You're looking very happy, Sam." "Yes, Massa, that I be,"

The slave replied ; his joy was real, one easily could see.

"Well, Sam," said Sambo's master, "I want a talk with you.

What makes your heart so happy ? your face so happy too ?

I cannot understand it ; you're singing all day long. You seem so glad, while I'm so sad ; there must be something wrong.

E'er since that night God's servant preached, about a month ago—

That very night both you and I first thought of God, you know—

Well, all this time I've tried and tried, and always done my best,

But still I'm far from happiness ; for me there seems no rest.

You'd been a wicked sinner, Sam, and I a man upright. How is it I'm in darkness still, and you are in the light ?"

"O Massa dear," the slave replied, "there ain't no mystery !

Dis am de bery reason now, O Massa, don't you see ? Sam was a wicked fellow, sar, as everybody knows ;

A dirty ragged blanket, sar, was all poor Sambo's clothes.

Poor Sambo knew he wasn't fit when God should call some day,

So he took his dirty blanket, sar, and threw it right away.

God clothed poor naked Sambo in de robe of righteousness,

And den, of course, when Sam had dat, his heart was filled with peace.

But Massa has a real good coat, and very proud of it ; 'Too good to throw away,' he thinks ; 'I'll patch it up a bit.'

And when upon poor Massa's coat a dirty spot is seen, Poor Massa says, 'I'll wash dat off, and make de coat look clean.'

And so he goes on trying to make de old coat do ;

But Massa need not keep dat coat—he cannot make it new.

If Massa dear will only throw dat coat of his away, And just let God put on de robe of righteousness to-day,

Then Massa can go in 'fore God, clothed in de robe He gave,

With happy heart and joyful song, like his poor wicked slave."

Then Sambo paused, turned up his eyes, and looked with earnest gaze ;

He looked awhile, then saw a smile break o'er his master's face.

"O Sam, you're right !" the master said ; the old black hand he gripped.

"God bless you, Sam ! From this day forth of that old coat I'm stripped.

I take the robe of righteousness that God is offering me.

God bless you, Sam ! By God's grace now my great mistake I see."

E. W—E.

### “Faith or Scepticism.”

“**I** WOULD thankfully give a thousand pounds if I could just have your simple faith,” said Frank Lister to a friend of his. “I know I can never have it now,” he continued; “it is too late, so I must go on as I am,” and he turned on his heel and was going out of the room.

“Stop!” said his friend; “it is *not* too late, and your very desire encourages me to hope that God is speaking to you.”

This friend had known him as a little lad, tender-hearted and impressionable, had often talked to him of the Lord Jesus, and always found a ready response.

Then school days came and passed, and business life was entered upon—a life fraught, perhaps, with peculiar temptations, as he was much thrown into the society of literary men, heard all sorts of works discussed, and was persuaded to read many books from which he would naturally have shrunk, till, at the age of five-and-twenty, faith seemed dead, and a horrible unbelief had taken possession of him.

The sight of this friend of his childhood recalled him for a moment to the reality of his position, and showed him the misery of it; but Satan kept his grip of him, and would not easily relinquish his prey.

He was evidently afraid to enter into any discussion, but just added, as he left the room, “If you want to keep a simple faith, never read sceptical works; they were my ruin, and I warn everyone against them.”

His later history was an intensely sad one. He thought he could do without God; but when sorrow after sorrow came to him, his heart and his home were the most desolate places in God’s universe; he was truly without God and without hope in *this* world, and had no hope for the future.

This is just written as a solemn warning to all who are tempted to tamper with sceptical writings; men do it all around, and reap misery. Some think that they can read

such things and remain unharmed. Never—never! One thought of unbelief is received, and soon leads to another, until the childhood’s faith is given up and Satan’s lies are believed. Oh, be warned in time!

What we mean by the faith of childhood is that which many have learnt at their mother’s knee—faith in God who “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Faith in the Lord Jesus Christ “who gave Himself a ransom for all.”

Faith in the Bible as the revelation of God’s mind to us.

Have *you* this faith, dear reader? Faith does not *reason*, but *trusts*. \* R. \*

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### B.C. or A.D. ?

“**I** ONCE asked a man,” says an eminent preacher, “what he thought of Christ, and he replied frankly that he never thought of Him at all.

“Then I inquired when he was born.

“He gave the date.

“‘B.C. or A.D.?’ I kept on.

“He smiled, but I repeated soberly, ‘Before Christ or after Christ?’

“He was silent, and I continued: ‘Have you been dating letters for twenty intelligent years without even reflecting that you were daily commemorating the nativity of Jesus Christ? Have you actually formed no opinion concerning that personage whose advent among men changed the reckoning of time, whose birthday shook the race into a new era, as His crucifixion shook the planet with the new earthquake?’”

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“WHEN you go to get a cheque changed, the cashier does not look at *you*, but at the signature on the cheque.

“God does not look at your worthiness or worthlessness, but at Christ’s work.”

## For the Girls.

### "God Knows Best."

**S**OME months ago a friend of mine was visiting a child who was very ill. Her mother was saying how hard it was that she should suffer so much, when the little girl interrupted her, saying, "God knows best, mother."

Do you pity her, children?

You need not, for I am sure that in the midst of her pain and weariness she was calm and happy, knowing that

"A Father's hand will never cause  
His child a needless tear."

Some of you who love the Lord may have had long and painful illnesses, and perhaps you have been tempted to think that He does not care for you; but have you ever thought that by bearing that illness patiently you may bring glory to the name of that Saviour who loves you and who will never forget you?

Remember the words of that little girl—  
"God knows best."

"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee . . . saith the Lord."

A. E.

### Eternity.

**H**, *once* I feared that solemn word,  
That now brings thoughts of home and rest!

It shadowed over every joy,  
And blighted all I loved the best;  
Like funeral knell, it seemed to me  
An *awful* word—Eternity!

The days fly past, the years roll on,  
Youth, joy, and hope must pass away—  
Those earthly treasures cannot last,  
Moth must corrupt and rust decay;  
When time is o'er, what will it be  
To enter then—Eternity?

*Now*, to the sad and weary heart,  
Some little ray of hope is given;  
*May* not the deepest grief depart?  
*May* not the darkest cloud be riven?  
But *hopeless*, *rayless*, *black* will be  
The Christless soul's Eternity!

But look above! On heaven's throne  
There sits a mighty Victor now;  
Once He laid down His kingly crown,  
And thorns deep-pierced His holy brow;  
Yes, He laid down His life to be  
*My* life for all Eternity!

He gave me—what? A few brief years  
Of riches, honours, worldly ease—  
All the delusive joys of earth?  
Ah, *no!* He gave me more than these,  
The wealth of *God's* own treasury—  
A blessed, bright Eternity!

Yes, *priceless* are the gifts He gives,  
Though "without price" these gifts are given;  
'Tis but the simple "*touch*" of faith  
That makes a sinner heir of heaven!  
Come life, come death, full sweet will be  
The trusting soul's Eternity!

O Christless heart, just weigh it well,  
To *you* belong the *world* and *time*,  
To *me* a portion *sure* above—  
Which is the better, yours or mine?  
When time is o'er, what then shall be,  
O sinner, your Eternity? E. T. S.

## For the Little Ones.

### How a Little Girl's Prayer was Answered.

**I**T was night, and a doctor and nurse were going noiselessly through the ward of a large children's hospital. Most of the little sufferers were asleep—worn out probably by many hours of pain. At last they paused before a little white bed, and the nurse said, "Is there no hope, doctor?"

"None whatever," was the answer, "her leg must be amputated to-morrow; it is the only chance of saving her life."

## SCATTERED SEED.

Directly they had gone, a head was raised from the pillow, and a little voice called softly to the child in the next bed, "Mary, are you awake?"

"Yes."

"Did you hear what the doctor said?"

"Yes, I heard."

"What *shall* I do? I am so frightened! I *cannot* have my leg taken off."

There was a few minutes' silence; both children were busy thinking. At length Mary said, "I know what you can do; you can ask Jesus not to let them take it off."

"Are you sure He will hear?" said little Nellie eagerly.

"Quite sure."

Again there was silence, while Nellie shut her eyes for a minute or two. Then, with a happy, contented face, she nestled once more amongst her pillows.

Suddenly a thought struck her, and a troubled voice called, "Mary, how will He know which one it is? There are so many of us here, and the beds are all alike."

"I should think you had better put your arms out of bed," said Mary; "then He would know."

So Nellie put her arms outside the bed-clothes and added these words to her prayer: "Please, Lord, *it's the little one with her arms out of bed.*" Then calmly and peacefully she went to sleep.

\* \* \* \* \*

The morning dawned, and again the doctor and nurse bent over that little bed. Was Nellie *still* asleep? Yes.

Everything had been prepared for the operation; but while she was sleeping the Lord had gently called the little child unto Him, and even then Nellie was rejoicing in the presence of that Saviour she had trusted.

How the Lord Jesus delights to honour even a child's faith! Dear young reader, is Nellie's Saviour *your* Saviour? He is just as ready to listen to children now as He was then, for He is "Jesus Christ the *same* yesterday, and *to-day*, and for ever"—that gracious One who said, "Suffer the little children to come unto Me." A. E.

## "No Room for Children."



UCH were the words that caught my eye a few months ago. I do not know to what they referred, but it was evident that children would be considered in the way, and were not wanted.

Happy is it that the little ones may come to *Jesus* without being afraid of His saying, "No room for children."

Even the disciples did not understand how very dear the children were to the Lord. They seem to have thought that they were beneath His notice; but after Jesus said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God," I do not think they would turn them away again.

Children, there is a place in heaven waiting for you! Will you not take it?

The proclamation is still going forth—"Yet there is room," but it may cease to-day. Some guest will be the *last*.

Oh, listen to the voice of Jesus! There is no love like His. Come to Him, and you will know what it is to be always happy.

"Still there is room in His blessed bosom  
For every child who'll trust Him to-day;  
Still He is calling, even from heaven,  
'Drive not the little children away.'"

A. E.

## Why did Christ Die?

VERSES TO SEARCH FOR AND LEARN.

"CHRIST died for our sins." (1 Cor., chap. v. .)

"One died for ALL." (2 Cor., chap. v. .)

"Christ Jesus, who gave Himself a ransom for all." (1 Tim., chap. v. .)

"Our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world." (Gal., chap. v. .)

## Words of Peace.

### Law and Grace Contrasted.

**T**HE distinction between the law and the gospel is very great. Indeed they are the exact opposites of each other.

It is utterly impossible to reconcile law and grace. The law *demand*s obedience, the gospel *gives* freely all that the law demands. The law says, DO ; the gospel says, DONE.

“Christ is the *end* of the law for righteousness to every one that believeth.” He is the substance of every shadow, the fulfilment of every type, and the answer of every promise.

Abel’s offering—by which he found favour with God—and every offering under the law pointed forward to Christ. The tabernacle, with its furniture, bore witness to Him. They were but the shadows, He is the substance and reality.

Why seek for righteousness by human works or ordinances, if *Christ* is given to be our righteousness? The Scriptures testify that Christ is our righteousness: “Who of God is made unto us wisdom and *righteousness*.” He is righteousness before God for all who believe.

Hebrews x. plainly tells us that Judaism, with its ritual and ordinances, was a system in which God found no pleasure. Hence it has been completely set aside in the death of Christ.

The veil of the temple was rent in twain when the Lord Jesus Christ was crucified. It was rent in consequence of Christ having finished the mighty work of redemption—a work that never needs to be repeated, like the sacrifices under the law.

These never put away sins, and could never purge the conscience from the sense of guilt; but Christ’s one offering has put away the believer’s sins for ever. *The knowledge of this clears the troubled conscience, and gives the distressed soul perfect peace with God.*

“For by one offering He hath perfected for ever them that are sanctified. . . . Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin” (Heb. x. 14, 17, 18).

It must not be forgotten that apart from the death of Christ we could have no vital connection with Him.

He Himself said, “Except a corn of wheat fall into the ground and *die, it abideth alone.*”

The death of Christ not only put away our sins, but what *we are* as sinners in the flesh was judged: “God sending His own Son in the likeness of sinful flesh...*condemned sin in the flesh.*”

Are there not many to-day professing to worship God who have never been brought under the cleansing power of the precious blood of Christ? They have not got that blood between their souls and the judgment of God. “Without shedding of blood is *no remission.*” “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . *but with the precious blood of Christ.*” Though they have been baptised with water, yet if they have not been cleansed by the blood, eternal judgment will be their portion. The professed worship of their lips will be their condemnation.

Many are walking in the way of Cain. He tried to approach God apart from the blood on the ground of his works. His works were rejected, while his brother Abel’s lamb was accepted.

Such law-keepers forget what the Lord said to the religious ruler Nicodemus: “Except a man be born again, he cannot see the kingdom of God.” “*Ye must be born again.*” Until a man is born again all his works are *dead* works.

Some people will admit the necessity for the blood of Christ, but vainly think that human works are needed also.

Two verses ought to answer conclusively such a thought. “If it be of grace, then it is no more of works: otherwise grace is no more grace. But if it is of works, then it is

## SCATTERED SEED.

no more of grace: otherwise work is no more work."

"NOT OF WORKS, *lest any man should boast.*"

James does speak of the necessity of works, *but not to justify us before God, but rather before men.* For good works to be acceptable to God they must be the fruit of faith and divine love working in the heart. All else are *dead* works.

If Christ gave up His life in atonement to God for the believer as the proof of God's love; if His sacrifice was of such infinite value as to meet the claims of God's righteous throne, and glorify Him eternally, the believer need never fear. Never!

The one who believes can never come into judgment, seeing that Christ was judged for him.

The believer stands beyond the reach of judgment in Christ risen. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and SHALL NOT come into condemnation [judgment]" (John v. 24).

Being perfectly justified from all our sins, and reconciled to God in Christ, we are brought into cloudless peace. So far from judgment having any terror for us, "*we rejoice in hope of the glory of God.*"

How wonderful are the ways of God! He passes by the proud and self-righteous, and takes up sinners out of the very gutter of the sin and pollution of this world, that He may show forth His saving grace in them.

Reader, salvation is all of grace. It must be if God is to have all the glory.

If we could have saved ourselves He would have had no glory. All the glory would have been ours. The worse we feel ourselves to be, and the lower we come down in our own estimation, the more fit we are ourselves to be the subjects of grace.

"Grace is the sweetest sound  
That ever reached our ears;  
When conscience charged and justice frowned,  
'Twas *grace* removed our fears."

P. W.

## Good News from God.

**D**O you know God, my reader?

He has drawn near to us in the Lord Jesus Christ, because He desires us to know Him.

He has given us the Scriptures in order that we may know Him.

He sends forth His servants with the glad tidings of His grace in order that we may know Him.

We read that at Athens of old an altar had been raised

### "TO THE UNKNOWN GOD."

"Him declare I unto you," said the apostle Paul as he sought to tell out the blessed story, "the gospel of God concerning His Son Jesus Christ our Lord." The unknown God had sent His servant into their midst in order that He might be a known God to them.

And still the gospel goes out, for God is long-suffering and not willing that any should perish, but that all should come to repentance. He would have all men to be saved and to come to the knowledge of the truth—to come to know Him. He wishes to be

### A KNOWN GOD.

"Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee," was a word spoken aforetime to Job. My reader, give ear to it. It is as we know God we are at rest. He has made Himself known in His Son. It is in Him He has spoken to us. He has drawn near to man so that He might gain man's heart.

Years ago Queen Victoria sent her son to India in order that she might in him come near to her people in that great empire—he went to make her known, to show her care for her subjects there. He spoke for her to them, and by his presence there told more clearly than any ambassadors could.

So God has made His heart known in His Son, and in the fullest way at the cross, where His love has been told out in giving that Son to go into death for us.

## For Young Believers.

### "I have Jesus."



**A**LAD of some thirteen years was in a large city in the midst of the many snares and traps which are set to catch the unwary. He was tempted one day to do what he knew would be wrong. Through God's mercy he had believed the gospel message, and his ready answer to the tempter consisted of three short words, "I have Jesus."

Our young friend had believed on the Lord Jesus Christ, and so was prepared to meet the foe, and by his simple confession to overcome him.

In the Epistle to the Romans (x. 10) we read that "with the mouth confession is made unto salvation."

Assuredly that dear lad's confession of Christ brought salvation to him from the power of the enemy. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10).

Another scripture says, "Them that honour Me I will honour." To confess the Lord Jesus with the mouth is to honour Him and to be honoured by Him.

How many of our readers can say, "I have Jesus"? How many have taken Him as their Saviour and Friend?

It is difficult indeed to go through life without Jesus, for without His company it is impossible to walk aright.

How blessed to know Jesus! To trust Him is to know Him and to have Him; and if we have Jesus we may be sure that Jesus has us, and that if we confess Him He will keep us from all harm.

But, says someone, to confess Christ may cause me suffering at the hands of my companions. Yes, very possibly, but then how much did Jesus suffer for us?

But the confession of Jesus always brings joy to the heart of the believer. Paul and Silas were beaten and imprisoned for con-

fessing the precious name of Jesus, but their hearts were filled with joy at the same time, for do we not read that in the prison they "sang praises unto God"? They must have been happy to have been able to do that.

Dear young fellow-believer, be bold to confess Christ at all times. In doing so you will honour Him, and your own soul will be enriched.

And to our unconverted reader we would say, Believe on the Lord Jesus Christ without delay, so that you too may be able to say with our young friend in that far-off city, "I have Jesus."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x. 10).  
J. F.

## Self-judgment.



**B**UT into a stone which had been built into an old wall were the words—

"What faults you see in me  
Strive to avoid;  
Search your own heart—  
You'll be well employed."

While reading the lines I have often thought about the Lord's words recorded in John viii., "He that is without sin among you, let him first cast a stone." Alas! how often the Lord's own people judge one another, not thinking that even they have faults as well as those they accuse.

Let us think of the apostle's words in 1 Corinthians xi. 31, 32, "For if we would judge *ourselves*, we should not be judged. But when we are judged, we are chastened of the Lord."

May the Lord indeed give us to walk here in true self-judgment, and then we shall be slower in judging others.

"CHRISTIANITY is expressed rather by what it is able to bear than what it can do."

## For Christian Workers.

### Helping Others.

**I**F any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter—  
God help me speak the little word,  
And take my bit of singing  
And drop it in some lonely vale  
To set the echoes ringing.  
If any little love of mine  
May make a life the sweeter,  
If any little care of mine  
May make a friend's the fleeter,  
If any lift of mine may ease  
The burden of another—  
God give me love and care and strength  
To help my toiling brother.

(Selected.)

### A SECRET.

THE secret of a happy and devoted Christian life is always, everywhere, and on every occasion to give Christ the first place. But this needs watchfulness and purpose of heart; and it will help us in this to remember that whenever we seek to exalt Christ we are in the current of the Holy Ghost and sustained by divine power.

### REJOICE IN TRIAL.

"STARS shine brightest on the darkest night; torches are the better for beating; grapes come not to the press till they come to the press; spices smell best when bruised; young trees root faster for shaking; gold looks brighter for scouring; juniper is sweetest in the fire; so with God's people, they are most triumphant when most tempted."

### "NOT MY WILL."

A THING with a will is not a vessel. A person is acting for himself if he has a will: he must not think or will anything for himself, and therefore it says, "Always bearing about in the body the dying of the Lord Jesus." This is obedience.

## Gleanings in Many Fields.

WATER rests only when it gets to the lowest place. So do men.

IF love is not conquered it conquers everything.

BLAISE PASCAL, when in doubt about his salvation, was comforted by a voice seeming to say, "Console thyself; thou hadst not found Me if thou hadst not already been found by Me."

THE infallible recipe for happiness is to do good. And the infallible recipe for doing good is to abide in Christ.

"MY yoke is easy, and My burden is light." The weight of a load depends upon the *attraction* of the earth.

"*He* is both love and loveliness immense,  
And loves to be reloved with love intense."

NATURE has circumstances between itself and God. Faith has God between itself and circumstances.

BEFORE God we never murmur or dispute; *faith realises His presence.*

"THE more we take things *to* God, the more we can take things *from* God."


IT is always the truth that tests faith; the thing that *tests faith* flesh resists. You have to come to this, if the Word of God is like a thread over an abyss, yet you have to trust to it; you have nothing else.

OCCUPATION with our state will never bring us one whit nearer the Lord; it will only distress, enfeeble, and enslave our souls. Occupation with *Christ* will produce every moment increasing "conformity to His image."



# SCATTERED SEED.

## Blinded.

PEAK to that old man sitting near the front," said to me a young and earnest Christian at the close of an evangelistic meeting.

I looked in the direction pointed out, and saw, still remaining in his seat, the old man in question. I had noticed him during the course of the preaching, and was under the impression that he had paid considerable attention.

Going to him, I took the liberty of gently asking how things were with his soul.

"Well, sir," he replied, "I am not a bad man."

Alas! alas! what a delusion! thought I.

Now, it is remarkable that I had striven in my preaching to show that "there is none righteous, no, not one," and felt clear that, had I laid stress on any divine fact, it was on the essential badness of every child of Adam.

Yet here was one who, after all, declared that *he* was not a bad man! An exception to the rule! Had years not given him wisdom? Perhaps he meant that he was not a drunkard, or a loose liver, or a liar, or a thief.

Quite possible; but a man may not be any of these and yet be a bad man. In fact, he is so. What a lesson to learn either on earth or in hell!

There was Saul of Tarsus, who as touching the righteousness in the law was blameless, and yet, when by grace converted, he owned himself to have been chief of sinners!

What people need to-day is spiritual eyesight. The devil has blinded them by a thousand forms of godliness, and they are doubly deceived. Hence the very common idea—"I am not a bad man."

Well, if not, what then? What are you? A good man? "There is none good but One, and that is God!" Every mouth is closed. No, you are, by nature and practice, bad, sinful, corrupt, guilty, and lost.

This solemn indictment is proven throughout the entire New Testament.

The cross of Christ is its fullest demonstration. There human badness reached its awful climax, and showed not only what man could do, but what he was.

By "man" I mean myself and my reader—you and me—the race.

Bad and guilty is the whole family. "By one man sin entered into the world, and death by sin" (Rom. v. 12). Death proves sin.

Show me a good man and you show me one on whom death has no claim.

Conversely, show me one who must die, and you point out one who is *bad*.

The old man above was on his way to the grave. His hair was white and his eyes were dim. Yet he said he was not a bad man. If not, why those marks of approaching dissolution?

These proved, only too clearly, that he was bad. How blinded!

But, if the cross shows man's sin, it declares the fulness of God's love. "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).

"Not that we loved God"—there is our badness. "But that God loved us"—there is God's goodness. "Our sins"—again our badness. "A propitiation for our sins"—God's full, perfect provision for our guilty estate.

And who are the "we"?

Poor, undone sinners, who own their demerit, and plead nothing but the precious blood of Christ as their only title to glory.

May the reader be one of such!

J. W. S.

## The Two Sundials.



IN an old church tower in a village in the midland counties are to be seen two sundials bearing parts of two verses of Scripture.

One is on the south side, and bears the inscription—

**“THE DAY IS THINE”**

(Ps. lxxiv. 16); the other is on the north side, and on it are the words—

**“THE NIGHT COMETH.”**

My business took me to this place frequently, and those silent messages on the faces of the dials impressed me as to their importance to every passer-by.

They spoke of “The Day” and “The Night.” “The Day” with all its privileges and golden opportunities, and “The Night” of darkness that will soon overtake the unwary traveller on his way “to his long home” (Eccles. xii. 5).

I looked at the face of the sundial on the south side and three facts impressed me, three that prove it is “The Day” for the world and for the unsaved.

First there was *the light*, for it faced the south, where the sun was shining in its meridian splendour; then there was the Word of God; and thirdly, by the light the time was discernible—one could know what hour it was. Oh, my reader, if you are not saved, I would have you know that this is salvation’s day. We are in “The Day”—the day of God’s grace, the day when God is speaking in blessing to man.

What opportunities are yours, what joys you may become possessor of, what priceless treasure, if only Christ become yours!

Then as to *the time*. It is “the accepted time”—the day of salvation; but the night cometh, and for this world and the unsaved it is near. Grace has made it so, my reader. Will you let it pass? “Haste thee, escape!”

“Yes, soon salvation’s day  
To you may pass away.”

You may not intend to let it pass, but whilst you are trifling it may close, whilst you are procrastinating the sun of salvation may set, and your night of judgment begin.

The believer is one who belongs to the day: the Word of God shows this. “Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness” (1 Thess. v. 5). If you would be “a child of the day,” then heed the words addressed to you from God, for that is how the Thessalonian Christians became the “children of the day” (ii. 13).

Now briefly let us consider the three words on the face of the dial on the north side.

**“THE NIGHT COMETH.”**

What night? Have you ever thought of it?

As I looked at the sundial’s face on the north side, I could not discern the time; it seemed to intimate that the day had run its course, the sun had set.

And what a great awakening will take place in this world when men will wake up to what they have lost—that the light has gone, the day has passed! Amos the prophet speaks of a famine that will come, “not a famine of bread and water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it” (Amos viii. 11, 12).

My reader, the Word of God will be sought after then as something to be esteemed, but

**IT WILL BE TOO LATE,**

for the Scripture says “they shall not find it.”

Then, too, men who “love darkness rather than light” will have darkness without a ray of light. “Darkness shall cover the earth, and gross darkness the people” (Isa. lx. 2).

Oh that you may not have to experience the sorrow of “the night” that is coming!

G. T. S.

*SCATTERED SEED.*



GUIDING THE TRAVELLERS.

## The Traveller's Guide.

**H**ERE it lay beside the little white coffin, *The Traveller's Guide from Death to Life*. The fly-leaf bore the inscription—"Presented to Peter R—— for good attendance." It was a Sunday-school prize received only a week or two before by the one whose body, cold and stiff, was about to be laid to rest in hope of a glorious resurrection.

Little Peter, though only six and a half years old, had learned thus young in years a Saviour's love, and was ready for his early call.

On the Sunday before he died, when awakened for his medicine in the early morning, he looked disappointed on being told what day it was.

"What a pity!" he said. "I'll miss an attendance, and won't get a prize this year." Dear little fellow! a better prize awaited him.

"Peter dear," said his mother later on in the day, "are you going to be with Jesus?"

"Yes, mother," he replied, "going to be with Jesus."

On the Monday, as his mother sat looking on the fair, sweet face of the darling so soon to be snatched from her grasp, a glorious light seemed there; a light the rays of which the mother well knew were but gleams of the heavenly morning breaking for the little sleeper.

Slowly his right hand raised, and pointing, as if to direct attention to some glorious scene within the pearly gates, he exclaimed, "Look, mother! look! look!"

His right hand, wearied, fell by his side. He tried to raise his other; his strength was failing fast; his eyelids drooped; a smile played round his lips, "Oh, mother," he whispered, "Jesus comes! Jesus comes!"

He was gone—gone from a world of sin, sorrow, and suffering—gone to receive his heavenly prize, to see the King in His beauty.

"Out of the mouths of babes Thou hast perfected praise."

What a Guide Christ is for the traveller, young or old, to have! A Guide who knows

every bit of the way, having gone through it all. A Guide to take the traveller's hand in His, and lead him to the mansions above. He, our blessed Lord Jesus Christ, is indeed the traveller's Guide from death to life.

E. W——E.

## One Day too Late.

**L**ONG, long ago, when the times were wild and rough, and English history was much smaller than it is now, a great rebellion had taken place in Scotland. After it was quelled, the chiefs were called upon to render their submission within a certain time; on doing which they would receive pardon.

All hastened to do so but one man, and he only put it off.

He quite intended to avail himself of the offered forgiveness, but thought that there was plenty of time. At length, however, he set out, but everything seemed against him, for a great storm arose, delaying him in his journey, so that he arrived *one day too late*.

No excuses were permitted; the punishment was death, and the folly of delay cost him his life.

Now, boys and girls, do not *you* be like him. Not once, but many times you have been warned of the judgment and wrath to come, which will surely be the lot of those who are not safe in Christ. And yet you will not believe in the Lord Jesus as your Saviour; you refuse the forgiveness which God so freely offers, for neglecting is most surely rejecting, though you may not have thought so.

And "how shall we escape if we neglect so great salvation?" Like the Scottish chief, you intend to accept the pardon, but—you put it off.

Oh, hasten to accept salvation now, for remember that like him you too may be *one day too late!* "To-day if ye will hear His voice, harden not your hearts" (Heb. iii. 15).

"Come now . . . saith the Lord" (Isa. i. 18).

F. E.

*SCATTERED SEED.*



WHERE ARE YOUR SINS?

“Where are Your Sins?”

“**W**HERE are your sins, Albert?” said an uncle to his nephew one day.

“I do not know, uncle,” said the boy in reply.

“How is that?” was the next question. “How is it you do not know where your sins are, Albert?”

“Well,” said Albert, “the Lord Jesus had all my sins on Him when He was on the cross; but He is not on the cross now—He is in heaven, and no sins enter heaven; my sins must be gone.”

Yes! God has said, “The blood of Jesus Christ His Son cleanseth from all sin,” and has also said of those who believe on His Son, “Their sins and iniquities will I remember no more.”

Where are *your* sins, young reader?

Are they on you, or can you say, “They were on Christ, and are blotted out for ever?”

Quo Vadis?

**T**HESE two Latin words were seen by the writer on an advertisement board at one of the London stations and were probably the title of some play.

But they recalled a church on the Appian Way near Rome called “Domine quo vadis?” where tradition says our Lord met Peter who was fleeing from prison, and who addressed these words to Him. It is also the same question, “Whither goest Thou?” that Peter actually did ask our Lord when here.

Let the reader ponder whither Christ has gone. In the first place He went to death; but what a death! How different from all others! For all else had died because they had sinned—death claimed them, they had earned the wages; but He died the Just for the unjust—for sinners—He died bearing in His own body on the tree the sins of all

who believe. But He has passed through death, and has now gone to the Father’s right hand.

Now *why* did He go into death? and why is He seated at God’s right hand? The answer to the first question is that God is love, and willeth not the death of the sinner, and thus found a Substitute, even though it involved the giving up of His beloved Son; and the answer to the second question is that God’s righteousness and power have seated Him there as the mighty Victor over sin, Satan, and death.

But we may look at this question in another light, namely, in relation to the reader, and ask—

“WHITHER GOEST THOU?”

Say not in reply that none can know, for all with an open Bible may know, since He who *does* know—God—has been pleased to tell us.

There are but two places, heaven and hell, one of which we are nearing every moment; that which marks the former place is life everlasting, and that which marks the latter is destruction.

The traveller, if on the narrow road, is hastening to the former, if on the broad, to the latter.

\* \* \* \* \*

Again, reader, “Whither goest thou?” Hast thou owned to God thy lost condition, and thanked Him for that Saviour provided? Then God counts that to thee for righteousness, for “to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness,” and thou art treading the narrow road, and eternity with thy Saviour is thy portion.

But art thou still unconcerned about thy soul and unrepentant about thy sins, thou art on the broad road.

Remember God is holy, and for all these things He will bring thee into judgment.

Friend, again pause, and remembering how short your time is, face the question—

“WHITHER GOEST THOU?”

P. W. D.

## For the Boys.

### The Body and the Soul.

NOTES OF A SHORT ADDRESS TO HEATHEN  
IN THE CONGO FREE STATE

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

MATTHEW x. 28.

**J**ESUS the Lord was Teacher of His disciples. They believed upon Him first, and then He taught them His ways.

He knew the hearts of all men, that many would fight with His people; and He knew, too, that they themselves were not strong to stand for Him before the faces of men. So He spoke these His words to strengthen them.

To-day we will try to explain to you what He says about THE BODY and about THE SOUL. We do not know your language very well, but we will use the word "mwoxixi,"\* or the word "kidimu."† When we can speak more accurately, we shall describe it more fully.

The true *man* lives inside his body. The body is his house for the present, perhaps a very good body or a very poor one.

Your chief might cut off one ear or two ears, and your body would spoil because of the ears which fail to hear; but *you* still live. If he were very cruel he might put out one eye, or both; but with neither ears to hear, nor eyes to see, *you* are still there.

In "Mputu"‡ we saw a man whose arms and legs were cut off (by accident), but still *he* lived. The true *man* was inside his body, but it was like a poor broken house for him.

The body is not the life. We need food, and cloth, and houses to take care of it; but the life is inside and separate. A man's

\* Breath.

† That which is supposed to quit the body at death, and to inhabit the woods.

‡ Europe.

body may be quite sound, and his soul sad; he may be poor and sick, and his heart glad. We need the words of God for the soul to be right, and to live as God wishes men now to live.

The message of God is come among you, which tells you that there is something to come after death, and on the other side of it. He sent His Son Jesus out of heaven to die for sinners, and He has raised Him out of death with a life that never dies.

He knows all your sins; your customs are evil in His sight. The wrong-doings of bygone years are without number. You have fought with each other, you have lied, and stolen, and killed.

Each of you has his own sins, you have honoured your fetiches while dishonouring God, and you cannot cause one sin to disappear.

Yet God, for His great love, and for the sake of Jesus, will not drive you away if you seek Him. He will receive you, He will cause you to forsake your wicked ways and to follow Jesus. He will cause you to know the Saviour, so that you will have great joy *and no fear*.

People are afraid to die if they lack Jesus. Why? The truth is that when the *whole* body goes, and is buried, the man of the inside still *is*, he still *exists*; but where? In the place spoken by God.

And that place is either with Satan or with Jesus.

By-and-by God will raise all dead people—chiefs and honourable men, and all the common people, yes, and slaves too; He will join their souls to their bodies again, so that men will be entire, body and soul. Our verse says (for each one who has not believed on Christ) that body and soul will be cast upon the fire of the furnace. There they will find darkness and pain, weeping and prison.

Someone may receive this message who wants to believe on Jesus, but is afraid to stand upright for Him. Seek His face, believe first, He will straighten you upright. Do not be afraid. Some may laugh, some

## SCATTERED SEED.

may mock, some may even seek to kill ; but if death comes near, very near, our Saviour takes away all fear from His people.

Know Him. Trust Him. Stand up for Him. He will make you strong to *live* for and *serve* Him here.

If your former friends shall hate you, and if your nearest of kin leave you alone because you can no longer do as they do, you will see happiness in His love and with His people.

If death itself come, it resembles a doorway only to the greatest joy, for you will go to God and to His holy home ; to be without pain or sorrow any more, only to see and hear Jesus, and to praise Him and His Father during all ages. W. H. W.

### He is Coming.

**W**E remember once hearing a very interesting account of a conversation between two little boys on the subject of the Lord's coming.

They had just been put to bed, and ere their kind attendant had left the room, she overheard the conversation which, in substance, we now relate.

Theodore : "I do not understand, Henry, how the Lord will catch up His people. How will it be? Can you tell me about it?"

Henry : "Yes, Theodore, I can tell you. Did you ever see brother Robert playing with his magnet? Did you ever see him holding the magnet over the needle, and bringing it nearer and nearer until the needle was drawn up to meet it? That's how it will be when the Lord comes. He will descend into the heavens and draw up His own people to Him, just as the magnet attracts the needle."

The little brother understood the simple illustration. As the needle springs up to meet the magnet, so will all who belong to Christ, however weak, however ignorant, however failing, spring up to meet Him when He comes.

There is an affinity between the needle

and the magnet, as there is between Christ and His people ; and hence the moment He comes, the dead saints shall be raised, and the living saints shall be changed, and all shall spring up to meet the true magnet—Christ.

But we may apply the illustration of our dear little boy Henry in another way. Take a number of steel filings and mix them with a quantity of sand in a bowl or saucer, then introduce a powerful magnet, and what follows? Why, all the steel filings immediately fly to the magnet and adhere to it, while all the sand is left behind.

Thus will it be when the Lord comes for His people. They may be found here and there mingled with the people of the world—sitting in the same drawing-room, standing behind the same counter, travelling in the same railway carriage, sailing in the same boat, writing at the same desk, walking in the same street. But the very moment that Christ, the true magnet, descends into the air, all who belong to Him, all who believe in His name, all who partake of His resurrection life, will rise, in the twinkling of an eye, to meet Him.

They will be drawn up by the powerful attraction of His Person, and in virtue of the moral affinity subsisting between Him and them ; while, on the other hand, all those who belong not to Him, who know Him not, trust Him not, love Him not, serve Him not, will, like the grains of sand, be left behind.

Dear reader, how would it be with you if the Lord were to come while you are reading these lines? C. H. M.

### The Coming of the Lord.

VERSES TO SEARCH FOR AND LEARN.

"FOR yet a little while, and He that shall come will come, and will not tarry."

Hebrews, ch. v. .

"The coming of the Lord draweth nigh."

James, ch. v. .

"Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation, ch. v. .



## For the Girls.

### Now.

**N**OW quickly time goes by! And the most serious thing about time is that when once passed it never returns.

A statue once stood in ancient Greece representing Opportunity. It consisted of a figure, standing on its toes—to show that it only stayed for a moment; it had wings on its feet, showing how quickly it passed by; its head had a long forelock to enable men to seize it when they met it, but it was bald behind, to teach that when once passed it could not be caught.

Yes, every day brings with it its opportunities, and by reading this you meet one. If unsaved, it is an opportunity to make the most important decision of your life. An opportunity to accept the free salvation Jesus offers, with all the glorious blessings it brings.

You will never have this opportunity again. No, never! You may meet one much like it, but that is quite uncertain. Then be wise, and take it whilst you can, receiving Jesus as your own personal Saviour.

You who are Christians will also meet many opportunities—opportunities to shine for Jesus; opportunities to deny yourself to give others pleasure; opportunities to speak of Jesus and His wondrous love.

Your opportunities, if seized, will make your life brighter; if allowed to pass, they can never be caught again.

What a big

### “BUNDLE OF POSSIBILITIES”

the new year brought with it! So many things might possibly happen, the most glorious of which would be the return of Jesus for all His own. Then would the Christian's full joys commence, never to cease; but the joys of the unconverted would end, never to again commence.

“What a happy place heaven must be!” once exclaimed a little girl, “for,” said she, “everybody is as happy as they can be, and if anybody is happier than anybody else, then everybody is happier still that they are happier.”

Yes, heaven is a happy place, and what makes it so is the fact that Jesus is there. Oh, dear young Christian, is it not delightful to know that every time our heart beats it brings us nearer to that wonderful day when we shall be there?—to be with Him and like Him for ever! Our voices, perhaps, before the end of this month may be swelling the joyous chorus of praise to the Lamb once slain.

Oh, how delightful to think of seeing Jesus face to face! How our hearts will bubble over in praise to Him for such love!

Some who read this may not be able to look forward with such joy to seeing Jesus, because they know that they will not meet Him as their Saviour, but as their Judge.

H. O.

## For the Little Ones.

### Christ's Touch.

**I** WANT to speak to you about the touch of Christ—and it concerns you, boys and girls, for boys and girls were touched by Christ when He was here.

You remember how the little children were brought to Him that He might touch them, and how He in His love would not have them sent away. It would seem as if the disciples thought that such would be beneath His notice, and that He would not wish to be troubled by them.

How greatly they were mistaken! The Lord Jesus not only welcomed them, but He did what He had never done for any before—as far as we read—He took them up in His arms, laid His hands upon them, and blessed them, blessed them abundantly.

## SCATTERED SEED.

That was a touch worth having, was it not? And you may be touched too. The Lord Jesus Christ is in heaven, but His hands are extended in blessing, and whosoever will may draw near to receive it, and none are ever refused.

Let us think a little more of that touch. The first letter of the word is T. What word can we think of beginning with that letter? "Tender" will do. It was a

### TENDER TOUCH.

What love was in it! What gentleness! What pity! In the tender heart of the Lord Jesus there was room for the little ones, and His tender touch told it out even as in His tender tones He had said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."

The letter O may tell us that it was an

### OVERCOMING TOUCH.

The Lord Jesus is God. He became man for our blessing, and that we might know God in all His goodness and grace. His touch was all-powerful. Disease fled before it. Death had to depart. The little dead daughter of Jairus was raised by it. The touch of the Lord Jesus overcame all the power of Satan then, and it can overcome all the power of Satan to-day.

It is an

### UNFAILING TOUCH.

Other touches may be without effect, but His never fails.

Do you remember how they brought all sorts of people to the Lord Jesus when the sun was setting one evening? He healed them *all*. No case was too bad for Him to cure. Often people are sent away from the hospitals uncured, and there are "Homes for Incurables" in some of the great cities. But the Lord Jesus never was baffled, and never had to send one away without relief. What an encouragement this is for us to come to Him, whatever our soul disease may be. Whatever we are suffering from in spirit, we may draw near to Him and find relief and healing.

Do you say, "But I am not fit to come. I am a sinner unclean in God's holy sight. I have tried to make myself better, but I cannot, and I fear that there is no blessing for me"? If this is what you feel, then you are just the one to come to Him; His touch is a

### CLEANSING TOUCH.

Why, in Mark i. 40, 41 we read of one—a poor leper—who was just the picture of a poor unclean sinner. And he came to the Lord Jesus, and the Lord Jesus stretched out His hand and touched him, saying, "I will; be thou clean," and even as He spoke the leprosy left him and he was clean.

In order that the Lord Jesus might cleanse us He has died, and we read the blessed word from God, "The blood of Jesus Christ His Son *cleanseth us* from all sin."

Then, last of all, let us think how Christ's touch is a

### HOLY TOUCH.

He was never defiled by sin—never, like we are, drawn away by it—always holy in His thoughts and words and ways.

Thus we read of Him at His birth—He was the holy babe (Luke i. 35). And this marked Him all the way through. He was pure and spotless—He "did no sin"; He "knew no sin"; in Him there "is no sin." So He could die for us who were sinners. How wonderful was His love! To touch us He had to die. To reach us where we were in all our sin and distance from God He had to suffer for sins and to lay down His life. His cry, when He took our place and endured our judgment, was, "My God, My God, why hast Thou forsaken Me?" It was because He had touched us so that He might bless us.

Come, then, to Him, dear children, now. He can and will bless you. He delights to save us, and the worst boy or girl who reads this may know His

**TENDER, OVERCOMING, UNFAILING,  
CLEANSING, HOLY touch.**

I. F.

## Words of Peace.

### “There’s Nae Salvation.”



ABOUT forty years ago there lived in a Scottish village a woman named Mrs. G——.

A more careless, godless woman was not to be found in the neighbourhood. She seemed to give no thought to religious things; on the contrary, she openly opposed the Word of God.

Whenever her husband, a religious man, though unconverted, took down the Bible for family reading, she would walk out, slamming the door behind her, and refuse to return until the book she hated was put out of sight.

At last she became anxious about her soul. A sense of her sin bore down upon her until her anxiety deepened into such a state of despondency as to lead her more than once to attempt the taking of her own life. On one occasion, having cleaned and dressed the children, she sent them down to a neighbour’s, intending in their absence to put an end to her existence in this world. On another occasion she arose from a sick bed and went out into the snow of a winter’s night, thinking by this means to catch cold, which she hoped might terminate fatally.

But God, who is rich in mercy, frustrated her various attempts; for rich blessings were in store for Mrs. G——.

In this sad state she continued for many a day. The ploughshare of conviction was making deep furrows in her soul.

One Sunday evening, walking in her garden, she heard the voice of a preacher who was proclaiming in the open air, some little distance away, that “Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”

She went indoors, and was putting on her hat and jacket, determined to go and hear what was being said; but on second thoughts

she threw her things down again, and returned to the garden with a despairing groan, “There can be nae salvation for sic as me.”

Several times the same thing occurred, from the garden to the house, and from the house to the garden. At length she set out in earnest, and when near enough to hear distinctly crouched down within a doorway to listen, but not to be seen.

The glorious old-fashioned gospel sounded out. The gospel, the rays of which have gladdened the hearts and brightened the homes of despairing millions. The gospel that will people the mansions of glory, and be the joy of the ever-joyful and song of the ever-singing. The gospel, God’s power unto salvation to everyone that believeth. Had we ten thousand tongues, could they be used in better service than proclaiming far and near salvation through the death of Jesus and peace through the blood of His cross?

“Salvation to our God! Salvation to the Lamb!

The shedding of His precious blood our only claim.

Our God salvation gives, and through the Lamb it flows;

Once slain for us, for us He lives, our sole repose.

The Lamb once slain is seen on God’s eternal throne,  
And His redeemed are white and clean, through Him alone.”

As Mrs. G—— listened the words seemed mockery in her ears. “Ah,” she said, “there’s nae salvation for me, nae salvation for me.”

“To you is the word of this salvation sent,” the preacher continued. “No matter how big a sinner or how vile, to you is the word of this salvation sent.”

The speaker finished by announcing a meeting in a hall near by. Half hoping, half despairing, Mrs. G—— made her way to the hall, and there heard again the way of salvation, and as she listened the light of the gospel broke into her darkened soul. At the close of the meeting she asked the preacher to visit her. He did so, and listened whilst she related the foregoing story of God’s grace to her.

A fortnight after this the same servant

## SCATTERED SEED.

of God was preaching again in the same hall, and during the meeting he said, "Many people object to being asked the question, 'Are you saved?' but I would like to put the question here and now, 'Have you found the Lord Jesus to be precious to your own soul?'"

"Praise the Lord, I ha'e," cried Mrs. G——, springing to her feet and beaming with joy, whilst her husband was pulling at her dress and whispering, "Sit doon, woman, and dinna mak' a fule o' yersel'." But it was no use; she went on: "Will ye no let me stan' and tell what the blessed Lord has din for ma soul? I was sae overjoyed I could sit nae longer."

Then turning to her friends she addressed them individually: "Mary Tyler, will you turn tae the Lord? Margaret Scott, will you?" and so on, beseeching those around her so lovingly and touchingly that when she sat down there was not a dry eye in the room.

Oh, reader, may God arouse you to think of your own soul, and be in downright earnest regarding its salvation, and lead you to bow low at the Saviour's feet in repentance, and find in Him a Saviour and a Friend that sticketh closer than a brother, for "to you is the word of this salvation sent."  
E. W——E.

### Amazing Pity.

**B**ESEECH you to think of the amazing pity, of the infinite compassion, of the love beyond degree, revealed to sinners in the fact that the Son of God has become a MAN. For *why* did He come thus into the world? Why should the One who was above all creatures be "made a little lower than the angels"? Do not the Scriptures tell us plainly that it was "for the suffering of death," and that He might "by the grace of God taste death for every man"? Oh! where shall we find a parallel

to love like this? When David, dethroned and exiled by the rebellion of his son, heard of that son's death, his love rose above all its injuries, and he wept and said, "Would God I had died for thee, O Absalom, my son, my son!" What David could not do for Absalom, the Son of God *has done* for us. The lamented Princess Alice was nursing her child in diphtheria, when the little hands were put up for the mother's kiss. She stooped down—breaking through the restraints of prudence—and kissed the little one at the expense of her life, and a nation's tears fell when it heard the pathetic story. But think! oh, think! of the Son of God coming into the world to give expression to what was in God's heart for a world of sinners—stooping down to put the kiss of divine love on poor, ruined sinners—but *at the cost of His life!* Will you not turn to Him *now*, and thank Him for the love that was stronger than death? Will you not thank the blessed God who "*so loved* the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"? Are you not ready to exclaim—

"Oh! *how vile* my lost estate,  
Since my Ransom was so great"?

The awful reality of our condition as children of Adam was never attested so plainly as when Jesus died. The whole universe could read at Calvary that God's sentence of death upon *fallen man* was irrevocable. But at the same moment a new source of life and blessing was thrown open for sinners. The One who died for us is no longer on the cross or in the tomb. He is risen from the dead, and is glorified at the right hand of God. MAN—in the Person of Jesus—is now "crowned with glory and honour."  
C. A. C.

"OH! then repeat the truth that never tires,  
No God is like the God my soul desires;  
He at whose voice heaven trembles, even He,  
Great as He is, knows how to stoop to me."

## For Young Believers.

### Waiting.

**H**E may come at any moment. His promise is sure. He has said, "I will come again," and, "Behold, I come quickly." His people are taught to look out for His coming daily and hourly. There is no intervening event. They wait for no sign. They wait for the Son from heaven. Their hope is not affected by any prophetic announcement; indeed prophecy has nothing to do with the Church's hope. Prophecy has to do with Israel and the nations, with events that are to transpire on the earth; but the Church is called to wait for "the morning star." Her hope is heavenly. She looks for the Saviour from heaven, and the moment He comes, all true believers will rise to meet Him, while all false professors will be left behind for judgment.

This is deeply solemn for all who are out of Christ. We would seek to press it home upon all such. We would earnestly entreat the reader to weigh it seriously. Christ is coming for His people. That event stands out, in its own divine clearness, before the heart of the Christian who bows to the authority of Scripture. He looks not for the conversion of the world by a preached gospel. He does not believe in any such thing. He believes that the world will grow worse and worse, its night grow darker and darker. He believes that superstition and infidelity will yet bear sway throughout the length and breadth of Christendom, and that judgment will close this present scene, and clear the earth for millennial glory.

How important to be ready! Ready in title, ready in state—ready in conscience, ready in heart.

Oh! dear reader, art thou thus ready? Art thou washed in the precious blood of Christ? Dost thou know what it is to be saved and sealed?—saved in Christ, and

sealed by the Holy Ghost? If so, see that thou art cherishing the blessed hope of seeing thy Lord, and of being like Him and with Him for ever. All who know the grace of Jesus are imperatively called to stand apart from everything that bears not the stamp of God's truth. The present is a moment which calls loudly for plain decision of heart for Christ—for fixedness of purpose in following Him. He looks for this on the part of all His people, and nothing but this is worthy of those who have tasted His most precious grace. He has given us a whole heart, and we ought not to give Him a half one. He, blessed be His name, is for us above, and we ought to be for Him below. May it be so, through the powerful ministry of the Holy Ghost! May we be marked as those who have, in reality, "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven!" God in mercy grant it, for Jesus' sake!

C. H. M.

### "One Thing."

**"**ONE thing," O Lord, "I know,"  
That Thou hast shined on me:  
The darkness that erstwhile did shroud  
Is now dispersed, and Thou hast given  
Mine eyes to gaze on Thee.

JOHN ix. 25.

"One thing is needful" now.  
And I would henceforth be  
From busy strife and care withdrawn  
To quiet rest and tranquil calm,  
That I may learn of Thee.

LUKE x. 42.

"One thing have I desired,"  
Let this my purpose be—  
To dwell e'en now where glories shine;  
Thy beauty, grace, and love divine,  
And naught beside to see.

PSALM xxviii. 4.

"One thing," O Lord, I'd "do"—  
In moments as they glide.  
Some little act of love to Thee  
Which Thou mayst whisper, "*Do for Me,*"  
While in Thyself I hide.

PHILIPPIANS iii. 13.

E. E. C.

For Christian Workers.

Separation and Service.



SEPARATION from the world is essential to Christian testimony. I do not mean by this an outward separation from certain things that we choose to designate as *worldly*, but having our affections so in the things of the Father and of the Spirit that the motives and desires which rule in "the world" have no place in our hearts.

If I am controlled and coloured by the same motives and desires as a man of the world I shall have no more power for testimony before him than Lot in Sodom.

I do not believe there can be any *true testimony* for Christ unless we see that the world is *under judgment*. C. A. C.

How do our souls entertain the thought of separation from the world? In the esteem of our hearts is it *exile* or *redemption*?

"Remember Lot's wife." To her it was *exile*, not *deliverance*. J. G. B.

"*NOW* is the judgment of this world" (John xiii. 21).

Everything which will actually fall under God's judgment *then* (see Rev.) is morally under it *this minute*.

Is not this very solemn? We should not like to have a link with the world in the day when the fire of God shall stream down to blast it with eternal destruction.

But what about to-day? Is the world better now than it will be then?

C. A. C.

"THE TIME IS SHORT."

"THE time is short"; seek little here below :  
Earth's goods would cumber thee and drag thee down ;

Let daily food suffice, care not to know  
Thought for to-morrow, it may never come.  
Thou canst not perish, for the Lord is nigh,  
And His own care will all thy need supply.

Gleanings in Many Fields.

EVERYBODY is governed by the object he is pursuing ; and what is more, everybody judges of others by the thing he is pursuing himself. The Christian's one object is *Christ* ; all else is dung and dross. The moment the heart is set on Christ all the rest becomes dross. The man with *one object* is the energetic man.

"GOD meant it unto good,"  
No "second cause" I see ;  
For 'tis my God "appoints each day,"  
And plans my life for me."  
Job xxiii. 14.

"God meant it unto good,"  
He can make no mistakes ;  
On His own word His children rest,  
All things are for your sakes."  
2 Cor. iv. 15.

"MEASURE thy life by loss instead of gain  
For love's strength standeth in love's sacrifice,  
And whoso suffers most hath most to give."

Is thy cruse of comfort wasting ?  
Rise and share it with another ;  
And through all the years of famine  
It shall serve thee and thy brother.

THERE never was a man yet that sought God but God had been seeking him long before.

YOU must drop the altogether unworthy one for the altogether worthy One.

"LIE passive in God's hands,  
And know no will but His."

"LONG as we tread this desert land,  
New mercies shall new songs demand."

"LET not the gifts Thy love bestows  
Estrange our hearts from Thee."

"TRIALS make the promise sweet ;  
Trials give new life to prayer ;  
Trials bring me to His feet,  
Lay me low, and keep me there."

# SCATTERED SEED.

## Light or Darkness?

“**H**ASN'T it awful to be in such *darkness*?” The voice of the speaker was lowered, and he seemed very much awed. He was one of a company who were working in a place where all the light suddenly went out, leaving them in total darkness.

The speaker was a stranger to the happiness which the companion he addressed enjoyed, and the latter, ever ready to speak a word of warning to the unsaved, earnestly responded, “*Yes, and think how awful to be in darkness for ever and ever!*”

He was in danger of it, and, dear reader, if unsaved, *you* are in danger of eternal darkness too.

If you have not *God's light* in your soul, you are unfit for the inheritance of the saints in light, and nothing remains but that *awful* “outer darkness” (Matt. xxv. 30) from which there is no escape.

Do not trifle with a thing of so great importance. Men will often exercise the utmost care in temporal affairs, while the *most* important is neglected—the salvation of a never-dying soul.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat” (Matt. vii. 13).

Dear unsaved reader, do not you be one of the “many” in this most solemn verse, but be like the wise man in verse 24, who built his house upon a *rock*. Believing on Christ Jesus, you will have eternal safety in Him. He is the Rock of Refuge for the guilty sinner.

“Strait is the portal gate, and narrow the way;  
Enter, poor soul, and be saved while you may;  
*Think* what may hang on a moment's delay,  
Choose ye to-day.”

E. A. M.

## Without.

“**H**E unconverted Gentiles are described in Ephesians ii. as being “*without Christ, . . . having no hope, and without God in the world*” (Eph. ii. 12).

Their condition since that time has not changed.

It is true that *we* live in the midst of a *profession* of God, and of Christ, and of hope. *But is it genuine?* With the mass it is evidently but a *profession*, and hence this description is as true to-day as ever of every soul that has not yet believed from the heart the gospel of God. What a deeply solemn state to be in!

Dear reader, how is it with you? If still unconverted, it applies to you, as to everyone such. And if you were to die to-day—and you might—you would be

### WITHOUT CHRIST,

having no hope, and

### WITHOUT GOD

for ever. It would be too late then to escape from that fixed condition. To-day, this day of grace, you may escape it. *How?*

Firstly, understand plainly that if you are to dwell for ever in the glory of God it will *not be* on the ground of *what you can do*.

Scripture tells us as plainly as it is possible to tell that it is

### “WITHOUT WORKS”

(Rom. iv. 6). “*Not by works of righteousness which we have done*” (Titus iii. 5). “*Not according to our works*” (2 Tim. i. 9).

All our best doings are more or less mixed with sin. “In all your doings your sins do appear.” It is impossible for God to accept them. Whilst sin unrepented of will land you in hell, your own righteousness as the ground of your acceptance will never land you in heaven.

## SCATTERED SEED.

The apostle Paul tells us very definitely that man is

### “WITHOUT STRENGTH”

(Rom. v. 6). This has been clearly proved by the law of old.

Tens of thousands take this ground, and try to please God and be accepted of Him by keeping His commandments. They are seeking nearly nineteen centuries too late to do what God in His ways with His people Israel, who accepted the law, clearly proved was *impossible*. Fallen man could only have kept the law *if* the law had given life. But that is just what *it did not do*. And it showed man to be utterly “*without strength*.”

But we read further, that when we were yet *without strength*, Christ died for the ungodly (Rom. v. 6). Through the Eternal Spirit He offered Himself

### WITHOUT SPOT

to God (Heb. ix. 14). Thereby all the claims of God were met, once and for ever. On the one hand, the love of God to the world came out in the gift of Christ; on the other hand, God was glorified as to sin by Him who gave Himself.

Salvation, then, is *without works*, for the work of Christ sufficed. Having died and been buried, God raised Him from the dead. He made peace by the blood of His cross, and having found His perfect joy and satisfaction in Him who died, He raised Him as the accepted Man to His own right hand in glory.

Hence, dear reader, you who hitherto have been *without Christ, without God*, if you have found out that you are *without strength*, learn once for all that happily *no works* are required of you till you are justified. God imputes righteousness *without works* to each believer (Rom. iv. 6).

### WITHOUT THE SHEDDING OF BLOOD IS NO REMISSION OF SINS.

But Christ has died, and His blood has been shed. And His blood cleanseth us from all sin (1 John i. 7). “To Him give all the prophets witness; and Christ Himself, the

Holy Ghost, and all the apostles confirm it, that *whosoever* believeth in Him shall receive remission of sins.”

Mark it well, *without the shedding of blood is no remission* (Heb. ix. 22). Hence the gift of Christ in God’s wondrous love. Hence His death and bloodshedding. And hence, if you trust therein, *your sins are remitted*. God remits them Himself—freely, fully, eternally. Yea, God will justify you, and will save you.

Then trust Him, poor sinner *without strength, now*. Through *His* finished work, and *without your works*, you may have His rich pardon this moment, and be accounted a just man in His sight for ever.

Justified by God, you are called to walk as a just man before Him, seeking to please Him till that blessed moment when Christ shall return to take His people to share with Himself the fruits of His victory in glory. And we are further told that to them that look for Him shall He appear the second time *without sin* unto salvation (Heb. ix. 28).

He came the first time to put away sin by the sacrifice of Himself, and He will come again to fully complete His work in relation to all who believe in and look for Him. Dear reader, will you be one? E. H. C.

## Fearing Pleasure.

IT is a truth well calculated to humble and to warn us that apostasy from God commonly springs from the abuse of the very best and highest of His gifts. Notice things that have drawn human hearts aside from God, and you will see they are gifts, not privations; benefits, and not afflictions. Eve enticed Adam; the vineyard, Noah; the plain of Shinar, the builders of Babel.

“Let us then fear pleasure rather than pain, if the one leads us to enjoy created things beyond the Creator, and the other brings us into intercourse with God.”



*SCATTERED SEED.*



THE TOWER BRIDGE.

*(From a Photo by York and Son, Notting Hill, London, W.)*

## The Tower Bridge.



GOOD many of our readers have seen the Tower Bridge, which crosses the River Thames near the celebrated Tower of London and lower down the river than London Bridge.

The need of the bridge had long been felt, and at last Parliament passed an Act in 1885 ordering the bridge to be made, and the foundation was laid by the Prince of Wales in June, 1886.

Years passed, during which the necessary work was carried out, and at length the day came when it was opened for traffic, and to-day thousands of cabs and carts, drays and waggons, omnibuses and motor-cars, with tens of thousands of people, pass over.

It was at a great expense that the bridge was erected, but it is free for all to pass over.

As I looked upon it I thought of a great bridge which God in His grace has made. We were sinners far away from Him, and we could not reach Him. There was no way across. And in truth we did not want to reach Him; we wanted to get away further and further into sin. But God, who is rich in mercy, in His great love loved us even then, and He found a way of blessing even for us. Christ is that way. He, the only begotten Son of God, became Man, so that God might justly bring us near to Himself, and make us happy there. Christ died for our sins on the cross, bearing all the judgment which was due to us, so that we might be free, and in death brought all that we were, as sinners far off from God, to an end, so that we might live as sons before the face of God for ever.

Before the Tower Bridge was open it was quite a long way round from the Tower of London to places on the opposite shore, but now the distance is gone, and it is quite easy to get from one bank to the other.

And thank God the distance between Himself and the believer on Him is gone for ever. In Christ the believer is blessed,

and all His nearness is ours, all the favour in which He is before the face of His God and Father, is the favour in which the believer stands, and we can say as we think of Christ risen—

“The curse is gone; through Thee we’re blest:  
God rests in Thee—in Thee we rest.”

## An Unwelcome Reminder.

“DON’T take me to a room where there are any texts!”

The speaker was an officer who had been serving in the British army at the war in South Africa.

He was an unconverted man, and very much disliked anything in the form of a reminder that he must some day meet God.

The ward he had been taken from had some plainly-written texts upon the walls. These had evidently disturbed him, and hence this request as he was being carried to another ward.

How many there are like him! They want to have a life of worldly pleasure here, and do not like to be reminded that there must sooner or later be an end to it all.

This officer did not know God’s heart of love which delights in blessing men.

In the same hospital ward was a young private. He was too ill to speak, but could rejoice in the Saviour’s love.

A kind Christian friend was at his side speaking words of comfort and cheer, and the bright and happy look in the soldier’s eyes bore testimony to the happiness within his soul. He knew the love of God’s heart and welcomed any reminder of it, for he had passed from death unto life.

May each one who reads these lines be like the young private!

Life is found alone in Jesus,  
Only there ’tis offered thee;  
Offered without price and money—  
’Tis the gift of God sent free.  
Take salvation,  
Take it *now*, and happy be.

E. A. M.

*SCATTERED SEED.*



AT HOME.

For the Little Ones.

Little Daisy.

**D**AISY F— was a dear little girl of six years, whose mother was a devoted Christian.

The first time I met Daisy was in her own home. I had been invited there to tea one Sunday evening, and after tea we all went to the sitting-room, and spent the little time before going to our various meetings in singing a few hymns.

I do not recall all the hymns we sang that evening, as it is now more than ten years ago, but one of them seemed to strike me very much, though it was quite new to me at the time, and it was impressed on my mind indelibly by the events that followed.

Daisy evidently knew this hymn very well. Her sweet, childish voice joined in it with such heartiness that I felt loath to sing at all, and toward the close I was more a listener than a singer.

Never did I enjoy a gospel hymn more, and my heart was charmed to see the dear child join in it with such apparent fervour and energy. Here is the hymn. Perhaps you already know it, and if not, it is well worth learning, especially if you can sing it from your heart.

"I know that Jesus ever lives,  
And has prepared a place for me;  
And crowns of victory He gives  
To those who would His children be.

*Chorus*—"Then ask me not to linger long  
Amid the gay and thoughtless throng,  
*For I am only waiting here  
To hear the summons, 'Child, come home!'*"

"I'm trusting Jesus Christ for all—  
I know His blood now speaks for me;  
*I'm listening for the welcome call  
To say, 'The Master waiteth thee!'*"

"I know that Jesus soon will come;  
*I know the time will not be long  
Till I shall reach my heavenly home,  
And join the everlasting song."*

In the case of little Daisy that hymn was truly prophetic. I never saw her alive again.

A few weeks after the time to which I have referred the mother and family were out for a drive, when the horses took fright. The driver was unable to control them, and the carriage was upset, throwing them all to the ground. Several people were on the spot instantly, but poor little Daisy was picked up—DEAD! The mother, too, was injured, and died from the effects a year afterwards.

I was at Daisy's funeral, and while sorrowing with the bereaved parents, I could not feel sorry for my little friend. Her Sunday-school teacher told me he had no doubt that the little one really knew the Saviour in a personal way, and I could but rejoice in my heart as I thought of her childish spirit being so suddenly translated from this world of sin into the "heavenly home" to "join the everlasting song," as she had been singing so short a time before.

May I ask you, my reader, if you are thus prepared? You may be very young, but do you know Jesus as *your* Saviour? Would death or His coming be to you a "welcome call"? If not, will you accept Him to-day, so that should you be called away suddenly, you may enter through Him, as we believe little Daisy did, into that blessed homeland where Jesus has gone before? H. G.

Lost and Found.

VERSES TO SEARCH FOR AND LEARN.

"THE Son of Man is come to seek and to save that which was lost."—Luke, chap. v.

"Go after that which is lost until he find it."—Luke, chap. v.

"Rejoice with me; for I have found my sheep which was lost."—Luke, chap. v.

"Seek ye the Lord while He may be found, call ye upon Him while He is near."  
Isaiah, chap. v.

For the Boys.

“Where shall I Spend Eternity?”



ONE afternoon a class of boys was learning to sing the following well-known hymn—

“Where will you spend eternity?  
This question comes to you and me!  
Tell me, what shall your answer be—  
Where will you spend eternity?”

“Many are choosing Christ to-day,  
Turning from all their sins away;  
Heaven shall their blessed portion be:  
Where will you spend eternity?”

“Leaving the strait and narrow way,  
Going the downward road to-day,  
What shall the final ending be—  
Where will you spend eternity?”

“Turn, and believe this very hour,  
Trust in the Saviour’s grace and power:  
Then shall your joyous answer be,  
Saved through a long eternity!”

Their teacher explained the music, and then made a few remarks about the words and the expression suited to them, concluding by asking the boys to consider how very important this question was, and how necessary that each one of them should answer it for himself.

They all sang it in a subdued manner, the boyish voices rising and falling with gravity and sweetness, and many of the young faces wearing an expression of unusual thoughtfulness.

Just as they had finished the first verse one of the little ones—his blue eyes opened widely, and looking very much in earnest, as if the thought had only just struck him—whispered, “Miss —, where *shall* I spend eternity?”

“That is the question I hoped you would all ask yourselves,” replied his teacher. “I cannot tell you where you will spend eternity; you must decide for yourselves. It will all depend on what you think of the Lord

Jesus Christ. If you believe the word of God, and receive Him as your Saviour, you will spend eternity with Him in heaven. But if you will not listen to His words, nor care about Him—well, I hardly like to say where you will spend eternity. It is almost too awful to think of. But it would be very happy for us all if we spent eternity with the Lord Jesus, who loves us so much, would it not?”

A murmur of assent rose from most of the young hearers, as attention was again directed to the hymn.

But we thought we should like to pass that weighty question on to you, my reader. Have you ever said to yourself, “Where *shall* I spend eternity?”

You are not too young to die. There are many small graves in every churchyard and cemetery. And as you know this, will you not think seriously that your frail body might perish very soon, while your soul can never die, but will live on for ever either in heaven or in hell?

We have always heard heaven is a happy place. What is it that makes it happy?

Not the wonders and the glories there, although the sights and sounds are too marvellous for human eye and ear to bear. No, what makes heaven happy is *love*.

It is not difficult to understand this, for we feel that the greatest and grandest palace in the world would be an utterly miserable place if all under its roof hated one another—if *love* were not there; while the poorest family, in a mean little cottage where everything is as rough and humble as possible, may be very happy if they all love each other.

You know who came down from heaven to tell us about God’s love? It was His Son, the Lord Jesus Christ, and He became a man so that He could walk and talk with men without making them afraid.

How kind and gentle He was with children when He was living upon the earth! And He is the same still, there is no change in Him; it is His desire to bless them to-day just as He did in those far-behind days in

## SCATTERED SEED.

the ancient land of Judea, when mothers in Israel brought their little ones to put them under the hands of Jesus.

He is not too busy, no cry is too faint for His ear; His loving heart is tenderly aware of every needy, hungry little soul that may think over our question, and His outstretched hand is ready and waiting to gather to His arms all those who say to themselves, "I should like—I want—to know Him."

Now there are always two sides to a question, so we must turn and ask ourselves—

"What makes hell so unhappy a place?"

Surely it is because there is not, and never will be, a spark of the light of love there; but all is unspeakable darkness and woe, "weeping and wailing and gnashing of teeth."

### "Forgiven."

**I**T was not the first nor the twentieth time that Private B—— had been summoned before his colonel.

Sometimes for disorderly conduct, and more often for some worse crime, was he constantly brought before his judge.

And now again he was guilty! What *was* to be done with him?

This was the very question now puzzling his colonel, and now that he was holding a short consultation with the officers of his regiment, was the one discussed.

Every punishment that seemed at all likely to awaken the poor man to some sense of duty and order had been his to endure, time after time; all had failed. His case seemed desperate. And what else could be suggested?

"Can any of *you* suggest a way of dealing with this man other than that has already been tried?" said the colonel.

"There is only one thing that has never been done for him, sir," said one; "he has never been forgiven!"

"Call him in, then," was the prompt reply. Expecting to hear the very worst the law

could give him as his punishment proclaimed in harsh and merciless tones, the soldier appeared.

"Private B——, you are forgiven."

Never again did that poor man come before his colonel. Such kindness—so unmerited—quickly broke his sin-hardened heart. Love had conquered.

\* \* \* \* \*

Let me ask you, my unknown friend, if ever these peace-giving words, "You are forgiven," have fallen on your ears?

If not, *why* not? You must own that forgiveness is exactly what you need, for *you* have sinned. And this is exactly what God loves to give—"forgiveness" (Acts xiii. 38, 39).

"He waits to be gracious to pardon and heal  
All who their sin and their wretchedness feel."

It was a simple matter for the judge to proclaim forgiveness to the soldier.

But oh, who could fathom the cost to God before these blessed words could be proclaimed to you? Before God could righteously forgive, His own dear Son must die—"the just for the unjust"—must endure the punishment that was our due.

Oh, look again at the cross, and see the Son of God *forsaken* that you might be *forgiven*! Oh, story of measureless love!

Oh, will you not let such love now touch your heart? Will you not love Him back again for His great love to you?

Come as you are; come *now*. He will gladly receive you, for He has died for sinners.

"Just take the guilty sinner's name,  
The guilty sinner's Saviour claim."

You deserve judgment, yet God offers pardon. Refuse not His pardon, or you must receive His judgment.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. ciii. 10).

"Hear Him speak the word of pardon,  
Trust in Him who died,  
And thy heart shall lose its burden,  
By His side."

E. C. R.

## For the Girls.

“Oh, tell it all over again!”

**G**REENLAND, as most of you know, is a very cold country, much colder than it is here.

For three months in the year the sun is never seen; and for nearly nine months the land is covered all over with snow.

We have plenty of nice fruit in summer, and many good things all the year round, but the poor Greenlanders live mostly on seal's flesh, blubber, and oil. Poor Greenlanders, they live so miserably; and what is much worse, many of them know nothing whatever of Jesus and His love!

But God loves them, for He loved the world, and “gave His only begotten Son, that *whosoever* believeth in Him should not perish, *but* have everlasting life”; so that, if a Greenlander believes on the Lord Jesus, he too may be saved.

Now, some earnest Christians pitied the poor heathen in Greenland, and thought they would like to go and tell them of Jesus—how He was born in Bethlehem, how good and kind He was to everyone, how He gave sight to the blind, healed the sick, raised the dead, how He died on the cross for sinners, how He went to the grave, and then to heaven, and how He will come again very soon.

So they went to Greenland and laboured there for eight long, weary years. At last they got tired labouring so long without any apparent success, and thought about returning to their homes. They had suffered a great deal from cold and hunger, and the people only laughed at them, and mocked them.

But these missionaries had made a great mistake, for instead of telling the people, as they meant to do, of Jesus and His great love in dying and rising again from the dead—telling the sweet, sweet story of the cross

—they found them so very ignorant, that the missionaries began with proving that God lives, and that He made all things, and so on.

Now, this was a great mistake, for we are sinners, and so we need to know—not that God is the Creator, but that God is a Saviour-God, that “God is love,” and that Jesus died for sinners.

One day a party of heathen Greenlanders came to the missionary village. They were led by a cruel and wicked Greenlander named Kajarnak, and entered the hut where the missionary was writing.

He was finishing his final correction of the four Gospels, and was at the moment engaged on that part of John's Gospel relating to the sufferings and death of Christ.

Kajarnak was surprised at seeing the missionary writing, and at once asked him what he was doing.

“Writing,” was the reply.

“Writing!” said Kajarnak; “what is writing?”

The missionary tried to explain it to him, and then said, “I will read you what I have been writing.”

He read the account of Christ's agony in the garden, and then upon the cross, with the story of His being crowned, scourged, and spit upon.

As he read on, Kajarnak became greatly interested. “And why,” he asked, “did they treat the man so? What had he done?”

“Oh!” said the missionary, “*this* man did nothing amiss, *but* Kajarnak did. Kajarnak filled the land with wickedness; and Kajarnak deserved to go to hell for it. But this man suffered all this to bear Kajarnak's punishment, that Kajarnak might not go to hell.”

And then the missionary went on to tell about God's love, and man's sin, and Christ's work for sinners, till the big tears were seen to roll down the poor heathen's cheeks.

Then, unable any longer to restrain his feelings, he rose from his seat and cried, “Oh! tell it all over again, for I too would like to be saved.”

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He was told it all over again—it was such a sweet story. Kajarnak believed the good news. His heart was drawn to Christ. He loved Him. Kajarnak was saved.

You may be quite sure the missionaries did not go away. They found out their mistake, and did not afterwards waste time in trying to prove that God lived, and made all things. They told the story of the cross, and God was with them; and many of the Greenlanders were found of Jesus.

Are you saved, dear young reader? You have often heard and often read of Jesus and of His sufferings. Perhaps, too, you have often wept as you thought of the cruel men scourging Jesus, and spitting in His face. But though you cry very much, it will not save you.

The blood of Jesus puts sin away, and nothing else will do it. Will you now receive Him as your Saviour? He is so kind and loving, and little children especially are dear to Him.

Poor Kajarnak, from "Greenland's icy mountains," with a heart colder than the ice, and darker than the darkest night in his country, came to Jesus, believed in God's love, and was saved.

How I long that all my dear young readers too would seek the same Saviour, and love the Jesus that loved Kajarnak the Greenlander, and loves them too.

### Messages for You.



OD has sent you many messages, dear girls, but I think some of you do not realise that they are for *you*.

Many hundreds of years ago, when God said to Noah, "Come *thou* and all thy house into the ark" (Gen. vii. 1), did Noah take any notice of the message?

Yes, we know that he believed that what God had told him would come to pass, for we read in verse 7, "*Noah went in.*"

If you look through your Bible you will

find many of God's messages. We will turn to one now—

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

ISA. i. 18.

Does someone say, "That promise was for the Jews; it does not mean me"? Then turn to the New Testament (1 Tim. i. 15):

**"CHRIST JESUS CAME INTO  
THE WORLD TO SAVE SINNERS."**

I am sure you will own that you are a sinner, for *God* has said, "All have sinned" (Rom. iii.).

Now shall we read that verse in Isaiah i. again? "Come now, and let us reason together, saith the Lord: though *your* sins be as scarlet, they shall be as white as snow"—not your schoolfellow's, nor your friend's, but *your own*. Are you going to believe that wonderful message?

**"COME UNTO ME,"**

said the Lord Jesus when He was here upon the earth; and He also said the words,

**"HIM THAT COMETH TO ME  
I WILL IN NO WISE CAST OUT."**

And, girls, you all need cleansing. "The blood of Jesus Christ," God's "Son, cleanseth us from all sin."

What a terrible thing it would be for any of us to die in our sins! The Lord told the Jews that if they did not believe in Him they would *die in their sins*, and those words apply to everyone who rejects Him now.

Now take God's messages to yourself, and believe them.

Who is to come to the Saviour?

Come *thou*.

When are you to come?

Come *now*.

How are you to come?

*"Come believing! come believing!*

*Come to Jesus: look and live."* A. E.



## Words of Peace.

### No Uncertainty.

**T**HERE is no uncertainty about this—it is sure; although *Christians* have even been bold enough to say it is a humble thing not to be too confident about salvation—a sad proof of how Satan can use for the time being even a Christian to carry out his lie against God. Faith is always *sure*. It has set to its seal, by grace, that God is true, and we have “the earnest of the Spirit,” says Paul, “*therefore we are always confident*” (2 Cor. v.).

It is no humility to be uncertain or to doubt, but the opposite. True humility is to own the grace as entirely of God, and our place in Christ in the full sense that we are nothing in ourselves, and what is of self only evil and without God, but that now we are in Christ. If you doubt, it is thinking your own thoughts when God has spoken.

When God puts the best robe on a worthless sinner, the greatest humility is to set to and wear it, knowing that all else is unfitness and rags, and that God has given us that. If you begin to wonder if *you* are fit, or to say, “I am not fit to wear it,” it shows that you think it possible *you could be fit*.

The Father hath made us meet for the inheritance of the saints in light. True lowliness is to accept God’s gift in grace. It would be folly or worse for *us to think* of being like God’s Son, but when He says so we must just own it, and give up our own thoughts as bad and take His as good. We have no business to think when God has spoken; our business is to believe. If He says we shall be like Him, we know we shall, for *God has said it*. That is the only true humility—giving up the thought of what we are for God as perfectly bad, and taking the thought of what God is for us as perfectly good.

The prodigal may have thought he was humble, and may seem to some now to

have been very humble, when he was saying that he would ask his father to “make him as one of the hired servants.” But this was before he met the father, and was just the reasoning of his own heart, but a reasoning founded on weighing the sense of sin with some sense of God’s (his father’s) goodness which did not yet know how to take all from love. It only showed he did not know the father’s heart. So, when really in the father’s presence, there was no place for such a thought; nor did he then say so. It was not the prodigal’s fitness that was in question—hell was his desert—but grace found the father on his neck with the kiss of reconciliation. Did the prodigal question the father’s act? Did he say *then*, “Make me a hired servant”? No, he *could* not then; he simply received the father’s goodness, and lost sight of himself in his wondrous love, and, as has been remarked, we then hear only of the father, not of the prodigal. And so humility will always receive from God. It is no question either of thinking or reasoning about the *possibility* of what God has said. What right have we to think or reason when *His word* is that we are to be like His Son? We are to take as a gift from God what He has for us, what He has wrought for us, and what He has made us in Christ. *Our fitness is hell*, neither more nor less, but God has chosen to put us in the place with Christ, not to our glory, but to Christ’s, though glorified we are.

J. N. D.

### Two Titles.



**A**MAN was preaching and pressing on his hearers the fact that there were two titles: The sinner’s title to Christ, and the saint’s title to glory.

We will look at the first, viz. the sinner’s title to Christ as Saviour. To understand this would rid many a soul of misery and doubt. What then is the title of the sinner to Christ as Saviour? Is it his goodness or

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badness; his strength or weakness; his innocence or guilt; his law-keeping or his law-breaking; his happiness or his misery; his ability to save himself or his hopeless inability to do so?

Undoubtedly the latter, in every instance.

The Saviour says, "I came not to call the righteous, but sinners to repentance. They that be whole need not a physician, but they that are sick" (Matt. ix. 12, 13).

Sin-sick sinners He came to call. Again He says, "The Son of Man is come to seek and to save that which was lost" (Luke ix. 10). Mark that—"to save that which was lost." Again, "When we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). Mark those words—"Christ died for the ungodly." Again, "Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

And thus the sinner's lost and sinful estate, owned and confessed to God, is his title to Christ as a Saviour.

Precious fact! If otherwise, none of us could be saved, for we are all sinners—lost and undone—meriting death and judgment.

Reader, see that you go to Christ, the Saviour of sinful men. Tell Him that you are a sinner—sinful from head to foot—and that you receive Him as the sinner's Saviour. And He, blessed be His name, will save you. He says, "Him that cometh to Me I will in no wise cast out" (John vi. 37).

Your title then to the Saviour is that you are a sinner. His right to save you lies in the fact that He "hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18). And who can dispute your title or His right?

And what is the saint's title to the eternal glory of God? There can be but one, and that is that the blood has cleansed him from all sin, and that he is clothed with the righteousness of God (1 John i. 7; 2 Cor. v. 21; 1 Cor. i. 30, vi. 11; Isa. lxi. 10).

Wonderful and indisputable title! The precious blood of Christ to remove from the eye of God all sins, and to be clothed by God Himself with His own spotless and

everlasting righteousness. This is fitness and title indeed.

Who could question the prodigal's title and fitness to the father's table after he had been kissed, clothed with the best robe, a ring put upon his hand, and shoes upon his feet? He was made fit, and that by the father himself. All came from the father's heart and hand.

So it is with the saved sinner. The blood removes all uncleanness, the robe of righteousness covers him, and everlasting love and relationship with the eternal Lover of his soul is his undoubted portion; yea, thrice blessed portion.

"Jesus, my Saviour! Thou art mine,  
The Father's gift of love divine;  
All Thou hast done, and all Thou art,  
Are now the portion of my heart.

"Poor, feeble, wretched as I am,  
I now can glory in Thy name;  
Now cleansed in Thy most precious blood,  
And made the righteousness of God."

E. A.

### Available for You.

**N**O created intelligence can measure the value of the work and death of Jesus; it has already furnished millions with a perfect title to glory, it has put away for ever the sins of all who trust Him, it is the ground on which the whole earth will one day be filled with blessing, and its results will flow on in vast and widening streams of grace and glory through everlasting days. But what is all this to my reader, if he has not known that Person, or trusted that work, for himself? Believe, then, *now* on the Son of God and be saved! His "one sacrifice for sins" is available for you.

**"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.

## For Young Believers.

### He did what he Could.



OME years ago there was a man of colour living in one of the Southern States of America, who obtained his living by rowing people across the river.

One day a gentleman who was travelling through the district desired to cross. He seated himself in the boat, and soon was gliding swiftly out into the stream.

Many vessels were in sight, some going up, others going down, the stream.

All at once the ferryman stopped rowing, stood up in the boat, shaded his eyes with his hand, and looked steadfastly towards one of the vessels. Then he cried out, "As I am a living man, there is the captain. Don't you see him, sir?—that strong, good-looking man leaning against the mast? I want you to see him."

"Who is the captain?" said the gentleman.

"The captain?" said the ferryman, with a look of surprise. "He is the man who saved me."

"Well, tell me about it. How did he save you?"

"He stripped off his coat, jumped into the river, and caught hold of me with his strong arm just as I was sinking into the great deep. That is the way he saved me."

"You have not forgotten to be grateful."

"Grateful! Why, I would breathe every breath I draw for him if I could. I told him I would work all the rest of my days for him without pay, but he wouldn't let me. So I stay as close to him as I can. He passes by here about every two weeks. I watch for him, and love to point him out to others. It is all I can do."

\* \* \* \* \*

Dear reader, what a pattern for you and for me! The negro delighted to point out to others the person who saved him.

What a far higher privilege we have! We

can point out to others a living Man in heavenly glory, who went down into the deep waters of death in order that He might deliver us from "the wrath to come," save us from the pit, from our sins and the consequences, and save us for glory.

May our lives be devoted to Him, and may it be the business and greatest pleasure of our lives to speak well of the Saviour who loved us and gave Himself for us.

E. G.

### PRAYER AND DEPENDENCE.

LUTHER once said that he made the best student who prayed most. This is only another way of saying that unless we are in dependence upon the Lord we cannot do anything, even the smallest duties of our daily life, aright. For it is only as divine power acts in and through us that we are kept in the presence of God. Moreover, the prophet says, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." This means rest for the soul (and what a blessing this is!) in a world of mutability and confusion.

*Extracted.*

### CONSCIENCE PURGED, AND HEART SATISFIED.

IT is a great thing to know the Lord Jesus as the Sin-purger and to have found perfect rest for our troubled consciences in His precious blood. But it is, be assured, a very decided step further on to know Himself as the satisfier of our hearts. The former keeps us out of hell and from the judgment of God; the last keeps us from the world and its pursuits and makes us sing— "Jesus, **THOU** art enough."

A. M.

"LORD, I would go where *Thy* blest hand may lead me,  
Helped by Thy grace, cheered by Thy loving smile.

Oh, teach me how my life may best *express Thee*,  
And *glorify Thee* in this little while."

## For Christian Workers.

### Service and Devotedness.

“SERVICE is not doing a great deal, but following the Master.”

“SERVICE does not consist in doing this or that, or running hither and thither; it is simply doing the Master’s will, whatever that may be. ‘They serve who stand and wait.’ It is easier to be busy than to be quiet.”

“TRUE DEVOTEDNESS is not doing a great deal, but learning to respond to Christ’s heart.”

“BE great in communion, and go and do little things.”

“WHAT is service? It is having part in Christ’s ministry of love.”

“SELF likes to be served and thinks itself great. Love serves and is great.”

“THE spring and source of all true devotedness is divine love filling and operating in our hearts. As Paul says, ‘The love of Christ constraineth us.’”

“IT is the power of the sense we have of His dying and giving Himself for us which by grace makes us hold ourselves as dead to all but Him.”

“IF there be anything but Christ, it will be *before* Christ, not devotedness to Him with a single eye.”

OH! *I am to Another*  
In realms of God’s delight;  
And *by Him now* can render  
The holy *fruit of light*.  
Farewell! vain ostentations  
Of service, great or small;  
Unseen, love’s incense riseth  
To courts where “Christ is all.”

Rom. vii. 4.

## Gleanings in Many Fields.

“THE heart of the Father wanted to save; He committed this work to the Son, and this work was perfect. Hence Jesus could say, ‘And now, O Father, glorify Thou Me.’ There is nothing more to be done. What rest for the soul! There is nothing but glory to receive. All the rest is done.”

J. N. D.

“SIN can’t condemn, for grace has justified; Sin shall not reign, for grace has set us free. Sin we abhor, since Christ our Surety died, His grace now rules our souls in liberty. The grace that has the wondrous work begun Shall crown with glory when its mighty work is done.”

“GRACE can be known at a distance from the person who shows it, but love is only fully known in his company.”

“FAITH is accepting what God has said, and thanking Him for it. A Maori chief once said, ‘I think Thy thoughts after Thee, O God.’”

“HE who knew no wants went beneath all ours in order to satisfy them.”

“THY creatures wrong Thee, O Thou Sovereign Good; Thou art not loved, because not understood. This grieves me most, that vain pursuits beguile Ungrateful men, regardless of Thy smile.”

“I LOVE Thee, Lord, but with no love of mine,  
For I have none to give;  
I love Thee, Lord, but all the love is Thine,  
For by Thy love I live.  
I am as nothing, and rejoice to be  
Emptied and lost and swallowed up in Thee.”

“’Tis when we taste Thy love  
Our joys divinely grow  
Unspeakable like those above,  
And heaven begins below.”

“To me remains nor place nor time:  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there.”

# SCATTERED SEED.

## Naaman's Need.

**W**ITH all Naaman's greatness and earthly glory he was a leper. I need not say that leprosy is always used in Scripture as a type of sin in its most loathsome, defiling character.

All are *moral* lepers before God, whether they know it or not. "There is no difference: for *all* have sinned, and come short of the glory of God." Naaman heard, by means of a little captive maid, of a prophet in Israel, and set out with his servants, a letter from the king, and a great present.

What did all this mean? It simply meant that he wanted to buy the cure. He did not know that he must take it for nothing. How humbling it was to him when at the prophet's door he received the message Elisha sent to him, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"!

Naaman had known what it was to command and what it was to be obeyed, and when this word reached his ear it touched the pride of his heart. He was too proud to yield obedience after such a fashion; he must get cured of his pride before he could get cured of his leprosy.

Depend upon it, my reader, we must all go down before God before we can get salvation. God can only meet men as sinners on the platform of grace. All are alike sinners. Some, through grace, feel and realise it, while others walk in pride and pharisaic self-righteousness, like the man who said, "I thank Thee I am not as other men." None can stand before God on the ground of what they are.

Naaman turned away in a rage. What did his anger show? Pride! He would not go down; he would not obey.

His servants were wiser than he, and said,

"If the prophet had bid thee DO SOME GREAT THING, wouldst thou not have done it?" It was not a great thing the prophet told him to do, but he was filled with thoughts of his own importance, and said, "Behold, *I thought*, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place."

What right had he to plan the way of healing? None whatever.

If you, my reader, are ever to be saved, you must submit to be saved in God's way.

It may humble you, because it makes nothing of the pride of man.

When Naaman at length obeyed the prophet's word and dipped himself in Jordan seven times, he came up cleansed. He was completely changed, and all his thoughts were reversed.

After he was cured he said, "Behold, now *I know* that there is no God in all the earth, but in Israel." What a revelation! It did not take long for Naaman to get cleansing when he came to the point and went down low enough. Nor will it be long in your case, my reader, when you take your place as a lost sinner in God's presence.

Naaman was a cleansed man, and he could not doubt it.

And when a sinner's sins are forgiven, when he passes out of death—that state in which we are by nature—into life, he will know it. The change is too great not to be known.

My reader, do you want to be saved? Take, then, the place where God can meet you—the place of a sinner before Him.

Christ has died for sinners. His work is all finished, and He is risen and glorified. Do not doubt Him longer.

**"BELIEVE ON THE LORD  
JESUS CHRIST, AND THOU SHALT  
BE SAVED."**

P. W.

Our Days.



OUR life in this world is measured by days. "Of *few days*, and full of trouble," is Job's comment on transitory life. Job then goes on to show what he means by saying, "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

How short is the life of a flower! Do what you will, you cannot keep it beyond a certain time. How like the flower are we! Or as a shadow. You have watched the shadow, possibly, caused by a cloud passing before the sun. The shadow only continues a brief moment. How soon it is gone! And thus it is with our days.

Those days, too, are full of trouble. No one is exempt, be he child or grown-up person, or in whatever circumstances; we are the heirs of sorrow and trouble through sin.

Moses cries in Psalm xc. 12, "So teach us to *number* our days, that we may apply our hearts unto wisdom."

The word that was spoken to Hezekiah has been spoken to all sinners, "Thou shalt die, and not live."

The other day a startling notice caught my eye. It was this—

2

DAYS MORE ONLY.

TO-DAY,

TO-MORROW,

and then—TOO LATE.

YOUR LAST CHANCE WILL HAVE GONE.

This was an announcement of the public sale of some goods.

Now God holds out no offer to sell. He has nothing to sell, but in rich grace, through Christ's death, has everything to give—pardon, peace, power, everything that will set the sinner free to live to God here and dwell with Christ hereafter.

*Will you not turn to Him?* Your Creator

has in grace become your Saviour—"Remember *now* thy Creator."

God does not hold out to-morrow, as the above notice did. He says, "*To-day* if ye will hear His voice, harden not your hearts."

He warns in wisdom, saying, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

How true are His words as to our life! "It is soon cut off, and we fly away"!

Sinner, remember

"THOU SHALT DIE, AND NOT LIVE."

A. F. M.

Lost!

Somewhere between sunrise and sunset,

TWO GOLDEN HOURS,

Each set with sixty diamond minutes.

NO REWARD

Will be offered, for they are *lost for ever*.



THESE were the lines which met the writer's eye one day. How often, alas! they are true, but little thought of!

In looking back upon our past history, all of us must own with regret the many lost and golden hours, with their lost and golden opportunities.

The thought is sad to all, but how much more must be the loss by many of a *whole lifetime*, in which the most important thing of all has been overlooked—the value of *the soul*! Our Lord said, "*For what is a man profited, if he shall gain the whole world, and lose his own soul?*" (Matt. xvi. 26). How such in *eternity* will look back upon the many golden hours of opportunity which are *gone for ever beyond recall*!

Reader, do not miss the "golden hours of time," set with their "precious diamond minutes," but now, at this moment, while *yet* it is the day of grace, look to your soul's eternal welfare.

"All things are ready—come;

*To-morrow* may not be;

Oh, sinner, *come*, the Saviour waits

*This hour* to welcome thee."

E. A. M.

*SCATTERED SEED.*



MENDING NETS.

## The Seaside.

**N**OW that the lovely summer is with us again I can fancy the delight of many of you at the prospect of spending a month or more at the seaside.

What pleasure you are expecting to have—boating, bathing, paddling, roaming in bare legs about the pools among the rocks, where the tiny crabs are to be found, watching the fishermen in their boats or mending their nets, and then having delightful rides on the donkeys!

I wish you a very happy time; but in the midst of your simple youthful pleasures I want you to especially think of one verse from God's Word. It is this—

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” (Eccles. xii. 1).

It is God who gives you the many mercies you daily enjoy. David says in Psalm lxviii. 19, “Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.”

Do you know the Lord Jesus, dear boys, as your Saviour? You will never be truly happy till you know God as your Father, and the Lord Jesus as your own precious Saviour. He waits to give you the forgiveness of all your sins, and to make you His own child.

I want to tell you of a father and his only son who have quite lately been drowned on the Irish coast. They set off in their small yacht, *The Daireen*, one Saturday afternoon to sail from Howth to Skerries, where the family were staying for the summer months. The weather was very uncertain and squally, and the coastguards at Howth warned the gentleman not to venture on the proposed sail on such an evening.

He, however, paid no attention to what they said. The yacht was soon out of

sight, but it never reached Skerries. No trace of the boat or its occupants was seen or heard of for many days.

At last news came that *The Daireen*, empty and water-logged, had drifted into Peel Harbour about ten days after the occurrence.

What if death came to you as suddenly as it did to this father and his son? Are you ready—washed in the blood of the Lamb, and sealed with the Spirit of God?

“Remember now thy Creator in the days of thy youth.” M. S. S.

## A Fresh Census.

**W**HEN, if the Lord comes to-night you will have to take a fresh census!”

So said an old woman last April to the official who called for her census paper.

And she was right, for what a difference it would make, to be sure! From every town and village and hamlet some would be missing, and this may take place at any moment.

The Lord *is* coming; that is a certainty. He is coming *soon*, He is coming *suddenly*. Are you prepared? Are you ready?

Matthew xxv. presents a solemn scene in the parable of the ten virgins. “They that *were ready* [not those who were getting ready] went in: and the door was shut.” The same door that shut the wise in shut the foolish out, and that for ever. Their agonising prayer, “Lord, Lord, open to us,” was heard, but never answered. It has been said that there will be a *praise-meeting* going on inside, and a *prayer-meeting* outside, and at one of these two meetings *you*, dear reader, must appear. Which shall it be? Consider it, we beseech you. It is not yet too late; but—

“Don't delay your preparation  
Till the Bridegroom comes.  
For there'll be a separation  
When the Bridegroom comes.”

L. E.





LEONARD'S BRAVERY.

## For the Little Ones.

### Leonard's Bravery.



NUMBER of children were playing merrily enough near a pond at Brentwood, in Essex. Suddenly their joy ceased, and fright and sorrow took its place.

One of the little company, Arthur by name, had been accidentally pushed into the water, and had sunk beneath the surface.

Some of the children screamed with terror, and then all of them excepting one ran away. The one who was left was Arthur's brother Leonard.

He could not bear to leave Arthur to perish. So when all the others had gone, he ran to the water's edge, went bravely in, and at some risk to himself saved his little brother.

A verse came to my mind as I read the story just now. It was this—"A FRIEND LOVETH AT ALL TIMES, AND A BROTHER IS BORN FOR ADVERSITY" (Prov. xvii. 17).

Now I want you to learn that proverb, and to think about it.

Little Arthur needed a friend to care for him, but all his playmates ran away in fear. Only his brother loved him well enough to run into danger to help him. He was the friend in need—the friend indeed. Then it was in the time of danger, the time of adversity, that Leonard's love showed itself so clearly.

The Lord Jesus is the true Friend, who loveth at all times.

He loved us when we did not love Him at all; and when we were far away from Him, in sin and misery, He "came down to be a man and die."

Leonard had to go into the water where Arthur was to find him and save him, and the Lord Jesus had to come down into the world and to die on the cross in order to save us. He gave Himself for us in His

wondrous love. His death tells that He loved us in the past.

But He lives again now at God's right hand in heaven, and loves us still. He ever lives for us, caring for us by night and by day, and making intercession for us.

Then He is coming again—it may be to-day—to take all His own whom He has saved to be with Himself for ever, and then when we are with Himself He will love us for ever. He is indeed a true Friend. Is He *your* friend—your Saviour?

### Little Foxes.



LET us take the little foxes  
Which our tender vines would mar,  
They are ever coming near us  
From around and from afar;  
And they creep within our garden  
On the grapes to make their meal:  
We must watch and catch them early,  
Or our fruit the rogues will steal.

There's a little fox called Temper  
Who is very oft in sight,  
And another one named Selfish  
Who is quite an ugly fright;  
While Grumbling and Arguing,  
Deceitfulness and Pride,  
Must at once be trapped and taken,  
Or will harm us far and wide.

And the many other foxes,  
That the most of us can know,  
Should be caught as soon as ever  
Their faces they may show;  
For they soon will grow much larger,  
And spoil our grapes most sweet;  
So we'll take them as they enter,  
And with *death* our foes will meet.

### The Lord.

VERSES TO SEARCH FOR AND LEARN.

"REJOICE in the Lord always."  
Phil., chap. v.

"The Lord is at hand."  
Phil., chap. v.

"The Lord is very pitiful."  
James, chap. v.

"The Lord is my helper."  
Heb., chap. v.

## For the Boys.

### A Gift for Each.

**M**OST boys take an interest in prizes, and though they may not always win them themselves, they are generally interested in knowing who do gain them.

As the time draws near for prize-lists to be put on the notice-board, or read out, much calculation and comparing of marks usually takes place, and the chances of those who are likely to be prize-winners are eagerly discussed.

Some years ago a valuable prize was offered in a large boys' school—not to the most diligent, nor to the most punctual, nor even to the cleverest, but to the boy who was most liked by his school-fellows.

“How ever could they find that out?” perhaps you will ask. Well, it was done in this way:

The written votes of the whole school were taken, each boy voting for the boy whom he liked best. Then the votes were carefully counted, and the one who had obtained the greatest number of votes received the prize, which was a first-class bicycle.

I cannot tell you the name of the boy, but I think that he must probably have been a good-tempered one. No one would care to vote for a cross, mean, or selfish boy.

Such a prize as that was, of course, only able to be given to one boy; but some time later, in 1887, not a prize, but a gift, was given to each boy in the school.

Most of you know that 1887, being the fiftieth year of the reign of her late Majesty Queen Victoria, was called Jubilee year. In commemoration of this year, a new silver florin was given to each boy in the school.

There were no restrictions, and no boy was excluded. No conditions were imposed, and every boy had the same, from the tall boys in the first class to the little fellows who were fresh that quarter. Good boys,

bad boys, industrious boys, idle boys—one was left out. For every boy in the school there was a silver florin fresh from the mint.

Did anyone refuse it, do you think? No, they all gladly accepted it, from the eldest, just ready to leave school, to the youngest, who not long ago had been a new boy.

Some kept it and valued it as a souvenir, whilst others quickly spent it; but, whatever they did with the money, they all accepted it when it was offered them.

\* \* \* \* \*

Oh, boys, you who are eager to win prizes, and stand well in your classes, have *you* ever accepted the great gift that has been offered to you (offered not only once, but perhaps many times)—God's free gift of eternal life, purchased for us through the death of God's only Son? Have you ever been anxious that *your* name should be found in the Book of Life?

Would you turn away and refuse a costly gift if the King offered it to you? No! You would accept it eagerly, hastening to make it your own. I do not think that any would turn away carelessly, and say, “Oh, never mind about that now. I will see to it later on; there is plenty of time.” Ah, no! none would act in that manner.

Then, oh boys, think! It is the King of kings who offers you each this gift, and *now* is the time to accept it.

Even in the things of this world we are told that “delays are dangerous.” How much more so, then, when we are dealing with eternal things!

Ah, boys, you do think of these things sometimes, though you appear to be careless perhaps, and shun being “spoken to.”

Will you ask yourselves to-day, “Have I accepted God's gift of eternal life?” And if you have not, will you take it *now*?

“Whosoever will, let him take the water of life freely.”

“The gift of God is eternal life through Jesus Christ our Lord.”

“Him that cometh to Me I will in no wise cast out.”

F. E.

Two Epitaphs.

“**W**ITH Christ, which is far better.”  
Such were the words on the stone at the head of a dear old Christian’s grave in a country cemetery.

She had run her race. She had followed Christ here, and now she had gone to be with Him; and in reading those few words one’s thoughts were carried up to a scene of perfect rest, love, joy, and satisfaction.

\* \* \* \* \*

Another stone was close by, but on it were engraven words that might well send a thrill of sorrow and pain through any heart.

A gifted man lay beneath it, and his history, his end, and his future are all read in the lines, which run as follows:—

“Bury me with clenched hands,  
And eyes open wide;  
For in storm and struggle I lived,  
And in struggle and storm I died.”

And a little lower down was written—

“The rest is silence.”

\* \* \* \* \*

How awful! for one can read between the lines a Christless life, a Christless death, and a Christless eternity.

What sorrow, what woe can be compared with that?

The body truly rests in silence, but where, oh, where is the soul?

The Lord Himself draws aside the veil in Luke xvi., and shows the awful future of a lost soul.

Oh, you who are still unsaved, do not presume on God’s grace. *Now* is the day of salvation, but it will have an end. Listen no longer to Satan’s whispers of “plenty of time,” or “no future, no hell, no punishment for sin.” Face the question before it is too late, and beware lest, after a life without Christ, you pass into an eternity without Christ.

In John v. 28, 29 we read, “For the hour is coming, in the which all that are in the

graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.” And again, “This is the work of God, that ye believe on Him whom He hath sent” (John vi. 29). Infidelity and unbelief are on the increase; but all blessing is connected in God’s Word with faith and trust. So in John v. 24 we read those cheering words, so simple and yet so very full of encouragement to any anxious, troubled heart, “He that *heareth* My word, and *believeth* on Him that sent Me, *hath* everlasting life, and *shall not* come into condemnation [or judgment]; but *is passed* from death unto life.” R.

Seize the Opportunity.

**M**Y dear young friend, Christ wants to save you. He died to do so. “He was wounded for our transgressions, He was bruised for our iniquities.” Why, then, do you hesitate? The work of salvation has been entirely completed, and all the Lord Jesus wants you to do is to trust in what He has done for you.

When you have done this, there are two things essential to your real happiness. The first is prayer to Him, and the second is reading about Him. The result of these will be to make you more like Him whilst down here, and then you will soon realise that He is your truest and best Friend.

I would affectionately urge upon you to seize this opportunity. Should you do so, I feel confident that of all the “possibilities” the one of soon seeing and being with Jesus will be the brightest, but you may be left here to live for and witness for Him who died for you.

Jesus.

“I THOUGHT upon my sins, and I was sad;  
My soul was troubled sore, and filled with pain:  
But then I thought on Jesus, and was glad;  
My heavy grief was turned to joy again.”

## For the Girls.

“It’s Lovely! It’s Lovely.”

**I**T was a hot June morning, and silence reigned in the school-room.

A little golden-haired girl, of about ten summers, sat apparently busy over a French exercise, but it was evident by the mistakes which grew and multiplied upon her paper that her thoughts were far away.

At length she laid aside her pen, and said, with tears in her eyes, “It’s lovely! It’s lovely!”

What was “lovely,” do you think? Not the blurred and blotted book. No.

I will tell you what it was. Little D— had some time since discovered that she, child as she was, was a sinner, needing a Saviour.

That morning we had been looking at two “alls”—one in Romans iii. 23, showing that *all* have sinned, and one in 1 John i. 7, telling of that precious blood that cleanseth from *all* sin.

It was this second “all” that was so “lovely” to this dear child.

Though *all* have sinned, *all* may be saved; though “there is *none* that doeth good,” yet *none* need perish, for Jesus died; though we have “all gone out of the way,” yet God in infinite grace has provided a way in which you and I can, and all may, “come as we are, in *all* our sin.”

\* \* \* \* \*

Is it “lovely” to you, dear reader? Does the story of God’s great love to sinners find an echo in your heart? It may be you have heard and read about it so often that it has ceased to have any attraction for you.

Oh, beware, lest you miss God’s great salvation!

You little know the value of that which you are treating so lightly, or you would gladly receive it now.

L. E.

## A Girl’s Great Sin.

**T**HERE are several girls who are spoken of in the New Testament, and they are presented in very different ways, and are seen in very different positions in life.

I desire to say a little to our young readers of one who comes before us connected with all the outward glory of an Oriental Court. She figures at

### A BIRTHDAY PARTY

which King Herod of Judea was pleased to give.

She came in to amuse the king and his many guests in that scene of gaiety, and danced before them all. The king, well pleased with her dancing, said with an oath that he would give to her whatsoever she pleased, even to the half of his kingdom.

Was not that a foolish oath? To promise half a kingdom as a reward for a dance was the height of folly. He little knew what her desire would be.

She was instructed by her mother, who was married to the king, and who hated John the Baptist because he had rebuked her sinful life, to ask for the head of John the Baptist, to ask that that honoured servant of God should be murdered in the prison where he was.

The girl carried out this awful plan, saying to the king, “I will that thou give me by-and-by in a charger the head of John the Baptist.”

What a terrible desire! And the stupid king added one sin to another. He had made a wicked promise, and now he makes a more wicked performance. He fears being laughed at by his guests if he does not carry out his promise—fears that they will twit him; so, like a coward, though he knows he is doing wrong, he does it. He was sorry, but sent to the prison and ordered that John the Baptist should be beheaded. Then in a little this was done, and the head of the prophet was brought in a large dish and presented to the young dancer.

## SCATTERED SEED.

She brings before us

### SIN IN A MOST DREADFUL FORM.

Now I do not for a moment suppose that any reader of these lines has committed, or asked others to commit murder, and yet most of us have felt evil passions rising in our hearts, and allowed wishes there against some with whom we have quarrelled. The Scripture says, "Whosoever hateth his brother is a murderer." There are many who have not the murderer's hand, but they have the murderer's heart.

Do you remember how the Lord Jesus tells of the heart of man, that out of it come "evil thoughts," and then He adds "murders"? If men never had evil thoughts, they would never do evil deeds. The evil thought unjudged produces the evil deed.

Ah, yes! we have all had evil thoughts. Thoughts of pride, of selfishness, of deceit, of sin in one form or another, and these thoughts have led to bad actions.

The daughter of Herodias was a sinner. I am a sinner—you are a sinner. We have not all sinned in the same way, but we have all sinned.

Now as a rule people think their own sins are very small and the sins of others much greater. Thus a girl who is very proud does not think she is such a sinner as another girl who is untruthful, and the untruthful girl thinks the proud girl the greater sinner. But "a proud look is an abomination to the Lord," and "lying lips are an abomination to the Lord" as well. Both sins are alike in His sight.

We would all shrink from the act of murder, but we have not shrunk from other sins, and if we go on in *our* sins we do not know how far we may go, for sin gets greater and greater power over us as the years pass by.

It may be some reader says, "Yes, that is just what I have found. I have tried my hardest to keep from sin, but I cannot. I know I am guilty before God, and fear to meet Him, but I cannot make myself right. What am I to do? There seems no hope for me—I have no strength."

This is where many get to. Having tried and tried again without result, they are ready to give up in despair.

How blessed for such are the gospel tidings which tell of God's love, of Christ's death and resurrection for us!

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

"While we were yet without strength, in due time Christ died for the ungodly."

"Who was delivered for our offences, and was raised again for our justification."

Christ has died for sinners. Therefore for *you*, and if you in your heart own your guilt and believe the gospel, God counts you clear of every stain of guilt; He sees you as white as snow before Him.

### How and When.

"**Y**OU ask me *how* I gave my heart to Christ; I do not know. [heart] There came a yearning for Him in my So long ago.

I found earth's flowers would fade and die,  
I wept for something that would satisfy;  
And then—and then—somehow I seemed to dare:

To lift my heart to Him in prayer.  
I do not know, I cannot tell you *how*.  
I only know *He* is my Saviour *now*.

"You ask me *when* I gave my heart to Christ; I cannot tell.

The day or just the hour I do not now  
Remember well.

It must have been when I was all alone.  
The light of His forgiving spirit shone  
Into my heart, so clouded o'er with sin.  
I think—I think—'twas then I let Him in.  
I do not know, I cannot tell you *when*.  
I only know He is so dear since *then*."

### Pause.

"**T**IME'S on the wing! how swift he speeds  
his way!  
Hasting to sink in one continuous day.  
Pause, passing traveller! What thy destiny  
When death unveils a vast eternity?  
Look then to Christ—in Christ eternal gain!  
No Christ, no hope, but everlasting pain!"

## Words of Peace.

### A Great Question.

**T**HE great question for me as a responsible creature of God is, How can my sin be removed from before the eye of a holy God? The sacrifice of Christ, His death as an atonement for sin, is the only, and, thank God, the all-sufficient answer to this momentous question. As a child of fallen Adam I do not want an Exemplar; I want a Sin-bearer,

#### A SAVIOUR.

I cry out, "What must I do to be saved?" To tell me that I must do as Jesus would have done is only to mock my misery and add fresh anguish to my soul. I am guilty, condemned, the sentence of death lies heavy upon me. I do not want a pattern to live by, it is too late for that; I want a Saviour. I have prayed, vowed, struggled, tried to follow in His steps, all in vain. His holy example condemns me. I am undone. Tell me of His atoning death, of His precious blood that cleanseth from all sin, of the free grace in which He receives and saves the lost. This is what I need; this alone meets my case. Thus I learn

#### THE LOVE OF GOD.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." The knowledge of this love becomes a mighty influential factor in the life of the believer. It detaches him from the world, and binds him to the company of those in whom that love dwells. It also constitutes him a witness to the love of God amongst men. The Christian's business is not to improve the world, or to assist in reforming its abuses and correcting its evil ways. He looks upon it as lying in the wicked one, and as under the judgment of God; and, realising that this is its true condition, he labours that men may be convicted of sin and brought to a knowledge of the grace of God. He is not deceived by

the wiles of Satan, who would persuade men that the world can be improved, and that man in the flesh can be elevated. He believes that the world is under judgment, and that man is lost. He delights to present that blessed gospel which is the breath of life to everyone who receives it. He loves to preach Christ in a world of sinners, to proclaim that "when we were yet without strength, in due time Christ died for the ungodly," and that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 6, 8).

In short, the believer walks in the steps of his

#### BLESSED EXEMPLAR.

He rejoices to carry on in his measure, by the power of the Holy Ghost, the ministry of divine love and blessing in which Christ was found here. He is glad to do good to all men as he has opportunity. He is thankful to be enabled by divine grace to give expression in any small way to the character of his Father who is in heaven. But while doing this he does not attempt to reform men, or to correct the evils of the world. He is separated unto the gospel of God concerning His Son; that is, he recognises no other means as having any power to effect the true blessing of man.

Of course in such a path he is bound to suffer. Those who wish to elevate man in the flesh, and to improve the world, will deride and denounce him. He will, like his blessed Exemplar, be reviled and reproached. He will prove in his daily experience that the gospel of the grace of God is far more acceptable to "publicans and sinners" than it is to those who profess to be so anxious to do and to suffer for the improvement of man's condition in this world.

May God preserve His beloved children from being entangled in any of these popular schemes which have only for their object the elevation of man in the flesh, and enable them to go steadily on with the testimony of His grace, following more closely than ever the rejected One, who has left us an example that we "should follow His steps." C. A. C.

## Face the Solemn Truth.

**M**EN do not mind admitting that they are in a defective state, and that they ought to be different. They do not mind it being pressed upon them that they should imitate Christ. They do not care how high the standard is which is proposed for their imitation. It ministers to their pride to set a lofty ideal before them.

What men do not like is to face the solemn truth that they are "lost," "guilty before God," and "condemned already." Until a man is born again and justified by the pure grace of God through faith in the Lord Jesus Christ, his religious works are all "dead works." His self-sacrifice is only a subtle form of self-will; his righteousnesses are "filthy rags"; he is a child of wrath even as others; and he stands on the same platform before God as the drunkards and harlots whose misery he affects to compassionate. That statements so humbling to the pride of man should be rejected by many with anger and scorn does not surprise us. They are, nevertheless, the truth of God.

No patchwork reformation will suffice to remedy the condition of man; nothing short of the redemption which is in Christ Jesus will meet his need, or deliver him from the power of evil under which he lies a helpless captive. If he would have the blessing of God, he must repent and believe the gospel; he must have remission of sins through faith in the Lord Jesus Christ, and know the blessedness of being "perfected for ever" by the "one offering" of Christ.

C. A. C.

### "He Paid and I Passed."

**Y**ES, he paid and I passed." The speaker was a gentleman, who with a friend was standing facing a ravine, over which was a suspension bridge. Both were on the point of crossing, when

one discovered that he had no money with him; but his friend quickly produced his purse and paid the small toll for both, thus enabling his friend and himself to pass over.

This is, of course, a very simple incident, but it may serve to remind us of another pass.

Have you ever thought what it cost God to offer us, so to speak, a free pass? He gave all that love could give. He spared not His only Son.

Weak, sinful, helpless, and hopeless must we ever have remained but for His atoning work. But now, so satisfied is God with the work which His Son has accomplished that He can in perfect righteousness come out and offer you and me a free pardon, a free pass, through faith in Christ's name.

As a well-known hymn says—

"There was none other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven and let us in."

Yes, He paid the great price, that you and I might "pass from death unto life." He did the great work, as He alone could do it. Do you yet know anything of its value? Have you tasted His saving grace? Can you take up the words at the head of this paper and say, "He paid and I passed"?

L. E.

## Two Precious Words.

**T**HERE are two precious words to be found in the mouth of Christ:—

"Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

"Whatsoever ye shall ask in My name, that will I do" (John xiv. 13).

"Whosoever" is on the *outside* of the gate, and lets in all who come.

"Whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace.

"Whosoever" makes salvation free; "whatsoever" makes salvation full. (*Extracted.*)



For Young Believers.

The Best Book.



AS most of you know, the meaning of the word "Bible" is book, and the Bible is so called because it is *the Book of books*—there is no book like it.

All who diligently and prayerfully study it feel its power, and gain light and strength and encouragement.

Learned and clever men write their books and give us their own thoughts, but the Scriptures were written by holy men who were moved by the Holy Spirit of God to give us the thoughts of God. No! There is no book of the same kind as the Bible.

Sir Walter Scott—who himself wrote a great many clever books—said, when on his death-bed, "Bring me the book." His secretary, to whom he had spoken, asked "Which book?" He answered, "There is but one book." It was the Bible he wanted. All other books had lost importance to him then.

The Bible is

**THE BEST BOOK**

to consult and to study, whether it be as to time or as to eternity.

\* \* \* \* \*

It is the Best Book because of its *Author*. As we have seen, it comes from God: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). While different men of different ranks in life, and differing in their habits and occupations, were employed in different times in giving us the Scriptures, yet God Himself by the Holy Spirit is their Author.

\* \* \* \* \*

It is the Best Book because of its *Subject*. Christ is the great Subject of the Scriptures. The Old Testament speaks of Him in the types. The different sacrifices and offerings all picture for us the great offering of Christ on the cross, when He gave Himself for us an offering and a sacrifice to God of a sweet-smelling savour. Some people tell us the accounts of the offerings are of no use to us, that they only applied to the Jews. But they picture Christ—they bring Him before us, and, like all other Scriptures, are profitable.

And of Christ the prophets foretold, and of Him the psalmists sang. God's gospel is concerning His Son Jesus Christ our Lord—who has suffered for sins, the Just for the unjust, that He might bring us to God.

The Scriptures bring before us the glory of His person and the glory of His atoning work, of His present place and service on high as Priest, of His future kingdom, when as King of kings and Lord of lords He shall come forth to reign. All this, and very much more, is brought before us. Christ is the key to unlock the Scriptures. He is their great subject, and those who believe on Him delight to sing—

"No subject's so glorious as He,  
No theme so affecting to us."

\* \* \* \* \*

Then the Bible is the Best Book because of its *Effects*. No book has ever brought about such results as the Bible, whether to individuals or to nations. Wherever it has been received it has carried light and liberty to men.

No other book has been so widely circulated. No other book has been thought worthy of being translated into every tongue in which books have been printed. Its pages bring comfort and encouragement. It carries with it wisdom unto salvation through faith which is in Christ Jesus. Infidels have studied its pages, and have been turned from the darkness of infidelity and error to the light of faith and truth.

Its effects in all are most blessed.

## For Christian Workers.

### LAY HOLD ON GOD.

STIR up your soul, fellow-believer, to laying hold on God, and not for yourself and your circumstances merely, but for His glory, and His name, and the good of His people. Men of prayer and faith are sorely needed in these times. In secret dealing with God the soul finds not only the power but the way to act for Him.

### GOD LEADING US ON.

I AM persuaded that when you look back over that part of life which you have passed you see how God does, according to His promise, somehow or other bring us on. How He will do so we can never tell beforehand; but when He is leading He does lead on somehow or other. And as He has done for you and yours through the years that are passed, so He will do for the future also. *He changes not.*

### LIVE IT OUT.

"Do you take that in?" said a dear Christian friend to me, after explaining a passage of Scripture.

"Yes, I think so," I answered.

"Well, then, live it out!" said he, with a bright smile of encouragement and a warm clasp of the hand.

### LIVE FOR ETERNITY.

ROBERT ANNAN wrote "Eternity" on his door-step, after God had written it on his heart. Then into seven short years he crowded a lifetime of Christian service.

## Gleanings in Many Fields.

"HOLINESS, undefiled and undefilable, carries to sinners the love they need."

"IF your heart is upon Christ, all that you can find in this world is an empty tomb with nothing in it."

"BUILD your nest upon no tree here; for you see 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."

"THERE is nothing so humble as obedience, for then we have no will at all."

"THE great end of grace is that God can make known His great love to us."

"WHAT do you read when you have a little leisure? People say, I cannot be always reading a good book. If you were near Christ, you would lie down and find pasture."

O LORD, the way is dark,  
And dreary too;  
The darkness thickens, and there seems  
No pathway through.  
But if we walk *with Thee*  
Each day by day,  
To faith a narrow path appears,  
E'en Thine own way.

"LET such as seek Thy salvation say continually, *Let God be magnified.*"

"IF magnifying God comes first we shall be saved much trouble."

## NOT IN VAIN.

"THEREFORE, MY BELOVED BRETHREN, BE YE STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD."

1 COR. xv. 58.

# SCATTERED SEED.

## The Mission of Christ.

**H**E did not come to elevate man as in the flesh, or to bring about an improved state of things in the world as such.

He came to bring the testimony of divine love to men—to show that divine love could touch and remove in its own blessed power all the pressure that lay upon man by reason of sin.

He “went about doing good, and healing all that were oppressed of the devil; for God was with Him.”

There was the most blessed testimony to what God was in the midst of men in this world. God was not attempting to correct the evils that existed in the world as the result of sin and Satan’s power. He was revealing Himself in grace and love as a Saviour God.

It was not a question of whether men would be reformed, or whether the conditions of life in this world could be improved. It was a question whether men would receive the testimony of God—the revelation of Himself. “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.”

But the world would not be reconciled. It preferred its lusts and pleasures, and a system of ordinances and ceremonies, to the knowledge of God. It rejected the One who brought to it the full testimony of divine grace and love, and it rejects Him still.

The world is lost, and under the judgment of God. Its children may deck themselves off with temperance and religion and a thousand social reforms; they may even propose to imitate the self-sacrifice of the Son of God as a means to elevate themselves and to establish their own righteousness; but their state and condition under God’s eye remain unchanged.

Christ came here, as I have said, to bring

the testimony of the love of God into the hearts of men, and those who received that testimony were drawn *out of the world* to Him. God did not move a single hair’s breadth in the direction of improving the world. He moved by the gracious power of His Spirit in the hearts of men to draw *them out of the world* to the Son of His love.

The world proved itself to be ripe for judgment by its rejection of that Blessed One, but everyone drawn and taught by the Father came to Him. The world—whether steeped in lust or adorned with religious pretensions—was a judged thing. The Son of God was the gathering Centre of a new and divine world of blessing where the love of God was known as revealed by Him.

C. A. C.

## “Oh, He’s forgiven Me All!”

**I**NSPECTOR G— was a strong, robust-looking officer of the C— Police Force when I first made his acquaintance some years ago. In response to kind invitations, he wended his way occasionally to the gospel-preaching, but like many others, however, he delayed in decision for Christ until ill-health overtook him.

We had missed him from the gospel-meetings, and upon making inquiry as to the reason of his absence I was informed that he was too ill to attend.

A day or two after I visited him. Imagine my surprise when, entering the door of the house where he resided, he stood before me with a beaming face and hands uplifted, exclaiming, “Oh, He’s forgiven me all!” “I’ve had such a night,” he continued, but “He’s forgiven me all.”

He then briefly related to me what deep exercise he had been passing through during

## SCATTERED SEED.

the night, but ere the morning light dawned, "God, who commanded the light to shine out of darkness," had shone into his heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). No wonder he was filled with "joy and peace in believing"!

I said to him, "Then you are quite ready to go should the Lord call you?" "Yes, oh yes," was the unhesitating reply.

Shortly after this interview he passed away to be with his Lord.

How is it with you, dear reader? Are you in your sins, or are you in Christ? I pray you, pause ere you answer this momentous question. It is a question of weal or woe, heaven or hell, eternal happiness or eternal misery. I implore you to "stop and think" before you further go.

If unsaved, may God in His great grace and love arrest you now. Then that life of yours, that has hitherto been a blank, will blossom and bear fruit unto God. J. M.

C—y.

### He will Save You Now.

**N**O, no—not now. I have heard of Christ and salvation ever since I was a child, but I always turned away; the matter was of no interest to *me*, and I would not be so mean as to come to Him now."

These words were spoken by a young man about thirty years of age, who was lying on a bed in a hospital ward, dying of an incurable disease. I had been asked to visit him, and what he said was in reply to words that had been spoken to him of Christ the precious Saviour, who came, sent of God, into the world to save sinners in their deepest need and guilt, if they would but take the lost sinner's place and receive Him as the lost sinner's Saviour.

"But, my dear friend," I said, taking his wasted hand in mine, "listen to what I am going to say to you. Suppose you *had*

felt your need of the Lord Jesus the very first time you heard about Him, and suppose you had *then* believed God's testimony about His Son, and had there and then thankfully received Him as your Saviour, it would have been all of divine grace that you did it; and that same grace is free to you *now*, and I am come here to tell you so."

He looked at me earnestly and was silent.

"May I read a few of God's own words to you," I said, "and then ask Him by His Holy Spirit to put them in your heart?"

He gave me leave, and then after the short reading and prayer I left him, for he was so weak in body he could not bear more.

He lived for a few months after this my first visit, but each week I went again to him with the same sweet message of mercy, and kept God's own words before him, and continued in prayer that God by His Holy Spirit would write them in his heart. And the prayers were answered: gradually the darkness dispersed and the True Light shone upon him. For some weeks before he died he was rejoicing in the Lord Jesus as his own precious Saviour, and adoring that grace that had reached *him* even at the eleventh hour.

"Sovereign grace o'er sin abounding,  
Ransomed souls the tidings swell;  
'Tis a deep that knows no sounding,  
Who its length and breadth can tell?"

C. E. G.

### Whosoever.

**A**RE you labouring—heavy laden—thirsty? Then come to Him. Do you say, "I am too bad, too sinful, and yet do not feel my need enough"? He says—

**"WHOSOEVER WILL,  
LET HIM TAKE THE WATER OF  
LIFE FREELY."**

*SCATTERED SEED.*



THE DOG'S ATTACK.

## Saved from the Dog.

**I**N lovely Brittany a brave deed was done by a shepherd lad named Joquille.

It was a brilliant day in June. A cloudless sky was over his head, and all was peaceful around, as he sat watching his flock. Near by his three little sisters roamed among the hedges, and two or three village women were coming down the lane chatting merrily.

Suddenly all was changed. One of the women screamed loudly. She had seen a mad dog tearing down the lane towards them.

The women hastily ran towards Joquille, while the children huddled together under the hedge.

With a fervent prayer to God the shepherd lad, who had no weapon save a small whip, took off one of his sabots (the heavy wooden shoes which the peasants of that country wear) and waited for the dog's attack.

The dog, foaming and wild, soon reached and sprang at him.

He caught it by the throat, and a fearful struggle began. Before long both fell to the ground, and then Joquille, seizing his whip, managed to twist the cord into a sort of muzzle over the dog's mouth, and constantly beat the maddened animal with his sabot.

It was a long fight, but at last Joquille was victor, for the dog, giving a fierce gasp, rolled over—dead.

But though he was conqueror, Joquille was badly hurt, for his arm and shoulder were bitten through and through, and while the women and children clustered around him the lad felt a sudden faintness, and crying, "Saved, my sisters; saved, my friends and flock!" he sank to the ground unconscious.

His master had the brave lad sent to Dr. Pasteur's Hospital in Paris, where the lad recovered from his fearful wounds, and, returning home, was accounted the hero of the village.

He had saved the others at the risk of his own life.

As one reads the story one's thoughts go back to One who

### DIED FOR ALL—

to the Son of God, who came in love to suffer and to die that we might be blessed. To put away all our sins He endured the judgment, and then laid down His life. And this not only that forgiveness might come to us, but that we might be His companions for ever.

All the power of Satan has been broken by Christ in death, and now He is risen, and brings all who believe upon Him into a place of nearness to God. His word to His disciples was, "I ascend to My Father and your Father, to My God and your God."

Do you know this place of blessing, dear young reader?

The youth Joquille could save his sisters, his flock, his friends from the dog.

Only Christ could save you or me. Have you thanked Him for His love?

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## Loved to the End.



LORD, our hearts in Thee confide,  
On Thy deep love we stay;  
For Thou art ever on our side,  
And knowest all our way.

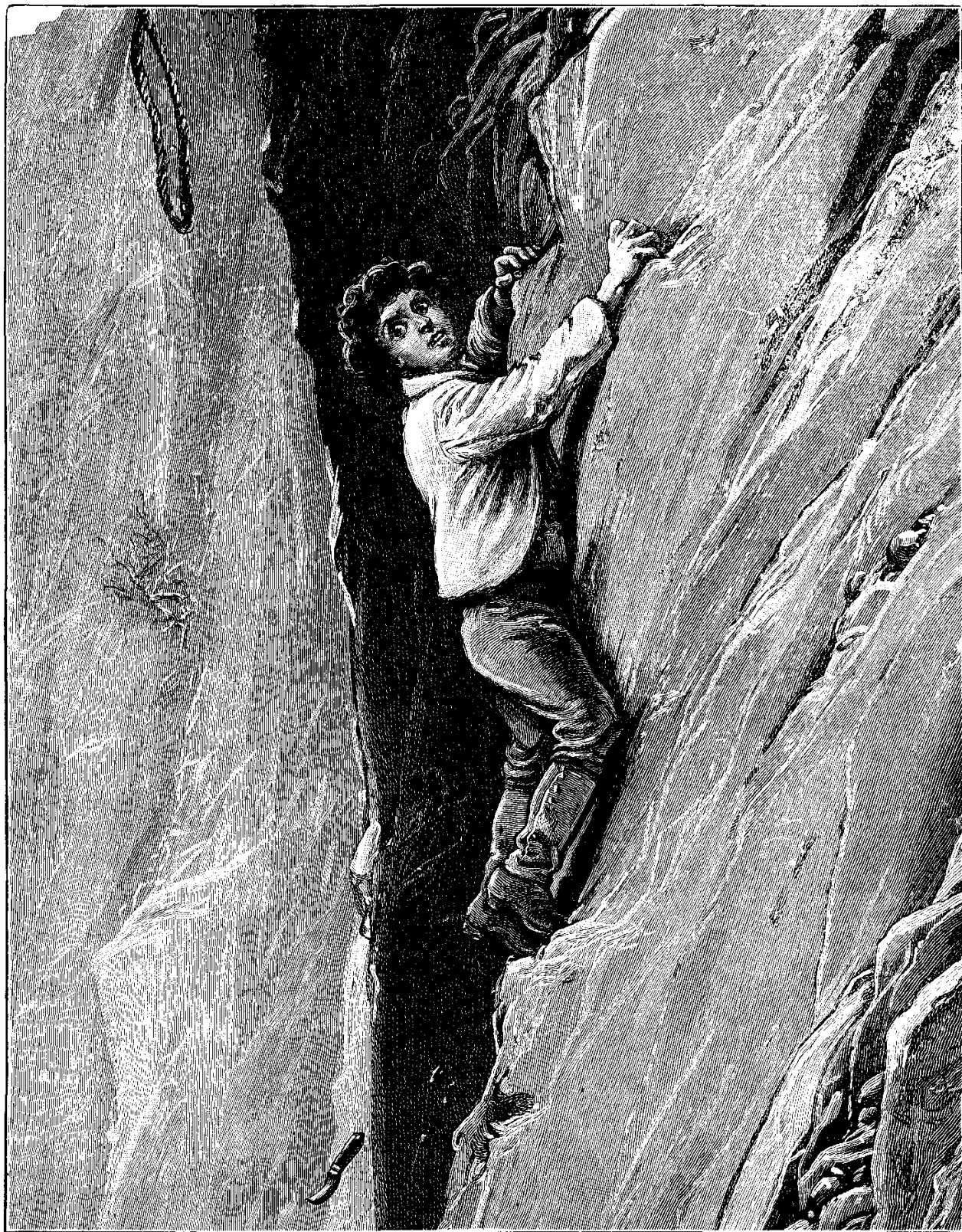
The victory Thou for us hast won;  
Who can with Thee contend?  
And now Thou callest us Thine own,  
Thou lovest to the end.

Unto the Father Thou didst go,  
Thy work here all complete;  
But part with Thee wouldst have us know,  
And for it make us meet.

We know Thy present grace, O Lord,  
In active service still;  
Thou keepest by the Father's word  
And for the Father's will.

Lord, keep us near Thee all the way,  
Sustain us by Thy grace,  
Confiding in Thee day by day  
Until we see Thy face.

*SCATTERED SEED.*



SAVED FROM ABOVE.

## For the Boys.

### Saved from Above.

**M**OST boys know the story which is told about the Natural Bridge of Virginia—how a daring boy, wishing to carve his name high up on the rock above everybody else's name, climbed higher and higher until at last he found himself unable to get down. His only chance seemed to be to get to the top, and slowly but surely he raised himself higher and higher, cutting holes for his hands and feet with his clasp-knife. At length, when weary and exhausted, he reached a point where the rock overhung, and which he was unable to get round. Now his plight was desperate indeed, for his strength was almost gone, and his clasp-knife, which was worn down by his efforts, fell from his hand. This left him hopeless of salvation by his own efforts.

But his danger had been seen, and at the top many were gathered for his help; and just when it seemed that he must perish, a noosed rope was lowered and swung within his reach. This was his only hope. He availed himself of it at once, and dropping his arm into the noose it tightened upon it, and he was hauled up by the sturdy men above until a strong arm was able to reach him and bring him into safety at the top.

That boy was saved *from above*, and so was I.

Like the Virginian boy, I tried to save myself, but could not. My hope was gone. Then I learned that my peril was known and provided for—that Christ had come down into the world to save—to save sinners. I knew that I was a sinner—therefore Christ came to save me.

God in His wondrous love had given His Son, and all His will had been done by Him. Even to the cross of Calvary, with all its suffering and anguish, the Son of God went in order that sinners might be saved.

Now everything needed has been done. The Son of God said on the tree, "It is finished," ere He gave up His life. He is risen again, and in His name the gospel is published—the good news of free and full forgiveness to every boy and girl and man and woman.

What did I do when I heard the gospel? I simply believed it. As the poor lad trusted the rope, so I trusted Christ. The rope was strong enough to bring him to the top, and so Christ the Son of God is strong enough to bear the feeblest of us up above all the power of evil now and right on to the end, and to raise us to the top—the glory on high for ever.

Now, boys, how does it stand with you? You are sinners; you are in danger, for judgment is near at hand. "The Judge standeth before the door." He is about to enter, and then every one of us shall give account of himself. There is no getting away—no hiding one's self then.

But God sends us the message of the gospel in order that we may be justified from every charge.

When Peter preached to Cornelius and those with him he told how Christ had died and risen again, and how He was the appointed Judge of the living and of the dead. But as he spoke of Christ he said—

"TO HIM

GIVE ALL THE PROPHETS WITNESS,

THAT THROUGH HIS NAME

WHOSOEVER

BELIEVETH IN HIM

SHALL RECEIVE REMISSION OF SINS."

What a glorious message for an anxious sinner to hear! What did Cornelius and his friends do? They simply believed the message, and were at once sealed with the Holy Ghost. God put His mark upon them and gave them the assurance of forgiveness, and so their hearts were filled with joy and peace in believing.



## Lost on the Beach.



ONE pleasant evening in early May two schoolboys set out for a long ramble over the grassy and precipitous cliffs of a lovely but dangerous coast.

By-and-by one of them became absorbed in the fascinations of bird's-nesting, and scrambled down the face of the cliff lower and lower still, until he neared the bottom.

Presently he began to think of returning, but found that he was entirely unable to retrace his steps. The tide, which had been low, was already turning, and he saw that the spot where he stood would be covered at high water. Filled with apprehension, he shouted to his companion; the latter was unable to give any assistance himself, so hurried towards home for help.

Ah, how long and weary seemed the way that the two boys had trodden so eagerly and light-heartedly a few short hours before! Reaching home, the alarm was given, and a party of helpers was quickly organised. Willing but anxious hands were soon propelling a boat over the water towards the dangerous spot. At length they neared it. But, alas! they were too late; the tide had risen higher and higher, and the poor boy was already drowned, and only the lifeless body of that once bright, eager schoolboy was found.

Dear boys, has this sad but true story no voice for you? "It has nothing to do with me," perhaps you may say, but listen a moment ere you pass on. No one could call you a coward perhaps, in any respect, and yet there is one thing you do not like to hear of or think about, one thing you would rather not face, and that is—death.

You have known others called away, perhaps friends or schoolfellows of your own, and you have felt glad that death had not come for you. But you cannot always keep death away. Sooner or later (if the Lord Jesus should still tarry) *your* turn will surely

come, and how will you meet it then if you do not know Christ as your Saviour?

He has "abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. i. 10). Those who are His can rejoice in Him, and know if death comes it will but take them to His presence. But how will it be with *you*?

"Oh, but," you say, "I mean to be saved before I die."

Do you? Then why are you not saved *now*? Very few, if any, ever *meant* to be lost, but they put off and put off (as you are doing now), and found out, alas! that they were too late.

Do not let *your* name be added to the long list of those who have not openly rejected, but simply neglected such great salvation. The two courses, unlike though they may appear outwardly, lead to the same lost eternity.

Oh, step over the line *now*, take God at His word, believe on the Lord Jesus Christ, put yourself under the shelter of His precious blood, and death shall have no more terror for you, but if it come be only the bright messenger that calls you home to a Father's house.

F. E.

## For the Little Ones.

### Charlie's Trouble.



SOME time ago, when I was taking charge of some children whilst their parents were away from home, the youngest little boy was flourishing a long whip about in the dining-room; and in so doing he struck a small bookshelf which hung on the wall, and down it came, tearing the nails out of the wall and making some very ugly marks.

As it was quite an accident I did not say much, except to stop the whip being used in the house, and then I told him that I would leave it till his father returned, as he could

## SCATTERED SEED.

easily put the shelf up again, and I thought no more of it.

Day by day I reminded the children that father and mother would soon be coming, and I noticed that Charlie never smiled or looked pleased, but rather the reverse; yet the cause of this did not strike me, till at last, on one occasion, he said, "I wish *you* could put the shelf up." That threw light on his want of joy at the thought of seeing his parents, and I at once understood it.

His little heart was uneasy, for he knew that there was something to be discovered on their return, and so, instead of joy, there was dread.

Oh, what a change there was in the sad face when I said, "I will write and tell father about it, and ask him to write back." And when the letter came, saying father could easily put the shelf up, and would not mind at all, the burden was gone, and little Charlie was as merry and delighted as the others.

Though a small incident, I have often thought of it, and I will tell you why.

Many people and children are afraid when they think of God, and it is because there is something that they do not want Him to see.

Now, dear little readers, we must always remember that He sees *everything*. So there is nothing unknown to Him, nothing for Him to discover about us. He knows *all*—and *because* we were such sinners, He sent His own Son to die for us. That proved His love; so that now, instead of being afraid any longer, we have just to accept what He offers us through the Lord Jesus Christ—forgiveness of sins, salvation, and His own love—and then, if we accept these, His perfect love will cast out all fear, for we shall see that He is our best Friend, and He wants our love in return; so, instead of fear and dread, there will be love and confidence.

Have *you* ever felt that you do not want to meet God because of your sins? If so, think carefully over what you have read here, and perhaps it will help you to see that you need no longer fear, if you get the question

settled by taking the Lord Jesus Christ as your Saviour *now*. He will save you and keep you, and make you happy, now and for ever—and you can look for Him as *Saviour*, not as *Judge*. \* R. \*

### Little Eva.

**W**HY does she always tell us that one text, mother, about God so loving the world that He gave us His only Son, whose name is Jesus? *Why* does she, mother?"

These words were said by Eva, a little girl not then four years old, who, with her sister Miriam, a few years older, went to a Bible lesson that was given on Tuesday afternoons at the school which they attended.

The teacher's habit was to let the children say over and over six or seven precious texts she wanted them always to remember, and John iii. 16 was one of these. She longed that the wonderful fact of God's love towards us should be never forgotten by the children. Thus it was the frequent repetition was made.

Little Eva much delighted in hearing the sweet story of God's love to us in sending His Son to save us, and of the Lord's love to the little ones like herself; and her mother says she and Miriam looked forward to Tuesday afternoons, and they both told their mother all they remembered of what they had heard when they went home.

One of Eva's favourite texts was, "The blood of Jesus Christ His Son cleanseth us from *all* sin"; and another, "Wash me, and I shall be whiter than snow." One day she told her father "*she was so glad the Lord Jesus had saved her.*"

Dear little children, do you love to hear about Him? Will you not this very day trust Him to save you—as another little girl did who went to Him and said, "*Here I am, Lord Jesus, take me as I am*"? Be sure He will save you if you do.

C. E. G.

## SCATTERED SEED.

### III.

VERSES TO SEARCH FOR AND LEARN.

"ALL we like sheep have gone astray."—Isaiah, chap. v.


"Except ye repent, ye shall *all* likewise perish."—Luke, chap. v.

"Christ Jesus, who gave Himself a ransom for *all*."—1 Timothy, chap. v.

"I say unto *all*, Watch."—Mark, chap. v.

### For the Girls.

#### A Living Friend.

"H, I want someone to love who will never die!"

These words fell from the lips of a little girl in great grief. She had just lost her dear little brother, whom she dearly loved and who had been her playmate. God had been pleased to take him away by death, and her sorrow was uncontrollable.

Death was a new thing to her, and it filled her with grief. I wonder if she had anyone to tell her of Jesus, of Him who says, "I am He that liveth, and was dead; and, behold, I am alive for evermore."

Once He died on Calvary's cross, in matchless grace, for sinners like you and me, "to bring us to God," but He is now alive for evermore.

"Death hath no more dominion over Him."

He invites us to come to Him for salvation and rest. His word to the young is: "I love them that love Me; and those that seek Me early shall find Me."

Oh, when we become acquainted with the Lord Jesus, how great is our joy to know we have a living, loving Saviour and Friend in Him, and that though

"Earthly friends may fail or leave us,  
One day soothe, the next day grieve us,"


He is unchangeable, "the same yesterday, and to-day, and for ever"! He is a Friend for little children as well as for grown people. May God by His Spirit draw you to Him in your youth.

I have just heard of the sudden death of a little boy only four and a half years old, by a fall from a lobby window. When no one was by he managed to get out on the sill and fell into the area below, a distance of fifty feet. He was killed on the spot.

If death came to you suddenly like that, are you washed in the blood of the Lamb, whiter than snow, ready for death? If not, "seek ye the Lord while He may be found; call upon Him while He is near." He will hear your cry, for "whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13).  
M. S. S.

#### Are You There?

EXTRACT FROM A LETTER TO A GIRL FROM CENTRAL AFRICA.

E have been reading the book of Psalms through. I wonder if you could understand what we enjoyed in Psalms cv. and cvi.? The first part is all about God: His deeds, His works, His wonders, His covenant. In it there is nothing but blessing for His people. He promises them good, He preserves them through all their first troubles under the enemy's hands, He gives them a true leader, He brings them forth from Egypt, He satisfies them with heaven's bread, He gives them gushing water and joy and gladness, and finally He brought them in as He had said. All is looked at from God's side; it is like the Christian believer looked at as in Christ.

He is delivered from the power of Satan, brought to God, and is put into the kingdom of the dear Son of God (Col. i.).

Are *you* there?

Then in Psalm cvi. all is changed. It speaks of the failures of God's earthly people and of the way that blessed God corrected

## SCATTERED SEED.

and disciplined them all through the wilderness. Psalm cv. misses the wilderness out; Psalm cvi. is hardly anything else, and so it begins, "*We have sinned.*" What a story it is! They remembered not His mercies; they soon forgot His works; they envied Moses and Aaron the saint; they made a calf and worshipped it; they forgot God their Saviour; they despised the pleasant land; they murmured; they angered Him; they were mingled among the heathen, and learned their works.

In the beginning it says they waited not for *His counsel*, and in the end they provoked Him with *their counsel*. And so they were not in any way to be blessed for their works, only because of the pity and love of God. So our history down here shows every true child of God that it is not any good in him that causes him to be saved, but only what God does for Jesus' sake.

Now I must stop.

Your affectionate friend,  
W. H. W.

### Made Glad.

**I**N the north of Scotland a girl of ten years lay dying. Her friends—most of them unconverted—were gathered round her. Presently there entered the room the lady who had been the means—in God's hands—of her conversion. The dying girl beckoned her to come near, and said earnestly—

"I came to Jesus as I was"—

(She stopped to take breath a little, and then went on)

"Weary, and worn, and sad";

(Another pause, then she continued)

"I found in Him a *resting-place*,"

(Putting emphasis on the last words, again she paused, for the effort was almost too much for her, and then she added)

"And He has made me glad."

These were about her last words. What a sweet and blessed testimony, as she was

just about to pass out of time into eternity! Suppose it had been you, dear reader, would it have been thus with you? Have *you* come to Jesus? If not, why not come to Him *now*? You will never find a better opportunity, and you may never have another. You, too, will find in Him a *resting-place*.

His own words are, "Come unto Me, . . . and I will give you rest" (Matt. xi. 28). Indeed, there is no other resting-place, so you must come to *Him* if you are ever to know it.

Come just as you are. You can make no preparation. But He does not want any. He wants you to come to *Him*, and to come just as you are.

*He* will make you glad. Yes, indeed, glad for time and eternity; but more than that, you will make *Him* glad. What a thought!  
A. C.

### Giving Thanks to His Name.

PSALM cxvi.

**W**HAT shall we render to our God  
For all His benefits?  
How shall we show our gratitude  
For all our Father's gifts?

With food and raiment, home and friends,  
We are by Him supplied;  
To us our Father *no good thing*  
Has ever yet denied.

With benefits He loadeth us,  
Our Father good and wise,  
And e'en the chastenings by the way  
Are blessings in disguise.

Salvation's cup with joy we'll take,  
And call upon the name  
Of Jesus, who once drank for us  
The cup of wrath and shame.

He is our Saviour, Shepherd, Friend,  
Our Solace and our Song;  
In Christ, the Holy One of God,  
We glory all day long.

Our souls from death He hath redeemed,  
Our tears all wiped away;  
And now we walk before the Lord  
As children of the day.

We'll never cease to praise our God,  
We'll magnify His name;  
In time and to eternal days  
His glory we'll proclaim.

M. S. S.

## Words of Peace.

### Take Your True Place.

(MATTHEW xv.)



HE heart of the Lord Jesus tells itself out in the very chapter where He tells us what our hearts are. There is nothing but evil in our hearts, and nothing but goodness in His. This is beautifully expressed in the blessing of the daughter of the Syro-Phœnician woman.

The Lord went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but HE COULD NOT BE HID.

There was one near who needed His salvation, as we do. She was

#### A YOUNG GIRL

who had an evil spirit, and was greatly distressed and tormented.

Her mother, I suppose, had done all she could for her; probably doctors had seen her, and given medicines and ordered certain courses of treatment; but all was in vain, the girl got no relief.

At last the mother, hearing of the Lord Jesus and of His grace and goodness and power, came to Him, and falling at His feet, cried, saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil."

Now I dare say some readers will say, "But we are not at all like her; we have not evil spirits in us; we are not under the power of a demon; we are free and happy, and not distressed at all."

Well, stay a bit, for you may be under the power of evil without being possessed by an evil spirit. Indeed, we are told in Romans iii. that *all* are under sin—that sin, as a great tyrant, rules over everybody who is not saved by the Lord Jesus Christ.

How often you hear a girl say, "I did not mean to be selfish," or "I did not mean to lose my temper," or "I did not

mean to tell a lie"! And yet in each case the sin has been committed. Why? Ah! sin within, evil in the heart, was too strong for them, and before they were aware, they had done the wrong.

You need Christ as your Saviour, my reader, if such is your case.

At first the Lord did not answer the poor woman's cry. She had not really taken her true place. She had spoken to the Lord—calling Him Son of David—as if she were an Israelite and had a right to His blessing. She was a Gentile, and could not *claim* the healing of her daughter, for the Lord Jesus was sent for the blessing of Israel.

He tells her so, and then she goes down low, crying, "Lord, help me," and takes the place, not of a child at the table of blessing, but of a dog under the table of blessing, and says, "The dogs under the table eat of the children's crumbs." She felt there was goodness enough in Him for her and for her daughter, as well as for more-favoured Israel.

And she was right. There is room in the heart of God for us *all*—for the feeblest and poorest and vilest. But we must

#### TAKE OUR TRUE PLACE

before Him. And our true place is as sinners having no goodness or merit of our own. The cry of the tax-gatherer when he took his true place was, "God, be merciful to me a sinner" (or *the sinner*). He felt he was evil, and he felt nothing but mercy would do for him. Can you take his cry upon your lips? Can you use the words of the old hymn?—

"Nothing but mercy'll do for me,  
Nothing but mercy—full and free:  
Of sinners chief—what but the blood  
Could calm *my* soul before my God?  
Save by the blood, He could not bless,  
So pure, so great His holiness;  
But He it is who gave the Lamb,  
And by His blood absolved I am."

The Lord gave that anxious mother the desire of her heart, saying to her, "For this saying go thy way; the devil is gone out of thy daughter."

## SCATTERED SEED.

And so, of course, she found it when she reached her home. Her daughter had been made whole from that very hour.

How encouraging is such a record of the great grace of the Saviour! It should attract every needy reader of these lines to Him.

He can set you free and save you from every foe. He can deliver you from the power of sin, for

“He breaks the power of cancelled sin,  
And sets the prisoner free.”

Come, then, to Him. He has come to us where we were. He has suffered for sins upon the cross, and now is risen again; but He still loves, He still cares, He still blesses.

And He calls every needy soul to come to Him. Listen now to one or two of His invitations.

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”

“If any man thirst, let him come unto Me, and drink.”

“Whosoever will, let him take the water of life freely.”

### A Saviour all Through.

**T**HERE are many who have turned to Christ as Saviour, and who know the forgiveness of sins, who made a bright start, but by-and-by broke down under temptation and have been lost sight of in the world again.

What can be the reason of this?

There may be different reasons; but we are convinced that the cause of a great many going back is that they did not know the full gospel.

They had got part of it all right. They were quite clear about what became of their sins before conversion, but when they found out that they had got sin in them after conversion—for owing to unwatchfulness it soon came out—they did not know what to make of it.

Of course, Satan took advantage of their difficulty to whisper either that they had not been converted at all or that they had lost what they had received.

Now we need scarcely say God does not give liberty for Christians to sin or do as they like; quite the contrary. The word is, “My children, these things write I unto you, that ye *sin not*” (1 John ii. 1), but, knowing the deceitfulness of the heart and the weakness of the flesh, immediately God’s gracious provision is presented. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.”

On the ground of His perfect and finished work, He takes up this position to plead His people’s cause. The blood is the groundwork of everything for the Christian, “The blood of Jesus Christ . . . cleanseth us from all sin” (1 John i. 7), and we are before God clean every whit. We who believe have been brought into the family of God, and are His children, so now if we sin it is with a *grieved Father* we have to do; and “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).

No doubt we shall be very much ashamed of ourselves to have grieved such love, and rightly so, but let not the thought of our own foolishness keep us away from such a Father.

He can righteously forgive, and He delights to do it, and to have us back into the sunshine of His love.

If the reader should be one who has thus lost the joy of salvation, we would say—

“Return, O wanderer, to thy home,  
Thy Father calls for thee.”

There is no such thing as being saved to-day and lost again to-morrow, of being a child of God to-day and a child of wrath to-morrow.

Keep firm hold of that truth in spite of all the whisperings of Satan. If you are a true believer on the Lord Jesus, you are a child of God, and as such He ever sees you before Him.

A. C.

## For Young Believers.

### "Speak Well of His Name."

**D**O you speak well of His blessed name? Is it a name of peace? Oh, go about in peace, create peace! I beseech you avoid the critical spirit, avoid the spirit which is so peculiarly of our own time—that caustic, critical, quizzical spirit which, because it is a little clever in that direction, people regard as a gift to use. And the young people especially lose all the blessed things of God, all the freshness of the spiritual life, because they will indulge in the bitter, sarcastic, unkind, uncharitable, suspicious spirit that is so common and so rife in our days. Therefore *avoid* it.

Oh, vessel of the Lord, be brimful of His name, and let it be a name of peace wherever you go!

Then everyone will say, "I am sure he will bring peace, he never makes a quarrel."

Oh that we may avoid that irritation and provocation that is so common in these days among Christians! Oh that we would sacrifice ourselves, so that when a thought arises that is bitter and cruel, it may be crucified for Jesus' sake!

### To Myself.

**L**ET nothing make thee sad or fretful,  
Or too regretful,  
Be still;  
What God hath ordered must be right,  
Then find in it thine own delight,  
My will.

Why shouldst thou fill to-day with sorrow  
About to-morrow,  
My heart?

One watches all, with care most true,  
Doubt not that He will give thee too  
Thy part.

Only be steadfast, never waver,  
Nor seek earth's favour,  
But rest;

Thou knowest what God's will must be  
For all His creatures, so for thee—  
The best.

## An Overcomer.

**T**HE tendency is to conform to our surroundings, to be shaped by the various moulds we come in contact with. It is for this reason that we are stimulated by the blessed Lord to be 'overcomers,' and to arise and shake ourselves out of the supineness and death that is everywhere around.

"It needs purpose of heart and a determined persistency born of devotedness to Christ to refuse to be entangled by the withering worldliness and icy indifference, or rather the Laodicean lukewarmness, of these last days. Not to be an overcomer means to be overcome, and to be overcome means to lose the most splendid opportunity that ever fell to a mortal being, in standing distinctly for the Lord in the world that rejected Him."

A. M.

### Faith.

"My times are in Thy hand."

**G**OD holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

I cannot read His future plan,  
But this I know—

I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

*Enough! This covers all my want,  
And so I rest;*

For what I cannot, He can see,  
And in His care I sure shall be  
For ever blest. *(Extracted.)*

### "Yesterday," "To-day," and "To-morrow."

**M**Y yesterday was Christ upon the tree,  
Who bore the condemnation due to me.  
To-day I journey on, and He shall lead.  
*He knows the journey, and He knows the need.*

"To-morrow is not, but His wisdom plans;  
I leave my future in His loving hands.  
Full well I know those hands all worlds upbear,  
The hands that hold the stars shall hold my care."

## For Christian Workers.

### With the King for His Work.

"These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work."—I CHRON. iv. 23.

**W**ITH the king for his work." They were near their master, and learning his mind, could carry it out for his pleasure. And this whether they were potters moulding clay or gardeners caring for plants or trimming hedges—potters or gardeners, they abode with the king for his work. Their names come down to us with honourable mention on account of their service, and we may learn a lesson from them in our service for our Master.

And the lesson is this, that communion comes before service, and that service is poor and profitless apart from communion.

When the Lord chose the twelve He chose them that they might be *with Him*—that was the first point; they were to share with Him in His rejection, they were to keep company with Him.

In secret with Him they would catch His spirit and learn His mind and ways, and thus be qualified to be sent forth by Him to preach.

And it is remarkable that at the close of His ministry He says to His faithful servants—Ye are they that have preached for Me? No! Wrought miracles for Me? No! "Ye are they that have *continued with Me*." It was this He valued—their company.

Beloved fellow-workers, let us take heed to ourselves in this respect. Let us ever remember that our communion must precede our service—that we must dwell with our Master for His work.

We think of "our service," and hurry hither and thither, but "for His work" we must abide with our Master. Only thus shall we serve aright.

I. F.

## Gleanings in Many Fields.

"LOVED of my God, for Him again  
With love intense I burn;  
Chosen of Him ere time began,  
I choose Him in return."

"MY soul, rest happy in thy low estate,  
Nor hope, nor wish to be esteem'd or great,  
To take the impress of the will divine,  
Be that thy glory, and those riches thine."

"To me remains nor place nor time:  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there."

IT is interesting the different kinds of nipping the saints are subjected to. I believe it is, as a rule, the one most trying to them—the one which they naturally feel most.

Job says, "That which I greatly feared is come upon me." When there is a fear there is still vitality, and there death must supervene. The nipping must come.

"THE forsaken Victim upon the altar is now the crowned Victor upon the throne."

"NOTHING is so near *to us* as the Christ that is in us, and nothing is so near *to God* as Christ."

"WHEREVER we bow to a dealing of God that brings us down, we find that it is the path of more glory."

"OUR *place* before God is Christ—our *part* to exhibit Christ before men."

"ABSOLUTE consecration to Jesus is the strongest bond between human hearts. It strips them of self, and they have but one soul in thought, intent, and settled purpose, because they have only one Object."

"FAITH in who Christ is gives a higher character of walk than faith in what He does."



# SCATTERED SEED.

## “Nothing between God and Me.”

“PLEASE help a poor man, sir!”  
“And what do you want?”  
“Well, sir, I tell the truth; there’s nothing between God and me”; and the words were spoken with an air of painful verity. They appeared to issue from the inmost soul of this “poor man.” I must say that, when I heard him say that there was nothing between God and him, I felt horrified, the sentence was so awful, so pathetic. I knew that he meant to plead absolute poverty, that he possessed not a farthing. That was clearly his meaning. But why did he say that such a lack was between God and him? Why not between him and the grave, or him and starvation? That would have been, perhaps, more intelligible.

For if a man has nothing and can get nothing, he must certainly starve and die, and thereafter meet God. But to this man’s mind starvation, death, and God seemed all much the same. To him God and adversity, and misery, and death were convertible terms. Poor man! he did not know God; had no idea of His love or of His salvation.

Startled by his words, I said to him somewhat abruptly, “Do you mean to tell me you have nothing between God and your soul?”

“No, sir,” he replied, “nothing!”

How terrible, when you think of God’s holiness and the sinner’s desperate guilt!

My first consideration was not for his body—that followed—but for his still more needy soul. There he stood, the picture of distress—a cast-off of the devil. He had served in his country’s wars; he had reared a family; he had travelled far and near; he had served Satan best of all, and was enslaved by sin. This last was bad enough,

but worse still when between God and him there was *nothing!* No Mediator, no Daysman, no repentance, no cleansing blood, no faith, no hope! Nothing between! Could a case be more deplorable?

And yet, alas! though I sought to assure him of God’s love to sinners such as he, of the power of the blood of Christ to wash him from all his sins, and of a redemption that could not only bring him into God’s favour, and place between God and him a reconciliation as complete as that enjoyed by the penitent prodigal, but also, that having sought the Kingdom of God and His righteousness, all other things should be added, he heard as if he heard not.

Sin renders the heart obdurate! It was, thank God, an easy matter to relieve his bodily wants. That he could appreciate, but those of his soul remained unrelieved. They were unfelt.

My reader, what have *you* between your soul and God?  
J. W. S.

## A Last Opportunity.

“A PHRASE well known in commercial life; often seen in advertisements; readily seized by eager sight-seers; mourned by those who miss it by being just too late. There is surely something sad about the words oftentimes, especially when the *last* opportunity has become a *lost* opportunity.

Many years ago, so the story runs, when the waters of a distant river were swollen to a flood, a man who had valuable timber in danger of being swept away ventured into the mad current with his light boat, to save it, if possible, from the threatened ruin. He was drawn into the rushing tide, and in a moment was at the mercy of the wild waters.

A friend saw his peril, and mounting a

fleet horse, started for a bridge a few miles below, as the only chance to rescue him. Reaching the bridge before the skiff, which came like an arrow towards the arch, he dropped a rope over it to the surface of the stream, and shouted to the imperilled man to seize it as his only chance of escape.

The trembling hand was extended, the rope was clutched, and while the boat sped by the man was in the arms of his deliverer.

To every sinner there comes an offer of mercy from Him who is mighty to save, for it is written, "*Whosoever* will, let him take the water of life freely."

To some the invitation is oft repeated and as often refused; but there comes the last opportunity, perhaps at a gospel preaching, perhaps at the death-bed of some beloved friend, perhaps in some moment of danger. Then, if not embraced, the doom is eternally sealed. Oh, beware, dear friend! trifle no longer. It is not a question of what is to be your destiny for the next few years, but what is to be your destiny for ever and *ever* and *EVER*. Is it not worth consideration? Your opportunity is *now*, even while you may be reading this, and who can say that you will ever have another? If the man passing under the bridge had missed his opportunity of being rescued, he would not have had another.

"Behold, *now* is the accepted time."

"With startling frequency is the arch of mercy passed for ever, and the soul left to drift away into eternal woe." Such is the comment of the writer of the above narrative.

\* \* \* \* \*

"Decide for Christ *to-day*,  
Thyself thou canst not save;  
Helpless and guilty, dead and blind,  
No longer judgment brave."

**"COME NOW, AND  
LET US REASON TOGETHER,  
SAITH THE LORD."**

ISAIAH i. 18.

## Your Past will be Required of You.

**H**AVE infidels ever offered anything better to their dupes than eternal happiness with Christ?

Have they found anything to destroy the power of death, to soothe the dying pillow? Is it an ennobling thing to believe that your origin was an ape, and that you will die like a dog?

And let me ask, Have they in their last moments given proof of the vaunted blessings of infidelity, or even of their own belief in the opinions professed by them during their life?

Nay! Search the records as you will, no such case is found. They have died *blaspheming*, thus proving their belief in the God they blasphemed. They have died in *terror* of hell, which, with dying lips, they confessed their belief in. They have died *unconscious*, it may be, having "no bands in their death," but in *triumph* NEVER.

Look at the other side. Tens of thousands of those who believed in the Lord Jesus Christ as their own personal Saviour have died rejoicing. Amid flames at the stake, when thrown to the wild beasts at Rome, from the rack in the torture chamber—the note of triumphant joy has ascended.

And, my friend, that which will enable you to rejoice in death is worth having. See that you do not miss it!

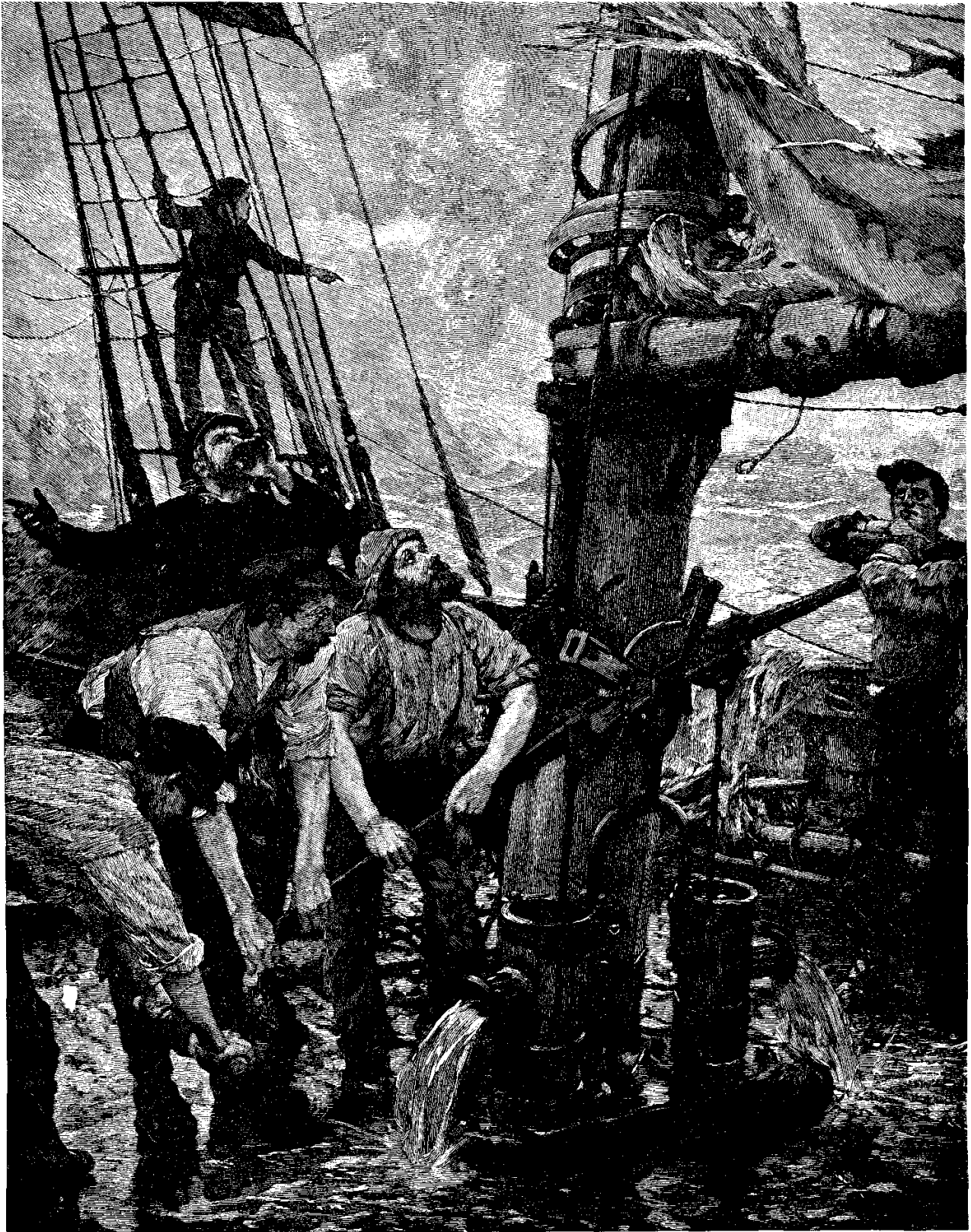
"Be not deceived, God is not mocked." You will soon pass from time into eternity, and in spite of the cavils of infidels *will have to meet* GOD—a God who "requireth that which is past." *Your past will be required of you*, if not blotted out by the blood of Jesus, that blessed Saviour who is mighty to save.

Then, ere it be too late, "believe on the Lord Jesus Christ, and thou shalt be saved."

C. A. C.



*SCATTERED SEED.*



A SINKING VESSEL.

## The Greater Joy.



WHEN walking up the pier of a large seaside town lately I noticed some lifeboats placed on slipways which were erected on either side of it, and a large blackboard near each attracted my special attention, for at the top were some such words as these—

“List of those saved by the lifeboats,” and then followed certain dates, names of ships, and numbers, to show how many had been saved; a good long list, and one of the dates reminded me that in that very year I had witnessed the return of the lifeboat, bringing some men from a sinking vessel.

The whole scene rose before me then—the cry, “The lifeboat is coming!” the shout as she was seen passing the pier-head, and then the mighty stampede towards the harbour, for which she was making.

Many hours before the signal of distress had been heard, and now all were in a great state of excitement, watching the boat tossing up and down as the furious waves deluged it again and again. Still her brave crew pulled hard and steadily, and we were just in time to see her come in, when from a thousand throats rose a mighty “Hurrah! hurrah!! hurrah!!!”

Who could remain untouched by such a sight? Tears of joy ran down some faces, for those brave men had had a terrible time, and grave fears had been entertained as to their safety. Then we looked to see the rescued men leap ashore, and perhaps grasp the hands of their rescuers and participate in the general joy. Where were they? After a moment or two of breathless waiting two of the crew, leading a man between them, stepped on the little landing-stage amid renewed cheers, then two more leading another. Seeing this, some from the crowd came forward and took their place, and with strong and kindly hands helped each of the men, not only to land, but

to the place where shipwrecked sailors are cared for.

Only two of the men seemed at all conscious of their position, and smiled a little at those gathered to welcome them. It was a very pathetic sight from first to last, and when they were all safely in the Home there rang out further cheers. There was real joy, for all the crew of the sailing vessel were safe, and it was said they would soon recover, as it was only exhaustion from long exposure that they were suffering from, and before the crowd melted away it was announced that they were coming round and would soon be sent up to London.

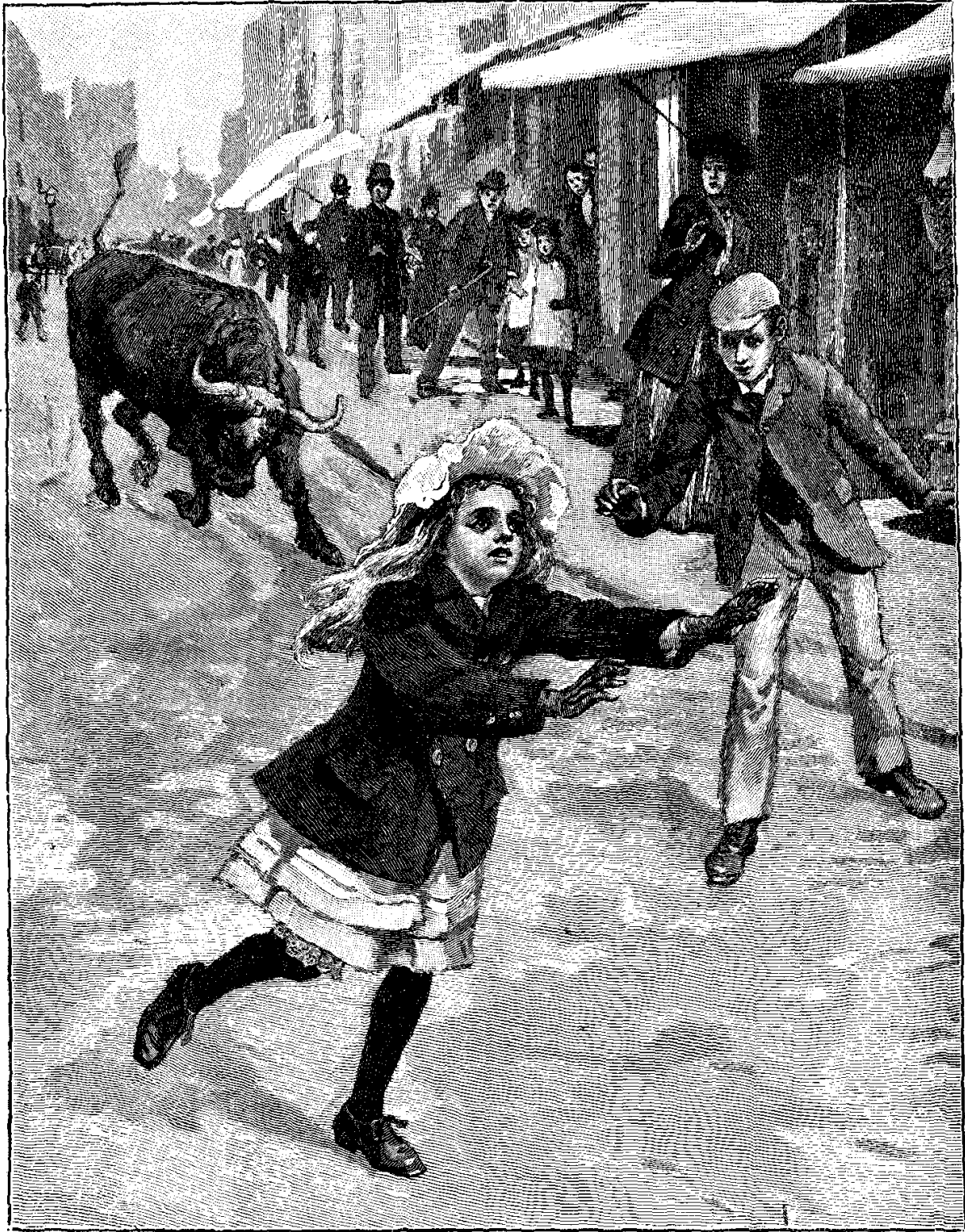
How thankful they must have been, then, that they were saved from a watery grave! And we may well believe that they would feel most grateful to their rescuers and full of joy as they thought of home and friends. But none of the joy was theirs (or very little of it) in the scene I have described. No, those who rescued them shared their joy with the crowd around, and their faces told of their gladness.

As this scene rose before me my thoughts went to Luke xv., where the joy of the father over his prodigal son is described. He ran to meet him, fell on his neck and kissed him, then, when he had made him suited for his presence with robe, ring, and shoes, took him in to feast with him—a lovely picture of God’s joy in receiving returning sinners.

There is often in people’s mind a thought quite contrary to this, that they have to beseech God to be merciful to them. This is not a scriptural thought at all, for He is only satisfying His own heart by saving sinners.

It is an immense help to see this, for then we are not occupied with *our* joy, little or much as it may be, nor with our unworthiness, great as it is indeed; but we are led to think of God’s pleasure in saving us and making us His own children, and our hearts go up to Him in praise and thanksgiving for His great love, and then will they be truly filled with joy, and we shall have a real desire to live to Him who has done so much for us.

*SCATTERED SEED.*



DANGER.

## For the Girls.

### Danger.

**W**HAT anxious thoughts pass through the minds of people when they find they are in danger of being seriously injured or possibly killed! At once they consider how best to escape, and forgetting all else, flee for their lives.

But many of us are oftentimes in peril, and being ignorant of it, are not disturbed at all.

We may be travelling by rail, and the engine-driver or guard may be greatly alarmed, while we may be comfortably reading or enjoying the scenery through which we are passing. Or we may be quietly sleeping in our homes and a fire be beginning to burn, which unless put out may destroy both our home and ourselves.

If we are in danger it is best to know it, for then we may have opportunity of escaping.

The child in our illustration is in danger, for the angry bull is rushing towards her, and she has but a moment to get out of its way. To delay might be to die. The people can shout to her to rush into a shop or other place of refuge, but are powerless to save her.

Are you in danger, my dear young reader?

Perhaps you are, but you do not know it. Then I trust your eyes may be open before it is too late.

Do you ask, "What danger can I be in?"

Let me ask you a question or two. Are you not a sinner? Are you not unfit for the holy presence of God? Are you not drawing nearer to death and judgment and eternity every day? Now if you are a sinner you cannot be in heaven unless your sins are put away. You would spoil its purity and happiness if in your sin and selfishness you could get there. No, you cannot take one sin to heaven. Oh, wake up from your sleep of carelessness and you will see what danger you are in!

I have read of a gentleman, a doctor, who was sleeping in a sleeping-carriage on a railway. The carriage caught fire and was filled with smoke. The attendant gave the alarm and called upon the passengers to flee to another carriage. Several did so, but the doctor was sleeping so heavily that he did not hear. The result was he perished in the flames.

Many who should hear the warnings through gospel preachings and gospel papers seem fast asleep—they are perishing, but asleep. They think it is all right with them and that there is plenty of time and no need for anxiety, but they are really fast asleep, for if they were awake they would see their danger and escape to Christ.

But it may be that you are awake to your peril and that you long for salvation, but do not know where to flee.

Perhaps you say, "I have tried ever so hard to be good, and I cannot; I try to pray and cannot; I try to be religious and not to sin, but it is of no use. I only get worse and worse day by day." Then you are just the one for the Saviour of *sinner*s. You are a sinner and need a Saviour, and Christ is a Saviour near by to whom you can flee. Just where you are and just as you are, and just now as you read this magazine, you may turn to Him.

A poor girl who was in great anxiety about her sins because she saw her peril tried everything she knew to save herself, and then at last cried, "I cannot read, I cannot pray, I cannot understand, but, Lord Jesus, take me as I am." Such a cry is always heard and always answered.

God has given His Son in order that we might be saved. He sent Him so that He might do the wondrous work of redemption—that He might give Himself

#### A RANSOM FOR ALL.

If Christ died for all, He died for you, dear anxious reader. Now trust Him—He is trustworthy. He is not on the cross. He is not in the grave. He is risen and is at the right hand of God, and is a Saviour for *all*—therefore for you.

## A Sudden Summons.

**A**N express train bound for Carlisle had just entered Rugby Station, where the writer was awaiting the arrival of the Coventry train.

Very soon a crowd gathered around one of the compartments, where some porters had been hastily summoned with an ambulance, for a lady was supposed to be in a fit.

A doctor, however, travelling in the same train was soon on the spot, and after making a brief examination, pronounced life to be extinct. With a grave look on his face he said, "She is dead."

One felt the solemnity of such a moment, the awfulness of being unprepared on the one hand, and of the blessedness of being ready if the summons comes.

Cold, stern, relentless death had seized another victim. How constantly we are reminded that sin is in existence with its consequences—sorrow, suffering, and death!

I shall not readily forget the grave looks on the faces of the doctor and of those who surrounded him.

That line came home to me—

**"OH, BE READY!"**

She has gone into eternity, whether to be "with Christ" or "in torment" I know not, but this we know, that the one who hears the word of the Son of God and believes in Him who sent Him has already passed from death unto life, so that should his departure into eternity be sudden, all is well.

He would but "depart to be with Christ, which is far better." He is "begotten again unto a living hope by the resurrection of Jesus Christ from among the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" (1 Peter i. 3, 4).

"How blessed to know this!" you say. Well, it may be your portion if you but "repent and believe the gospel to-day."

J. M.  
C—y.

## For the Boys.

### A True Friend.

**I**F you could have looked into Westminster School a long time ago, you would have been struck by the terrified expression on the face of one of the boys.

If I tell you the reason of his fear, I think you schoolboys will sympathise with him.

By some accident he had torn the large curtain which separated the upper school from the lower, and knowing the severity of the master, *he was fearing the consequences.*

By the side of this boy, whose name was Wake, sat his friend, and a friend indeed he proved himself on this occasion, for, observing the pitiable condition of poor Wake, he told him to cheer up, for he would take the fault on himself. And he kept his word.

If *you* had been in poor Wake's place, I am sure *you* would have been thankful to have one offer to be your substitute.

\* \* \* \* \*

Do you know that, if unsaved, you are in a *far worse* condition than Wake was? You have sinned—in thought, in word, in deed—and sin must be punished, for God is holy, and *hates* sin.

What are you going to do? Are you fearing the consequences of your sins?

I will tell you what *God* has done—He has provided a substitute. We read in Romans viii. that He "spared not His own Son, but delivered Him up for us all," and now He is saying to you by His servants, "Behold the Lamb of God, which taketh away the sin of the world."

Christ *died* for our sins (1 Cor. xv. 3). Is it *nothing* to you? What greater love *could* He show? If you will take your place as a lost and guilty sinner before God, you may know that your sins are forgiven. "For He hath made *Him* to be sin for us,

## SCATTERED SEED.

who knew no sin ; that *we* might be made the righteousness of God in Him" (2 Cor. v. 21).

\* \* \* \* \*

But to return to our story. When the boys were grown up civil war broke out, in which they took opposite sides.

At length Wake's friend was taken prisoner, and brought up for trial. The judge, who was none other than Wake himself, when he discovered that his former friend and "substitute" stood before him, hastened to London, and, by successfully using all his power and influence with the Protector, was able to let his friend see that he had not forgotten the kindness shown to him in years gone by.

\* \* \* \* \*

Boys! "Beware lest thou forget the Lord." If you are saved, do not forget the One who saved you, for "He died for all, that they which live should *not* henceforth live *unto themselves*, but *unto Him* which died for them, and rose again" (2 Cor. v. 15). Surely these words will encourage your hearts—the Saviour you serve is a *living, loving* Saviour. He never forgets you for one minute, and soon He will come to take us to Himself, for He "died for us, that, whether we wake or sleep, we should *live together with Him*" (1 Thess. v. 10).

A. E.

### "Buy Here."

**T**HE town in which I reside is a pleasure-seeking one, and on bank and other holidays thousands of excursionists flock in from all parts, bent on amusement and fun.

It was with interest that I saw a large notice posted over a shop near the railway station—

"*Buy here*: this is the last shop on the way to the station."

The reason of this notice was easy to understand. The excursionist does not want

to be troubled by carrying parcels about with him for long, so this notice was to induce him to leave his shopping till his day of pleasure was just coming to a close, and he could buy and then step at once into the railway train for home.

I too would urge you, dear friend, to "buy here," according to the beautiful text at the head of this paper, and I would urge you to do this because your day of pleasuring is just coming to a close, and this may be just your very last opportunity of getting the wine and milk of God's salvation and blessing without money and without price.

You have spent money on that which is not bread, and your labour for that which satisfieth not. All travellers on the broad road are doing this, but if you obey the Lord, who says to you, "Incline your ear, and come unto *Me*; hear, and your *soul shall live*," it shall be well with you both for time and for eternity.

Oh, what an offer it is for you—all free, without money and without price!

But what did it cost the blessed Lord to offer it thus free to you? It cost Him everything, His life's blood even. To Him it was a salvation costly indeed to procure. He had to be forsaken of God for sin!

And you, how coldly you have treated Him and all His blessed love, in dying thus for a poor sinner like you!

It seems amazing that sinners should have to be urged to buy this wine and milk when it is "without money and without price."

Again I say to you, dear friend, *Buy here* and buy *now*, it may be your last opportunity.

A. F. R.

**"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 IV. 1.



## Come Now.

### Did it ever occur to you,

dear unconverted lad, that there is a grave possibility of your precious soul being for ever lost? Permit us solemnly to remind you that that *possibility* may grow into a *probability*, and probability into a *dead certainty*, ere another day may dawn! Your soul is beyond all description precious!

### Lose it, and your all is lost!

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36). To be wise for a passing moment and careless for an endless future is unworthy of a serious mind.

### God is now offering salvation

through the atoning work of Christ alone. Receive now the blessed news! It may be your last opportunity! Life is uncertain! Death is very busy! and "the coming of the Lord draweth nigh" (James v. 8).

## Cleansed.



AMONG the Yakut Tartars in the far east of Siberia there are a number of lepers.

The Tartars dread this terrible disease so much on account of the fear of infection, that if any are suspected of it they turn them out of the village at once, and never allow them to enter it again.

The poor sufferers have to live in little huts far out in the forests: the Tartars take their food a little way outside the village, and leave it there, and the lepers have often to drag themselves through the snow several miles to fetch it.

A short time ago an English lady went to Siberia, riding on horseback two thousand miles, in order to visit and help them.

Do not these poor outcasts remind you of the lepers we read of in the Bible? They were obliged to go outside the Israelitish

camp and cry, "Unclean! unclean!" if any one approached them.

Leprosy is a type of sin, and there was only One who could touch the leper without being defiled, and that One was the blessed Lord Jesus.

A poor leper once came kneeling down to Him and saying, "Lord, if Thou wilt, Thou canst make me clean." Jesus touched him, and said, "I will; be thou clean." None but Jesus could cleanse the leper, and none but Jesus can cleanse *you* from your sin; but we read, "The blood of Jesus Christ His Son cleanseth us from all sin."

## For the Little Ones.

### The Crier's Message.



SHOULD like to tell you a story which I heard at a meeting for children in Norway.

The preacher said when he was quite a little boy he lived in a large town in England; the streets were full of traffic, and his mother never allowed him to go out alone for fear he would be run over.

However, one day he was left to himself for a few minutes, and slipped out of the front door and into the street.

At first he was delighted to see all the horses and to look at the pretty things in the shop windows, and he wandered on from shop to shop, and from street to street, till he lost his way and did not know how to get home again.

When he found out that he was lost he began to cry, he felt so lonely and frightened.

Meanwhile his mother soon missed her little boy and ran out to look for him, but he was not to be found. She was very much afraid some harm would come to him, but when they had sought in vain she thought of a plan by which she hoped to find him.

In the town where they lived there was a town crier, and when anything was lost people would go to him and pay him to

go round the town ringing his great bell and crying the lost article.

Well, the little boy's mother went to him and described the little fellow, telling just how he was dressed, and the town crier took his big bell and started at once. He went to one street after another, rang his bell, and then, when the people came together, he called out, "Lost! lost! lost!" and gave the description of the little boy.

At last he came to the street where the lost child was and rang the bell. The little boy heard it; he thought, "What a great big bell; how nice it sounds!" and he came nearer to hear it again. A woman in the crowd noticed the child standing there all alone with his tear-stained face, and she saw that he answered to the description, so she said to the town crier, "Why, surely this is the little boy!"

Then the man asked him his name, and he found he was just the one he was seeking, and so he took him safely home to his mother, and the little boy was very glad, but the mother was far more so.

Now the preacher went on to say that this is just a picture of the gospel. You, dear children, are like the little boy who had wandered away and was lost. Perhaps you have not found out yet that you are lost, but it is true all the same.

God is seeking you, and He sends out His servants with the gospel to find you. When you go to a preaching it is like the big bell ringing.

The first thing it tells you is that you are lost. If you believe this I know you will be glad to listen and hear the message God sends you, how he sent His beloved Son into the world to die on the cross, and to bear our sins and put them away, so that there is forgiveness and salvation for every lost boy and girl, and man and woman too, who believes on Him.

Every sheep that the Good Shepherd finds He carries safely home and does not put it down till He gets it there, and says, "Rejoice with Me, for I have found My sheep which was lost."

E. C. D.

## A Brother's Bravery.



SHORT time ago an inquest was held at Halifax on two boys named C——, aged nine and three respectively, both sons of a labourer.

The jury, in returning a verdict of "Accidental death," expressed the opinion that the elder boy *lost his life* in attempting to *save his* little brother.

What love! what bravery! It was indeed, but he failed in the attempt to save. He could not save himself and his brother.

Now, dear children, it is written that they said of Jesus, "He saved others; Himself *He* cannot save" (Mark xv. 31); "Christ died for our sins" (1 Cor. xv. 3); "Christ also hath once suffered for sins" (1 Peter iii. 18); "He bore our sins in His own body on the tree" (1 Peter ii. 24); "Christ also suffered for us" (1 Peter ii. 21). This is why He could not save Himself; He suffered to save others. He died that we might live. He "bore our punishment instead." This is surely love "beyond a brother's."

He endured the tempest of God's judgment for us all; the waves and billows of God's wrath passed over Him, and all this He bore that we might be saved.

Then *trust Him* to save you. *Trust Him now* while you are young, then your life will be saved as well as your soul. Then you can say in the words of the hymn—

"To save the sinner Jesus came,  
To set the captive free,  
And now my willing lips proclaim  
What *He hath done for me.*"

J. M.  
C-y.

## Now.

VERSES TO SEARCH FOR AND LEARN.

"*NOW* is the day of salvation."

2 Cor., chap. v.


"All things are *now* ready."

Luke, chap. v.

"Do ye *now* believe?" John, chap. v.

## Words of Peace.

### Doing or Done?

“f course, we are all sinners,” is a common acknowledgment. As a rule, it is said by people who have little or no consciousness of being sinners at all, or, at any rate, of being such poor, helpless, good-for-nothing sinners that they need a Saviour.

Now and then one comes across those who do not even assent to this, but who think that they are quite good enough for God’s holy presence, and are very comfortable about themselves. What an awakening such must have if they are to be saved!

The writer met with one of this class lately, and, having handed her a little book, held the following conversation with her:—

“Have you any hope for eternity, my friend?”

“Well, I’m a great thinker, and not having much to do, I have plenty of time to think, and I may say I feel pretty sure of going to heaven.”

“May I ask what you think about?”

“Well, I don’t know that I can tell you much, but I think about these things.”

“Do you ever think that you are a great sinner, and that you need a great Saviour?”

“No, that I don’t most certainly, for I’m *not* a great sinner; I’ve always done my very best, and I can’t blame myself at all.”

“Then you do not feel your need of a Saviour, and you would not take your place with me and own that you deserve nothing but banishment from God?”

“No, that I wouldn’t, for I don’t think I do.”

“Then are you trusting to go to heaven because of what *you* have done? Perhaps you have never read a verse which says that in God’s sight all our *righteousnesses* are as filthy rags.”

Looking rather uncomfortable, she replied, “No, I never read *that*.”

“Another verse says, ‘*All* have sinned, and come short of the glory of God,’ so that no one will be there who has not been washed in the blood of Christ and fitted for the place. *I* am trusting to a work that was done when the Lord Jesus, on the cross, said, ‘It is finished.’ *You* are trusting to your own doing. Let me change the little book I gave you for another”; and so saying I drew from my pocket one entitled *Doing or Done?* and I could see at once that her interest was aroused.

“Done,” she repeated slowly, “done.”

“Yes,” I said, “*done* refers to a great work that was finished by Another *for us*. Will you read it and see the difference? *You* are trusting to the first word, and *I* am trusting to the second; but as you read may God open your eyes to see your danger and your need, and then give you to trust in the Lord Jesus Christ alone for your soul’s salvation; then you may do your very best for Him because He has saved you.”

I had to leave her then, but felt sure, by her manner, that light had broken in, and that her false peace was disturbed.

Of course, our conversation was very fragmentary, but there was no time for more, and I only write it now in case any reader should be under the same delusion as this woman.

God’s Word says that we are “dead in trespasses and sins.” So that it must be the work of Another if we are to be saved. In Ephesians ii. 8, 9 it says, “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.” And, again, in Romans v. 8 we read, “But God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us.”

So from these verses it is very clear that we must take the place of sinners, and helpless ones too, if we want the blessing.

Then it comes to us rich and full, because it comes straight from the heart of God.

Now, dear friend, will *you* take that place?

## SCATTERED SEED.

It is very humbling, of course, because we like to feel we have some good in us, some merits of our own, but it is God's way for us, and therefore the only wise one.

\* R. \*

### What is it to be accepted in Christ?

**T**O be accepted in Christ is to be in all the favour of God's love in which Christ now is on the ground of His own redemption work. It is entirely an act of

God's grace in making us accepted. There is nothing in us to make us accepted. "*He hath made us accepted* in the Beloved." Endearing term! Place of endearment surely—**IN THE BELOVED.** "AS HE IS, SO ARE WE in this world."

Our acceptance in Christ does not depend on how we walk or how we behave ourselves in this world, *though it is of the very greatest importance that we should behave well and seek to please the Lord in all things.* The enjoyment of our acceptance depends upon our walk, but not the acceptance itself. Nothing can add to or take from the believer's acceptance in Christ. I may lose the joy that flows from the knowledge of it, but that is quite another thing.

We must be careful to distinguish things that differ; therefore we must make a clear and definite distinction between acceptability in our walk as saints and servants of Christ and our acceptance before God in virtue of what Christ is and what He has done. Paul says, "Wherefore we labour [make it our aim], that, whether present or absent, we may be accepted of [well-pleasing to] Him" (2 Cor. v. 9).

To make the believer's acceptance in Christ depend upon his walk would put it on very slippery ground indeed. The most consistent believer has to say, "In many things we offend all." "In the Beloved" is where divine grace has set us, and from whence all the unseen powers of dark-

ness cannot dislodge us. Nothing shall separate us from the love of God *which is in Christ Jesus* (see Rom. viii. 38, 39).

My spiritual walk really flows from the knowledge of this great yet simple truth, when received in power into my soul. "As ye have therefore received Christ Jesus the Lord, *so walk ye in Him.*" If I am in Christ, Christ is in me, and will be seen in my ways if I walk in the power of grace. All that is in Him God has given to me to enjoy now as a present reality in my soul. This is what the Spirit of God would lead our souls into, and thus we gain power to walk acceptably to the Lord here.

Otherwise legality would characterise us, besides which nothing perhaps is so weakening to the sincere and earnest soul. It never helps, but always hinders, and leads to morbidness and sometimes to despair. Legality casts us upon self and not on Christ. It is the complete misrepresentation of God's grace. *Grace enjoyed* is the only power for walk, testimony, service, and worship acceptable to God. The enjoyment of grace excludes self and keeps Christ and all that God has given us in Him prominently before the soul.

### "Look unto Me."

**S**UCH were the words of Jehovah to His people, "Look unto Me, and be ye saved."

And this invitation is true for every anxious soul to-day.

A Saviour-God calls us who have sinned to look unto Him and be saved. He has given His Son to suffer for us. His Son has finished His blessed atoning work, and is risen again. So all things are ready, and God is righteous in saving every sinner who looks to Him.

Do not look to yourself. There are no resources in you which can avail. Look away from yourself—from your sins, from your strugglings—and look to a Saviour-God who has Himself provided a ransom for you.

## For Young Believers.

### A Faithful and True Witness.

**M**ANY years ago, before the vast treasures of gold were discovered in Australia, some geologists had expressed an opinion that it was highly probable such deposits existed in that continent.

They gave their reasons, and urged the importance of carefully examining the country. But their scientific predictions and advice were little heeded by the generality of people. No one was really moved to leave his home to seek the precious metal.

After a while, however, some shepherds, who had come down from the bush, bore witness to the fact that lumps of a heavy yellow metal could be picked up in certain places. They showed what they had found and where they had found it.

Not much time was lost in ascertaining what the metal was. It was gold. Nor was it necessary for geologists to give lectures urging men to explore the country now. The testimony of a few faithful and true witnesses was enough. The news spread in every direction. In a few days thousands were seen hurrying on into the interior. All classes rushed to the spot where the gold nuggets had been picked up. And thus commenced, fifty years ago, those zealous efforts to search for the hidden treasures, which were rewarded with such marvellous success.

This is the need, the pressing need, of to-day: the testimony of faithful and true witnesses in the gospel—persons, young and old, whose hearts are so filled with the sense of the preciousness and love of Christ, that they speak of that which they know, and testify as to that which they have seen.

The wise preacher Solomon says, "A faithful witness will not lie," and "a true witness delivereth souls."

The Lord Jesus, in His address to Laodicea, speaks of Himself as

### "THE FAITHFUL AND TRUE WITNESS"

(Rev. iii. 14). He was always that on earth. But when about to leave His disciples He said to them, "Ye shall be My witnesses unto the uttermost parts of the earth." And from the glory the Lord's words to Saul of Tarsus, as he lay in the dust, were, "I have appeared unto thee for this purpose, to make thee a minister and a witness" (Acts xxvi. 16).

Now we have not seen the Lord on earth, like the early disciples, or the Lord in glory, like the great apostle Paul. Nevertheless, as disciples of the Lord, we are called into fellowship with them

### TO TESTIFY FOR CHRIST.

We learn in Scripture what Christ was here, and we are called to walk as Christ walked: "blameless and harmless," "sons of God, without rebuke," "shining as lights in the world," "*holding forth the word of life*" (Phil. ii. 15). We are not all called to preach the gospel, but every child of God is to be a witness.

We may become, and make ourselves thoroughly familiar with certain books of travel, so that we may be able to converse about countries we have never visited as if we had spent a great part of our lives there. But this is not witnessing; all such knowledge is, after all, second-hand. It is the *traveller* who is the real witness in such matters. So we may have a knowledge of Christ from books without having real personal dealings with Himself in communion and prayer.

If by the Holy Spirit's power and leading we make Christ and all the blessings of the gospel our very own, we shall become faithful and true witnesses. "We speak that we do know, and testify that we have *seen*" (John iii. 11). We can value the learning and eloquence of the barrister at the bar, but, after all, what is needed to convince the jury is the faithful and true witness in the box.

W. N.

## For Christian Workers.

### EXTRACTS.

#### OUR LIFE.

"BEHIND our life the Weaver stands  
And works His unseen will ;  
We leave it to His all-wise hands,  
And trust His perfect skill.  
Should mystery enshroud the place,  
And our short sight be dim,  
We will not try the whole to scan,  
But leave each thread with Him."

#### HIS CHOICE.

IN the way that He shall choose  
He will teach us ;  
Not a lesson we shall lose,  
All shall reach us.  
All the lessons He shall send  
Are the sweetest,  
And His training in the end  
Is completest.

#### READY.

READY to follow the Lord's commands,  
Ready to go or stay,  
Ready to do or ready to bear,  
Ready—just that—all day.  
Oh, may the joy of this watchword be  
Understood fully by you and me !

#### HIS WORKMANSHIP.

MAY not the potter, that from out the ground  
Hath formed a vessel, search if it be sound ?  
Or if by furbishing he take more pain  
To make it fairer, shall the pot complain ?  
Mortal, thou art but clay ; then shall not He  
That framed thee for His service season thee ?  
Man, close thy lips, be thou no undertaker  
Of God's designs—dispute not with thy Maker.  
Lord, 'tis against Thy nature to do ill ;  
Then give me power to bear and work Thy will.  
Thou knowest best, make Thou Thine own con-  
clusion,  
Be glorified, although in my confusion.

#### "A LITTLE WHILE."

"ONLY a little patience  
The will of God to do,  
And then the joy of finding  
Fulfilled His promise true.  
Are some not watching for Him ?  
Ah ! if they only knew  
How He will greet the watchers,  
They would be watching too."

## Gleanings in Many Fields.

### AT HIS FEET.

PLACE of richest, sweetest blessing,  
All His perfect love confessing  
At His feet.  
Those with love to Jesus burning  
Ever find their footsteps turning  
To His feet.  
Learning there His will and pleasure ;  
All that vast, exhaustless treasure ;  
Love that knows no end or measure,  
At His feet.

"LITTLE as I am, I have a place in the heart of the Lord ; and His mind is that I should walk in circumstances here as one who has a place in His heart."

"IN Christ my present is the favour of God ; my future, the glory of God."

"IN prayer it is not the lips it comes from, but the ear it goes to, that is the great thing."

"THERE is nothing like the cross. It is both the righteousness of God against sin and the righteousness of God in pardoning sin. It is the end of the world of judgment and the beginning of the world of life. It is the work that put away sin, and yet it is the greatest sin that ever was committed."

"THE cross was the outlet of man's enmity, the inlet of God's love."

"IF God in His love wipes out earthly joys from our cup, it is that He may fill it with heavenly joys."

### MY FUTURE.

"My times are in Thy hand."

MY future I can leave  
Safe in Thy care ;  
I place it in Thy hand,  
And leave it there.

It is so sweet to feel  
My whole life long  
Thy loving plan for me  
Cannot go wrong.

I know that Thou wilt choose  
The best for me,  
And I can be at rest,  
And trust to Thee.

# SCATTERED SEED.

## Four Questions.

“What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?”—ISAIAH x. 3.

“What wilt thou that I should do unto thee?”—MARK x. 51.

**M**AS the reader ever answered these questions?

Let us consider the first one.

### “WHAT WILL YE DO IN THE DAY OF VISITATION, AND IN THE DESOLATION WHICH SHALL COME FROM FAR?”

Things have been going on smoothly with you, it may be; you have been gliding down the stream of life happily enough, have managed to keep unpleasant thoughts far from you. And as you look back on many a bright hour, you smile complacently as you think of what a good time you have had, how your business has prospered, what mercies have strewn your path. “But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many” (Eccles. xi. 8).

As you read these lines, let me ask, Have you remembered the days of darkness? Have you ever answered this first question, “What will ye do in the day of visitation?”

The long day of God’s grace, with the sunshine of His mercy, is drawing to a close; the stormy night of judgment is rapidly approaching, and the righteous judgment of God will take the place of the message of salvation. When men are calling on the rocks and on the mountains to fall on them and hide them “from the face of Him that sitteth on the throne, and from the wrath of the Lamb,” *What will you do?*

God’s message of grace has visited you over and over again. What *have* you done with it? Slighted it, turned a deaf ear to

His entreaties, and put from you the Spirit’s pleadings.

Friend, beware! Those who know not the things which belong unto their peace, who know not the time of their visitation, when the visitation is one of grace, will find it hard to answer this first question when it is the visitation of judgment. “When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thess. v. 3).

Help yourself, then, you cannot. Hence arises the second question—

### “TO WHOM WILL YE FLEE FOR HELP?”

*To whom?* Jesus, the One who bears the only name given under heaven among men whereby we must be saved, sits then upon the throne as Judge, His eyes are as a flame of fire, His voice as the sound of many waters, carrying despair into the souls of the lost, as He pronounces the awful sentence, “Depart from Me.” To whom will ye flee for help?

Above, beneath, around, you search in vain. *Then* a great ransom cannot deliver you; *then you shall not escape.* And as you realise the awfulness of your position, and the eternal misery of the future stretching out before you, you will answer, if you have never done so before, the third question—

### “WHERE WILL YE LEAVE YOUR GLORY?”

All you valued, all that ministered to your joy, the world and its pleasures, the accumulated wealth of years, the boon companions, gone, and *gone for ever.* Oh, reader, where will you leave your glory?

Are all your joys, all your interests, bounded by the limited horizon of time? If so, when time has for ever passed away, and eternity in all its immensity stretches out before you, is it to be an eternity of

## SCATTERED SEED.

weeping, wailing, and gnashing of teeth? An eternity without hope; everything you valued left behind for ever. And such it will be most assuredly, if you pass into eternity without Christ. "Without Me they shall bow down under the prisoners, and they shall fall under the slain" (Isa. x. 4).

Oh, may a real cry of need go up from your soul to Him who alone can meet your case! And then you will be in a position to answer the fourth question—

### "WHAT WILT THOU THAT I SHOULD DO UNTO THEE?"

(Mark x. 51). As you think of judgment to come, and realise your own impotence, and how vain it is to look for help from man, with what power should these words of our Lord Jesus Christ fall upon your ears, "What wilt thou that *I should do* unto thee?"

Reader, have you ever answered this question, so full of tender grace, asked by Him of whom it is recorded, "This man receiveth sinners"? This question which is, as it were, a blank cheque upon the Bank of God for faith to fill up? What wilt thou? Pardon? "Through this man is preached unto you the forgiveness of sins" (Acts xiii. 38). Peace? He has made peace "through the blood of His cross" (Col. i. 20).

Reader, what wilt thou? Only let the Lord Jesus hear your cry of need. He has glorified God about the whole question of sin upon the cross. He has finished the work; has risen the mighty Victor over sin, and death, and Satan. Doubt not His power. "The Father loveth the Son, and hath given all things into His hand" (John iii. 35). None can deliver out of His hand as Judge, none can pluck out of His hand as Saviour. And doubt not His love, that love that led Him to the cross.

"Love that no tongue can teach,  
Love that no thought can reach—  
No love like His."

His is love that would plead with you once more through this little paper, declaring that "him that cometh to Me I will in no wise cast out." Come, then, like Bartimæus

of old, who, in spite of the voice of the many seeking to deter him, came, casting away his garment, a poor sinner, with the deep sense of his need pressing upon him, to the feet of Jesus, there to find not only his need met but his eyes opened, to see in the One who had met that need an object for his heart to delight in and his feet to follow. "He received his sight, and followed Jesus in the way" (Mark x. 52).

Reader, is this your case? Have you, casting away every rag of your own righteousness, found in the Lord Jesus Christ the One who meets your need and satisfies your heart? If not, let me entreat you, ere it be too late, to weigh God's questions as they stand recorded on the page of inspiration.

"What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" "What wilt thou that I should do unto thee?" The first three warning as to the future that awaits those without Christ, and the last telling of His present grace which ever delights to meet the needy soul.

L. H. F.

### God's Best, not Man's.

**R**EADER, where art thou? Are you, like those poor Jews for whom the apostle Paul had the heartache, going about to establish *your own righteousness*? Oh, hopeless task! Do not talk, either, about doing your best. If you are not clothed in *God's Best*, woe betide you in the day of judgment! Do not talk of morality or good works; it is but the making clean of the outside of the cup; begin at the inside. God looks on the heart. It lies bare before Him in all its vileness; but, bad as it is, He is not against you. He is your true Friend. He desires to justify you. Submit yourself to His righteousness. Repent; "There is joy in heaven over one sinner that repenteth." *Extracted.*



*SCATTERED SEED.*



THE LAST TURN.

**“The Last Turn She’ll Make.”**

**T**HE lifeboat was bringing some of the passengers and crew from a wrecked vessel, and many were rejoicing in the deliverance of the perishing. But the storm was increasing in fury, and a looker-on remarked, “It’s the last turn she’ll make,” for he saw that before they could reach the wreck again she would be broken up, and those on board would perish in the raging billows.

“The last turn she’ll make.” What did those words mean for the poor fellows still on the wreck? They meant that their chance of salvation was gone, that all hope of deliverance for them was past.

My reader, the gospel lifeboat will make her last turn. Thank God you still may be saved—

**THERE IS ROOM**

in the lifeboat for you NOW—but to-morrow may never offer you deliverance.

The storm of the righteous judgment of God will burst upon this world where Christ has been cast out and crucified, and where He is still refused.

Men laughed at Noah, I doubt not. He preached, but they repented not. All went on as usual and they derided the thought of a flood, but it came and destroyed them all.

The men of Sodom scorned Lot’s message; they would not believe that judgment would fall. They went on as usual, but the judgment came and destroyed them all.

So shall it be also at the coming of the Son of Man. The world goes on its way. It has its schemes for civilisation, and its hopes of a good time coming, but when men say, Peace and safety, sudden destruction comes upon them and they shall not escape.

The gospel calls to-day. Give ear to its invitations. Step into the lifeboat NOW; it may be the last turn she’ll make.

**Listen!**

**I**F you were to look in Genesis xvii. 3, you would read about a man who was lying flat on his face. His mouth was in the dust. Of course, he could not speak.

What was he doing? He was listening.

Who was talking? God.

God’s mouth was speaking, and Abram’s ears were listening.

Now, dear children, God wants you to do as Abram did. He says, “*Hear*, and your soul shall live.”

You cannot work for salvation, you cannot do anything towards saving yourself; all you can do is to *listen*—to hear what *God* says.

There are three little words in Hebrews i. which I want you to notice: “*God . . . hath . . . spoken.*”

He has spoken *to you* lots of times. When that little sister of yours died, that was God speaking to you.

When you were so ill a short time ago, that was God speaking to you.

When you hear the gospel preached, that too is God speaking to you.

As you read these words, God speaks to you once again.

What does He say? He tells you that you are a poor lost sinner, but that He loves you, and has given the precious blood of His own Son to cleanse you from all sin.

**God’s Joy in Blessing.**

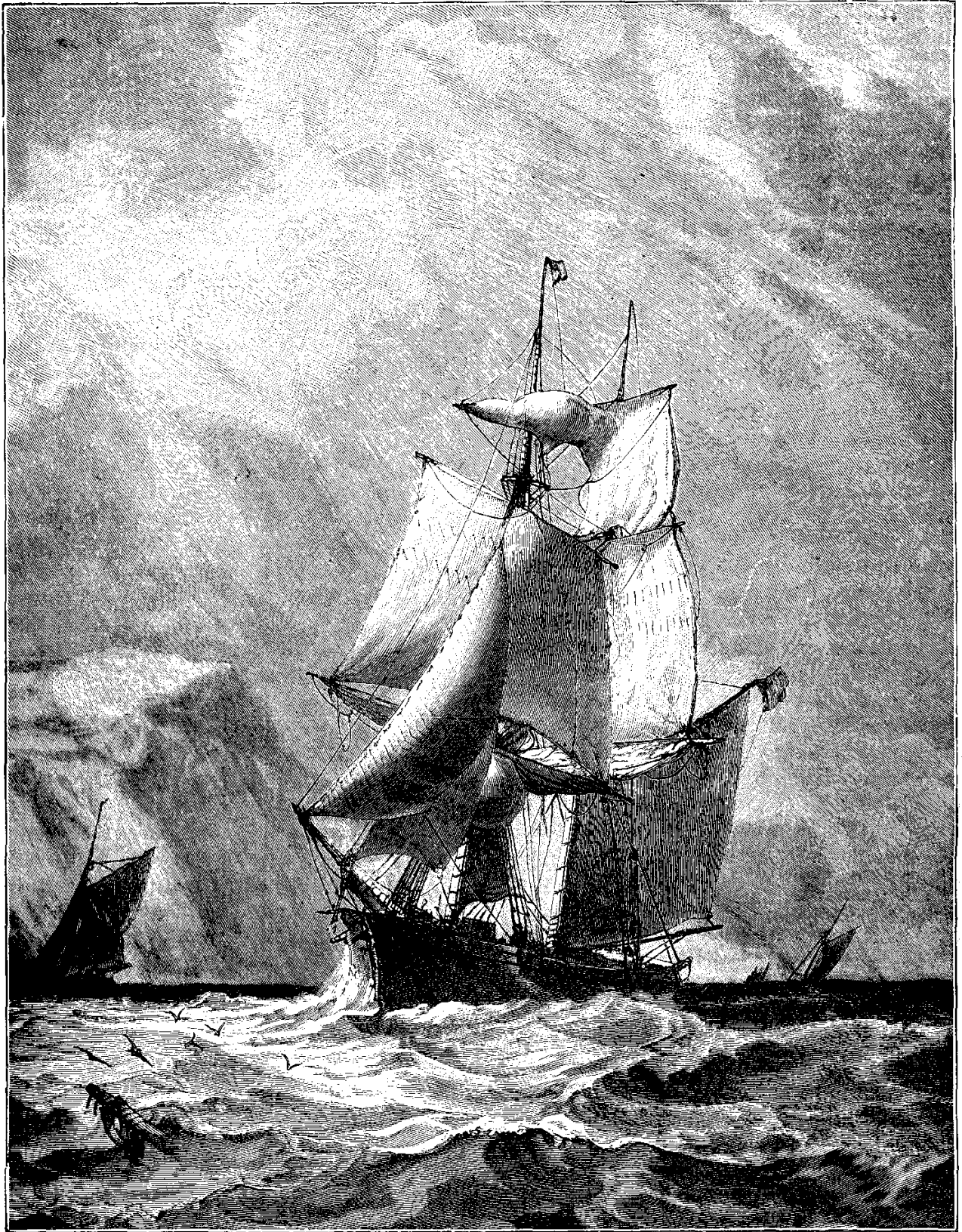
**T**HE following verses show God’s joy in saving us:—

“*Joy shall be in heaven over one sinner that repenteth*” (Luke xv. 7).

“*There is joy in the presence of the angels of God over one sinner that repenteth*” (Luke xv. 10).

“*Now unto Him that is able . . . to present you faultless before the presence of His glory with exceeding joy*” (Jude 24).

*SCATTERED SEED.*



HOMeward BOUND.

“Homeward Bound.”

**R**EMEMBER when we were children the postman one day brought us a very strange-looking letter.

On the envelope was the drawing of a fine ship. On one of the sails were my mother's name and address; on another, printed in clear, bold type, were these words—

“*Homeward Bound: due in 18 days.*”

What did it mean, do you say? Well, I will tell you. The letter was from my brother, who was away at school. He had sent that strange-looking envelope announcing the date of his return.

We can easily imagine how eagerly he counted the days which must elapse before he could be at home once more. How slowly the time passed! How irksome the lessons seemed! But the end came at last; the long-looked-for day arrived, and he was indeed homeward bound.

You and I, dear reader, are journeying. Every day brings us nearer the great terminus. But let me ask you, Where are you going? Are you homeward bound? Are you looking forward with eager expectation, like the Thessalonian Christians of old, to that happy moment when the Lord Himself shall come to take His waiting people home?

*When* He will come we know not, but how sweet is the thought to every believer, “I am homeward bound”!

You, dear reader, may have a very happy home here, *but it will not last*. So permit me again to put this question to you, “*Whither bound?*” If you are still going on in your sins, still slighting God's “great salvation,” how terrible must the end be!

“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?”

Do not rest, I beg you, till you know for a certainty that “your many sins are all forgiven”; that *you*, a poor undeserving sinner, are accepted in all the value of His finished work. L. E.

Law and Grace.

**S**OME years ago a man was brought into court charged with a crime.

He felt his position keenly, for he was guilty, and he knew that if condemned the sentence would be a fine beyond his means, or a long term of imprisonment.

When the judge came in, the prisoner glanced up and recognised him as an old schoolfellow.

His hopes rose. Surely, he thought, he will be merciful; he will impose only a small fine for the sake of his old friendship.

The trial proceeded, and the judge did not take a lenient view of the case, but passed the heaviest sentence that the law allowed.

The prisoner was in despair; he could not pay; he would have to suffer the full term of imprisonment.

Suddenly the news was brought to him that he was free—the judge himself had paid the fine.

Law and grace cannot be mixed: the guilty man was sentenced according to the law, and then his old friend came in in grace and himself met the claims of justice.

God cannot overlook sin: if He deal with you according to law, you will have to suffer the punishment of your sins for ever. Come to Him now, while He is acting in grace, and you will find that He will righteously forgive you because Christ Himself has paid the debt. “He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isa. liii. 5).

For the Little Ones.

True to His Word.

**I**N Dublin city once there dwelt  
Two little boys—I knew them well,  
And from themselves I heard the tale—  
The story I'm about to tell.

They in each other's company  
Their time together mostly spent,  
For Johnnie and his brother Will  
To the same school were always sent.

One morning Will was rather ill,  
They feared he could not go that day ;  
But in a little while they found  
The illness somewhat passed away.

They soon got ready, reached the school,  
And with some others entered in ;  
The time they find is nearly up,  
And soon their lessons must begin.

The master, he was not unkind,  
But firm in whatsoe'er he said,  
And once he stated how he'd act  
He could not from that way be led.

The boys assembled—now he speaks—  
Lays down the course they're to pursue,  
Gives full direction what he wants,  
And clearly tells them what to do.

“Now mark, my boys, heed what I say,  
I will not have you break the rule,  
For such offence I'll not allow,  
I *must* have order in the school.”

So now each one is occupied  
In doing what is good and right,  
And things are going very well—  
Quite pleasing in the master's sight.

But presently a boy has done  
The very thing he told him not—  
Has disobeyed the master's word,  
And in the school confusion wrought.

The culprit would most gladly hide—  
But, hark ! the master's voice demands  
Who disobeyed should now come forth,  
And in his presence fearing stands.

The boys who had attentive been  
No longer now are keeping still ;  
They look upon him and they say,  
“It's Johnnie's little brother, Will.”

Kind Johnnie loved his brother Will,  
And gladly would he go and plead—  
Would ask that he might pardoned be—  
If he were likely to succeed.

But Johnnie knew 'twould not avail,  
The master could not this allow ;  
He must have order in the school—  
The scholars to *his* will must bow.

And must Will bear the punishment ?  
Is there no means by which to save ?  
He'll feel it, oh, so very much,  
And Johnnie, too, looked very grave.

Ah, well ! thought Johnnie, after all,  
I think I can my brother free,  
If master, who is good and kind,  
To my proposal will agree.

True to his word he still will be,  
His place as master still maintain,  
The sad offence receive its due,  
And I poor Willie's freedom gain.

And having thought of what to do,  
He from his seat at once arose,  
Resolved his purpose to fulfil ;  
So straightway to the master goes.

He owns his brother has done wrong,  
But gladly would he take his place—  
Would bear the punishment instead,  
And in this way would meet the case.

Johnnie now stands as though 'twere he  
Who disobeyed—the wrong had done—  
And must be treated just the same  
As though he were the actual one.

The penalty by him is borne—  
The punishment to Willie due—  
And when the last stroke fell on him,  
He then was free and Willie too.

No further claim could on him be,  
As he had borne the full amount ;  
And Willie—he was also free,  
Because 'twas borne on his account.

The master's word was thus upheld,  
The boy's offence received its due ;  
That which was needful had been done,  
And Johnnie's love was brought to view.

Now we through sin have displeased God,  
Quite contrary to *His* will have gone,  
Have disobeyed His known commands,  
Yea, we are sinners every one.

And God had said that He would not  
Allow unpunished sin to go ;  
So He has sentenced all to death,  
As Scripture gives each one to know.

Such is His judgment passed on man,  
And all to His decree *must bow* ;  
For sin has brought its dire effects,  
And we are lost and ruined now.

## SCATTERED SEED.

But Jesus, God's beloved Son,  
Came down to earth a work to do,  
By which God can the sinner save,  
And still unto *His* word be true.

Yes, Jesus willingly came down,  
That He the mighty work might do ;  
Maintain the honour of God's name,  
And bear the curse for sinners too.

And now, through that which Christ has done,  
God can in righteousness proclaim  
That whosoever will may come  
And have salvation through His name.

For Christ the penalty has borne,  
Sin on the cross has met its due ;  
God's righteous claims have all been met,  
And *He* still to *His* word is true.

And true He to His word will be  
In saving all who now believe ;  
Not only so, but through His grace  
A place in heaven they'll receive.

What wondrous love, the love of God,  
To give His only Son to die,  
That rebels such as we have been  
Might have a place with Him on high !

And now, my reader, let me ask ;  
Have you to Christ for refuge fled ?  
He died that He might set *you* free—  
His blood for such as you was shed.

If you have not, haste while you may,  
And in His presence *lowly* bow ;  
Own you a *helpless* sinner are,  
And He will save you even now.

But if you *will not* to *Him* flee,  
You *must* unto the judgment go,  
Be driven from the face of God,  
And suffer in *eternal* woe.

Such is the Christ-rejecter's doom ;  
But who the awful truth can tell ?  
To be in endless pain and woe,  
With Satan and the lost to dwell.

R. K.

### God is Just.

VERSES TO SEARCH FOR AND LEARN.

"THAT He might be just and the Justifier  
of him which believeth in Jesus."

Romans, ch. v. .

"IF we confess our sins, He is faithful  
and just to forgive us our sins, and to cleanse  
us from all unrighteousness."

1 John, ch. v. .

## For the Boys.

### A Deed of Love.



REMARKABLE instance 'of love was that shown by the mother of Cyrus, the brother of Artaxerxes II.

Cyrus plotted to assassinate his brother during his inauguration to the throne, and had hidden himself in the temple for that purpose.

He was, however, discovered, and would have been slain had not his mother so placed herself between him and the executioner that it would have been impossible to kill the one without the other, and thus she succeeded in obtaining his pardon.

There are many other deeds of love recorded in history and elsewhere, but in all these there was something to draw forth the love in its object, and there is no record of anyone so loving an enemy as to die for him.

But this is where God's wonderful love comes in. For man—you and I—had no love for Him, and there was nothing in us to draw out His love ; indeed, we were enemies,

#### "BUT GOD COMMENDETH HIS LOVE

toward us, in that, while we were yet sinners, Christ died for us."

So when the Lord was on earth, and a poor leper, (a picture of a sinner), came to Him in his distress, He did not repulse the man, who doubted His love, though he believed in His power, but immediately proved His love by saying, "I will ; be thou clean."

Jesus Christ is "the same yesterday, and to-day, and for ever," and He is now making guilty sinners fit for His presence through His precious shed blood.

Will you be like the leper, and come to Him ? There is no cleansing for you if you stay away.

## Summoned and Taken.



COMMON saying, but a wise one, is, "Look things straight in the face, and be prepared for the worst."

Once, when travelling through Somersetshire, we were much struck with a remarkable epitaph upon a tombstone in a small out-of-the-way village churchyard. It was well calculated to profit its thoughtful reader. We took a full copy of the inscription, which runs thus—

"JOHN HOBBS,  
OF OXFORD,  
DIED 27TH DEC., 1864,  
AGED 44 YEARS.

In the morning when I awoke there was no sign of death, but ere its close my summons came."

He awoke that December morning quite well, but before midday his summons arrived, and his immortal soul had to pass away.

Where to? is the great and solemn question. We can say with divine certainty that it was either *to eternal joy* or *to endless misery*.

Yes, if John Hobbs had in his lifetime known himself deserving the judgment endured by Christ on Calvary's cross, and had believed in Him to the salvation of his soul, it would, without doubt, be with him, "absent from the body and present with the Lord."

On the other hand, if he departed this life unprepared for that summons, it would be to depart into outer darkness, and at the judgment to hear the awful knell, "Depart from Me . . . I know you not."

Dear reader, you may be young and in the very best of health, have excellent earthly prospects, and be rich in this world's goods, but are you really

### READY FOR THAT SUMMONS?

Have you looked the question of your soul's salvation straight in the face and accepted the loving and gracious Saviour?

Do you stand on a solid foundation, no matter what comes?

If so, thank God for it! But if not, we beseech you to make sure of it before another hour passes by.

We know not what a day may bring forth, and the next hour might bring the summons!

"Sinner, hear the wondrous story,  
Jesus died and rose for thee;  
God in heaven now waits to save thee,  
Now believing, thou art free."

## For the Girls.

### God's Good Pleasure.

"LOOK there! I wonder what that man has been up to?"

You turn in the direction your friend indicates, and see walking side by side with a policeman a man with handcuffs on.

Right well you know he is in custody, though you do not know the nature of his offence.

Perhaps your sympathy goes out to the poor man, and you would like to set him free.

But then, the law must be carried out with regard to him, and until his term of imprisonment is ended he cannot be free, unless His Majesty the King, of his sovereign, gracious will, grant a free pardon. Then his officers would carry out his royal pleasure, and the captive would be forthwith set at liberty.

Do you know that God has a pleasure too in regard to sinners?

He knows well the many offences which you are guilty of.

You have not obeyed Him? "This is the will of God, that you believe on Him" (Jesus, the Son of God) "whom He hath sent." You are afraid to own up to your many sins now, and yet you hope to be right at the judgment-day. You are shunning Christ and the thought of having to meet God now in the day of grace, but

## SCATTERED SEED.

still hope it will be all well in the day of judgment.

Wake up, friend!

What is the worth of such a hope?

No longer deceive yourself, for at that day judgment will be in righteousness, and if you have not received God's salvation provided in God's righteousness before then, nothing but eternal ruin can be your portion.

But why put off the matter and live in fear or false hope when Job xxii. 21 says, "ACQUAINT NOW THYSELF WITH HIM, AND BE AT PEACE: THEREBY GOOD SHALL COME UNTO THEE"?

The good comes NOW, in this way.

One not a sinner like us, but spotless and holy, able to meet our need before God, so that our offences might be forgiven, and we go free now and for ever, has taken our case up, and the record of it is, "Who His own self bare our sins in His own body on the tree" (1 Peter ii. 24).

Who is this that has taken our case up? Jesus the Saviour.

Now God says to every believer, Your sins, though many, are forgiven for Christ's name's sake. It is by His death a sinner can go free.

"He was stricken, smitten of God, and afflicted. He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 4, 5).

O blessed Saviour, didst Thou bear my judgment, and I not believe it? Were my transgressions, my iniquities, and my sin laid upon Thee, and shall I not enjoy peace with God?

Can it be that I cannot trust the word of the living God as to it, that "their sins and iniquities will I remember no more"? (Heb. x. 17.)

Ah, my soul, take it in, it is for thee.

No dread for thee of that great day if thou dost, but if thou continuest in sin and neglectest this warning, remember God has "appointed a day in which He will judge

the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

God's pleasure NOW is in blessing. He is gracious (Eph. ii. 8), longsuffering (James v. 11), acting in love (1 John iv. 9), forgiving transgressions (1 John ii. 12).

Therefore repent of thy sins NOW (Acts xvii. 30); receive free pardon NOW (Acts xiii. 38, 39); and enjoy the love of God NOW and FOR EVER (1 John iv. 16, 17).

C. J. T.

### No Mercy.



SERVANT girl had stolen a small sum of money from her master.

The theft was found out, and the girl pleaded for mercy, but her master would have justice, and so brought her before the magistrate, when she was, of course, condemned and sent to prison. Mercy and justice were opposed.

When the Lord Jesus Christ died on the cross justice was seen; for when He "who knew no sin" was made "sin for us" God turned away His face, and the Lord was forsaken.

By that act mercy and justice are reconciled, so that now, if you trust in Christ, and your sins are forgiven, it is an act of infinite mercy towards you; it is also an act of justice to the One who "bare our sins in His own body on the tree."

"Payment God will not twice demand,  
Once at my bleeding Surety's hand,  
And then again at mine."

**"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."**

ISAIAH liii. 6.



Words of Peace.

Joshua's Deliverance.

**J**OSHUA, the high priest, pictures for us the sinner in his need and how the grace of God comes in for his deliverance. It is one of the many Old Testament illustrations of the blessed gospel message, and though every illustration fails to present the good news of God in all its greatness and glory, yet every illustration serves to point to some important feature of it.

In the case of Joshua in Zechariah iii. we see first of all his

**DISTRESS,**

as, clothed in filthy garments, he stood before the angel of the Lord.

My reader, you and I have to stand before the throne. It is written, "Every one of us shall give account of himself to God." It is very easy to give account of others, to speak of this one and that one of our acquaintance, and to pronounce judgment upon them on account of one fault or another. But how different a matter will it be when we give account of ourselves to God! And we *shall* give account. Many a man escapes the punishment he richly deserves from the law of the land—he leaves the country undetected or hides in some dark slum where he remains undiscovered, and so he is never brought to give account or to receive judgment here. But every one of us will be brought to give account in that day. There is no escaping it, you must stand before the throne. You must meet God. It was the thought of this which alarmed a poor murderer who was spending the last night of his life in the condemned cell. He had been sullen and morose and would not speak a word to the Christian who had gone in to stay with him during his last few painful hours. At length the condemned man burst out with the words, "You need not think I

am afraid to die, but to-morrow morning at eight o'clock I have to meet God." You, my reader, have *to meet God*. After years of sin, after years of neglect of Him, of self-seeking, of living for your own glory, you have to meet God.

Well may you be distressed, as doubtless Joshua was, for he was

**DEFILED.**

He was clothed in filthy garments as he stood before the angel.

The filthy garments marked him. They speak of all that with which we are linked. And what is every unconverted sinner linked with before God? Not his learning or wealth or powers. He is linked with these before men, but before God he is linked with his sins. As the Lord Jesus says to the Jews—"Ye shall die in your sins." Yes, they were in their sins before God—filthy garments clothed them. But perhaps you say, "I have done many good deeds in my time. Do these count for nothing?" You have yet to learn that your best things will not do for God—they are "dead works," "filthy rags." Isaiah tells us this most solemnly in his prophecy. Listen to his serious words, "We are all as an unclean thing, and 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."

All of us unclean, in filthy rags, fading as a leaf, taken away by iniquities to the judgment—what an awful picture of man at his best estate!

My reader, you and I and all the rest beside are

**DOOMED.**

The two words at the end of verse 2 speak of this, "THE FIRE." The fire of God's righteous judgment is our endless portion unless through His boundless grace we are plucked as brands out of it.

Men hate the thought of judgment and dare to take the place of judge and say what God ought to do and what He ought not to

## SCATTERED SEED.

do, but a day is coming when everything will be in order and the creature no longer dare to call in question aught that his Creator has said or done. Nay, man, who art thou that repliest against God? God is just. His justice to-day can save you, but a day comes when His justice will condemn you if you have slighted His grace and believed not the gospel message. Oh, escape! Escape to Christ! Escape now!

But Joshua is

### DELIVERED.

In the presence of Satan, the accuser who withstands him, Jehovah blesses the speechless sinner. The word goes forth, "Take away the filthy garments from him." God is now going to have His own way and bless the sinner. This is God's joy. His own delight is in blessing. His wish is that all men should be saved and come to the knowledge of the truth. His "longsuffering is salvation." He is just and the Justifier of every sinner that believeth in Jesus.

It cost little to say, "Take away the filthy garments from him" in the picture. But what did it cost in the reality? What did it cost the blessed God if our filthy garments—our sins—were to be taken away from us? It cost Him His own Son. He spared not His own Son, but delivered Him up for us all. "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." No other way could be found. No other sacrifice could avail. No other ransom price was sufficient. Christ the Son of God must *suffer* for sins if they were to be blotted out. Thus we hear at the close of the three hours' darkness the exceeding bitter cry of our Lord at the cross, "My God, My God, why hast Thou forsaken Me?" Why was it that Christ was forsaken? It was that the filthy garments might be taken away from us and that we might be clothed with change of raiment. "Christ has died." His whole work is over—everything that had to be done is finished. "Yea rather, is risen again." We see Him

alive from the dead—in resurrection victory, and He is even at the right hand of God in power and glory there, and "who also maketh intercession" for His loved ones whom He has redeemed.

Now Jehovah speaks to Joshua, and says the sweet, rest-giving words, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Dear believer, your iniquity has passed away for ever. God has caused it to pass away. It has gone by way of the cross of Christ, never to return, and God now clothes you in all the comeliness and beauty of Christ—He makes you "accepted in the Beloved." You are accepted before God in all the acceptance of a risen Christ. God has clothed you with a change of raiment suited to His own thought of blessing for you.

Then we find a fair mitre is set upon his head. He is

### DECKED

as a priest and given a place of nearness and privilege. As a priest he may draw nigh to God. So the believer to-day is not only set free as to every question with regard to his sins and himself, but is given the title to enter into the holiest by the blood of Jesus—to draw nigh and to offer acceptable worship.

How great was God's kindness, how wondrous His love!

He sent His own Son from His glory above  
To tell us the story of grace full and free,  
To suffer for sins upon Calvary's tree.

It was for thee! It was for thee!

Yes, God has Himself found a ransom for thee.

His work is all finished, He's risen again;  
In glory we see Him, the Lamb that was slain;  
And through Him forgiveness is published to all.  
Oh, list to the tidings! Oh, hear His sweet call!  
It is for thee! It is for thee!

Yes, God is proclaiming a pardon for thee.

Now all things are ready, God bids you to come;  
The feast is prepared, He will welcome you home.  
Why, then, should you tarry? Why should you delay?

Believe the blest message He sends you to-day.

It is for thee! It is for thee!

The glorious gospel is sounding for thee.

## For Young Believers.

“That I may Win Christ.”

PHILIPPIANS iii.

**T**HIS may be brought about by various modes of education; sometimes by every desirable thing coming to an end here—Abraham loses his Isaac, David his Jerusalem, Jonah his gourd, Paul is shut up in prison; all nature is put out, and Christ becomes the one distinct object to the soul, and then I am in *full fellowship with God's mind.*

The eternal life opens out its virtues and its engagements to me. I rejoice in Christ Jesus; I am “*holding the Head.*” The place where he is occupies and fills the vision of my soul. I *worship Him* and my *joy is full.*

### THE CROSS AND THE GLORY.

Thy cross a mighty barrier stands  
Between the world and me :  
Not yielding with reluctant hands,  
But glorying to be free  
From that which now is dung and dross  
Beside Thy glory and Thy cross.

I see Him there amidst the light,  
The Father's blessed Son,  
I know that I am with Him there,  
That light and love my own ;  
What has this barren world to give,  
If *there in His deep joy I live?*

### WHAT SEEKEST THOU?

“THOU mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God of His supreme goodness says, ‘Whoever sought Me, and found Me not? Whoever desired Me, and obtained Me not? Whoever loved Me, and missed of Me? I am with him that seeks for Me; he hath Me already that wisheth for Me; and he that loveth Me is sure of My love.’”

### MEDITATE UPON THESE THINGS—

*God* is my only necessity.  
*God* is my only resource.

GOD wants to be everything to every one of us at every moment.

CHRISTIANITY is *Conformative*, not *Reformative*. We belong to an entirely new thing: every particle of *power* comes from *Christ in glory.*

GOD delights in me.

GET God's estimate of His things and God's estimate of everything.

OUR difficulties should be *food for faith*—not material for failure. Convert every difficulty into prayer.

IF we go through a difficulty with God, all that bound us will be destroyed (Dan. iii. 24, 25), and all that is of God will stand.

DELAY is not denial. God will come in at the right moment.

MY soul, wait thou only upon God; for my expectation is from *Him.*

GOD is behind everything, and there is nothing behind God.

FAITH and God see alike. God has *Christ* before Him—not sin: and faith has the same object as God (Dan. iii. 16-18). How great is the dignity of faith!

GOD has not given us the spirit of fear, but of power, and of love, and of a sound mind.

“HE will *keep* the feet of His saints” (1 Sam. ii. 9).

## For Christian Workers.

### Your Work.

“**T**O every man his work.”  
None were to be idle in the absence of their master; each was assigned a position of trust; everyone had his own appointed task, and the master went his way.

Our Master—our Lord has gone His way. He sits at God’s right hand, but He has left us here to do His bidding and to fulfil all His blessed will. He has given to every man his work. Every Christian has his own especial duty to fulfil, and no one can carry out another’s service.

An aged servant of the Lord used to say, “Know your job, and stick to it.” This is sound advice. Know what your service is, and then apply yourself to it. At your Master’s feet you will learn what your service is; there you will discover His mind for you, and there you will be strengthened and emboldened to carry it out. Then stick to it. Do not let anyone divert you from it, but go forward with all diligence and fulfil the duty given you to do. Perhaps others may despise your line of service, but go on—you are to serve your Master. Seek to please Him; you certainly will never succeed in pleasing all your fellow-servants. Do not wait upon them. Wait much upon your Master, for “he that waiteth upon his Master shall be honoured.”

Ever remember you are here for Him. Let not earth’s things canker and cloy. Your *business* here is to do His pleasure. Keep this before you. He has left you here not to get riches or honours or comforts, but to do His will and to glorify His name.

It may be that you may have prominent service to perform, or it may be a hidden service which none but His eye can see. Do it for Him, and He will reward in that day.

## Gleanings in Many Fields.

“SHOULD all the hosts of death  
And powers of hell unknown  
Put their most dreadful forms  
Of rage and mischief on,  
I shall be safe, for Christ displays  
Superior power and guardian grace.”

“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.”

OH! lead me, Lord, that I may lead  
The wandering and the wavering feet;  
Oh! feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

Oh! strengthen me, that while I stand  
Firm on the rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

LIVE, live for God, and toil lost souls to save:  
Bought by the blood, one aim, one purpose have;  
Point unto Christ the way, He died for all;  
Do well thy work to-day and wait His call

ALL may of Him partake:  
Nothing so mean,  
But with this tincture (for Thy sake)  
May not grow bright and clean.

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room, as for Thy laws,  
Makes that and the action fine.

TEACH me to live. No idler let me be;  
But in Thy service hand and heart employ;  
Prepared to do Thy bidding cheerfully,  
Be this my highest and my holiest joy.

“WHILE place we seek, or place we shun,  
The soul finds happiness in none:  
But with a God to guide our way,  
'Tis equal joy to go or stay.”

“O FOR a heart submissive, meek,  
My dear Redeemer’s throne!  
Where only Christ is heard to speak,  
Where Jesus reigns alone.”

# SCATTERED SEED.

## Undeniable Facts.

**M**AN is immortal. That is, he has a *deathless* spirit. *He must exist for ever.*

Man is an intelligent, and hence a responsible being. He is above the beasts.

At times immortality asserts itself in every man's breast. If he dies like a beast, and has no further responsibility, why should he at any time be concerned about his future state? Well has the poet said—

“ Whence this secret dread, and inward horror,  
Of falling into nought? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the Divinity that stirs within us;  
'Tis heaven itself that points out—an Hereafter,  
And intimates—Eternity to man.”

You may say that it is only young and foolish people that manifest all this concern about the future. When people grow up to manhood they are able to shake it off. Why then have the most learned men and the greatest minds that the world has ever produced been so concerned when the near approach of death was at hand?

Sir Walter Scott, whose fame is almost unbounded, who had perhaps one of the greatest minds and was one of the most prolific writers of his or any generation, is an evidence of it. He asked for the Bible to be brought to him that he might get comfort from its pages. Why did he ask for the Bible, and not for some of his own or other great literary productions?

Was it not because the Bible was the only Book that he felt could give him what his immortal nature craved for?

One statement from that Bible settles at once this question of man's responsibility and future existence, and conclusively for every honest mind, “It is appointed unto men once to die,

**AND AFTER THIS THE JUDGMENT.”**

Take another fact—

## THE RIGHTEOUSNESS OF GOD.

If we admit the existence of God, we cannot conceive Him to be other than a God of unsullied holiness and unbending righteousness. If God is holy, He must hate sin. If He is righteous, He must punish it. God's law is not less righteous than the law of England, to say the least of it.

When Lord Cavendish was so brutally murdered in Ireland, what was the feeling in every upright citizen's breast? Was it not that the perpetrators of the dreadful crime should be brought to justice and given the fullest penalty of the law?

Will God, think you, wink at all the sins of cruelty, fraud, and murder, and worst of all the murder of His own Son?

Though He is long-suffering, will the day of reckoning never come?

Depend upon it, the day is coming when God will manifest before all the universe His righteousness in judgment by bringing every transgression to light and giving it its due reward.

Take yet another fact—

## THE LOVE OF GOD.

“God is love.” It is His very nature. If He is love He must express it by devising means whereby the banished sinner might be brought back to Him. Now what could effect this? How could it be brought about?

How could divine love and righteousness be reconciled consistently with man's present state if God were to bless him? If God had acted simply in righteousness and swept the whole race to destruction, where would His love have been seen?

Why should men quarrel with God's justice if He in love gave His Son to meet all that His justice demanded? If sin has come into this world and ruined man, and God has shown His love to such an extent

## SCATTERED SEED.

as to provide the way to meet it so that man the ruined sinner might be introduced into far higher blessedness than Adam lost by the fall, why should men fight against God?

Look at the cross of Christ. Meditate for a moment on all that transpired there.

Think of who that Person was who hung there in the deepest agony—such agony never known by any creature. Was that man in verity God's eternal Son? Were the worlds created by Him and for Him? Is it true that without Him was not anything made that was made? Did He not indeed breathe the breath of life into the very creatures who reviled and taunted Him? Did He not hold their breath in His hand? Could not He have withdrawn it from them?

Oh, love divine! Incarnate love! Such was God's love to man!

In His death righteousness was perfectly vindicated and the love of God perfectly expressed to the sinner. None need perish since Christ has died. Those who wilfully reject Christ and His atoning sacrifice must perish for ever.

The way is opened up to God so that the blackest sinner who feels his need and comes to God in the confession of his guilt will be welcomed into God's favour and receive the pardon of all his sins.

God is not now making demands upon man. He is not now exacting righteousness from him, but imputing righteousness to those who believe, and such a righteousness as suits the light of His own holy presence.

God is now just in justifying those who believe on His Son. "All that believe are justified from all things." That is, they stand as righteous before God as though they had never sinned. Marvellous grace! Such is the grace of God!

Why not submit to God as a sinner and accept what He offers so freely? Why seek in the pride of your own heart to have a righteousness of your own which Scripture calls "filthy rags"?

Hear what Chalmers said, who himself before his conversion to God had been a strict law-keeper and a self-righteous man:

"I am now thoroughly of opinion, and it is an opinion founded on experience, that on the system of '*do this and live,*' no peace, and even no true worthy obedience, can ever be attained. It is, 'Believe on the Lord Jesus Christ and thou shalt be saved.'"

When this belief enters the heart, *joy and confidence enter along with it*, and with a new principle and a new power we become new creatures in Christ Jesus. P. W.

### Why

**A**RE men and women so reluctant to entertain the question of a personal salvation? They are often greatly concerned about their husbands, wives, or children, especially if they think they are about to die; yet they

### will

not come to Christ for themselves. They cannot see their own danger. They put off the salvation of their own souls to some "more convenient season." They disregard the Spirit's entreaty—"To day if

### ye

will hear His voice, harden not your hearts." It is a solemn thing to die under any circumstances, but "to die out of Christ and be lost" is really almost too awful to contemplate. If you want to

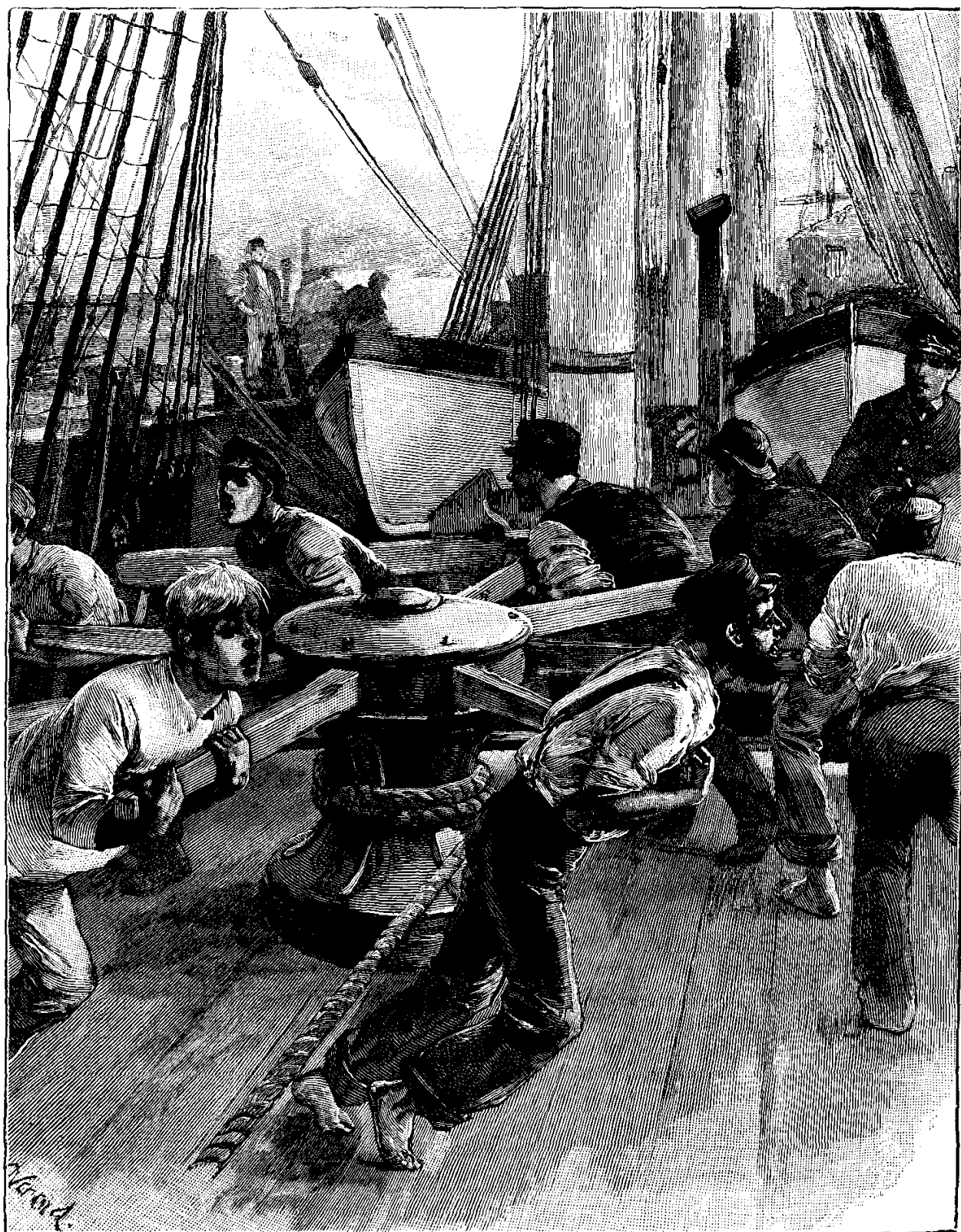
### die

happily, face this all-important question at once; be in earnest; get the matter settled between God and your own soul.

The old-fashioned gospel way is the only true way of peace. Come as a sinner to Jesus; believe that He died for you, and the thing is done, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

To lose one's wealth is much,  
To lose one's health is more;  
To lose one's soul is such a loss  
As nothing can restore.

SCATTERED SEED.



ON BOARD.

## Restful or Fearful.



A PARTY of gentlemen had steamed down the river on board a vessel which was to carry a much-valued friend across the wide waste of waters to far-off Australia.

When off Greenwich the vessel was hove-to, as the captain was to await there final instructions from the owners before proceeding on the voyage.

Bidding the traveller adieu, the friends one by one descended a rope-ladder attached to the ship's side, and seated themselves in a pilot's boat, which had been signalled to take them ashore. Then bidding a final farewell, the boat was pulled away from the ship.

The tide was running out fast, and the wind was contrary, so that the oarsmen could make but little headway.

When, however, they had laboured some time, one of the oarsmen, who had watched his opportunity, reached out a long boat-hook, and just as a steam-launch dashed past, caught hold of her stern. The row-boat was now drawn through the water at great speed.

Sitting right in the stern of the smaller boat were two of the gentlemen, one of them seeming quite to enjoy his position, the other nervous, and fearful of danger.

Both were in the same boat, both were under the care of the same boatman—one was happy, the other miserable. What made the difference?

It was this: one had confidence in the strength of the boat and the skill of the boatman, the other doubted both.

"It is no time for enjoyment," said the latter. "We are in great danger!"

How many of the Lord's people there are in the same condition! They are in the boat, guided by the same skilled hand, and yet never seem to have settled peace. They continually wonder whether all will be right at last, whether they will ever reach the shore.

On the other hand, there are those whose peace is constant and enduring, who seem calm and quiet whilst in the same boat with those who are so restless and apprehensive.

Those doubt Christ and His finished work; these trust both.

All in that Thames pilot-boat were equally safe; the same planks were between them and the rolling river, the same watermen directed the craft, and though one, at least, of the company was in a state of anxiety and fear, whilst others were peaceful and contented, yet he was as secure as they; for their feelings did not make them secure—their security depended upon the strength of the boat and the skill of the boatman.

So all in Christ are safe. Every believer on Him is secure. His wondrous work upon Calvary's cross is of such value that God has not only raised Him up from the dead, and given Him glory, but gives to everyone who believes on Him a new place "in Christ," where there is no condemnation, linking them up with that blessed One, accepting them in Him the Beloved (Rom. viii. 1; Eph. i. 6).

All in Him are safe—perfectly safe. But all are not happy. All have not the same assurance. But does that affect their security? No! no, indeed! The security of believers depends upon Christ the Son of God, and His glorious, completed work, which can never, never fail. Their feelings do not, cannot, affect that.

What, then, is lacking? They have not simple, restful confidence in His word.

Is it not marvellous, this unbelief? The word of man they believe—the word of God they doubt!

Is it thus with you, my reader? Are you filled with doubts and fears? What is it you doubt? What is it you fear? Do you doubt God's truthfulness? Do you fear to trust the precious blood of Christ? Can it be so?

May God give you simply, with childlike confidence, to accept what He says because He says it.

I. F.



SCATTERED SEED.



*From the Painting by Stanhope Forbes, A.R.A.*

THE LETTER.

For the Boys.

A Letter from Elfar.

“PREPARE.”



AM writing to you now, my dear young friends, because one feels the solemnity of the present time.

There is no moment like the present! It is fraught with such eternal issues. Now in this *present* day of God's long-suffering grace you can prepare for that eternal future, and decide where you will spend your eternity.

I do not wish to frighten you, but you must surely know that God is going to bring into judgment all those who do not accept Jesus as their own personal Saviour.

Is He your Saviour? I do long that through God's boundless grace you may say with me, “He is my Saviour”; for I can commend Him to each of you dear boys.

“PREPARE TO MEET THY GOD”

is a solemn verse which was forcibly brought to my mind the other day.

Not far from my home a man was only just saved from a watery grave at the great risk and peril of a brave and self-forgetful man.

There was a heavy sea running at the time, and the under-current was very strong. The man who had gone in for a bath did not think there was any danger—in fact, he was enjoying it, when he suddenly realised that he was being carried, against his will, by the under-current into a most dangerous position, so he called out for help. His call was heard, and the brave rescuer set out on his errand of mercy.

The loss of one precious moment would have determined his awful fate, for he would have been hurled into eternity, and from what I can gather,

**WITHOUT A SAVIOUR!**

Oh, how awful! *Death* would have been his portion, and after that the judgment of a sin-hating God!

I feel I must warn you dear boys to-day. Each precious moment speeds us rapidly on through time to eternity, and if you are still without Jesus as your Saviour and Friend, you are in your sins and under the judgment of God.

Each day of your little life of sin, as it comes and goes, helps to swell the record. For He will judge every man according to his works (read Rev. xxii. 11, 12).

Would it not be wisdom on your part just to throw down the arms of rebellion which you have taken up against the King of Glory?

He is waiting to be gracious, yea, and even longing to bless you for time and eternity, and thus make you truly happy. For true happiness can alone be found in Him.

And for this great blessing you are not asked to do anything—only to *believe* the message of God's love and *receive* the blessing offered. Then here is good news, dear children:—

The work has been done by Jesus on Calvary's cross, for He triumphantly declared—

“IT IS FINISHED”

(John xix. 30), and by virtue of this work the claims of God's holy throne have been fully met, and *your* sins can be pardoned and you be brought to God.

If you accept Jesus now as your present and personal Saviour, there is joy in store for you which has its beginning in time and will last throughout the countless ages of eternity.

Then do be wise in time, and in this way prepare to meet your God by accepting at once the Lord Jesus Christ as your own precious Saviour.—Your loving friend,

P. A. E. S.

“IT IS APPOINTED UNTO MEN  
ONCE TO DIE,  
BUT AFTER THIS THE JUDGMENT.”

(Heb. ix. 27.)

## For the Little Ones.

### The Leper.

2 KINGS v. 1-14.



WISH you to take your Bible and read the story of Naaman, who was a great and rich man, "but he was a leper." You will find it in 2 Kings v.

I will tell you why I ask you to read this story; it is because just as Naaman's body was covered with sores, so is man covered with the leprosy of sin.

God says of those whom He calls to reason with Him, that from the sole of the foot even to the head they were covered with wounds and bruises and putrefying sores (Isa. i. 6, 18). He also says, "The heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9).

We cannot be happy until our souls are cleansed from the leprosy of sin by the precious blood of Christ. Children are sometimes fretful and disobedient to their parents and teachers. Well, this is sin, and it shows us that we all have a sinful nature.

Now let us see how Naaman was cured. The holy man of God told him to wash in the river Jordan seven times and he should be clean; but the leper thought this was a foolish thing to do—it was too easy—he thought he might as well wash in one of his own rivers.

His servants, however, came near and spoke to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?"

Then Naaman went down and dipped himself seven times in Jordan, and his flesh came again like the flesh of a little child, and he was quite clean.

God bids you come to Him by the blood

of Jesus, His beloved Son, who came down from heaven to die for sinners such as you.

But, like Naaman, many children think this is too easy; they think they will try to get clean in some other way—that they will try to be better.

But no improvement or mending of yours, dear children, will do; nothing but the blood of Jesus Christ can cleanse from all sin; no one can draw near to God but by the Lord Jesus Christ. He is the way, and the only way, to God (John xiv. 6).

Come, dear child, and trust in Jesus, then you will have peace with God and be happy now and for ever.

By nature you are a sinner, and "the wages of sin is death."

But God has, in love and pity to sinners, made a way in which to save them from misery.

The Son of God was with His Father in heaven; but God was so very kind to us lost sinners that He sent His Son, His only Son, to die upon the cross instead of us (John iii. 16).

We read of another leper in Mark i. 40. This leper came to Jesus, and said, "If Thou wilt, Thou canst make me clean." Why did he go to Jesus? Because he believed in Him, and knew therefore that the Lord was the only One who could cure the leper.

Who can forgive sins but God alone? Jesus is God; if He were not God, He could not forgive sins.

The leper believed Jesus to be the Son of God. He knew that Jesus had power to heal him; but he did not know whether Jesus was willing. Is this your case?

I have told you that Jesus has power to save you; but are you doubting whether He is willing?

You see that Jesus was very kind to this leper; but are you fearful He would not be kind to you?

He is always kind to penitent sinners; and is not only able, but willing and ready to save. He says, "Him that cometh to Me I will in no wise cast out" (John vi. 37).

## SCATTERED SEED.

The leper had faith in Jesus. That was all ; and this is all, dear child, that you or anyone needs to have. He was soon made to know that this was all that was required of him, and that Jesus was willing, as well as able, to do all the rest.

It is only left for you to believe what He has done, and enjoy the blessedness of it. Believe, then, what God says, that Christ died for sinners ; and be glad, as the poor leper must have been when all his leprosy was gone. The very moment the leper said, "If Thou wilt, Thou canst make me clean," Jesus was moved with compassion, put forth His hand and touched him, and said unto him, "I will ; be thou clean."

He did not tell him to do anything ; neither did He tell him that he should be better by-and-by. Jesus knew the leper could do nothing, and the leper knew so too ; but as soon as ever he expressed his belief the thing was done. Jesus said, "I will ; be thou clean," and "immediately the leprosy departed from him."

So now, dear child, *Jesus has been the Doer, and you must believe what He has done* (1 Peter ii. 24).

But perhaps you are thinking that you will believe when you are grown up. Not so ; for the older you grow without Christ the more wicked you will get.

It were better that you never had been born than that you should die in your sins, and go to that place where their worm dieth not, and the fire is not quenched.

I hope you now see that there is but one way of being happy, and that you can be saved only by believing in the Lord Jesus Christ (Acts x. 43).

May you believe in Him and be saved. Then Jesus will by-and-by come and take you to heaven, and there you will be perfectly happy, and will share with Him in all His glory.

There will be nothing in heaven to make you unhappy—no sorrow, no death, no hunger, no nakedness ; you will be with those who are blessed for ever and ever (Acts xvi. 30, 31 ; John xiv. 3 ; 1 Thess. i. 10).

## Rest.

**W**HEN God had finished His wonderful work of creating the world, we are told that He *rested*.

Since that time, however, something has happened which has disturbed God's rest.

What is the dreadful thing that has happened?

I will tell you. *Sin* has come into the world and has broken God's rest. Has it ever broken *your* rest, dear child? Has it ever caused you a sleepless night, or even an uneasy moment?

It is a good thing to have our rest broken with the thought of our sins, if those sins have never been forgiven ; a good thing to be *troubled* when we think of the great burden of guilt upon our backs.

When God sees that we are in soul-trouble about our sins, He sweetly tells us how we may get perfect rest.

We do not get it by striving or struggling. That would only make us more weary.

We get it just by obeying the loving call of the Lord Jesus: "Come unto *Me* . . . and *I* will give you rest."

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## None.

VERSES TO SEARCH FOR AND LEARN.

"There is *none* good but One, that is, God."—Matthew, chap. v.

"There is *none* that seeketh after God."—Romans, chap. v.

"Neither is there salvation in any other : for there is *none* other name under heaven given among men whereby we must be saved."—Acts, chap. v.

"Fear *none* of those things which thou shalt suffer."—Revelation, chap. v.

"See that *none* render evil for evil."—1 Thessalonians, chap. v.

## For the Girls.

### Royal Intercession.



**A**MONG the early queens of England Philippa of Hainault, the wife of Edward III., stands out prominently as remarkable for her kindness to those in distress and danger.

It is recorded that in the early years of her reign she saved the lives of some carpenters who had been condemned to death by her husband in a fit of passion. It occurred in this way.

A tournament was to be held in Cheapside, between Wood Street and Queen Street, to celebrate the birth of the celebrated Edward the Black Prince. A grand wooden tower had been erected and fitted with seats for the queen and her suite. Scarcely had the noble company entered the building when the supports gave way, and the queen and all with her fell to the ground.

The young king seeing the peril in which his wife was placed, vowed that the careless carpenters who had put up the tower should be at once executed. The queen, however, though hardly recovered from the shock of the fall, threw herself on her knees before the angry monarch, and pleaded earnestly for the pardon of the men; and the king, being quieted, at length forgave them.

A better-known incident, showing the same tenderness and compassion, is that of her successful intercession with the king for the six principal citizens of Calais.

These had, according to his order, surrendered themselves to King Edward, ready for death, with ropes round their necks, bareheaded and barefooted, bringing the keys of the town and castle in their hands.

All present wept at the sight of these wealthy merchants ready to die for their fellows and on account of their prayer—

“Most gallant king, see before you six citizens of Calais, who have been capital

merchants, and who bring you the keys of the town and castle. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of our fellow-citizens and inhabitants of Calais, who have suffered great distress and misery. Condescend, then, out of your nobleness, to have compassion on us.”

Here were six ready to die for their fellow-citizens in order that they might be saved.

Does it remind you of *One* who offered Himself to die for *you*, and who did lay down His life that *you* might be freed?

You remember that Calais had rebelled against the king; and now that his arms had been victorious and the city had been besieged, famine at length had compelled their surrender.

And have not *you* rebelled against God? Have not *you* done your own will and lived to please yourself?

I do not, of course, mean that you have done aught that in the eyes of your companions would be considered very wicked, but for all that you have sinned, you have carried out your own pleasure, and lived as if there were no God whose glory you should seek. Now you must give account to Him—from this there is no escape. Just as Edward's conquering forces, having won the battle of Cressy, compelled the surrender of Calais, so surely sooner or later you will be obliged to bow before God and to own what your course has been.

When the demand was made for six citizens, Eustace St. Pierre was the first to volunteer, and he was the wealthiest citizen of Calais. But though he and the rest who volunteered could save the rest of the inhabitants, they could in no wise have saved you or me.

Have you thought what our sin must have been in the sight of God, when none but His beloved Son could meet our case? And He, the Lord of Glory, must *suffer* for sins if you and I were to be delivered. None other name under heaven can be found for salvation than that of Jesus the Son of God,

and in order that we might be saved, He must suffer under the righteous judgment of God upon the cross.

Queen Eleanor's intercession availed to save the six heroes of Calais. "Ah! gentle sir, sithence (since) I have crossed the sea with great peril to see you, I have never asked you one favour; now I most humbly ask as a gift . . . and as a proof of your love to me, the lives of these six men."

The king granted her request, saying, "Ah, lady, I wish you had been anywhere else than here. You have entreated in such a manner that I cannot refuse you. I therefore give them you; do as you please with them."

The queen had them brought to her own apartments; the halters were removed; she clothed them and served them with a plentiful dinner, and presenting them with six nobles, had them escorted out of the camp in safety.

Nothing could save our Lord Jesus if He were to save us. Peter said, "Not so, Lord, this shall not be unto Thee," when the Lord told him He was going to Jerusalem to die. "Pity Thyself, Lord," said the mistaken disciple. But the Lord pitied us and would not be stayed. Thus it was that He who knew no sin offered Himself without spot to God, so that His precious blood might purge us from our sin.

"Save Thyself, and come down from the cross," cried the scribes to Him when He was on the cross. But if He had come down from the cross without dying for us, we must have gone down to hell.

No! He must die if He were to deliver us. Thanks be to God He has died, as we read—

"CHRIST ALSO  
HATH ONCE SUFFERED FOR SINS,  
THE JUST FOR THE UNJUST,  
THAT HE MIGHT BRING US TO GOD."

His mighty work is done, and now He lives again at God's right hand, ever living to make intercession for us who believe.

How wondrous a Saviour He is! Is He *your* Saviour? Turn to Him NOW.

## A Passport for Glory.

**D**URING the Franco-German war a gentleman was travelling on the Continent, and came to a town on the borders of Prussia. Here he was asked for his passport. He looked for it again and again, but it was nowhere to be found. He had been in a hurry to catch the steamer and had left it behind him. In vain he sought to go on. His explanations were heard, but he could not be permitted to proceed without the necessary paper, and he had to turn back again and go home.

There he told his story, and then said, "I thought it was just like what it will be with many a sinner when he comes to the confines of eternity without a passport for glory; but, thank God, I have that all right."

"What is it, father?" said his little girl to him.

"I will tell you, my dear child," he replied, as he took her upon his knee. "It is this: 'Christ Jesus came into the world to save sinners.' That I shall present at the pearly gate of heaven, and I know it will pass me in, and onward to the throne of God. No sinner who has believed that glorious fact and cast himself on the Saviour of the lost will ever be turned back or cast out."

She never forgot that simple word. After a time she found out her deep need, and cast herself on the Lord Jesus as a helpless sinner, and could soon say, as her father had said, that she had her passport all right.

Have you yours, dear reader?

How terrible would it be to find out too late that you had neglected to obtain salvation and were too late for ever.

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**"TO HIM (CHRIST JESUS)  
GIVE ALL THE PROPHETS WITNESS,  
THAT THROUGH HIS NAME  
WHOSOEVER BELIEVETH IN HIM  
SHALL RECEIVE REMISSION OF SINS."**

(Acts x. 43.)

## Words of Peace.

### A Free Gift.



OME years since there lived in different parts of the city of Glasgow two sisters who earned their living by working embroidery.

Mary, the younger of the two, had just received from her employer a piece of work to be finished by a certain date, according to a pattern given, and the amount to be paid was agreed upon between them.

Gladly she carried the work home, intending to carry out the instructions, and complete it within the time given. But hardly had it been commenced when she fell ill and had to keep her bed, becoming worse and worse as days passed.

As she lay on the sick-bed, sad and sorrowful, her elder sister, hearing that she was ill, came round, and finding her very low-spirited, clasped her hand, saying—

“Mary, I am sorry to see you so weak; but anything a sister can do shall be done.”

Mary owned that the piece of embroidery was troubling her; that she feared if it were not completed by the time arranged she would lose her employment.

Her sister at once undertook to do it.

In the evenings, when her own work was finished, with—I doubt not—sore eyes and tired fingers, she toiled on, until at length the last stitches were made and the work complete.

Then, with joyous steps, she hastened to her sister’s home, and with a glad smile said—

“There is the work, sister, and you may have it as a present, and get the wages as if you had done the whole yourself.”

Thankfully it was accepted—accepted as a *free gift*. Her thanks and kisses were the only reward Mary was allowed to give.

When sufficiently recovered to go out, Mary took the embroidery to the manu-

facturer, who examined it, turning it over again and again, with evident satisfaction.

“Did you do this yourself?” he asked.

Her face flushed crimson, as she answered—

“No, sir. I have been ill, and my elder sister did it for me.”

“Oh, no matter! It is all beautifully done, within the time, and according to the pattern. There is the amount I promised you.”

Now her thought was how to repay the kindness her sister had shown.

And should not this be the one desire of all who are Christ’s—to repay Him in some little measure for the love and kindness He has shown?

When we ponder all that the Lord Jesus passed through in His love for us—how He who was rich became poor, that we, through His poverty, might be rich; of the work, the finished work, which He accomplished upon that cross of shame—well may our hearts rise in praise and worship to Himself.

Like Mary, we were “without strength”; powerless to do anything suited to the holiness of God, unable to earn our own salvation. But *then*,

### WHEN WE WERE HELPLESS AND HOPELESS,

Christ died for the ungodly!

God’s glory and our salvation and blessing all rest upon the finished work of our Lord Jesus on the cross.

The work which has satisfied God is surely of sufficient value to satisfy us.

Anxious, yet believing one, look out from all your vain strivings—from all your useless efforts; look out to the glorified Christ, now at the right hand of God! He is there, because the work is finished!

“You can never make atonement,  
That is fully made!

You can never pay the ransom:  
He has paid!”

Yes, Christ must have *all* the glory of our salvation; none of it can ever be ours. Mary *began* the work, putting the first few

## SCATTERED SEED.

stitches to it herself, and then had to cease, her sister doing all the rest. The sinner cannot even do so much as that. Not one stitch in the garment of salvation could the sinner make. The Lord Jesus had to do *all*, and so to Him *all* the praise belongs.

I. F.

### In Earnest.

**H**OW amazing is the indifference with which many treat the matter of salvation! They hear the solemn gospel message time after time, and yet again and again “neglect so great salvation.” How shall they escape?

It may be they pity the heathen, who in their darkness will suffer tortures of all kinds in order to gain their gods' favour, but those very heathen will rise in judgment against those who have heard and slighted God's good news concerning His Son.

Think with what earnestness many in India seek to please their gods and obtain the forgiveness of sins! Let me speak of two of whom I have read.

“A young man left his home to visit a famous idol temple. It was hundreds of miles from where he lived. He did not ride or walk, nor did he even rise upon his feet; but he measured his way by his own body. He rested on his knees, then reached his hands forward along the ground, and so drew his body onward. Every time he moved a length he beat his forehead three times against the ground.

“A missionary saw him and called on him to stop; he did not notice what was said, but continued on his way. The missionary then stood in his path, and stopped him. He looked up, his lips moving in prayer to his god in a low, grumbling tone of voice. He seemed to be about twenty-one years of age, and was worn out with his efforts to move along. He was asked how far he had come in that manner. ‘Seven hundred and fifty miles,’ he replied!

“‘How long have you been on the way?’ ‘About eight months.’

“‘Where are you going?’ ‘To Jugger-naut's temple.’

“‘What do you expect from all the pain and exertion which you endure?’ ‘Almost everything; particularly that hereby my sins shall all be forgiven.’

“The missionary told him of Jesus Christ, and how He died to take away our sins, and that if he would believe in Him he would at once find the blessings he wanted.

“He looked up with surprise, when a number of Brahmins, or priests, came around, and urged him to proceed; and on he went, dragging himself along beneath a burning sun. Oh, wretched man, thus to torture and deceive himself!

“A boy, ten years of age, began by lying on thorns and pebbles. After this he shut himself in a cell for twelve years, where the vermin gnawed his flesh; then he lay on a bed of spikes, on which he was drawn around the country for thousands of miles, for thirty-five years.”

But though their earnestness sets an example to us, yet earnestness in itself will not avail; for blessing is not by works—not by deeds of the law. Not by inflicting pain or suffering upon ourselves. It is by

### CHRIST ALONE.

He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” He has laboured and been heavy laden on the cross, in order that we might have rest as to every question of our sins, and then gladly serve Him and others, because we love Him who first loved us.

But take care lest you miss the blessing which Christ has died to win for us.

Be in earnest about the matter. Do not say, “Any time will do,” or “I will wait until I am older; there is plenty of time yet.”

There is not plenty of time. Life is uncertain, and then the Lord Jesus is coming, coming, it may be, to-day. Oh, be in earnest, and come now!



## For Young Believers.

“Be ye Stedfast,  
Unmoveable.”

I COR. XV. 58.

**H**AVE one word to press on you before going away, “Be ye stedfast, unmoveable.” If our hearts are not close to Christ, we are apt to get weary in the way. All is a vain show around us; but that which is *inside* abides, is true, is the life of Christ. All else goes! When the heart gets hold of this fact, it becomes (as to things around) like one taken into a house to work *for the day*, performs the duties well, but *passes through*, instead of living in the circumstances.

To Israel the cloud came down; they stayed. It lifted up, on they went; it was all the same to them. Why? Because had they stayed when the cloud went on, they would not have had the Lord with them. One may be daily at the desk for fifty years, yet with Christ; doing God’s will is the great thing. Whether I go or you go, I stay or you stay, may that one word be realised in each of us—“stedfast, unmoveable.” In whatever sphere as matter of Providence we are found, let the divine life be manifested—*Christ* manifested—*that abides*. All else changes, but that life remains and abides for ever, ay, *for ever*.

There is not a single thing in which we have served Christ which shall be forgotten. Lazy, alas! we all are in service; but all shall come out that is *real*, and what is *real* in us is *Christ*, and *Christ only*. The *appearance* now may be very little, not much even in a religious view; but what is *real abides*, and our hearts clinging closely to Christ, we shall sustain one another in the body of Christ. The love of Christ shall hold the whole together—Christ being everything, and we content to be nothing,

helping one another, praying one for the other. I ask not the prayers of saints, I *reckon* on them.

The Lord keep us going on in simplicity, fulfilling as a hireling our day, till Christ shall come, and *then* shall every man have praise of God—“praise of God!” Be that our object, and may God knit all our hearts together thoroughly and eternally.

J. N. D.

## Protection.

**T**HE Christian is like a person going through an enemy’s country; there are foes on every hand led on by Satan, seeking to overwhelm him.

If left to himself he would not be able to stand for a moment, but it is written, “Faithful is He that calleth you, who also will do it.”

Who is this mighty Captain? Will He give us up if we fail or our love grow cold? Friends often do so, but what about Him and His care over us? God’s Word gives the answer, “I will *never* leave thee, nor forsake thee.”

Like the battleship convoying home merchant vessels in time of war, which will not leave them till in a place of safety, so Christ will ever care for His own till they are with Him in glory. What a wondrous Saviour the Christian has, One who is able to save to the uttermost—that is, right on to the end!

## Search the Scriptures.

**H**OLD fast the Bible, dear young believer. It will support and succour you in time of trial. Let no part of it go. Read it diligently, prayerfully, humbly looking to God that the Holy Spirit who inspired it will make good its teaching to your soul, and lasting spiritual blessing shall be yours.

For Christian Workers.

Our Path and our Power.

**N**OT only was the path of the Lord, so far as its appearance went in the eyes of men, a *decreasing* one, but the path of the apostle Paul was also a *decreasing* one.

“As a minister of the gospel, he had gone through a large circle, preaching the gospel; now he was confined, a prisoner under the power of Rome and rejoicing in suffering for the saints. . . . And so, if one is set here for the Lord, he must be prepared for a path which instead of growing more brilliant in the eyes of men, rather decreases in the way of popularity. I believe, seeing the flesh is what it is, and the world what it is, that the more a servant of the Lord increases in spiritual power his path, outwardly before the eyes of men, will assume smaller proportions.”

“As we *follow Him* we have the light of life. We shall not be discouraged nor distracted as our hearts are occupied with Christ.”

WHAT we should crave for is the *state of soul* that can *hear Christ's voice*. It is not to get more truths only, or to understand Scripture better, but in a *spirit of brokenness* to *listen to His voice*. It will put one into the way of His footsteps. “If any man serve Me, let him follow Me.”

“WE never impress a person beyond the impression produced on ourselves. If people see that we desire the Lord's company, as they are impressed they will desire it also.”

WHAT is the mark of the action of the Holy Ghost on the soul? The Lord Jesus gets a place which He had not before, and if you are full of the Holy Ghost, you will have no object but Christ, no thought but Christ, no end but Christ, no will but Christ.

J. N. D.

Gleanings in Many Fields.

PSALM xxiii.

**Beneath me** THE green pastures.  
**Beside me** The still waters.  
**With me** The Lord Himself.  
**Around me** Mine enemies.  
**Before me** A table prepared.  
**After me** Goodness and mercy.  
**Beyond** The house of the Lord for ever.

**Yesterday** “FOR me He died,  
**To-day** He doth with me abide,  
**To-morrow** I'll be at His side,  
 In soul and body glorified,  
 Part of His loved, His chosen  
 Bride.”

“MARVEL not that *Christ in glory*  
 All my inmost soul hath won;  
 Not a star to cheer my darkness,  
 But a light beyond the sun:  
 I have heard the voice of Jesus,  
 Tell me not of aught beside:  
 I have seen the face of Jesus,  
*All my soul is satisfied!*”

“THEN from this sad and sorrowful land,  
 From this land of tears He departed,  
 But the light of His eyes and the touch of His  
 hand  
 Had left me broken-hearted.  
 And I *clave to Him* as He turned His face  
 From the land that was mine no longer:  
 The land I had loved in the ancient days,  
 Ere I knew the love that was stronger.”

If thou art here  
 Another year,  
 May it to thee  
 The brightest be  
 Of all that thou hast known,  
 In keeping close to His blest side,  
 Once pierced, when He on Calvary died  
 To make thee all His own.

If it's the *last*,  
 What could surpass  
 The joy to thee  
 That thou shalt see  
 Thy Master's glorious face?  
 Till then may tongue and foot and hand  
 Be wholly under His command,  
 To spread abroad His grace. A. M.